



SUMMER

The purpose of this issue is to present for your consideration some of the ideas and problems presently being discussed at Oakland. The situations we've chosen to focus on are serious ones - the war, racism, the hypocrisy of this University. We do not pretend to offer solutions to the problems presented. A clear understanding of the problems has to be acquired before we can begin to solve them. We are not speaking Gospel - these are merely our perceptions as to some of the difficulties that we must face. Your ideas and comments about any of the ideas discussed are welcome - our address is FOCUS: Oakland, Oakland U. and our phone is extension 2117.

SPECIAL

OAKLAND UNIVERSITY

FOCUS: ideas

An Alternative Reading List

(The following list of books was put together by Bob Banner of the FOCUS staff. It was felt that there were several books of great merit that you might not hear about otherwise, hence the need for a listing.)

The Art of Loving - Erich Fromm

"The principle underlying capitalistic society and the principle of love are incompatible . . . Society must be organized in such a way that man's social loving nature is not separated from his social existence, but becomes one with it."

Death at an Early Age - Jonathan Kozol

A biographical account of the mass murdering of black children's souls and minds in the ghetto of Boston; and an autobiographical account of the radicalization process which many teachers are struggling through.

Growing Up Absurd - Paul Goodman

An analysis of the psychological absurdity in "growing up" as an adolescent in the United States written by a noted political activist who considers himself an "anarchist-pacifist."

Growing Up Black - edited by Jay David

The "good old days" don't exist for the black man recalling his childhood. Here, 19 blacks - from a slave owned by Thomas Jefferson to Malcolm X and Dick Gregory - tell what it was like to be black children in white America.

Die Nigger Die! - H. Rap Brown

" . . . we can no longer allow threats of death to immobilize us. Death is no stranger to Black folks. We've been dying ever since we got here . . . This country has delivered an ultimatum to Black people; America says to Blacks: you either fight to live or you will live to die. I say to America, F--k it! Freedom or death. Power to the People."

Essay on Liberation - Herbert Marcuse (only 90 pages)

One of the internationally known academic revolutionaries writes in dedication to the militants involved in the May-June insurrection in France (1968). He pleads for a "non-repressive civilization" after the "liberation" of mankind. Liberation or the "Great Refusal" will only come when people will totally reject themselves and begin to see with new eyes, to hear with new ears, etc. - he calls for "new sensibilities" of the future generation and the "trans-valuation of values."

Lives of Children - George Dennison

The story of a free school - called First Street School in New York City on the Lower East Side. In this school, children are treated as people and they have rights like other human beings. They are not thrown into an assembly line to be converted into cogs on the machine, or determined by some insensitive exterior authority.

On Civil Disobedience and Non-Violence - Count Leo Tolstoy

"You are a soldier . . . you have been brought to pacify . . . it has been instilled in you that you are not responsible for the consequences of your shots. But you know that the man who falls bleeding from your shot is killed by you and by no one else . . . what are you to do?"

Personal Growth - Clark Moustakas (only 100 pages)

The author explains the stultifying educational system while describing, by professional experience, an environment where children are free in order to develop their creativity, spontaneity, imagination, values and personal growth.

Summerhill - A.S. Neill

Neill's account of a first truly "free" school. A place where learning is not conducted from the neck up but rather it incorporates all of one's senses. Emotions are not repressed, fears are forgotten and children can LIVE their education.

Soul on Ice - Eldridge Cleaver

"Muhammad Ali keep your mouth shut; you have no mind." An analysis of the position of black men and women in a white racist society.

A Plea for Resistance

by BILL KAISER

Since the invasion of Cambodia and the killings at Kent, Jackson, and Augusta many in the peace movement are looking for meaningful ways to oppose the war, the draft, and racism. More than ever before people are frustrated and restless. They are not simply content to dissent, they feel the need to openly and actively resist.

