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1. a referendum
2. an open HFC meeting
3. a mailed opinion poll
where HFC would submit a list of pro-
posals to the community and assess
the answers.

Miss Randolph asked if the com-
munity had been consulted when the pre-
sent regulations were drawn up. Mr.
Grady said that they had not.

Mr. Grady's motion to postpone
discussion passed 3-3-1, with chair-
man 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 HFC proposal. The meeting
would be held under the auspices of
HFC.

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. Fleet-
wood 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, bey-
ond the Council grant.

The Dean said that if the Admin-
istration takes over the subsidization of
the paper, the temptation would be
there to take over the naming of the edi-
tor and the selection of the arti-
cles.

Miss Randolph asked how much revenue came in from the advertising in the last issue; Mr. Fleetwood said about $60,000, $65 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 allocated funds were returned to Council from the different groups.
Mr. McGun said that it cost $960 for six issues.

Miss Boldt amended the motion to read that $960 to 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 would be eligible for the first $1200 that was returned to Convocation Fund.

The motion passed 2-0-0.

The Anthropology/Sociology Club requested $100. None of their speakers had been contracted. Mr. Grady made a motion for $200. The motion passed 7-0-1.

Mr. John Boylan 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.

Klok 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 them 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 joyful development is the near certainty of a private dormitory for every thirty students, eliminating the deplorable situations which now exist in many places on campus. This project is also the product of intercollegiate conferences, and Mr. Howard O'Grady of the Telephone Business Office will be on campus early next week to assess the exact needs of the various dormitories.

Robert C. McAndrews

EDITORIAL

ISSUES AND DISCUSSION AT BARD:

A GADFLY PROPOSAL

The Bard "consensus" is in the throes of formulating a new issue. The SDS 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 proposals 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 lend itself to the conventional systems of grading and ranking." Does it indeed follow that an individualized educational program is at odds with conventional methods.

The Gadfly is anxious to contribute to these "discussions," but at present no sufficient perspectives for the formation 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 policy. 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 Fructoer
Secretary . . . Ann Maloed
Treasurer . . . Scott Russ
Senior Class Advisor . . . Baruch Hochman
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 knew I could not bear it for forty eight hours." Marc Albert—Levis

August 25, 1966 (Letter from—)
to be conscious of being black in the U.S. is to be more than American."

-Allison Raphael, Quotable-

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

a) To be conscious of being white in America is to be less than American. --- This elevates racial consciousness above national consciousness. This would seem to present itself favorably to the Nazi party or the Ku Klux Klan.

b) To be conscious of being white in America is to be less than American. --- A more accurate substitute for the much more subtle and satisfying doctrine of 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, naturally because (he is) a black American," is he to achieve self-esteem through the same oversimplifying categorizing? Is one good because he is black? Should one be good just because his ancestors have been degraded? To be worthwhile must one be a liberal cause? If one tells me that I am superior because I am a Caucasian, Intelligent because I go to college, sacrosanct because of my politics, skillful because I can read, or good because I donate to charity, he degrades me more than if he observes me well and dislike me for what I am. All human beings have the right to be judged as individuals and to arrange pride and self-esteem as individual human beings. Any other view of man takes him a means for abstract ends and denies his intrinsic worth.

-Frank A. Dobbs-

BEER AND TOMATO JUICE

Bard has a specific image. Many new students have come here largely because of this image, and experience a tremendous comedown 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 in the essence of Bard's internal dilemma, we keep getting this shit about endorsement thrown at us. We are told to do this and 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. The college 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 schedules nor closed 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 could attain his degree in as little or as much time as he desired. Sufficiently enough moderation would remain to separate the wheat from the chaff.

True 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 encumbrances, ask yourself; Would you rather go to a rich college or a good one?

-Nora Marsh

HELL JAMESON-

DAN GRADY EXPLAINS STAND ON CURFEW FOR SENIOR WOMEN

On October 17, the Chairman of HPC moved that Council endorse a proposal 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 proposals. 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 come to encounter one another socially, we will assume that curfew proposals raise major policy issues. 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 Topaz.

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." 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 HFC voted a 400% increase in the number of social violations. These facts are directly related to HFC as if.

Recently, HFC has emphasized its concern for fewer violations by imposing more severe penalties upon students who have received violations. This move was in the wake of an administration suggestion that either HFC should see that the number of violations is reduced, or the administration will do so by rescinding HFC's present power to penalize violations. HFC chose to insuit the intelligence of the student body by offering the possibility of greater social privileges in exchange for obedience to the rules. This offer amounts to a carrot on a stick - a rotten one. HFC does not have the power to extend social privileges, the administration has made no such promise, nor is there any guarantee that a reduction in the number of violations will impress either the administration or the Trustees. The administration is relatively happy with the present system. When they become unhappy, they do things like employ Burns detectives. The zeal of finding that we were being only by their competence and by student unresponsiveness with said competence. When they departed, things were pretty much back to normal. Thanks to Walter A. S. & Helon Durley. Burns' word has gotten around about "normal" social relations at Bard.

The "whorehouse" image is said to be a major concern 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 modern college.

