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The Bullfrog Pond, Vol. V, No. 8

Grand Valley State College. Thomas Jefferson College

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Marline



THE
BULLFROG
POND

Vol. V
No. 8

February
1972

END
OF
HIBERNATION
ISSUE

New Food Co-op News

Speaking of the New Food Co-op -- Last night Bernie, Nadine and I spoke about the past, the present and some of the future.

Functionally, the New Food Co-op is successful. The services it renders are appreciated. For the age of the idea - I would like to say that I am smiling wide now which in less abstract terms means that I am surprised and also pleased. At this point, however, the life span is a puzzle maybe because I am not quite sure of my own commitment or involvement. The expansion of the co-op is beautiful. Go in and look at the high - energy goodies (almonds, soybeans, walnuts, apricots, figs....).

Spiritually, the New Food Co-op is lacking. In my time here - I see people coming and going quickly. Perhaps we lack a sense of community these days in America. The Co-op is affected by people as well as affecting people. By visiting the building on Lake Michigan Drive you are affecting the Co-op. By talking with neighbors about it you create an effect. This is not strictly a TJC effort but a community involvement - whomever that may include.

There is a kind of smooth flow connected with the Food Co-op. Things happen almost mysteriously. Food gets bought, picked up, distributed and re-bought. Along with a flow should be a supportive element - in order that it may continue to flow. Bernie and Nadine are asking presently for help to ease their burden. They don't want to see it all stop now - as well as I.

* * * * *

Editors Note: The following is the current price list. Prices are subject to change and different items are always being added to the list. Do you have any suggestions? Not sure of some prices, but we got the stuff.

ITEM	COST/LB.	ITEM	COST/LB.
whole almonds	1.49	raisins	.38
sliced almonds	1.13	shredded coconut	.49
cashew pieces	.95	figs	.59
walnut pieces	1.05	apricots	1.00
roasted peanuts	.40	dates	.33
raw peanuts	.38	rosehips	.50
raw soybeans	.12	rolled oats	.15
roasted soybeans		wheat germ	.20
1 oz. pkg.	.19	unbleached white flour	.16
lentils	.18	hard whole wheat flour	.18
pinto beans	.18	bran flour	.17
split peas	.21	almond delight cereal	.65
short grain brown rice	.35	yeast, active	.98
long grain brown rice	.25	raw sugar	.23
wheat berries	.15	rye flour	.36
fresh eggs doz.	.50	peanut butter	.50
soy oil	.29	sesame seeds	.25
organic carrots	.25		

They write songs about this stuff -- so it must be good. . .

Crunchy Granola Cereal-very good with milk for breakfast.

Combine the following in large bowl:

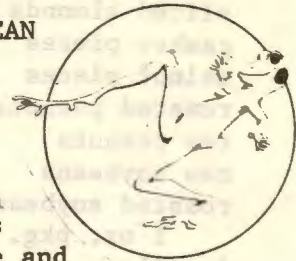
- 5 c. rolled oates
- 2 c. cornmeal
- 3 c. wheatgerm
- 6 c. whole wheat flour
- 1 c. sesame seed
- 2 c. soy flour (optional)
- 2 c. coconut
- 2 c. raisins (or other dried fruit) (opt)
- 2 c. honey
- 2 c. oil
- 3 c. sliced almonds (optional)
- 1 c. bran
- 2 Tb salt
- 2 tsp vanilla
- 2 c. water

Mix well. Spread on cookie sheet. Bake at 300 for 10 min. or til crisp. Watch carefully; burns easily.

PLEASE NOTE: The New Food Co-op is open Monday, Wednesday and Thurs. from 1:00 - 5:00 fer sure.

JUST BECAUSE I DON'T WEAR A BRA DOESN'T MEAN
I BURNED IT...BUT...

-Pat Efron



I think TJC is a good place to tackle the problem of sex roles. Why? Well, it's as good as any place to start with. I'm here and affected by sexual roles and attitudes as TJC plays them out. More important, TJC states an open bias for the liberation of the individual from those social structures which cramp him, turn him off, impede his growth. TJC encourages the individual to free himself from psychological sets of mind that leave him "hung up."

