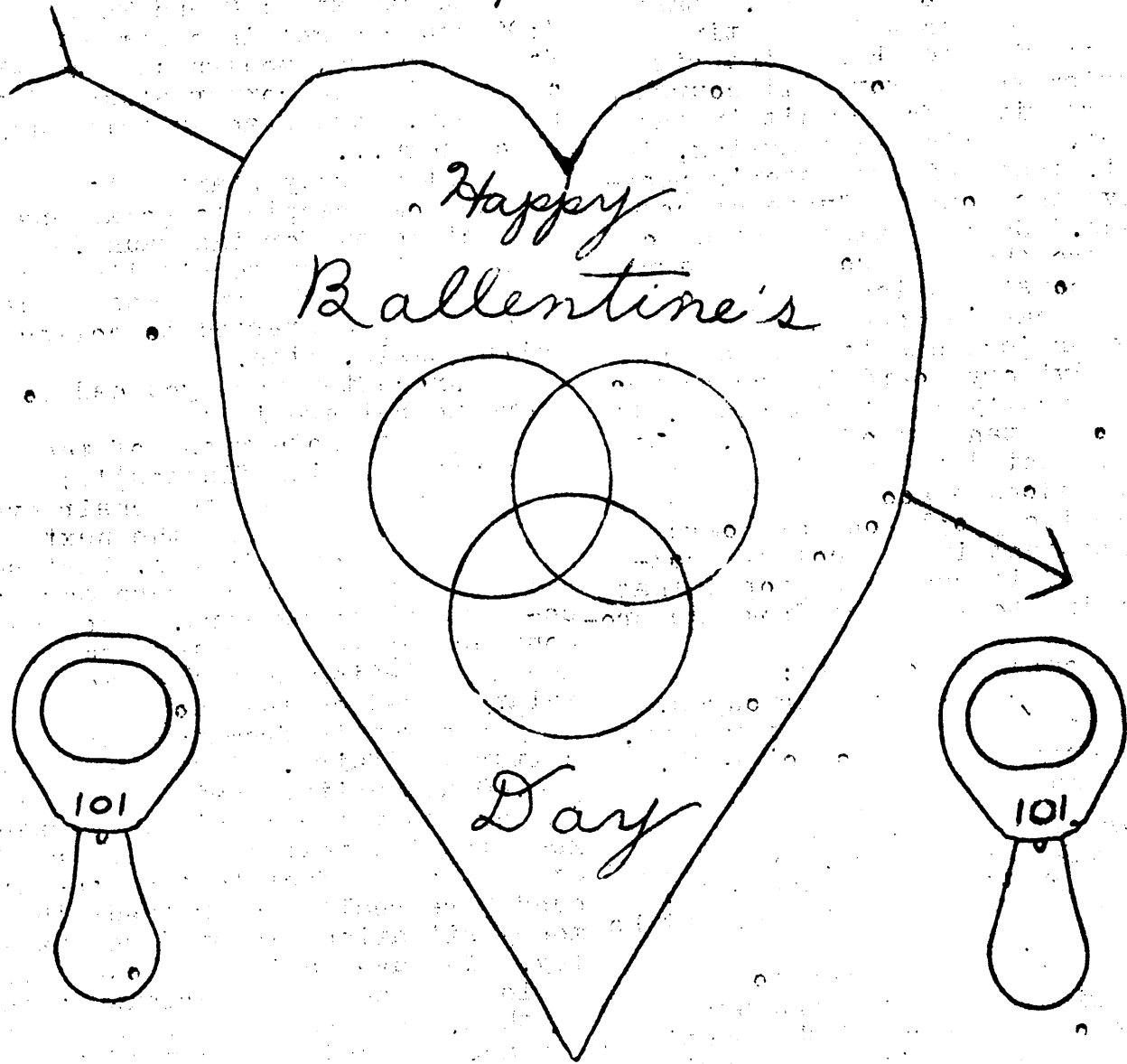


# GENESSEE

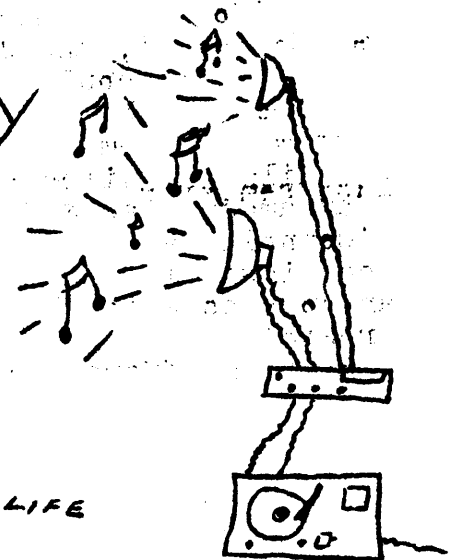
"Hey Budd!"



LET'S HAVE A BOOGIE!

WEDNESDAY

FEB. 14



\*PUBLISHED IN OLD MILWAUKEE BY MR. MILLER H. LIFE

\*(THIS IS ONLY THE FIRST DRAFT)

# Community Chatter

HELLO THERE!!!!!!

Wednesday night, whether you knew it or not, there was a community meeting. There were about a hundred or so people, at the most there. Of course, people kept coming and going as the issues did. Mike Montgomery was the chairman for the week. (Definitely not one of the best things to be.)

The meeting was called to order and the first piece of business was a report on the Academic Advisory Board from Charles. Last semester the community meeting voted to give the Board the right to review and approve all courses that are given for credit in the project. Charles was asking, in effect, that this semester's people give the Board a "vote of confidence." Charles also wanted to make sure that the community agreed to the constitution of the Board and the Board's powers.

The project has to have a Academic Advisory Board in accordance to the faculty senates mandate. It is also a standard of UMASS. But Charles wanted to make it clear that it was indeed a good thing to have because the people on the Board are important in the college community and it can help people that are trying to graduate from the project.