War resistance is not new to America. History records the traditional opposition of the Quakers and other individuals, among them Thoreau, who refused to pay war taxes. However, it is with the insanity of the Vietnam-Cambodia-

Laos-? war that resistance as a movement is being considered seriously and supported. Joan Baez in a recent Playboy interview speaks of the growth of resistance saying, "Of course, it's not an easy thing to do, but it gets easier as you find your brothers. That's why the draft resistance movement is a very exciting thing." It started with only three people about four years ago and now there are at least 10,000 and maybe as many as 50,000 of us."

Hopefully at Oakland some of the vitality and commitment to resistance will appear. There

are existing organizations that can be utilized to resist. The Student Mobilization Committee, though a national group, leaves local chapters the right to decide their own local tactics. Another possibility is the War Resisters League, a branch of which will be operating in the fall. The WRL is dedicated to pacifist nonviolent action but not passivity. Many of its members are in prison for resisting the draft or committing acts of civil disobedience against war.

Resisting the Indochina war should be a top priority for Oakland students in the Fall. Paying lip-service to peace and jus-

tice is not enough. One must be prepared to act not only on campus but in the community. Oakland University can strongly resist the war machine. We can encourage SMC and WRL and actively influence their actions. On campus we can push for the "anti-war university" and we can create an atmosphere of peace. We can stop the recruitment of murderers by barring military recruiting in our community. We can demand adoption of the "Princeton Plan," allowing students two weeks in the Fall. Thus, we could relate to the outside community by either working for

peace candidates or the issues and also be more able to participate in the Fall demonstrations.

There are many ways of resistance, some more radical than others, some more personal. However, war resistance whether private or collective is necessary now. Petitions and protests are not enough. Our generation can make resistance a powerful force if used rationally and effectively. In the Fall and even now in our communities we can work to create concern and opposition to the war. Join together and resist! You can do no less if you are sincerely for peace and change.

Close O.U. For The Election!

by LARRY GOOD, EDITOR

There is an election coming up this November. Based on this fact, we would like to propose that the University rearrange its Fall semester calendar so that no classes are scheduled during the week prior to the election.

It is needless, we think, to go into great detail as to why this election is of particular concern to a large number of people in general, and particularly students. The actions of the Nixon administration during the last two years have successfully polarized the country to a horribly intense degree. This is particularly true of the students of America. We have been sold out by Nixon, written off as people who wouldn't vote for him anyway, and therefore ignorable. Indeed, we have been used by "Tricky Dick" and his cohorts. They have taken every protest that we have made, and turned them into tools for widening the gap between us and his "Silent Majority". Do you realize that a majority of voters in America today consider us, the students, a bigger problem than the War in Indochina, than the economy, than pollution?

There is a grave danger this year. The only check on the President that has been remotely reliable and effective till now has been the Senate. The bi-partisan anti-war coalition has done substantial harm to Nixon's program to date, and the Senate as a whole has time and again repudiated him. Certain liberal Congressmen have also plagued Nixon, although they are far fewer in number. The danger is this: if present voter trends continue, Nixon stands a fairly good chance of coming out of the election with a clear majority in both Houses. If this occurs, there will be no checks left to

slow down Nixon's racist, warmongering policies. This nation cannot stand two years like that. You as a student would undoubtedly be hit all the harder in a situation like that. The level of repression would soar.

There is an alternative. There are candidates running, some of them in this very area, who would oppose the President in Congress, who would work to end the war. If you care about the government you'll be living under for the next two years, you have a responsibility to get out and work for the candidates you believe in. The only way a lot of "liberals" stand a chance is if they have substantial volunteer staffs.

This is where the recess becomes crucial. Along about the first of November midterms are looming just ahead and the academic load for many is beginning to pile up. If a student is responsible for classes and homework during this period, he will invariably be restricted as to the amount of campaigning that he can do. If the "system" is to have a fair chance to work in 1970, the University has an obligation to allow students the opportunity to prod it along. A word of caution, however - this should not be done at the expense of class days. If the University cancels classes, they cross the fine line between allowing us to express our political beliefs, and expressing views of their own.