Traditional female and male role concepts are just such cramping structures, I believe, and the social and psychological results of our socialization into these roles are much greater even than inequality of opportunity in terms of job possibilities and education. (Should you, by the way, believe that educational prejudice against women is a past issue, I refer you to the Purdue School of Veterinary Medicine where a woman must have a G.P.A. a full point higher to be admitted and must face 4 years of continual harassment from male students and faculty to graduate).

One further effect of our rigid sex roles is to channel - and limit - our modes of thought. For example, I am not more intuitive and less analytical than my husband as a result of structural difference in our brains. Yet these biases exist in our thinking and greatly affect our general aims and everyday living in differing ways. Our feelings, too, have been structured - the ways in which we express our feelings have been structured. Growing up "masculine" and "feminine" has limited our powers of adaptation in distinctive ways. Liberation from our sexual roles and attitudes means more choices for each of us.

Well, we could get into liberation in this sense at TJC - But we haven't. There is little difference between TJC and anywhere else. There's no difference between TJC and any other slightly freaky place. Our general acceptance of some of the attitudes of the "youth counterculture" - like doing your thing, being open, touching people, etc. - only serves to mask, disguise the fact that real sex role liberation does not exist here.

Some few students and tutors are beginning to see the implications of having been born female, having been born male. They are at least thinking about female and male liberation. They are vastly out numbered by those who have not thought about it. They are many fewer than those who have decided that they either cannot or will not deal with role liberation seriously. Witness the following remarks, collected in the TJC Commons: "I like to be protected." "We had three classes on women's lib. here before -- us guys took care of them." "I don't want to work - let a man do it for me." "I like being a male chauvinist pig." "As long as there are only women in women's lib., we don't have anything to worry about." "It's the strong, silent type that turns me on." "Here comes weather-woman." "I can't stand women who don't shave their legs." And so on.

And as models for our role behavior, we have some faculty members who not uncommonly discuss the sexual attributes of women applying for faculty jobs, damn near drooling over the portrait of one job candidate in particular - oh, yeah, she'd be a groovy "colleague" - it's a real backslapper, isn't it, fellas?

Sex role liberation, as I said before, doesn't really exist here at TJC. We still expect every woman to be "feminine" and every man to be "masculine." Much of what we know and feel about ourselves we see in terms of "masculine" and "feminine." Us beautiful people got to be sexy, right?

To be continued if the Bullfrog
doesn't croak.

To TJC Students and Tutors:

Due to an increase in applications and interest in law school, I feel compelled to make the following statement about one deficiency in Thomas Jefferson College.

There is an erroneous assumption on the part of TJC faculty and tutors that graduate and law schools are synonymous. The truth of the matter is law schools would rather not have anything to do with a pre-legal education from an experimental college with pass/fail grades. The reasoning behind this policy is basically simple; the competitive nature of law school requires the traditional forms of evaluation, i.e., GPA, honor points, etc.

A recent TJC graduate, and presently the only successful law student, reports that: "the only reason I got into law school (UofM) was because of my high LSAT (725) and high grade point from CAS, the fact that I had taken courses in TJC only hindered my efforts." Recent letters sent out from the Pre-Law Society of GVSC verify the fact that schools disapprove of such programs for undergraduate work and usually reject them-if they review them at all.

All this does not mean that a TJC graduate with sincere desire in the field of law doesn't stand a chance - it means that his chances are very slim. For this reason I recommend that all tutors and counselors advise students that if they intend to pursue a career in law, they should think seriously about the consequences of p/f grading system.

Dave Aussicker
Pres./Pre-Law Society
Chairman/Student Def. Assoc.

A Course on Community

Ron Efron and Jerry Diller

In the spring, Jerry and I are going to offer a course called "community". It will be a near total involvement project, since it will be the only course either of us will lead and also students who sign up for it will receive 15 credits for their devotion.

Several questions have come up about the course. The most crucial ones are: 1) Why does TJC need to focus on community? and, 2) What is going to happen during the quarter? These questions are discussed below.

