HPC ASKS COUNCIL TO ENDORSE MOVE TO ABOLISH CURFEW FOR SENIOR WOMEN; MEETING TO BE HELD THURSDAY NIGHT TO ASSESS STUDENT OPINION.

Miss Linda Boldt, member of Council and Chairman of House Presidents Committee, moved at Monday night's session of Council that Council endorse HPC's plan to abolish curfew for Senior women.

Mr. Dan Grady immediately moved to postpone discussion until the community got a chance to express its opinion of the liberalization of social regulations. Mr. Grady stated that the creation of arbitrary classification of students was one of his objections to the motion.

Miss Randolph asked how Mr. Grady proposed to involve the community with this decision?

Mr. Grady offered three suggestions:

1. a referendum
2. an open HPC meeting
3. a mailed opinion poll

where HPC would submit a list of proposals to the community and assess the answers.

Miss Randolph asked if the community had been consulted when the present regulations were drawn up. Mr. Grady said that they had not.

Mr. Grady's motion to postpone discussion passed 3-3-1, with chairman Kreiger casting the deciding vote in favor of the motion.

Mr. Robert Edmonds then moved that a meeting of the community be held on Thursday to determine opinion about the HPC proposal. The meeting would be held under the auspices of HPC.

The motion passed 3-1-1.

Mr. Harvey Fleetwood, editor of the Bard Observer requested $1,125, as the Observer's budget.

Miss Randolph asked Mr. Fleetwood for his rationale behind his decision to publish every week. Mr. Fleetwood said that Council traditionally gave about that amount each semester to pay for the paper. He said that the President was anxious for the paper to come out weekly and had told him that the administration would be willing to subsidize the paper, beyond the Council grant.

The Dean said that if the administration takes over the subsidization of the paper, the temptation would be there to take over the naming of the editor and the selection of the articles.

Miss Randolph asked how much revenue came in from the advertising in the last issue? Mr. Fleetwood said about $60.00, 265 of which went back into the paper.

Mr. Fleetwood said that he would be willing to settle for half the money now and the rest when some of the allotted funds were returned to Council from the different groups.
Mr. McCune said that it cost $960 for six issues.

Mr. Boldt amended the motion to read that $960 be granted to the Observer. Mr. Grady further amended the motion to entitle the Observer to further funds once the arrangement with the administration and National Advertising, and operating costs were settled. The Observer could be eligible for the first $750 that was returned to Convocation fund.

The motion passed 3-0-0.

The Anthropology/Sociology Club requested $400. None of their speakers had been contracted. Mr. Grady made a motion for $200. The motion passed 7-0-1.

Mr. John Boyle requested $400 for the purchase of a solid state sound system to be owned by Council. Miss Boldt moved to postpone discussion until next week as there was about $100 left in the Convocation fund.

The motion passed 7-1-0.

Ilem Rosen

Announcement!!

After much correspondence during the past summer, and discussions and phone calls in recent weeks, it is a pleasure to announce that students desiring private phones can now arrange for these through the local Telephone Business Office in Rhinebeck. A deposit (refundable) will be required to insure payment of bills. This is the first time in Bard's history that student telephones have been possible, and both Miss Barich and Mr. Leip deserve thanks for their willing cooperation with me in seeing the culmination of my proposal of last spring.

A second joyous development is the near certainty of a private dorm-line for every thirty students, eliminating the deplorable situations which now exist in many places on campus. This program is also the product of interoffice-type conferences, and Mr. Howard O'Bri'le of the Telephone Business Office will be on campus early next week to assess the exact needs of the various dormitories.

Robert C. Axound

EDITORIAL

ISSUES AND DISCUSSION AT BARD:

A GADFLY PROPOSAL

The Bard "consensus" is in the throes of formulating a new issue. The SDB letter passed by Council states, "At Bard every student is part of a specific educational program which hardly lends itself to the conventional system of grading and ranking." This week Observer carries the ball even farther. If this statement is true -- and we believe it is," says Harvey Fleetwood, "it should be used to affect school policy as well as Selective Service policy." The bugle has sounded the drums roll -- yet premises remain questionable and proposals lack foundation.

If discussions on this issue are to be purposeful, if students are "to affect school policy," then they had better focus their proposals within a coherent framework. That is, before discussing the success or failure of a "no grade system" at other colleges, students should ask themselves if it is true that the Bard system does not "find itself to the conventional system of grading and ranking." Does it indeed follow that an individuated educational program is at odds with conventional methods.