It is imperative, however, that a vacation be scheduled for that week. To the best of our knowledge, Oakland would be the first public institution in the nation to adopt such a plan. It is a vital precedent to set.

Drugs: Why are they used?

by BOB BANNER

The existing social system has created an environment where man has lost touch with his senses and his natural environment; however, this same social structure has refused to accept the values of insensitivity and dehumanization. This new generation has created a culture (a "counterculture") which is trying to revitalize their senses and their emotions. Unfortunately, this counterculture includes drugs (I say "unfortunately" because it's a pity for a generation to have to develop their sensory awareness and conscious awakening through exterior methods when that awareness should have been present all along). The following is an attempted explanation for drug usage; and then to conclude with a hopeful reconsideration of "turning on".

Capitalism and its' subsequent life style has unfortunately but inevitably destroyed man's senses. The surrounding environment has deadened our sensitivities. It has placed materialism, wealth, and power as its' highest values.

Becoming insensitive and dehumanized are in the name of technocracy and progress; we have become alienated from nature and aesthetics. It has rava-

ged and polluted our natural environment which man is supposed to live with not apart from.

The capitalists have eliminated any form of child imaginative development - such as in the toy manufacturing corporations. In one area of toy production the manufacturers have developed dolls which talk - which hinders any type of imaginative and creative communication between child/doll and doll/child. The relationship between the child and toys has sadly become "plastic" - both figuratively and literally.

The above is an example of "imaginative stultification" process which the capitalists and technocracy are "producing". Not only are the capitalists at fault but even our own educators in the American school system - but unfortunately paper room does not grant me enough time to describe this absurd irony.

So how do "technocracy's children" smash this everlasting eternal giant established system?

They scream out loud, they cry out loud, they blast their guitars, pound their drums, whistle their sweet flutes, scream their trumpets, cry their violins, and create colorful and illusive light shows.

What is all this? - a movement, a cultural revolution, a counter culture?

It's a movement to revive our sensibilities - a revitalization of our senses which have been ruthlessly destroyed by man's insane and incessant greed for individual material, wealth, and power.

The sounds must be screaming loud, the colors must be shocking bright, the tastes must be new, the touch must be soft and caressing, and the smells must be fresh and clean - all our senses must become new in order to awaken the inner "life" within us (what Freud calls the "pleasure principal" and what Marcuse calls "new sensibilities").

As I mentioned before, drugs also exist in this counterculture. They exist as an "exterior reviver" to stimulate the deadened and insensitive interiors of the mind and the vitalize the emotions and feelings within the body. And they will continue to be part of the counterculture until the revolution to bring back nature into our lives includes not only our minds but the social structure as well.

FOCUS: the university

A Critique of Educational Reform

by DAN KINSELLA

Through proposals, reports, rap sessions, rallies, and meetings came an ad hoc Blue Ribbon Commission and proposals for the University Senate worded in official "catalogueese". All this from the original paper, "A Proposal for Change at Oakland" a working paper designed to improve the standard of education at Oakland University.

After a year of analyzing the philosophy of education and working them into official proposals for the University Senate that august body systematically watered down with amendments, sent back to committee, or defeated most of the recommendations.

From an extensive grade reform proposal the senate decided only to abolish the 0.0 grade and put in its place an "N" grade which will not appear of the student's transcript. Defeated in the grade reform was a proposal to allow students, with the approval of the faculty, to take a course on a pass-no grade basis. The original student proposal recommended that all classes be ungraded, and a dossier system be established. The student-faculty-administration Blue-Ribbon Commission on Education Reform amended this recommendation to state: "Each course shall be designated in the course schedule . . . as available only on an ungraded 'satisfactory-no credit' basis (S-N), or available on an op-

tional graded or ungraded basis. Prior to the final drop deadline, each student shall indicate to the instructor of an optionally graded course whether he or she wishes to receive a grade."