First, the problem of community. TJC as a whole is indeed a community in some senses. The students and faculty share a common identity as members of the College (often even a feeling of snobbery because of this identity). There is a fairly well-defined set of rights and duties that center around membership at TJC, at least a core of 50-100 students use the Commons as a social center, and many more become friends through shared classes, etc.

In other ways TJC is a very weak community. People live so far apart that they seldom see each other away from their "official" times; the faculty is still treated as a group apart from the students, decisions are made by a few for the many; there seems to be no way of getting everybody together for town meetings. Worst of all, as far as I am concerned, is a definition of TJC that has emerged making it a "learning" place as against a "living" place. TJC seems to be where one goes to get a freaky, loose, experimental, friendly education, a convenient institution. Seldom is TJC regarded as much more than an institution, almost never as a home or as a place where things other than learning could be undertaken.

techniques. Then we will play Sim Soc, a simulation game in which all 40 students take part in a loosely defined society and try to affect their fate and that of others. Hopefully, these two weeks will help all of us to learn the personality boundaries of our community and to form an idea of how we want our community to operate.

After these 2 weeks, we will meet frequently as a group. We may form a resource network in which each person will have a chance to learn and to teach others what he knows. We may go on our own advance. Since forty persons is a large number, we probably won't want to do everything together. Since forty persons is a small number, we probably will want to do many things together. We may be academic, or experiential, or both. We may go outside ourselves to other communities and living centers -- Grand Rapids, TJC, GVSC, free schools, or we may stay within our own sphere. We may disintegrate.

Building a community does involve some sacrifice. We won't have a lot of time for other courses, for example. But the gains should outweigh the sacrifices, if those who sign up for the course are committed to try to make a community.

I was telling Tiny how difficult it is to keep everybody happy... I not only can't please all of the people all of the time, I can't even please some of the people some of the time...

He explained that he never worried about what other people thought of him or what he does. "The only person you can hope to satisfy is yourself. You shouldn't worry about what people think of you or whether or not they like you because your real friends will like you no matter what you do."

Then he told me a story about Christ and the woman at the well, and this is what I remember most clearly..."Christ said to the woman...

'Other men love you for themselves, but I love you for yourself' And that's the difference."

And that's the difference...

WHAT IS THE RELATIONSHIP BETWEEN THE WORLD AND THE ARTIST?

Many people believe that in this age, art is dead. They despise the artists who show in galleries and are caught up in the traditional art world. Artists themselves are beginning to lose their confidence. They don't know whether they are doing something that still has value in this day and age where the social problems are so vital and critical. I wondered myself about this. Why am I still an artist? And why am I not joining the violent revolutionaries? Then I realized that destruction is not my game. Violent revolutionaries are trying to destroy the establishment. That is good. But How? By Killing? Killing is such an artless thing. All you need is a coke bottle in your hand and you can kill. But people who kill that way most often become the next establishment after they've killed the old. Because they are using the same method that the old establishment used to destroy. Violent revolutionaries' thinking is very close to establishment-type thinking and ways of solving problems.

I like to fight the establishment by using methods that are so far removed from establishment-type thinking that the establishment doesn't know how to fight back. For instance, they cannot stamp out John and Yoko events Two Virgins, Bed Peace, Acorn Peace, and War is Over Poster event.

Artists are not here to destroy or to create. Creating is just as simple and artless a thing to do as destroying. Everyone on earth has creativity. Even a housewife can create a baby. Children are just as creative as the people whom society considers artists. Creative artists are just good enough to be considered children. Artists must not create more objects, the world is full of everything it needs. I'm bored with artists who make big lumps of sculpture and occupy a big space with them and think they have

done something creative and allow people nothing but to applaud the lump. That is sheer narcissism. Why can't they at least let people touch them? Money and space are wasted on such projects when there are people starving and people who don't have enough space to sleep or breathe.

The job of an artist is not to destroy but to change the value of things. And by doing that, artists can change the world into a Utopia where there is total freedom for everybody. That can be achieved only when there is total communication in the world. Total communication equals peace. That is our aim. That is what artists can do for the world!

In order to change the value of things, you've got to know about life and the situation of the world. You have to be more than a child.