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. We will now assume that no violations would occur if everyone were discreet. Past experience enables us to assume that some of us will be indiscreet in the future, by accident or design. This does not necessarily mean that this should be denied the freedom to develop our faculties of discretion. It should also be possible to gain more freedom so long as our demands are realistic. HFC proposes to beg the Trustees for more freedom, pleading that we have been relatively good little girls and boys. This writer is not clear on why we should beg for freedom. If we really want more social freedom, why not base our demand on strength rather than supplication? We can bargain from a position of strength if we can present some structural reasons as to why we will be more conscious of social regulation. He feel that it is possible for students to ignore the rules and regulations proposed by HFC, 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 not less than carte blanche sign-out privilege. "Penalty, 2b," permits a 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 take up HFC's time? The last three "penalties" handcuff HFC to a rather specific set of responses to various circumstances. It has been our understanding that HFC policy was to keep the freedom to allow for exacerbating 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 in fact, eliminating the need for rules or penalties if curfew privileges are to be extended to any part of the female student population, it should be extended to Upper College women. Moderation is supposed to be somehow related to maturity; why arbitrarily limit an extended privilege to seniors? If there are to be rules the Trustees can accept, they must be enforceable. If the proctors leave at 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 form 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 HFC to decide whether freedom of decision is more important than enforcing rules of questionable value.

HFC 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, transportation would become a serious issue. It is essential for services to be available and reliable, ensuring the best experience for all passengers.

The first step in implementing this plan is to evaluate the current system and identify areas for improvement. This includes assessing the frequency of service, route optimization, and investment in new technology. With these improvements, we can ensure that the system continues to meet the needs of the community.

In conclusion, the proposed plan for improving public transportation is a necessary step in making our city more livable and accessible. By taking the time to carefully plan and execute these changes, we can create a system that benefits everyone who uses it.

Sincerely,

[Name]

[Title]

Board of Directors
THE FOLLOWING IS A TRANSLATION OF AN ARTICLE WHICH APPEARED IN THE FRENCH JOURNAL, L'ESPÉRANCE FRANÇAISE, DATED AUGUST 23, 1966. THE ARTICLE IS TITLED "UN PRINCESSE À NEW YORK".
THE AUTHOR, HARCÉL ALBERT LEVIN, VISITED BARD COLLEGE LAST SEPTEMBER AND HIS EXPERIENCES HERE CONTRIBUTE THE BODY OF THE PIECE.

The vodka bottle which was making the rounds (on the trip) was not filled with water; and when we came to Bard College, about five in the evening, in that well-kept New England countryside, in a fine drizzle, we were high. Larry had bought 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 town to hear the musicians, pays them to come to the campus. It's as simple as can be. We found Marion and the others again; they had already been paid before the concert. They were happy; they disappeared again. And in response to my 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.

"What do you think of Europe?" he said, without smoke. "We are very free here. But what do you call very free? Well, for example, the boys can sleep with the girls." (My God, I had already seen so much of it, what a beautiful country!) In the same buildings? "Sometimes in the same beds," he said, with a provocative look in his eyes. It came to a pretty little chapel (with all due restraint, one would think himself among the Greeks). "In the same building?" "Sometimes in the same beds," he said, with a provocative look in his eyes. "In the same little chapel... Yes. This is a matter of fact," he said, as strange, as if this was the first time I had 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 Soulages? Not really. I can't believe it. How much for talking so much, I find that so fascinating."

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 asked, not without a certain jealousy. "Do you realize, at least, that the outside world is not in such good shape? Have you never wondered why the Negro music that we are giving you this weekend [next week] on the campus? Have you ever been in Harlem? Sure, sure, he knew all that. He feared that I had written ideas. On the campus, for example, this exemplary nonconventional community, war there not also a Negro (Indeed, during the concert a young metisse in the first row listened tenderly intertwined with a white girl of his own age.) And it was with the same wine 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 near the campus. He was a little unsettled because she was bringing a Bobby van 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? By question seemed to him unbelievably crude. Just like my inquisitiveness, when 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 lecture. "Do you really want to do it? Would you be so accurate by my guest?" I finally, at my insistence, he would bring it to 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, don't say anything to the Committee." We were going to drink at the restaurant (Red Balloon - Ed.). Peter introduced me to the boys -- long haired, blue jeans, t-shirts, and silver medallions, 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 nightclub (Adolph's - Ed.) with the musicians, a kilometer from the campus. The jukebox 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 twenty-five. After an hour, a real sheriff, like one in the movies, shut off the entrance. Also, Jorge. "Sure, sure, he knew all that. He feared that I had written ideas. On the campus, for example, this exemplary nonconventional community, war there not also a Negro? (Indeed, during the concert a young metisse in the first row listened tenderly intertwined with a white girl of his own age.) And it was with the same wine 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 near the campus. He was a little unsettled because she was bringing a Bobby van 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? By question seemed to him unbelievably crude. Just like my inquisitiveness, when 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 lectures. Do you really want to do it? Would you be so accurate by my guest? Finally, at my insistence, he would bring it to 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, don't say anything to the Committee."

Translation by Frank Dobbs