The Board members are:

John Hunt, Joe Burroughs,  
Joan Chandler, Walter Gern,  
Jerry Platt, Gordon Paul,  
Klaus Schultz  
and

four elected students:

Mike Montgomery, Eric Welling,  
Mark Finn, Jim LaMacchia.

(Charles is the chairmen, but he has no vote.)

The meetings are open to all people within the dorm and Genesis will report on each of the meetings.

The "Ayes" had it, and Charles got the vote of confidence he was looking for.

The next piece of agenda concerned the purchasing of a oven for the kitchen. Warren Bean proposed that we spend \$400.00 to buy a stove-oven range comparable to the Sear's model that was priced at \$379.00. Warren had talked to John O'Connell, Head of business, for Southwest, and Mr. O'Connell said that we could ahead and buy the stove with the money that the Southwest Assembly had given us to build the kitchen last semester. That amount was \$500.00 kids. Mr. O'Connell said that he would have a hood installed and get an electrician down here to plug it in and Presto!!

Warren offered to supervise the

cleaning of the stove. This semester there are about 50 people in the dorm without meal tickets so there will certainly be enough people using the stove to see that it gets cleaned once in awhile.

A motion was made to accept Warren's proposal and the "Ayes" had it again.

(Things were going much to easily.)

Next Robin Marek had a few announcements to make. Saturday there will be a ping-pong, pool, and tiddly-winks tournament. There are sign-up sheets in the bathrooms. Our men and women basketball teams played last night. Some support would be appreciated, I'm sure.

Sunday at 2:00 and Thursday at 3:00 you can get into some free-form exercise, modern dance, ballet or jazz in the corner study of the basement, Rose Stanley tells us. Go on down...

Stan Brody started to organize some people to go around and collect money for the sauna, but people said that they'd like to know exactly how much money was needed before people started to collect. Foiled again, Stan.

And after that you had to be there to believe it!!!

(Just another one of those community meeting fiascos)!!!

Monty turned the chair over to Dave Hoffman while the next piece of business ensued. Last semester Monty and Davis were sort of co-cultural counselors. They had a contract approved by the community meeting stating that they would get salary based on the amount of money they brought in from the various cultural affairs. They were given 500.00 as capita, that was to be paid back to the community. Please keep in mind that this is simplified due to the fact that no one around here really understands the money situation except Rose Stanley. We have various accounts in various places with various monies in them. Some people get paid out one account and some out of the other. This is all well and good until it's brought up in the community meeting. People that don't understand the money situation feel free to talk about it and mass confusion reigns.

Davis' contract had to be re-classified because he is no longer a student. It also needed 4 signers.

A motion was made to re-classify Davis and give him his previous job and salary. It was passed.

Next came Monty's contract. He had somewhat the same conditions as Davis. But, it seems that in November of last semester he quit his job thus losing his position and salary. The personnel committee then gave over the monies that had been set aside for Monty to Eric Welling. Eric has taken over the job of Reb

# YOU DON'T NEED A LICENSE TO TEACH!

## COLLOQUIUM HASSLES

Many people who were enrolled in Project colloquia last fall failed to get credit on their grade card even though they had completed the work required. If this happened to you, speak to the instructor of the colloquia. The instructor will contact the Project office and we will then add the credit to your permanent grade file at Whitmore.

## COLLOQUIUM IDEAS

Do you have some skill or knowledge that you would like to pass on to other people living in the dorm?.. and would like to get credit for it? Teach a colloquia. Forms are available in the Project office. A sponsor for the course is suggested but not required. After filling out the colloquium proposal form, return it to the office and it will be passed on to the Academic Advisory Board for approval. The deadline is february 16 th.

erik gjesteby

?

Will the person who put up the sign concerning acquiring a shelf for the project library and anyone else interested in some type of community library please contact me in 431. (I don't have a shelf but I have some ideas and a few books.)

marc

## COMING SOON!

"The Story Of Millie"

or

"Who Was Mildred Pierpont?"

A short biography of Ms. Mildred Pierpont, ( born oct. 2, 1892 ), former Principal Clerk of the Dean's office from 1949 to 1956. Watch for it under your door.

eds.

## Chatter Cont.

Howe's job as editor of the Project press. Eric has about \$225.00 coming to him. A motion was made by Charles to pay both Monty and Eric out of the same fund. And to me it looked like it would have got passed. But Monty wanted to question the right of the personnel committee to grant Eric the money that he and Davis had earned. Here I would like to add though that Monty and Davis both were not so concerned about the money but the right of the personnel committee to take such action.

Of course, you know what happened. Total confusion.

Everyone agreed that Eric deserved some compensation for the work he does.

And everyone agreed that monty and Davis deserved compensation for the work they've done and the work they will be doing this semester.

But-- if you've ever attended a community meeting you know how obvious agreement ends up in arguement.

The issue of Monty's contract was tabled until next week. And a referendum on a motion by Charles to pay Monty and Eric out of the same fund was started.

And then it almost looked like the House of Lords was going to adjourn but alas...

Henry Ragin wanted to discuss one of the three issues that Peter Lewicke had put on the agenda. (Lewicke wasn't there in person.) The issue was admissions.

Henry and a few other people think that we should have random admission, that is letting anyone that applies in. There are some other people that don't quite agree with him. Bob Brick for example. There are a number of reasons why people feel there should be random admissions and there are a number of reasons why people feel there should be admission by application. There was some discussion and I made a motion that a exploratory committee be formed to examine the pros and cons of both sides of the coin. Because by this time half of the people had walked out. (Justifiably so)

Anyway I'll be posting a time for this committee's meeting some time soon.

There's not much left to say except....

Respectfully  
Submitted,  
Lois Lane.