The Gadfly is anxious to contribute to these discussions, but at present lacks sufficient perspectives for the formulation of opinion have been established. To be sure, we cannot properly recommend a point of view to student consideration if there are premises which yet need examination.

This editor suggests that future discussion on this matter concern itself with either the advisability or inadvisability of the present grading system seen in terms of the Bard educational program. This requires rigorous evaluation of what has been called the "specific educational program" at Bard. Now, for instance, would a pass fail plan improve or detract from student performance in a seminar or tutorial?

These questions the Gadfly pose as the logical starting point for fruitful discussion. Again, the Gadfly is a forum of student opinion, and we invite your letters.

John Taylor

THE RESULTS OF LAST NIGHT'S ELECTION OF SENIOR CLASS OFFICERS:

President . . Barry Fruchter
Secretary . . Ann Melmed
Treasurer . . Scott Russ
Senior Class Advisor . . Baruch Eichman
Class Marshall . . Steve Josephs

QUOTE OF THE WEEK: "For a brief moment, I dreamed of a week in this green countryside (Bard College) but I know I could not bear it for forty eight hours." Marc Albert Levin August 25, 1956
to be conscious of being black in America is to be more than American."

- Allison Raphael, Radcliffe

One of the following would seem to be consequent to that statement:

a) To be conscious of being white in America is also to be more than American. — This elevates racial consciousness above national consciousness. This would seem to present itself favorably to the last party or the KKK.

b) To be conscious of being white in America is to be less than American. — A strange substitute for the much more subtle satisfaction doctrine original sin.

c) To be conscious of being white in America is to be American. — This automatically excludes the Negro from most modern American societies and thus limits his freedom of choice and action.

If an American were descended from those who were "held in slavery and subjected to every kind of humiliation, by a white American, merely because (he) is a black American," is he to achieve self-esteem through the oversimplified categorizing? Is one good because he is black? Should one be proud just because his ancestors have been "slaved"? To do so would be an extreme. At least we must decide as individuals to have pride and self-esteem as individual human beings. Any other view of man makes him a means for abstract ends and denies his intrinsic worth.

-Frank A. Dobbs

PEER AND TOMATO JUICE

Bard has a specific image. Many new students have come here largely because of this image, and, experience a tremendous conundrum when they find Bard not so liberal as they had expected. Here at Bard lie the seeds of "Utopia, we see ourselves at a Crossroads, afraid to commit ourselves to only one direction. This lack of a solidarity of purpose is the essence of Bard's internal dilemma. We keep getting this shit about endorsement thrown at us. We are told to do, but not be seen, to talk and not be heard; the administration is paranoid, not of itself, but of popular opinion. What can we expect from a middle of the road college afraid to commit itself to an extreme.

We envision a Bardian Utopia, something not entirely beyond reach. The creation of a Bardian Utopia would involve a number of necessary changes. We would start with the elimination of classes, at set times, in set places, knowledge is a living thing not to be confined by any institution so artificial as time. Professors should be available for certain hours every day, where a student might go to seek his advice. There would be no obligation upon the student to see his professor any more than he found necessary. There would be neither scheduled nor load courses in the socio-academic Utopia. Class distinctions would not exist. A student would be classified only by the number of credits he had obtained, and would attain his degree in as little or as much time as he desired. Significantly enough moderation would remain to separate the wheat from the chaff.

This social conventions such as curfew and intermarriage violations would be beneath the dignity of Utopia. Free determination of individual conduct would be a basic freedom. Utopia has no need for clocks, only calendars, to provide some semblance of order. All college facilities would operate on a twenty-four hour basis and time would not be the determinate of practicality. If you're still hung up about endowments, ask yourself: Would you rather go to a rich college or a good one?

-Eora Marsh

Neil Jameson

DAN GRADY EXPLAINS STAND ON CURFEW

FOR SENIOR WOMEN

On October 17, the Chairman of HPC moved that Council endorse the curfew proposals, as formulated by an HPC subcommittee. These proposals would have the present curfew limits extended one hour, and certain curfew privileges extended to senior women. By a split decision, Council moved to postpone voting on this motion. Council also moved that a community meeting be held on Thursday, October 20, to discuss HPC's proposals. By now, the community is in receipt of an announcement of the meeting and a copy of the proposed amendments. This article is written to discuss the circumstances surrounding HPC's proposals and the proposals as they now stand.