That is the difference between a child's work and an artist's work. That is the difference between an artist's work and a murderer's work. We are artists. Artist is just a frame of mind. Anybody can be an artist. It doesn't involve having a talent. It involves only having a certain frame of mind, an attitude, determination, and imagination that springs naturally out of the necessity of the situation.

Examples of today's living artists:

There was a temple in Japan called the Golden Temple. A man loved it very much as it was, and he couldn't stand the thought of anything happening to it. He felt the only way he could stop anything from happening to it was to burn it down, and he did. Now, the image of the temple was able to stay forever in his mind as a perfect form.

There was a man who made a counterfeit one thousand yen. It circulated with no trouble at all. The man travelled to another city and circulated another counterfeit one thousand yen. If he had made lots of counterfeit money he could have been discovered right away. But he wasn't interested in making lots of money; he wanted to have fun

and play a subtle game. The police went wild and announced that if anybody found a counterfeit one thousand yen they would get two thousand yen as a reward if they came to the police station. This man changed the value of money by his actions.

In this very same sense, we have artists today whose works move beyond the gallery space and help change the world: Abby Hoffman, Jerry Rubin, Paul Krassner, for instance and many others. They radiate something that is sensitive and artistic in a very renaissance sense, when the majority of so-called artists these days are hard-core businessmen. Message is the medium. There are only two classes left in our society. The class who communicates and the class who doesn't. Tomorrow I hope there will be just one. Total communication equals peace.

Men can destroy/Women can create/Artists Revalue
Y.O., Cannes Film Festival May 1971

Dear John McNaughton:

For one reason or another Art Hills felt like he couldn't write you a good letter of recommendation in support of your application for law school. At this point he had two alternatives -- write a bad letter or frankly tell you he didn't feel like he could write a good letter. The fact that Art decided not to write a bad letter seems to me to be more an expression of compassion than of vengeance. Perhaps a more appropriate response on your part might have been to thank Art for his consideration and honesty.

TDG

Sitting
silently
on
a
ledge

A
man

Dangles
his
feet
toward
the
pavement

Thinking
about
living

While
the
crowd
below

Screams
for
him

to
save
himself

And
jump

by
John
Dowling



Bull Sheet

For the Bullfrog: Vaudeville and the Toe Tapping Nihilist
by J. Kenneth Rabac

Pat Boone, noted evangelist and bearer of white bucks, once wrote a book entitled BETWEEN YOU AND ME AND THE GATEPOST. With a tittle like that, it couldn't help ending up on my Aunt Helen's xmas gift list along with a Hasbro junior microscope. The point is that would be a better title for a discussion of that peculiar period of extended adolescence called college where the big kids teach the little kids manners by beating them up one way or another. Four years of spasmodic eruptions of clap would be the best medical analogy for the time travels inside the mind, from impasse to impasse, how's the weather Norm, where all the stars are named after famous authors. Look. There's the Skinner galaxy and the moon, Mr. Anderson, is made of Tetracycline. Once a year they arrest some nut at the main branch of the public library in the big apple for shitting on the steps near the lion who resembles a marble behemoth. But there is method to his madness. They arrest him for eleven months at a time. He gets out for the Yuletide and damned if he isn't out there crapping on the second of January. So its off to the cancer ward for lessons on why the stairway should be kept clean for those who want to learn; the lovers of lore. But the kicker is that they start out in the magazine room and eventually work their way over to the KAMA SUTRA to masturbate at ten minutes before closing. Did you ever notice how library patrons always look relieved though wet under the arms as they walk out into crisp starless nights. That's what inspired Hoagy Carmichael. And Rap's brother, Hash is still bussing tables at the cafeteria in Hollywood, Florida. And my sister says he's sleek and beautiful and leave him a big tip. And you should wonder how he would look on a basketball court. But they shot Martin and no one knows how to dribble anymore and there are teeth marks on the toilet seat, but only periodically. And Carter's little liver pills relieve the backache and the