P/S: I forgot to mention that Betsy Brooks will be Next week's Moderator, so don't miss it..

# Yurting

It's been a while since the referendum defeated a proposal to buy the big yurt and the subject of both yurts hasn't come up lately. So I thought I'd let those interested know the present state of affairs concerning them. I couldn't get into the little

yurt because the door was locked but looking through the windows ( all intact ) satisfied me. The interior has been improved remarkably. Thanks to Rose Marston and some fourth floor friends, the ceiling is painted and the walls have been stained, covering piss-poor graffiti. During the vacation someone broke into it and stole the heaters, by smashing through the dome window (\* editor's note: it is more likely that the vandals simply removed the glass top, which was not fastened securely, and let it fall to the ground). All have yet to be replaced. Rose called Roy Werbe, of Southwest Environmental Services, and suggested he provide a plexi-glass window which could be drilled through and secured to the roof. He promised to get on it right away, and also said that he would replace the two heaters as well as provide money for cushion materials. That was three weeks ago and she hasn't heard from him since. (He suggested she cover the roof opening with cardboard - a mushy HA HA )

Rose has more stain and brushes and would like to have the benches finished as soon as possible. Due to a lack of interest she did most of the painting herself before the vaca- She feels that if people want to use it as a warming hut or anything else, they donate some time into finishing the staining or helping make the cushions. I heartily agree. If you do too, see Rose in room 418.

The situation with the big yurt is sad and deteriorating rapidly. The building itself is in better condition than it has been in a long time. Someone has been putting some work into it: broken windows have been replaced, most of the windows have been freshly puttied, it has been swept clean, new shelves have been built into the lower level and cushions added to the upper.

However we may be losing it quite soon. I talked with John O'Connell, of Southwest Business Management, and he can hardly wait to get rid of it. After he gets through with Southwest budget hassles he will draw up the yurt's specifications and list it as surplus state property. It will first be put up for sale to any potential university. If there are no takers, he will then offer it on a state wide basis, to state agencies or programs only. If that brings no interest, the yurt will be put up for public auction. He has already recieved offers from various organizations such as the Amherst Boy Scouts. He stated plainly

that if anyone from either of these categories buys it, they must dismantle and move it. According to him it does not meet mass. fire-safety standards and is considered a "fire-hazard". ( Ironic. The yurt hasn't burned, but if you recall the fifth floor of recently completed Tobin Hall, supposedly a fire proofed building, was nearly completely gutted by flames last week.)

So thats the way things presently stand with the big yurt. I'm very disheartened and I'm sure many others are. The building is one of the few buildings on campus where one can escape the massive waves of flesh, the sterile-castrating concrete structures, and where one sees trees through the windows, not brick walls or parking lots. If you haven't been in it yet I suggest you do before it's too late. It's a beautiful place. I want it to stay so if you agree get in touch with me ( room 10, 6-5161 ), and we'll look into the possibilities of establishing a "Save the Yurt" campaign. (If not, I hope your dreams are haunted by its dying screams.)

Peace,

bill allen

## GENESIS

Genesis will be published weekly and placed under your doors on Monday evening. Anything of interest to the people in the dorm will be welcomed and encouraged.

WE need people who are willing to type for the paper too. You don't have to be fast or do it every week but once in a while it would really help us out. Otherwise the paper might be late in coming out. If you are interested in typing, give your name to marc or eric in 431, and the time which you could probably type.

also

If you have any ideas about material for future articles please let us know about it and we will let everyone know about it. Perhaps there are people who will have the time and the desire to write articles which you don't have the time to write but would like to see written.

THE DEADLINE IS THURSDAY AT 12: P.M.  
(noon)

It would be greatly appreciated if you could type your own article. Put your letters on the bulletin board outside 431.

# EXPOSE ONE

by Bob Cook

"When I first meet a person, I try to know that person as soon as possible, and like wise, let them know me. Of course, I try to weed people out, that is, those who will grow to like me, grow with me, and those who won't. There are many who won't, and I won't waste my time with them. There are so many persons in this world, really far out persons, why waste time with someone who will gradually grow to dislike me. But I have a method of finding friends, those people who will accept me for what I am no matter how obnoxious I may seem at times, for I do have those moments when even I can't stand myself, never mind someone else. This is what I do- When I first meet someone, I throw all my shit at them at once, my whole neurosis, and if they survive, if they aren't completely disgusted with me from the first acquaintance, then I know that someplace between us, there's room for friendship."

When I first met Stan Brody, I too was subjected to this treatment, and somehow, I survived. It's strange how out of that small space (and at first it did indeed seem small) a very good friendship evolved. Of course, I was very critical, as I am with everyone and everything, including myself. But I too have my idiosyncracies, and if anyone can last through my seemingly endless criticisms without despising me for mirroring them, then I invariably have to like them for it. As someone once said to me about Stan, "When I first met him, he did the same thing to me as he did to you. But I looked at him and thought, 'He's o.k. A little weird, like everyone else around here, but he's o.k.'"

I attended the Community Journalism class last week, and the idea of doing exposes of various persons in the dorm came up. For some reason, Stan's name was immediately mentioned, perhaps because Stan is a person whose presence is felt where ever he is, like at a community meeting for instance. At each meeting someone eventually ends up telling Stan to shut up, follow the rules of procedure for talking, or to let someone else speak too. Most people seem to have weird conceptions of what Stan is all about, most of them true. And so I thought perhaps I would write an article exposing to "the public" those ideas and impressions Stan has of this place. Of course Stan didn't tell me anything that he wouldn't say to anyone else in this dorm. But there seems to be a real lack of communication between people and floors, caused somewhat by lack of time, or lack of interest, apathy, individual isolation, and even direct or indirect hostilities between certain persons or groups of people. Genesis is attempting to make itself a vehicle for bridging those gaps, whatever they may be, and hopefully, there can come to be a better understanding and acceptance of those individuals who have chosen not to travel the well trodden path- whatever that path may be.