Nothing in the grade reform proposal presented to the University Senate mentioned the establishment of a dossier system. In answer to its own question, "What can be used as an evaluation?" to replace the ineffective 0.0-4.0 grades, the "Proposal for Change at Oakland," the student document, suggests a dossier system. "The university will keep a file on each student known as the Personal Development File. (Ira Magaziner (initiator of educational reform at Brown University) describes this system as follows:

'Under this system, no grades are given. Instead, the professor continues to evaluate pieces of work that the student does during a course, providing the student with as detailed a discussion of his progress as he thinks is desirable and is possible. At the end of the semester, the student with the aid of and under the supervision of the professor, chooses at least one piece of work . . . from each course to include in his dossier.'

The "Proposal for Change" goes to say, "This procedure would give a broader, more comprehensive view of the student as

an individual."

Somewhere between the "Proposal for Change at Oakland" and the final report of the Blue-Ribbon Commission on Educational Reform the dossier system was lost in the bureaucracy of a growing university.

The option, as prescribed by the Blue-Ribbon Commission, misses the point of grade reform. The competition of grades, and their inability to provide an accurate report of a student's progress remains.

Of the other proposals only the commission's recommendations for an independent concentration were passed. Students can now choose their own concentration, independent from majors prescribed in the catalogue.

Of the three major proposals and three minor proposals before the Senate one was passed completely and portions of another. But the philosophy of education manifest in the "Proposal for Change at Oakland" was killed long before the Senate acted.

The education received in trying to implement the philosophy of Education was extremely valuable to the entire student body. The students should not and will not be as trusting of administration and faculty next time. If the parliamentary process fails to work again, then . . .

How to beat Oakland's Red Tape

by LARRY GOOD

Whatever else there is that can be said about the University, it can never be said to be lacking in red tape. Like any growing bureaucracy, Oakland has had the distressing tendency to create such obtuse and complex structures that even the best informed people have trouble wading through them. This has generally made it very difficult, it not impossible for the average student to get assistance when and where he needs it. The purpose of this article is to suggest several people who you who can go to for help. Some of them can help you through just about any problem, and some will be of value only in certain areas. All have one thing in common - a genuine interest in students and a desire to help you in any way they can.

1. **JOHN TAPP** (203 Wilson Hall ext. 2155). John is probably the one person best equipped to deal with your hassles. His title is Assistant Dean for Student Life, and his main purpose is to be there to help you. (This summer he is also Head Resident of Vandenberg Hall.) John is under orders to drop whatever he's doing when a student comes in for help. You'll find John easy to talk to about most any difficulty you're having and both able and willing to fight the structures to solve your problem. John is knowledgeable about most segments of the University, and well equipped to deal with any difficulty.

2. **GLADYS RAPOPORT** (203 Wil-

son, ext. 2051). If ever you run into money problems, call Mrs. Rapoport at the Financial Aids Office. Sometimes it'll seem like she's screwing you, but that generally is not the case. If anyone can help, it's her office. Since Mrs. Rapoport is an extremely busy person, you'll find it advantageous to deal with her assistants quite often. If you remember that they're working with severely limited funds, you'll find that they do a pretty good job of helping you out.

3. **DUDLEY WOODARD** (Graham Health Center, ext. 2026). Dean Woodard, head of the Freshman Division (as you've undoubtedly discovered by now), has value as an overall advisor. This is somewhat restricted by a) his administrative duties and b) his lack of direct contact with most students. If you are a resident, you'll generally find your Head Resident and Resident Assistant to be of more use in solving your problems. If you are a commuter, however, don't hesitate to make full use of his office for counseling. You WILL find him willing to drop whatever he's doing to talk with and help you.

4. **STUDENT ADVISING OFFICE** (18 Oakland Center). Reopening in the fall, this office will be student-staffed forty hours a week for the first time this fall. You'll find it a good place to go for counselling from a student standpoint.

5. **EARL GRAY** (Gatehouse, ext. 3091). Mr. Gray is Oakland's Dir-

ector of Public Safety. Anytime you find yourself having a problem that might possibly involve police-robbery, physical attack, or even police brutality-don't hesitate to call Earl Gray. He is a highly competent and very professional cop. He is also a very warm human being. Oakland cops have a far better record, overall, than their counterparts in most other areas - you can usually trust Public Safety.