pain but the infection remains although the urine is the color of the danube which is also full of garbage. The impasse is known for its collick which is a desperate form of impending suffocation. On the beach at Fort Lauderdale there are men of war that wash in from miles of liquid destiny called ocean. The little aquatic monsters wash up on the beach which is the symbol of indecision because there is like the folk song says a little bird that's working on the beach everyday, munching up sand and sharpening its beak on the mountains and then disappearing for another thousand years. And they call the little bird cotton eyed joe because no one knows where he comes from or goes. But there is the man who walks on the beach in madras bermuda shorts every morning and he told me not to step on a man of war because they are poison and make you die. Not wanting to die, you take Kierkagaard's advice and keep moving. The loneliness of the short distance walker. And who moves the most these days. The man who did it in Nietsche's days. Remember Zarathustra and the clown on the high wire. Well, they get them from Brazil now and those bastards walk the wire like frightless maniacs until they miss a step and spiral 70 feet to the concrete. Then the electric in their eyes goes out and reaches you who holds the megaphone. You tremble and the crowd is crying, and like in a nightmare when you cannot talk, you barely manage to whisper one desperate word: "retreat".

My kneck was red from a summer sun burn, I hoped to get to the State Fair that summer and buy a tiki doll for that kneck a mine. Then Sartre mentioned about Descartes and God not being there and the milkman stopped cumming. And I read that Descartes said "there must be a god for man to have the idea of god. And I figured out how man got the idea of a god. He watched reruns of the Andy Griffith Show. Aunt Bee is god. And she is indeed dead as Lenny Bruce is dead. Saint Bernadette had merely hallucinated and nuns were lesbians. Then I found an uncle

to bring beer and watch the prize fights with, he was a kraut named Karl. Then there was another with whom I would listen to Mahalia Jackson with. And there was talk of mountain tops. I remembered a bird sharpening his beak on a carcass; then he quickly disappeared. Baudelaire mentioned the "appalling uselessness of explaining anything whatever to anyone whatever." But in the "flowers of evil" grew the shrub of consummate mealy mouthed madness and I knew the bird had kamikaze emblazoned on his fusilage. / The only living things which do not lie are roaches and that, my friend is because they run fast.

* * * * *

February 2, 1972

Bullfrog Pond

A Reaction To The Bull Sheet About
Rapping, Touching, Exploring Vol. V
No. 6 Jan. '72

As a junior high educator out here where it's at - I would like to take issue with Tom Lee's article and point out that we learn greatly from rapping, touching and exploring.

During rap sessions students receive stimulation for paintings and sculptures and gain enough confidence in each other to write and to create about their feelings. At this point I can help provide an opportunity for them to gain enough guts to put out their ideas to the public.

In touching, young humans learn concern for each other and a beginning of recognition that humans are beautiful.

At this point I can begin to put some revelancy into the preservation of that delicate beauty.

Exploring - wow! -- This is where it's at. To find out one single awareness by oneself is to be set free on a learning binge that will last forever.

These three areas do have a place in all education. These areas are especially important if TJC is really that place where learning is experimenting. Rapping, touching and exploring are the basics. Given the opportunity even exploring can grow out of unstructure and undiscipline. Most assuredly in an uninhibited open rapping, touching environment the beginner can record and relate his past steps and in his mind become the conqueror of his trip. (Self-confidence)

I do hope that the faculty at TJC can find a way to help students who need strong guidance. We in public education are still turning out those who need strong guidance. We still tell them what to learn and at what rate of speed. We still don't take time to provide an opportunity for them to start learning how to guide themselves.

I hope the students at TJC are confusing freedom with direction. I hope they twist it to say - come on educators, help me gain and learn how to use the freedom so I can direct my own educational destiny.

I agree that the learning process does require effort and discipline however, when the learner is paying for learning discipline he should have a voice in how much discipline he wants to buy.

I don't believe there are any anti-humanists at TJC. I do believe that there are educators who put discipline, structure and their personal academic standards before rapping, touching and exploring. Thus they find disparity in the

beauty of the individual learning process. I believe that a human that is allowed to be preoccupied long enough with the means to an end will learn a lot as the end nears.

Thank you,

Dallas L. Shoesmith

P.S. To whomever opens this letter: If you see David Schuchman give him a Happy Birthday lump of clay please. Thankya.

Dal

Hello!