And so, one night I invited Stan into the room with the express intention of interviewing him for this Genesis article. Of course there was good music, good company, and those good relaxing agents, so very necessary for an all around good time. Little was needed to get Stan going, and so my first and only question was, "Why did you come to Pierpont?"

"I wanted to see what was a revolutionary college. And I found out that Pierpont called itself a revolutionary college. And it was in

fact the most revolutionary college on this campus. And this is how far a revolutionary college can go and still be in the university and Pierpont is the dividing line. If you get any more revolutionary than Pierpont, then you wouldn't be in Pierpont. Pierpont is full of good natured people who don't know they're not in the revolution. They really are. They're like the great unwashed of the intellectuals, because they're about as dirty as you can get. We have every type of person here... and then there's me. And I'm doing my thing, which is, I don't know, trying to... The thing that I'm doing is, uh... I just believe that there are a lot of people here who are not self-actualizing, and who don't know how to self-actualize, and who want to learn to self-actualize. And that's where the role of the teacher comes in. There are a lot of persons here who are self-actualizers and it is evident in those people who are seen doing things in the dorm. And the other people are not self-actualizers. You have a graduated curve: One end is the heavy self-actualizers, the other end is the heavy non self-actualizers."

Of course, there's a certain validity to Stan's statement, but there's also another side which must be presented. As one person's reaction to this comment was, "I have a lot of reading to do, and I don't have the time that Stan may have, because he's managing to get credits to do the things he really wants to do. Just because I don't make soap with him doesn't mean that I'm not self-actualizing!"

Those who know Stan know by experience that he must be taken with a grain of salt. Some call him a bullshit artist. Yes, he's that too, like all of us, but that's not all he is. He's a person who believes that there's no one approach to anything, no absolute "right" way to perceive reality. So naturally, when he made this following statement, which exemplified a traditionally "male" frame of reference, there ensued some interesting reactions from the women in the room:

(Stan), "I really like being seduced. I'd really much rather be a woman than a man."

(Three women in chorus), "how can you say that! Women do as much if not more seducing than the men. Maybe at one time it was like that, but not anymore."

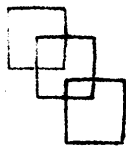
And so, in surprise, Stan looks at me and says, "I think that for your interview, you should edit in what just happened with your eyebrows, because this really needs to be videotaped."

I replied, "Well, I'm just writing an article. In fact, I think I could have written this whole thing without having to interview you. I could write just about my personal experience of you."

"That's what your getting now anyway. You couldn't write anything else really, could you?"

"No, I guess your right. I really could, could I."

# The Foundation



News from the foundation; First let us define the foundation. It is not the basement nor is it the pathway to the laundryroom. It is the first inhabited floor on which the entire building rests. You might say that without our support Pierpont would be in a rather unstable position. Anyway the news is that we're knocking down walls. It's not that we have anything personal against our walls, it's just that they get in they way a lot.

The corridor decided that by removing part of the wall into our lounge (formerly the arts and crafts room) the livability of the room would be greatly improved. So that wall came down. Then we learned all you have to do is cut a doorway between two dull cramped rooms and "Poof" you have a two room apartment. Separate sleeping and living rooms really adds to your living comfort. We have two such apartments already and there may be more forth coming.

If you want one for your very own all you have to do is follow these seven simple steps to nirvana. First, one must have two rooms whose tenants get along. Second, one has to rent a circular saw and buy some masonry blades. Third, clear out your rooms completely. Fourth, be madly in love with cement dust. Fifth, find out where the electrical outlet is. Unexpected cutting into an electrical pipeline is hard on the blade and really doesn't do your nerves a whole lot of good. Six, now you're ready to cut and smash until you have something resembling a doorway. Seven, step back and survey what you have done. Your belongings are spread all over the hall, your room is covered with an incredible layer of dust and rubble. Undoubtedly at this point you will be asking why you ever started this mess in the first place. But, just sit for a while have a pipe or two and you will be all set to move into your new life style.

## CLIMAX TO PETTING

In response to the increasing number of dogs and cats on campus I will be starting a colloquium on pet care. This dosen't mean that I advocate having pets on campus but it is an attempt to see that those that are here and at home are getting the best possible treatment.

In the colloquium I will be covering such areas as, choosing the right pet, feeding, housebreaking, training for the puppy and care of the older dog or cat. If you are interested there will be a meeting next thursday at 7:30 in the main lounge or call or see barry, rm. 429, 6-5278.

barry  
needles

As Washington crossed the Delaware  
You crossed the river of my soul,  
You broke through the ice of my  
heart.

And with the dignity of a general,  
You caressed my naked body,  
And with the dignity of a president,  
You vetoed my soul's position.

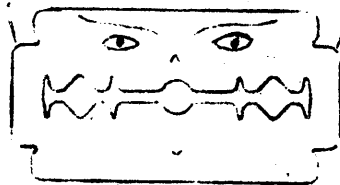
You warned of Captain Kangaroo days:  
"Why wasn't he General Kangaroo?"  
And when I answered, you could  
only say:  
"Why isn't General Motors president,  
Why isn't Corporal Punishment pro-  
noted?"

You won the war but the river is  
frozen.

Your fire has burned out.

-Leonard Coldhen

Five years ago  
I played army  
under a summer sun.  
It was almost real,  
but soldiers don't slip  
in shit.



-Richard Brauthain

It is cold  
as my shit  
lands quietly  
in the new-fallen  
snow.

It steams,  
as I think  
of you.

-Shaft McKuen

I want your  
long silky hair  
to cover me  
like a zen moon.

let's screw.

-Richard Brauthain

## MEETING OF ALL EDUCATION

### MAJORS \*

in or out of Inquiry program.

Wednesday nite

7:30 P.M.