6. **DR. BINGHAM** (Graham Health Center, ext. 3415). If you run into any kind of a health problem, this is the man to see. His friendly manner and frank openness has endeared him to many Oakland students. You'll find him willing to discuss any problem you're having, and totally qualified to deal with the medical ones. It is rare when a University Health Service has a doctor as good as Dr. Bingham.

7. **ELMER COOPER** (101 North Foundation, x2970) and **MANUEL PIERSON** (Graham Health Center, ext. 3451). Mr. Cooper, officially Vice Chancellor for Urban Affairs, and Mr. Pierson, Director of Special Projects, have proven in the past to be of invaluable assistance to black students at Oakland. Both are well-versed in bureaucratise, and have had considerable success at helping blacks cope with a largely white university.

8. **TOM ASTON** (SET BARN THEATRE, ext. 2120). If you have any inclination towards things cre-

The Athens of the Midwest

by CHUCK CALOIA

Welcome, freshmen, to Oakland University, "an exciting community of learning." Not much real learning goes on here, though, because few of the people or procedures that together are Oakland University are actively concerned about education. Let's look at why this is so.

We'll start with you, the student. Chances are very good (about 4 out of 5, according to the estimate of someone in the Office of Student Affairs) that you're not coming here to learn. It's much more likely that you're coming to college to get your diploma with the least effort possible (in order to get that "good" job), to have a good time for four years, or to find someone to marry. The most probable "reason" of all is that you don't really have a reason for coming, but it has just been sort of understood all along by your parents and everyone else that you'd go on to college when you graduated.

What about the faculty? If learning is to take place, the faculty must have people willing and able to teach. Oakland's faculty members are a little more able and willing to teach than the members of many college faculties are, but they suffer badly, nevertheless, from the same familiar problems. Some professors who know a lot about their subject put everybody to sleep with dry-as-dust lectures. If teaching the same introductory level course for the umpteenth time is boring to the prof, it'll surely turn off the students. Some interesting professors, on the other hand, win popular followings by telling lots of funny stories or by telling the students what they believe (especially if it's what the students also believe and want to hear) without offering any good reasons why they believe it. Without naming any names, suffice it to say that Oakland has its share of both types.

Most faculty members, at Oakland as elsewhere, are trying to establish good reputations for themselves in the academic world. Unfortunately, reputations in the academic world don't depend at all on the competence of the professor in his classroom. What matters is doing a piece of noteworthy research and getting it published for all the world to see. It's easy to see why many profs don't try very hard to teach well.

Another obstacle to learning is a problem of human temperament. People feel better when the other people around them agree with them. Conflict, on the other hand, is for most people upsetting. Learning requires an environment where ideas can be freely expressed and exchanged. On this campus as on many others the need for conformity (yes, even among college students!) has largely substituted slogans and ideologies for genuine ideas. There is as little divergence of opinion being voiced on this campus today as there was between Humphrey and Nixon in the '68 campaign.

Next we come to the institutional structures, designed to insure that learning will take place, but, in practice, stifling learning. These structures include the grades, the multiple choice regurgitation sessions called exams, and the fast pace of the 16-credit-hour "typical" workload. With exams and grades being the way learning is measured, even many sincerely dedicated students find themselves abandoning the "luxury" of understanding for the efficiency of cramming.

The university can contribute to your education, however, in spite of itself--if you'll give it a chance. Learning can take place here. You can learn a lot about people, especially about yourself, from the non-academic side of life; the university is a fantastic place to meet people and grow. Courses, too, can be profitable if your sole criteria for choosing them aren't what time the class meets and whether the prof is an easy grader. And express yourself; don't be intimidated by a crowd so unsure of themselves that they shun real controversy.