Yesterday I came across a file about Thomas Jefferson College. When I saw a short copy of a note from A. S. Neill sent to someone in the college, I went wild! After reading over the newsy stuff I was so ready to leave this place and see what was happening up at TJC, and I still am. (Ready, that is.)

I'm a first-quarter freshman in Justin Morrill College. My home is in North Carolina and I spent last year out of school working so that I wouldn't end up going to school there. I've thoroughly enjoyed getting 800 miles from home, but I'm disappointed in Justin Morrill College. Apparently the school has created a certain image over the past seven years, and now attracts a very homogenous student body. The folks here realize they can slide easily through JMC and so they use the liberty as a vehicle for getting a degree, and nothing much more. I don't sense an interest in learning, solving problems,

encountering new ideas -- in short, growing. JMC is mucking around now. Maybe they'll get out of it -- all the MSU residential colleges must evaluate themselves this year. Hopefully the introspection will benefit us. (I am on the evaluating committee.)

Personally, I am very impatient. College hasn't been what I was hoping for, but right now there aren't many alternatives I would be happy with. I realize that no place is going to be perfect, but I'm eager to visit your school. Another girl I know shares my discouragement; she is also interested in visiting. We would like to hitch up next weekend, Friday the 12th. Would there be a place we could stay? If I am being unfair to ask this please suggest something better for you. My telephone number is 355-4917. I really appreciate anything you can come up with.

Sincerely,
Nancy Sableski

MORE BULL...AND MORE BULL

THE CO-OP is open every Monday, Wednesday and Thursday from 1-5

ONE-A-DAY THEATRE at noon every day at the FAC "Home Free", "Autograph Hound" and "Wax Museum" 50¢

This is BLACK CULTURE WEEK...be sure to watch daily news for events

MANITOU HALL ART GALLERY will be featuring work by Whitney Sevin and Robert Hart...February 18 through March 13

Feb. 16 -- FILM "The Quiet Don" 3:00 & 7:30 174-LSH...free

Feb. 17 -- TALK "Contemporary Women: Roles, Change and the University Life" Dr. Elizabeth Douvan 2:00 132-H

Feb. 18 -- DEMONSTRATION Classical Guitarist Guillermo Fierens 12:00 140 FAC...free

Feb. 19 -- PERFORMANCE Fierens 8:00 FAC Tickets \$1 students

Feb. 25-6- CONCERTS-Winter Baroque Festival 8:15 FAC reserved tickets only. Student \$1 from bookstore



We caught this recently in the second newsletter published by CITY Inc. (Community Improvement Through Youth). Does it sound familiar?

University health services, like health services generally, fail to meet the needs of the community they are supposed to serve--in this case, the university community. The doctors and nurses who staff them are providing the same services that have been provided for years. They treat students who have the flu, mononucleosis, respiratory ailments, broken bones and the like. But students today need a different kind of service. Students want control over their own bodies, and to have this control they need access to a health system which will educate them about their bodies. University health services continue to turn their backs on the health problems which students encounter every day. University doctors don't provide services in the areas of birth control, venereal disease and drug problems. They don't because they make moral judgements about the lifestyles of today's students. They promulgate the idea of "Student as Nigger." Students don't need doctors who are constantly making value judgements about their actions. They need doctors who respect them as individuals seeking alternatives to the "accepted" lifestyle, and who, because of this respect, will give students the kind of health assistance they need.

One example of the kind of moralizing practiced by university health personnel: Bruce, who had bronchitis, went to the American University infirmary for treatment. He rang the bell, got the necessary "form," and filled it out. Then the nurse asked him if his throat hurt. His reply: "Hurts like hell."

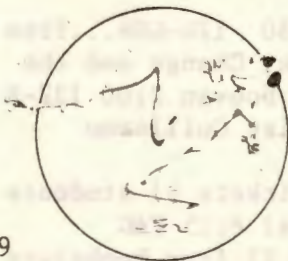
"I beg your pardon?"

"Hurts like hell."

"Pardon?"

"Hurts like hell."

Finally it dawned on Bruce that the nurse didn't want him to say "hell." The nurse proceeded to give him a lecture encouraging him to avoid the use of profanity. So what does that have to do with treating bronchitis?