Feb. 14

in the Project Appppart-  
mmentt.

\*more details on lobby poster



# Revolution

P-10, Pierpont, The Dorm Life,  
Bob Brick's Plan, Home on the  
Range, and A Dog's Life.

I hear the project's a heavy  
place---

Yeh, you might say that. We try  
to be at the head of it.

I see what yah mean, there's  
a revolution there---

Well its kind of like this, we  
really think that we're..ah---

Oh, I know--- really at the  
front--- like this new dog law,  
where ya made them

.WE don't make them do anything!  
we, that is Bob Brick thought  
that---

That a new law would help,  
like law enforcement and  
good conduct.

I think I understand what you  
mean; got to keep the dirty  
dogs on a chain, show them  
whose Boss.

Sure man, now you're getting  
the drift, a dog is a dog and  
to lead a dog's life he's got  
to conform to the rules. This  
is a democracy and in a dem-  
ocracy everyone has the right  
to do what he's told, everyone  
has the right to have his  
representative tell him what  
to do.

Oh wow! I'm hip man--- if a dog  
is gonna be cool he's got to be  
just like everyone else, on a  
chain. I dig.

Well thats not exactly what  
I mean, I mean the feed back  
isn't scanning the way it  
should, I mean if a dog ex-  
pects to be part of the re-  
volution he's got to do his.....

SbN

## What is Project 10?

That was the question asked of  
and by, a number of people in an  
impromptu poll conducted in the  
lobby of Pierpont last week. Here  
are the results:

"A living-learning experience"  
"Beats me"  
"I don't know"  
"What?"  
"A bunch of shit"  
"A zoo"  
"I refuse to answer on the  
grounds of self-incrimination"  
"A farce"  
exit- no comment

exit- no comment

"Insane"

shrug

"Aw, shit"

"P-10 is two words, 'Project'  
and 'ten'."

"A place to live?"

"Yes"

"P-10 is a hole"

"Huh?"

"It isn't"

"Something to get out of as  
soon as possible, but its  
a good place to pick up your  
mail"

"Ask me tomorrow morning"

"Thoughts that are original  
and thoughts that are artistic"

"P-10 is a place that nobody  
else will take but me"

snicker

"I feel intimidated"

"Ugh"

"I'll tell you, later"

mumble

"Do you really want to know?"

"I don't know"

tsk!

"Candy coated nonsense"

"P-10 is what you make of it"

"Its something other people  
are involved in. I just live  
here."

## A Personal Viewpoint

I feel polarized... Good-Evil,  
Wrong-Right. Then suddenly, it seems  
like someone is flashing at me (Ges-  
tures of Pathos) that change is  
needed! Well, my first community  
meetings here a couple years ago  
were a different story all together-  
I would sit there and watch ten,  
maybe fifteen, individuals lead mem-  
bers of this community (including  
myself) around by the nose. It of-  
ten seemed that myself and others  
around me were simple spectators  
watching some kind of private so-  
cial ritual. Decisions often seemed  
to fly past before I even had time  
to think, "Gee, is that really the  
best way to deal with this problem?  
Oh well, It doesn't matter THEY'LL  
take care of it." Wow, you think  
community meetings are nothing but  
a lot of ego-tripping now, I wish  
you could have seen it when ego-  
tripping was an accepted way of life  
around here, and nobody DARED chal-  
lenge it. Jesus! I've just been get-  
ting off lately on listening to people  
fight at community meetings. At  
least its a little more interesting  
than the same stupid in-jokes year  
after year.

Well, to all of you who are just  
entering the project, its a fine  
mess you've gotten yourself into.  
Pathos, like the man said. But its  
the plain and simple truth that a

After I speak  
My words are coffins for the living  
Thoughts immortal in their Death  
Ever present  
Constantly uncarthed  
In painful beautiful manifestation  
After I speak

After I feel  
There remains but a mask  
of what was felt  
Delaying the cards that were dealt  
Denying the change  
And, shocked,  
Remembering what was  
After I feel

After I am  
There is only what I will be  
A wardrobe of faces in whose grace  
I might see or never see  
The key may be a lock  
The lock a key  
After I am

After the poem  
The poet can be read  
After the song  
The singer can be sung  
And after I wash this lying  
loving Earth  
From off my sliced eyes  
The hangman must be hung

— Gary Martel

#### Midnight Notes

Lights are conditioned  
In the subway halls.  
The people here have fits  
And they sleep and they fall  
Inside their darkness.  
Infected hands cling  
To smelly iron bars.  
The sweat and bubbles  
Have left their odor.  
Staring, watching,  
Looking at the ground,  
Thinking of things like  
Dust weighing a pound.  
We are gathered here  
Despite ourselves.  
Or are we ?

Nick Martin

(A Personal Viewpoint cont.)  
man HAS to be heard in his own house,  
by his own family, (Yeh, thats right--  
Family) regardless of the fucking  
democratic process and majority rule.  
WE LIVE HERE, and that makes us  
brothers and sisters, maybe reluctant-  
ly, but thats the way it is.

Anyway, you remember when you  
were a little kid and your parents  
would yell at you? I had a habit of  
sticking my fingers in my ears and  
yelling stuff; anything so long as  
it would drown them out. Well, you  
new kids, check out the next community  
meeting, and bring a set of ear plugs  
(you won't be the first on your block).  
Drop over to where I'm sitting, and  
I'll gladly show you the ropes--- un-  
less of course you're interested in  
something better-- another way. If  
you have the way then spread the word.  
A committee ain't gonna cure sibling  
rivalry... No way in hell.

Answers? Nope... If anybody had  
any we'd already be bathed in the  
Clear Light of wisdom. Maybe just get  
to know our brothers and sisters be-  
fore we blot them out of our minds.  
Christ, I'll even hang out with  
beaurocrats-- I ain't proud.

by J. Coffin, Esq.