If you are capable of doing these things, your years at Oakland could provide a valuable experience. Of course, if you are capable of doing these things you may not need Oakland in the first place; you may already have a love of learning greater than any Oakland could conceivably nurture. In that happy case you should consider pocketing the tuition money, reading intensely, and hanging around with smart people.

active, this is the man to see. He supervises, as Artistic Director at the Student Enterprise Theatre, several plays each year, poetry readings, student art displays, and just about anything else you would care to come up with in this vein. Tom is a friendly, talented guy - don't be afraid to call on him for help.

9. **JAY HICE**, 151 Vandenberg, ext. 2926). Jay is in charge of all things physical about dormitories. If you are a resident, you should go to Jay when your light goes out, or toilet backs up, or whatever else may happen. Jay is an easy going, affable guy who won't hesitate to give you a hand if you go to him.

10. **HEAD RESIDENTS**. If you're a resident, your Head Resident is one of the best counselors available. Unfortunately, they are also very busy people, and you'll find that you'll have to seek them out if you have a hassle. Don't hesitate to do so - all discussions are kept in strict confidence. They are not out to bust you.

The people on this list demonstrate one undeniable fact about Oakland - there ARE people in the University who care about students, and will go out of their way to help them. If anyone has an impact on the creation of a quality program at Oakland, these are the people that will.

Focus: racism

People for the People: A move towards awareness

(Editor's note: The following article was written last year to explain the creation of PEOPLE FOR THE PEOPLE'S anti-racism group. As the problem of racism is still rampant, we felt the document would be well worth your time. If you are interested in getting involved in, or learning more about the group, you should call ext. 2155, either now or in the fall.)

And herein lies the tragedy of the age; not that men are poor, -- all men know something of poverty, not that men are wicked, -- who is good; not that men are ignorant, -- what is Truth? Nay, but that men know so little of men.

The above words were written by W. E. Dubois almost 100 years ago. They are found in his book, *The Souls of Black Folk*, that deals with the life of the black man in this country during the Reconstruction period after the Civil War. Dubois carefully covers every facet of his people's life-style during the Reconstruction era, exposing the quasi-legal laws and institutions, white-washed values and cultural norms of American society for all to read and understand. Yet what is most important is the point he makes when explaining why the structural inequalities exist in our society; that is, because of the sad inability of people to relate to one another.

It is now the year 1970 and little has changed. Black people are still separated and unequally maintained at the bottom of White America's social structure. The American institutions have been constructed upon a framework of structural barriers--politically, economically and socially. Indeed, the society we live in can be most accurately labeled a caste system that is supported by a whole set of precepts, institutions, and philosophies to justify its ideological existence. By the caste system is meant that the people in a society live in hereditary social positions to which they were born and in which they will die, there being no way out while legal and social institutions that create it are preserved. In this country, the white people hold the superordinate place in the caste. The black people struggle in the subordinate position.

Yet if the people of this society had been able to understand the cultural differences, values and needs of one another,

there would be no caste system, no racial prejudice. The quasi-legal laws and institutions of this society would never have been constructed. However, this is not the case and so Dubois has rightly delineated the incapacity of men to know each other as being the "tragedy of the age."

In this country today, black people are demanding black power--the right to take care of black people's business themselves. For this reason, black organizations (e.g., The Black Panthers) are developing black consciousness, the black pride and Black Power in the black community. As Eldridge Cleaver writes in his book *Soul on*

lem" in this country. What they can do is go into the white community and develop white business and white awareness among white people. What is needed is a process of "re-education -- human style" as that people learn to relate to other people as human beings respecting each other's needs, desires, values, differences and goals, both individually (on a one-to-one basis) and collectively (on a race-to-race basis). Only then can the American people begin to think about living together in brotherhood. However, the probability of black and white brotherhood occurring in this country is very slim unless the society restructures it-

concerning white people has to be governed by what my black brothers and I experience here, and what we witness here--in terms of brotherhood. The problem here in America is that we meet such a small minority of individual so-called 'good,' or 'brotherly' white people. Here in the United States, notwithstanding those few 'good' white people, it is the collective 150 million white people whom the collective 22 million black people have to deal with!