First, there are the reasons why the meeting has been called. This writer moved to postpone voting on the proposals because we feel that the community should be consulted on major policy issues. Until such time as male and female students cease to encounter one another socially, we will assume that curfew proposals raise a major policy issue. Despite the importance of this issue, HPC felt it was more important to bypass the community so that the Trustees would be sure to get the proposals, especially since community discussion would mean more work (for HPC). More basic than this, however, is the fact that these proposals did not arise with the spontaneity attributed to Venus and Topsy.

The Bard Observer of October 11 quotes the HPC chairman as "calling for conformity to present regulations so that Upper College females might be granted greater privileges." In the same article, Dean Hodgkinson states that we students must understand that Bard's social reputation and financial position affect the granting of social privileges to students by the Administration. This article appeared approxi-
mately one week after HPC voted a 400% increase in the number of social violations, these facts are directly related to HPC’s proposals.

Recently, HPC has emphasized its concern for fewer violations by imposing more severe penalties upon students who have received violations. This move came in the wake of an Administration suggestion that either HPC should see that the number of violations is reduced, or the Administration will do so by resinding HPC’s present power to penalize violations. Major concern of the Trustees. The Administration is with the senior women.

The "Wherehouse" image is said to be a ward of the Trustees. Unfortunately, potential donors to our endowment are more concerned with the sex lives of the students than the quality of our education. The Trustees will probably not find a "normal" number of violations a persuasive reason for granting more chances for a "normal" amount of rule-breaking. The student-body will probably not be persuaded to make Bard social relations resemble those of a monastery.

The Trustees want a less immoral social image for Bard. The Administration would probably like less pressure from the Trustees, and less aggravation from the students. We students would probably like more social freedom. The students can meet all these desires, The key to the solution is discretion.

As to why we will be more conscious of social regulation, we feel that it is possible for students to ignore the rules and regulations proposed by HPC, thus making them unacceptable to the Trustees. Under the proposed rules a student could sign out to anywhere until 6:00 A.M., the time the proctors go off duty. This is no less than a carte blanche sign-out privilege. "Penalty, $5.00, permit student to be without his I.D. card, but requires the proctors to issue violations that are meaningless because they can be explained away. Why bother the proctors and sign up HPC’s time? The last three "penalties" handcuff HPC to a rather specific set of responses to various circumstances. It has been our understanding that HPC policy was to keep the freedom to allow for extenuating circumstances in its decisions. We also disagree with the attempt to gradually extend curfew by starting with the senior women. Why not a meaningful classification rather than an arbitrary one?

These considerations lead us to suggest that if curfew is to be abolished, it should be abolished by the Trustees. The zeal that if curfew is to be abolished, it should be abolished by the Trustees. The zeal these worthies have received. "violations. This move came out to anywhere until 6:00 A.M., students who have signed out until then should be required to sign in by 6:00 A.M. in person to the nearest proctor (e.g., a dorm with a sit-in proctor) or with the Security Office. Students should also be required to carry their I.D. cards, and be penalized for not doing so. These cards should perhaps be identifiable by color and number, the privilege should be worth the burden of remembering the card. Regarding one third comment, we leave it to HPC to decide whether freedom of decision is more important than enforcing rules of questionable value.

HPC has done the community a valuable service by taking the initiative on this issue and clarifying the possibilities within the present system. It remains for us to decide whether our interests are best served by maintaining or extending the present system.

Dan Grady

LETTERS TO THE EDITOR

To the Editor:

The following suggestions are submitted as rational, and hopefully feasible.

(1) Transportation to the Rhinecliff station would be practical, especially Thursday, Friday and Sunday nights.
particularly in winter months, transport
the infirmary should be available
and these services, with the least
amount of disturbance to the "healthy tension"
on prevailing, presently existing resources
might workshops, The ERAC W., without shuttling
to Kingston, seems most promising. Without
question, ERAC has ultimate claim to its white
crusader. My thanks from ERAC on this
Community Action Proposal: Valerie Wolfe

Dear Fellow Students:

There was a story about the Buddha that
he was walking in a garden with one of his
new pupils when the student asked, "How does
one become, Holy One?" The Buddha bent down
and cupped a wild flower in his hand, "Look,"
his words, "saying. The young man peered down. The
Buddha rose and continued his walk. "When a
man shall speak to you of flowers, do not
forget this afternoon."