## Sex Expert Responds

Author Robert H. Rimmer, most  
noted for The Harrad Experiment (a  
kind of super "renaissance" program)  
talked for several hours Thursday  
with a group of about 50 persons (a  
number of whom are participants in  
Pierponts randomly-assigned coed-  
living experiment called "renais-  
sance"). Rimmer is possessed by the  
belief that life without love is not  
life; that most of the standard struc-  
tures for human relationships are  
tragic failures, especially the nuc-  
lear family; and that if man is ever  
to learn to love, he must take new  
directions. His novels explore al-  
ternatives to the nuclear family:  
bigamy in Yale Darratt, structured  
campus cohabitation in Harrad Exper-  
iment, group marriage in Proposition  
31 and college-based "living-learn-  
ing" in an upcoming book, Premar.

Rimmer expressed interest in the  
Project and was given a glimpse of  
the range of perspectives involved--  
Dave Hoffman and Barbara Schenk both  
explained Pierpont from the different  
academic and community angles. Sever-  
al of the 7 members of "renaissance"  
rapped on their experience in the  
program.

Aged 55, silver-haired and 5'8",  
brown-suited, shiny-black shoed Rim-  
mer looks to all the world like the  
smiling, amiable businessman he is  
when not writing books about alter-  
natives to monogamy. He said, "Mono-  
gamy is not a full way of life. It  
works for a little while. Especially  
in ones 20's there is a phase of dis-



(sex expert cont.)

covering yourself one-to-one. The major childbearing would go on during the monogamous period...then in their 30's move into group marriage... group marriage creates a much more vital life. It is an adventure. It enlarges your life." He cautions, "You can't solve your neurotic problems in a group marriage; you just accentuate them. The original, healthy pair bonding is paramount."

Abraham Maslow, the Brandeis humanistic psychologist described Rimmer as perhaps "the most important person in the country-- simply as the accumulator and repository of all the spontaneous experiments (away from traditional matrimony) that are going on throughout the country." His books paint big road signs pointing in new directions and recently he has published several books of letters written to him; many by people living the relationships he writes about.

Asked several times how much in fact he "lives" the lives he writes about Rimmer was evasive, "I am of the square generation. I am ten years older than most of your parents and I do not use my style of life to proselytize. I will say this, I could not write Proposition 31 (a story of group marriage) without an understanding of the emotions and group dynamics involved." It was later suggested that he and his wife Irma fit perfectly the book's fictitious characters Horace and Judy. He nodded, smiling and Irma said, "Is that right, Horace?" Rimmer wears no wedding ring while Irma does, though she said "I couldn't get it off, Bob."

Often asked by students to help organize a real Harrad experiment, Rimmer declines, citing a distaste for authors who actively push their philosophies on society, 'a la Ayn Rand. His prose points the way, it is up to us to get there.

by Jimmy Olsen

life can be better. I only regret that I have no more energy to give it. I wish that I could find it in me.

Let all those who wish me disfavor or celebrate for a brief moment, I do not mind, for they will surely be dragged down, tired and disgusted, some day too.

For those of you who still have energy and hope, fight on; the battle is still worth winning, even if it may not be here.

All my friends here are all the more dear to me now, my resignation does not change how I feel about you. Try to teach each other how to love again, it will be the most valuable energy you have spent here. Don't stop loving me. Don't stop coming to me for help, friendship, companionship. I will not stop loving you. I resign only as an over worked staff member, not as a human being.

Robert Kent Brick

## Bob Brick Resigns

I write this to announce my resignation to the community of Project Ten. As my pay is contracted through Student Affairs, Dean of Students Office, in the form of a teaching assistanceship, and not through the community of Project Ten; my resignation will in no way affect my payment. In order, that I continue to fulfill my university obligations, and therefore earn my weekly salary, I will continue to carry out the duties as described in my job description, and as expected of most Heads of Residence.

These duties include 20 hours of work a week, or 3 hours and 18 minutes of work a day for six days with one full day off. I will be responsible ultimately for damages, keys, rooms, personal counseling, attendance at Southwest Cluster Meetings. I will complete all university paperwork required, and will fulfill my stated job to the utmost of my abilities.

I will no longer be party to the insane wishes and desires of many immature people. I will not tolerate inane requests for favors, political or otherwise. I will not aggravate my very soul because people are intolerant, disrespectful, and spiteful of each other.

In the last four years Project Ten has lost its innocence, it has slowly sold itself down the river of sleazy politics and take-now pay-later deals. We have already begun to pay. Just as violence permeated the United States as its Air Force dropped bombs on North Vietnam; disrespect for human emotions, intolerance for human differences, and an agitated sense of self importance has descended upon Project Ten as it has fought its way out into the respectability of special programs. The more lies we tell the university, the more deals we make, the more souls we sell for money; the more inevitable it becomes that people in Project 10 hate each other, lie to each other, make deals with each other. In other words, the more we please outside Project 10, the more we kill the ideals that promised to make Project 10 a better place to be.

With the realization that the dream is over, that the ideals are long forgotten, that Project 10 is nowhere better to be; I can no longer spend 90-100 hours a week and all my joy and hopes here.

Five years of my life have been invested in Project 10. This is not an easy decision for me to make. My only hope is that somehow Project 10 will find itself again, a community of sensitive, tolerant, loving human beings, bent on the ideal that

← (cont.)