If white people are to earn the respect and trust of black people, they must do what they can to

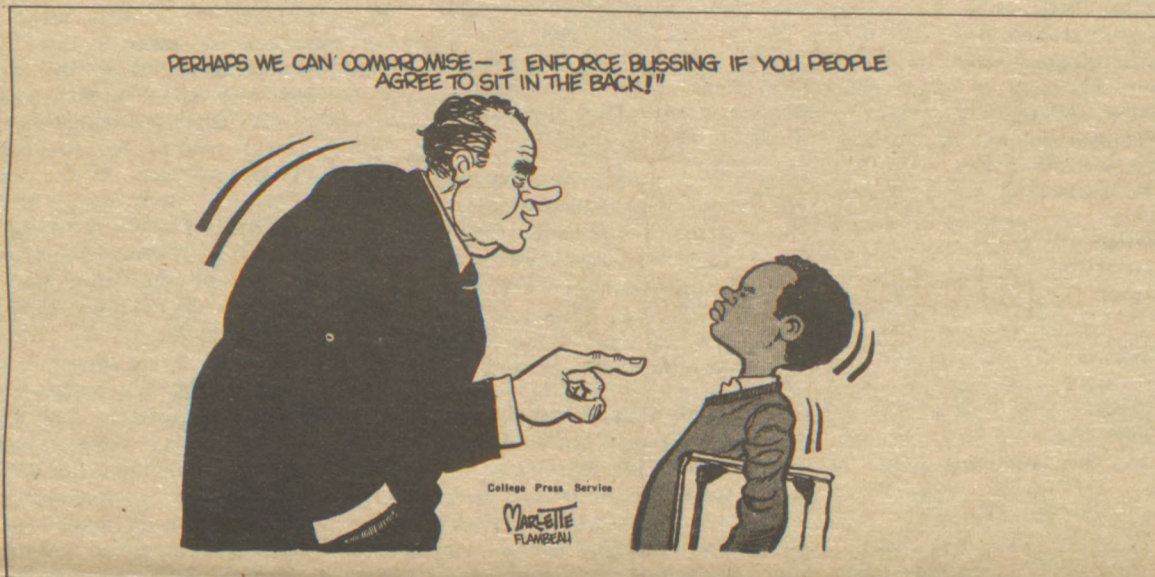
us want to do something to effect social change.

We believe in the ultimate worth of each human being. Consequently, we believe that people of all nationalities and all complexions can relate to one another as human beings, respecting each other's intellectual, cultural, and personality differences and similarities. We believe that if men interacted with one another on a human level, then the brotherhood that Malcolm X refers to could be possible; the social change that Cleaver says must take place would evolve; and, most importantly, the tragedy of the age that Dubois delineates--the inability of men to know other men--would be eliminated.

Therefore, our initial thrust on the campus will be to work at developing a level of "human awareness" in the white community. We shall do this by drawing on the many off-campus organizations available to us concerned about human relations in this state. Such groups as National Association for the Advancement of Colored People, Office of Economic Opportunity, People against Racism, Anti-Defamation League, United Auto Workers, New Detroit Committee, Detroit Commission on Community Relations, News Reel, and many others, will serve as sources for us. These organizations will supply us with films, speakers, tapes, records and over-all programming assistance that will aid us in our re-education drive at Oakland. This off-campus help, combined with on-campus assistance from Vice-Chancellor for Urban Affairs, Mr. Elmer Cooper; The Association of Black Students, the campus ministers and others, will enable us to present a well-developed and thought-provoking campaign.

Beyond the point of our "human awareness drive" into the white community, the extent of our programming is unpredictable. If the community decides to respond by working for social change in the university and/or in the outside community, we shall likewise respond by developing programs to assist the community. On the other hand, if the community does not respond to our programming, we shall re-evaluate our organizational goals and decide at that time whether or not to continue in our work.

PEACE



Ice, "We (black people) shall have our manhood. We shall have it or the earth will be leveled by our attempts to gain it."