University health personnel are not entirely responsible for the deficiencies of health services on campus. They are supported in their unresponsiveness by the

university administration, which wants to continue to maintain a kind of undermining control over the student body...

Very few universities provide gynecological health care. Very few provide treatment for venereal disease, or for drug problems, or for many of the other health problems which are part of students' lives. What is it going to take for students to get their health rights? Another round of nationwide campus demonstrations? More sit-ins in the president's office? More arrests? Whatever is required, it's not going to happen unless students themselves lay claim to that which is rightfully theirs: modern health care to meet their needs.

R. C. Meeting January 31, 1972

Present: Karle Murdock, Betty Ryan, Maggie Luebke,
Merrill Rodin, Elaine Dalcher, Jeff Brown
Jason Corry

Minutes: approved as written.

Announcements:

The Student film group: Reactivated!!!! This film group can give film out to students interested in doing movies or stills. If interested contact Jeff Brown.

DINNER AT ERNIES 7:00 Tuesday, Feb. 7, for R. C. discussion items: growth, methods of electing the R. C., Spring Advance.

Old Business: None.

New Business:

Party: Anyone interested in planning a TJC party contact Betty Ryan.

Stage 3 needs more lights.

Adjournment 3:35 p.m.

Faculty Meeting Minutes, February 2, 1972, 10:00 a.m.,
Room 142 LHH

Present: Cam Wilson, Mike Birtwistle, Christine Loizeaux, Norm Peterson, Bobby Shechtman, Lee Kaufman, Earl Heuer (Chairman), Rick Dunn, Merrill Rodin, Don Klein, Jerry Diller, Dan Andersen, Ron Efron, Robert Vas Dias, Jim Litwin (University of Michigan Researcher) and several guests.

10:01 Minutes of the previous meeting: Consideration deferred until they are published in the BFP.

10:02 Announcements:

1. DK. Mentioned the Redlands Conference on Experimental Education and said he would talk about it later.
2. JLK. Spring exam offerings ought to be in to JLK so they can be published and may be taken by WJC and CAS students.
3. EH. A director of the American Friends Service Committee will be speaking on his trip to China in Grand Rapids on Saturday. Details given to those interested.
4. EH. Seminar proposals coming down for consideration by the Curriculum Committee on the 18th, so any proposals must be made soon.

10:03 Jim Litwin: Questionnaires.

Jim Litwin distributed questionnaires asking in detail how faculty members felt about the various formal goals of the college. These were completed and results will be made known when the study is complete.

10:04 Graduation: Dave Wagemaker, B.Ph. Areas: Humanities, business, economics, philosophy, social sciences, system analysis. Because of the possibility that these divisions might not be along a "single base line", it was moved and carried that he be granted a waiver of the "single base line" requirement. Granting of the B.Ph. degree approved.

10:05 In conjunction with the above graduation, a question was raised as to whether or not these various distribution requirements for the B.Ph. were in line with TJC's various goal statements. This is to be a workshop item, and the Curriculum Committee is invited to clarify the issues involved before a spring workshop. Student input to be very important in deciding this question.

10:06 DK. Moved that four years' "tenure as a student" at TJC be ~~the~~ only requirement for graduation. Tabled for insufficient notice.

10:07 Other old business. None.

10:08 Other new business. None.

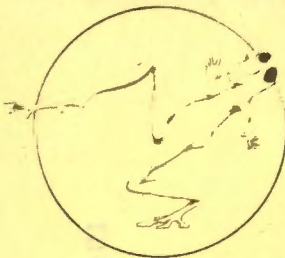
10:09 Adjournment.

* * * * *

***DAVE WESTOVER is doing a field study in the BIG APPLE (NYC) for spring term and possibly through summer. If anyone would like to share an apartment with him, call ext. 471

***SMOKE... Want to quit smoking? Join S.M.O.K.E. We meet every Tuesday and Thursday at noon. Get in touch with Gina Schuchman or T. Dan Gilmore...

***Anyone interested in doing the BFP Spring Term contact Mary T. Enough is sometimes enough.



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