FOR MANY REASONS PEOPLE ARE UNHAPPY WITH THIS PLACE. THIS PLACE IS PIERPONT, A DORM, IN SOUTHWEST, IN A STATE UNIVERSITY. BEYOND THAT IT PRESENTLY DOESN'T ADD UP TO MUCH. IT HAS ADOPTED A PSEUDONYM -- "PROJECT TEN". A PSEUDONYM IS A FALSE NAME AND ALONG WITH THAT FALSE NAME WE HAVE CREATED A FALSE IMAGE AND AN ENTIRE SET OF FALSE DEFINITIONS TO GO WITH IT. BECAUSE THE FALSE IMAGE (WHAT IS PROJECT TEN?) DOES NOT LIVE UP TO THE FALSE DEFINITIONS PEOPLE ARE UNHAPPY. THE IMAGE IS FALSE, THE DEFINITIONS ARE FALSE AND YET WE CLING TO THEM.

THE ONLY REAL THING ABOUT PIERPONT ARE THE PEOPLE. PIERPONT SERVES NO PURPOSE WITHOUT PEOPLE. THE ONLY DEFINITION THAT SHOULD EVER BE USED TO DESCRIBE PIERPONT IS: "A PLACE FOR PEOPLE TO LIVE TOGETHER". BEYOND THAT IT CAN BE MANY THINGS AND EVERYONES DEFINITION WILL BE DIFFERENT, WITHOUT THAT IT CAN BE NOTHING AT ALL. WE HAVE SET UP MANY GOALS FOR PIERPONT (KITCHEN, ACADEMIC PROGRAM, WORKSHOPS, CLASSES, CULTURAL FUND) SOME OF WHICH CAN BE GOOD BUT ONLY IF WE LIVE UP TO OUR FIRST GOAL OF MAKING THIS PLACE A BETTER PLACE FOR PEOPLE TO LIVE. OTHERWISE OUR EFFORTS ARE WASTED.

--- eric welling

Attached to this issue is a letter from Charles Adams to the incoming freshman class of 1972. It didn't go out but it could have. Its supposed to describe Project Ten as it is. What do you think, does it? Or does it present an image it can't live up to?

Genesis deadline: Wed. 7p.m.  
(all articles)

Genesis put together in lobby  
Mon. 3p.m.

Genesis distribution: Mon. 4p.m.

#### PROPOSALS TO IMPROVE PIERPONT

Money seems to be a down at most community meetings. We seem to be happiest when boogieing, partying, and watching films together.

The Project and the people existed and were happy here before they had money to spend and will probably be so after the money is gone.

Therefore I propose that to save ourselves and our community we take all moneies at our disposal and place them in the cultural affairs account (for films, etc. which all can benefit from) and not have to hassle with it anymore.

DO YOU AGREE..... OR DISAGREE.....

If we are forced to deal with things like money and committees, etc. then we should have a BUSINESS MEETING seperate from the COMMUNITY MEETING to deal with these things instead of bumming out the whole community and save the COMMUNITY MEETING for people to come together and get to know each other and deal with being people not bankers.

DO YOU AGREE..... OR DISAGREE.....  
(return this page to 431 please)

## CRITERIA OF A MATURE COMMUNITY

by Kenneth D. Benne

People seldom feel neutral toward the place in which they live or work for any period of time. Feelings of identification, of pride, of "natural piety" as Santayana called it, tend to develop toward one's locale. Outsiders, tourists, summer people evoke different feelings and responses in a resident than do other residents. Our place is unique and above all other places.

Those who are dispossessed, alienated by and from their local society feel hatred, rejection and disloyalty towards it. But this is actually additional evidence of the power of the local round of associations over the attitudes, the outlooks, the emotions of those caught up in these associations. Hatred, as the depth psychologists remind us, is the other side of love: rejection the evidence of persistent identification.

I don't know how many of you follow "Li'l Abner". If you do, you might remember Marry Yokum's appearance on a quiz show. You will recall that Marry moved with distinction through the \$1.00 question up to and including the \$ 32,000 question. She had managed to establish a channel of extra-sensory perception to the Library of Congress, and could answer, even over-answer, all the questions put to her. Bull-Moose, the sponsor of the program, was alarmed when he saw four days' profits in jeopardy if she answered the final question. The Master of Ceremonies, under threat of being fired by Bull-Moose, hit upon the strategy of asking a question Marry wouldn't answer, since he could find no question she couldn't answer. You will remember that he asked her, "What is the lowest, least attractive most under-developed, most immature community in the United States?" Marry, knowing full well the answer was "Dogpatch", the community which she loved, which was hers, refused to answer the question. The profits of Bull-Moose were saved and Marry's honor exonerated as a result.

This fable emphasizes dramatically the tremendous fund of local pride and loyalty there is among people. Truly, local society is still the fundamental educational medium for shaping the attitudes, the habits and characters, the aspirations of women and men. The very magnitude of the paraphernalia of mass media designed to influence people's thoughts and habits may suggest the relatively superficial appeal of such media in shaping people compared with the powerful shaping influences of day by day local associations.

A NOTE TO THE PROJECT COMMUNITY:

This is going to be the first in a series of reprints, articles and papers on the topic of community. One of the ways I feel I can be useful is by providing such information to the community on a regular basis. It is my hope that this information will be read critically by folks in Project-Ten with an eye to making the living and the learning that goes on here better for everyone. We are all involved with the community and involved with developing community here and perhaps we can all profit from knowing how better to go about our life here no matter what our own individual interests and concerns in the community are.

My own personal agenda is that we become a closer and more open group of people, dedicated to changing our society first by getting our own heads straight. What the world needs is not so much of the same old politics and the same old conflicts but a new morality, based on who we are now and who we would like to be as we grow and acquire wisdom.

I would appreciate any suggestions and comments. Thanks

Jim Gilbert

But our \$4,000 dollar question remains. What is improvement in community life? What are the criteria of maturity and immaturity in a community? The complexity of various answers, often strident and vociferous, coming from segments of our fragmented communities confuses the issue. Where there are so many goods, what is the good? We know the answer does not lie in external improvements alone or primarily, however admirable these may be as parts of the answer: bigger populations, more industry, better streets, better playgrounds, better schools, better health services, better recreational facilities, etc. A city may have all of these and still be immature, qualitatively inadequate, in terms of its effect upon the people it shapes or produces. What are the criteria of a mature community?