Black power scares white power. It tells them that black people will do whatever is necessary to gain their freedom. An independent black community is clamoring for the social, economic and, most important, political power that has been systematically withheld from them.

Again, I repeat, this scares white Americans. We do not wish to lose our monopoly on the "good life" in this country. Yet we realize that if the American democratic tradition of "liberty and equality among all men" is to mean anything, the social justice we have purposefully withheld from black people must be made theirs. The caste system and its accompanying ideologies must be destroyed.

White people can get off their meat and on their feet and do something about "the race prob-

self immediately. The black community and white community could mutually live together and jointly initiate policies, programs and institutions in which both would benefit if the caste system is destroyed and racial prejudice among men eliminated.

However, many black people feel that there are few "good white people" capable of a change to a life-style that would not be mediated by the racist behavior pattern of the caste system. As a result, the realization of black and white brotherhood in this country is very difficult for them to imagine. As Malcolm X explains in his book, *The Autobiography of Malcolm X*:

It was in the Holy World that my attitude was changed, by what I experienced there, and by what I witnessed there, in terms of brotherhood -- not just brotherhood toward me, but brotherhood between all men, of all nationalities and complexions, who were there. And now that I am back in America, my attitude here

help eliminate the structural inequalities and racial prejudice the caste system has embraced. In a Playboy interview with Nat Hentoff, Eldridge Cleaver responded that white people should work for social change if they want to help eliminate racism in this society.

Therefore, we--the PEOPLE FOR THE PEOPLE--are a group of white people that has organized to do what we can to help eliminate the institutional and attitudinal racism at Oakland University. Our work will center in the white community--faculty, staff and students. Our programs will constantly try to expose the quasi-legal laws and institutions, whitewashed values and cultural norms of American society to the white community of Oakland. structural inequalities of this society as they exist from day to day--in the university, in our home communities and in the society at large--we hope to develop a level of awareness among ourselves and the rest of the white community that will make all of

The University Catalog to the contrary, there are not multitudes of student publications at Oakland. In fact, you are reading right now the only one that still exists. Only one year ago, the situation was vastly different. The *Oakland Observer* was functioning as a newspaper each week, and a yearbook, the *Ascendant*, was published each spring. Only two years ago, an annual literary magazine, *Contuse*, was still in existence. All three of these products were subsidized through a student publication fee of \$2.00 per student per semester. \$1.50 of that went to help support the *Observer*, and the remainder was used to offset debts incurred by the *Ascendant* and *Contuse*.

About two years ago, however, sentiment against this fee began to build, primarily among administrators. The literary magazine was banned on campus by then Chancellor Varner, mostly because of its "offensive" contents. The *Observer* was acquiring a more radical tone each year, culminating in 1968 as Mike Honey and Dave Black edited a product that tended to deal mostly with off-campus controversies, at the expenses of club news and the like. This particularly offended a lot of people, and the University received a lot of flack from off-campus about the *Observer*. It was decided to put the publication fee to the test of a student referendum in fall semester, 1969, to determine whether or not the fee should be continued.

In a poorly attended election, the fee lost heavily. This led directly to the discontinuation of the *Observer*, as few of the remaining staff members were interested in continuing the fight to keep it alive.

The *Ascendant*, long a money losing venture, was unable to attract anyone to edit it in 1969, and died from lack of interest.

What is FOCUS doing here after all of this? We started publishing last fall, simply trying to provide the campus with a quality newspaper each week. We were not always successful in attaining this goal, especially in the early going. The product improved, however, as the year progressed. The paper has been independent from the University since its inception, both editorially and financially. This led to a lot of tight budgets and deficit spending. With some help from several sources, we managed to break even for the year. This year we are even planning on paying people to work for us!

This brings us to a key point - we need help. A weekly newspaper requires a pretty large staff, and we definitely need a lot more people. If you think at all that you might be interested in doing anything connected with newspaper work, please contact us. This includes writing, photography, typing, ad sales, secretarial - literally anything. Our extension is 2117, and our office is 36 Oakland Center, down in the basement. Give us a call!