I have sat in class with Dr. William
Lensing and heard the story of his sitting
beneath a tree near a man moving a lawn.
Perhaps it was a student who came up to
him and asked, "That man is at his work; what do
you think he is doing?" I remembered the reply. "This is my work; I am a metaphysician."

I have heard some students speak cri-
tically of a class with Dr. Lensing. They
may have too abstract; his tests are cut and
ried; all he does is tell stories; they do
not understand his answers to their questions.
Sometimes I ask if they remember any of his
stories. I like to hear them.

This was his own way of putting words together, his own way of making sense, his own meanings derived from his
experience. A problem in history is that people
look for a "development" of meanings from
one philosopher to the next. They want to
see a growth in ideas. They lose sight of
philosophers as men, each living at a dif-
f'rent time in different places under dif-
f'rent circumstances, each with a different
range of experiences which he has organized
with his own meanings. A word represents
isolated elements of experience, and, par-
ticularly with our abstract words (such as
"flame" and "wild" as distinguished from
"brand" or "flower"), we each differ as to the
situation and relationships we associate
with their meanings. We understand words dif-

erently.

If I were to teach a course in philos-
ophy, I think there would be two characteriza-
tions to my pedagogical approach. First, I
would only hold a student responsible for
those things which the philosopher himself
said. I would not want him to consider ei-
ther my interpretation or his own interpreta-
tion of the philosopher's words as knowl-
dge, since both my own and his understandings will
taller over future experience. Second, I
would attempt to elicit messages or esoter
questions by giving analogies. Thought at-
ttempts to generalize from particular experi-
ences, so I would try to avoid further gen-
eralizations about these generalizations.
Rather, I would try to give a concrete ex-
ample of an experience from which a man's
thought might have precipitated. This would
both suggest the way the philosopher has ar-
ived at his conclusions, and free me from
imposing my own vocabulary on the meanings
of others. The chief purpose in my course
would be to teach students how to understand, not
that to understand.

If you keep trying to figure out why a
man selects what he does from his experience to
talk about, you may come to understand him.
There is the danger of reading in a wrong mean-
ing, but one who is truly desirous of learning
takes pleasure simply in the effort.

-Peter Irwin

To the Editors:

Once again, it is necessary to clarify
certain irrational and irresponsible statements
made by a member of the staff of the Godfly --
specifically about SSE.

The purpose of Jeff Albert's proposal that
interested students and teachers utilize their
field of concentration as media through which
to present anti-war and/or anti-draft positions
was to somehow create a relevance of these is-
ues to the relatively isolated Bard community.
Since there was no such objection at the meet-
ing, it seems Mr. Souder was the only person
to get the incorrect implication that an individual
participating in such a program would be forced
to choose one of the positions because he or she
may be anti-war, but not anti-draft, etc.

The reason Mr. Alberts stated that individuals
might not attend a regular SSE meeting, but
possibly would participate in one of a number of
topical workshops seemed to be clear to everyone
else at the meeting: that SSE saw that some
people might want to participate in a seminar
on a topic rather than participate in a partisan
meeting concerned with many topics.

Mr. Souder seemed to laugh "in dissent in
the ranks." He seems to be the only person to
recognize this as a problem. We welcome dissent
specifically constructive dissent. We do not,
nor do we profess to have all the solutions to
the problems discussed. It is therefore only
through dissent and discussion that a meaning-
ful and positive dialectic can take place.

Perhaps more regrettable than Mr. Souder's
lack of understanding is his inability to con-
structively attack ideas. Thus his only alter-
native seems to be one of indiscriminately sland-
ering individuals and repeating inane clichés.
(In reference to Jeff Albert's "diligently copy-
ing a paper in the library," it might have been
more fair and just as "funny." ? ? ? to have stated
the truth: that he was photocopying some pages
of a reserve book dealing with the urinary-genit-
al system of a feral pig.)

We would like to reiterate the suggestions
of many of those who have been childishy criti-
cized by the Godfly: that the Godfly staff
learn to deal constructively with the varied
opinions of community members and not continue
their worthless tracts and mudslinging.

Sincerely,

Jeff Alberts,
Dev Tarrow

* * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * *

MISELLANEOUS

An aggravated member of the Albe Avengers
brought to my attention the fact that his
tooth paste caps are constantly susceptible to
the drains. Assuming that other members of
the community suffer from a similar plight,
he muttered insinuating that such action be
taken in this sphere it would alleviate con-
siderable consternation.