I would like to propose that the test of a community's maturity lies in its educational effects upon the people who live in and by it. A community is basically an educational medium, whatever other purposes its parts may serve. What kinds and qualities of people does it produce? In the answer to this question lies the moral, the human, criterion of its maturity or immaturity, its excellence or its disgrace.

To give more concrete meaning to this generalization, I would like to evoke briefly the image of a community other than Dogpatch, a community remote in space and time. I'd like to think with you about Athens in the 5th century B.C. The tremendous hold of the idea of Athens upon the imagination and the admiration of educators in the West for the last 2400 years arises from a simple but fundamental fact that Athens more than most other communities consciously accepted its function as an educational medium, measured its success or failure by its educational effects upon its citizens. Even when we discount the rhetoric of Pericles' famous funeral oration, the hard core of his conception is clear. The city-state of Athens is the teacher of its people. In the free, mature, responsible, appreciative persons it produces is the measure of its success or failure as a community.

You may remember Paul Shorey's description of a citizen's day in Athens in which he summarized the whole by asking---what better education could anyone conceive, under any institutional auspices, than the education this citizen enjoys? You will recall this citizen coming downtown in the early morning and finding Phideas at work upon a sculpture which would find its way eventually to a place in the Parthenon. He chatted with Phideas about his work, about its meaning, and no doubt had his criticisms to offer to which Phideas listened and responded. Going further, our citizen

came by a recreation place, a gymnasium. A crowd of young and old had gathered and in the middle of the circle was Socrates, testing the thinking and knowledge and ethical notions of a famous visiting scholar or sophist - Parmenides perhaps. He listened and joined in the buzz sessions among the crowd which punctuated the debate. Moving on, he heard a herald announcing a town meeting at which Pericles was to speak on Athenian foreign policy and he found his way there to listen and to challenge. On his way to the meeting, he saw the announcements of the dramatic festival coming up in a few days -- a dramatic contest in which, the aged Aeschylus, Sophocles and Agathon perhaps as critic and judge. So we might spell out the citizen's day, filled with quickening educational influences worked into and out of the daily round of life. And we may repeat Shorey's question-- What better education can anyone conceive?

Granted the picture is an idealized one,\* the point it suggests is still a valid one for our purposes today. It is better rather than worse perhaps because the example is taken from a pre-technological city. Our task is not to copy Athens but to work toward a city in our technological age which puts the education of free, thinking, responsible, participative, aesthetically sensitive, justly critical citizens as the ultimate measure of its success or failure, its maturity or immaturity.

What, more specifically, are tests our communities may apply to themselves in estimating their own maturity or immaturity under this general criterion?

1. Is every distinctive interest within the population encouraged and defended in organizing and articulating itself and in expressing itself within the forum of public discussion? We have a tendency to prejudge interests as sound or unsound, screwball or on the beam, constructive or destructive, according to the modal norm of opinion of the time and place. And yet out of the stones rejected by the traditional builders may come the cornerstone of the new temple. Even if any idea or viewpoint proves eventually unsound, how can it test and change itself without coercion and suppression, unless it is articulated and expressed and challenged in public deliberation?

\* Since the leisure of the citizen rested on the shoulders of the slaves. Furthermore, no women were judges or athletes or citizen. (ed.)



Our communities, we often say, are over organized. Often it is rather the middle class which is frantically overorganized. Other interests are unarticulated, unorganized, their potential members scattered lonely, apathetic and lost or acting out their protests rather than thinking out and communicating their protests responsible and with a hope of alteration in the dominant forms and patterns of their society. Such pockets of alienation and disorientation present a central challenge to adult educators who would achieve a more mature community.

2. Organization of distinctive interests is not enough.

Opportunities must be created to have these interests joined in responsible debate, discussion and verbal conflict. Have we created the contemporary equivalents of the town meeting of a simpler and less complex community? Here is where the mass media offer opportunities, if we learn to use them well, to widen responsible debate and intellectualized conflict. But they will probably never be a complete substitute for the face to face forum, where communication can be full bodied and complete, containing the languages of sign and gesture with the equally indispensable symbols of concepts and responsible discourse.

3. Do people generally see conflict as an opportunity or do they see it as painful and destructive, to be avoided, smoothed over or suppressed? The first reaction is, I believe, the mature and rational one. Conflict is the source of all major growth, personal and social. Conflict is the source of creation. The task is to develop the skills, the personal and social maturity to use it creatively. Does our community welcome and use creatively its gifts of variety and conflict?

4. Is tested knowledge, from research and evaluated experience harked and channeled into processes of public decision at all levels of policy making and decision? Are eggheads and experts rejected on the one hand or depended upon slavishly on the other? Neither of these is a mature reaction. Do planning processes make use of expertise? Are universities and colleges, the major repositories of research and expert knowledge in our society today, used in practical deliberations and decisions? Are they willing to be used?

It is a sign of community maturity, if expertise can be used by practical men and women without surrender or rebellion, and if available expertise is able and willing to be used in these ways.

5. What place do artists and the arts play in the round of community life? Are they peripheral or are they central in the lives of the people? Even prior to the concepts of science and social planning, from the standpoint of choice and action, are the percepts and feelings which shape choice and infuse action with significance. It is the task of the arts to sensitize, heighten and articulate percepts and feelings which always constitute the non-rational sub-structure of human choice and action. No education which does more than skate of the surface of life and experience can dispense with the arts as major resources and instruments of education.

6. Finally, what place do educational considerations occupy within the hierarchy of values which shape public and organizational decisions? Are the educational effects of public improvements, of new industry, of plans and programs of all sorts, put on the agenda and do they function as major determinants in the choices and decisions, that get made? If so, the community is moving toward maturity by my criterion.