All submissions to the Godfly should be
received no later than Tuesday morning in Box 81, Campus Hall.
The following is a translation of an article which appeared in the French Journal, Lettres Française, dated August 25, 1966. The author, Marc Alcide Lieven, visited Bard College last semester and his experiences here constitute the body of the piece.

***

The vodka bottle which was making the sounds (on the table) was broken with a knife; and when we came to Bard College, about five in the evening, in that well-kempt New England countryside, in a fine drizzle, we were high.

Larry hailed a student who seemed very young and well-bred, who was shocked that "nothing had been arranged to greet the musicians." He showed us around the "campus," that ideal university community, which, since it cannot go into the living, one would let them come to the campus. It's as simple as can be. We found Karion and the others again; they had already been paid before the concert. They were happy, they disappeared again. And in response to curiosity (is it possible to live so close to New York in such peace, with nothing else to do but study?), he offered to conduct me on a grand tour of the campus.

"I don't think you have this in Europe," he said, not without pride. "Let's go in!" Yes, let's see if there aren't students making love there," said he with the same air of false modesty: I was finding this student's conversation decidedly entrancing. Does that really happen? Of course." And I, who does not know where to sleep tonight, do you think that in the-chapel...? Certainly. False alarm, the chapel was empty. He did not have to lift up the embroidered cloth that covers the altar; it happened to be that there was no room for a couple underneath it; I suspected that he asked a little too hard to be sacrilegious, "As a matter of fact," he said, "it's strange, this is the first time I have set foot in this chapel.

In another building there was a girl who was painting all by herself. "Do you want to speak to her?" he asked, with the same detached courtesy. Of course. She was a short, fat girl, who dropped her brush in shock. "A Frenchman, my God, how exciting. Are you acquainted with Soulage? Not really, I can't believe it. For me, for talking so much, but I find that so interesting.

My guide was a political science major. He had just been thinking about a paper he had to do, but no, that's nothing, he'd do it later.

"But what can you know about politics in this country," I said, not without a certain jealousy. "Do you realize, at least, that the outside world is not in such good shape? Have you ever wondered why the Negro music that we are giving you this weekend grates the nerves? Have you ever been in Jersey? Sure, sure, he knows all that. He feared that I had wrong ideas. On the campus, for example, this exemplary and unromantic community, what there not also are Negroes? Indeed, during the concert a young metisso in the first row listened tenderly intertwined with a white girl of his own age.) And it was with the same wise and contemplative air that whites and Negroes listened to the music.

Peter, my young guide was named Peter, was twenty-two and married. He was waiting for his wife, a student like him; they had a house nearby the campus. He was a little unseated because the breaking in a sports car that day which her parents had given her, so that now they each had their own. His own parents were also very kind, very understanding. He had wanted to stop his studies for two years and travel across the United States. They disagreed, but they accepted it. And did they not cut off his funds? My question seemed to him unbelievably crude. Just like my obstinacy, then he proposed that I spend a week on the campus (it's customary for the students to have guests all the time) and to want me to pay for my stay by delivering features. "Do you really want to do it? It would be so easy for my guest..." Finally, at my insistence, he would bring it before the Committee. I dreamed for a brief time of a week in this green landscape, but I knew that I could not stand it more than forty-eight hours. "Please do drop off the anything to the Committee. I was going to drink at the restaurant (Red Balloon — Ed.), Peter introduced me to the boys — long haired, blue jeans, tee-shirts, and silver medallions on the chain smoking. He whispered to me: "There are students who are not very serious, you know." A fat young man asked me what I thought of Bob Dylan, and without even waiting for my reply: "For me, he stinks, that's all there is."

After the concert, we went to the night-club (Josephine's — Ed.) with the musicians, a kilometer from the campus. The jukeboxes poured forth the same music as those in New York, and they danced to it in the same way. The average age was between twenty and thirty-five. After an hour, a real sheriff, like one in the movies, shut off the entrance. After Shorts, whom we had lost, was making desperate signs at us from the other side of the windows. Larry was to be boarded by Lucy, a 20-year-old student of whom he would say the next morning with admiration, "He's the most Moscow Communist that I've ever met."

And what will become of these "Communists" of 20 years when they graduate from college? Terry was to have a room in a girl's dormitory. All those rooms of the Beaux that they graduate from college? Terry was to have a room in a girl's dormitory. All those rooms of the Beaux that they graduate from college?

Translation by Frank Dobbs