

Focus:Oakland

VOL. II NO. 16

FOCUS: Oakland

February 3, 1971

Learning Center

College students from across the state who have experienced academic difficulties are about to get another chance at higher education in the new Learning Resource Center, located on the campus of the University of Detroit.

Starting February 14, a 10-week Achievement Program aimed at salvaging college students with untapped potential will be launched by the Center on the U. of D. campus in conjunction with the seven year old Educational Development Center at Berea, Ohio.

The non-profit program, under the direction of Mr. Dennis Love, Dean of Freshman Studies at U. of D., will emphasize finding the reasons for each individual student's underachievement, remedy the underachievement and then send each student back to the college or university best suited for him or her as an individual.

According to Mr. Love, colleges and universities still are dismissing students with potential, but are unsure of what that potential is.

"Each applicant for the Achievement Program will take two full days (16 hours) of tests," Love said. "Later, an analysis of the tests will be given to the student, and if the student wishes, to his parents. At that time, the causes of the student's underachievement will be cited and one of three alternatives will be recommended."

"The three alternatives are:
Counseling
Enrollment in the Achievement Program
Discontinue attempts in higher education, but look into other suggested fields

Mr. Love explained his program as one that - "is not looking for psychological hang-ups nor is it looking for normalcy. Its only goal for each student is to achieve academically."

Love and his staff have

set a fast pace for students enrolling in the Achievement Program following the initial testing and diagnosis. And he expects about 50 percent of those taking the tests will be recommended for the Achievement Program.

Achievement Program attendees will not be students at the University of Detroit, but will attend special sessions in the Janisse House located in the heart of the U. of D. campus. The Center's staff will be responsible for designing an individual program to combat the causes of each particular student's underachievement.

A listening skills lab and a reading behavior class with emphasis on developmental reading will be integral parts of the Achievement Program. There will be heavy emphasis on language fluency and discussions of books and contemporary issues. Program texts will provide assistance for students needing help in the areas of spelling, vocabulary and grammar. Initial stress will be on the quantity of college-level work, with an increase in quality later.

In the February 10 issue of *Focus* will be ballots for the first Focus International Music Poll. The two classifications will be jazz and rock. The categories will include musician of the year, album of the year, best composition, guitarist, bass, drums, organ, piano, etc. The results will be published in the February 17 issue of *Focus*. It's gonna be a lotta fun.

Focus has decided to allow another week for the return of last week's abortion poll. Response so far has been quite good and we hope those who have not already returned their poll will do so this week.



Ralph Nader will be speaking on campus February 4 at 1 p.m. in the IM Building. His topic is "Environmental Hazards: Man-Made and Man-Remedied."

Memorial

Many members of the Oakland University community were saddened recently by the untimely death of Mark Platt. Mark entered the University as a freshman in the fall of 1967, and was a charter member of New College. In recent years, Mark displayed unusual courage by pursuing his studies with determination despite the hardship of an increasingly debilitating illness which finally resulted in his death.

The Mark Platt Memorial Loan Fund has been established as a permanent tribute to him. The loan fund will become part of the Student Loan Program administered by the Financial Aid Office and will be available to students who have need for financial assistance. Friends of Mark Platt who wish to make a contribution to the Memorial Fund should send their contributions to the Community Relations Office, 125 North Foundation Hall, accompanied by a note specifying that the gift is to be placed in the Mark Platt Memorial Fund. If there are any questions, they should be directed to Dean F. Smith, 304 Wilson Hall.

CONGRESS MEETS

The newly elected University Congress passed several resolutions at its Jan. 28 meeting, including ratification of the People's Peace Treaty and the establishment of priorities for action.

The meeting, the second held by the Congress, was primarily devoted to organizational matters, such as establishing committees and procurind office space. Discussion did occur on the Peace Treaty, largely prompted by Jane Fonda's speech earlier in the day, and a resolution was passed ratifying it.

Priorities were set, including:

To set up alliances with B.L.C., People For The People, A.W.S., Women's Lib, etc, so as to work together on specific problems.

Set up an effective off-campus housing office. Village proposal.

Inner colleges, their establishment and preservation.

In no way is this intended to give the impression that we should do these one at a time, only that this is a list of priorities and a tentative ranking of importance.

In other actions, President Barkdull appointed Anne Thibideau chairman of the new Student Activities Board, and several other committees were established, dealing with all aspects of student life. Anyone interested in working in any of these areas should contact the Congress in care of the Student Organizations Center, ext. 2182.

An explanation

Related Editorial, page 4.

In last week's edition of *Focus*, we printed a story titled "A Look At Jews." Since that time, we have received numerous criticisms of the piece, enough to demand clarification on our part.

The article was intended by us to be a study in prejudice. It was written in 1920, appearing in an almanac purporting to be a book of facts. The overwhelming prejudice of the story seemed obvious to us.

The author was guilty of an insidious evil - he was radically biased and didn't realize it. When we ran across the article, the comment was made that it could have been written in 1971, rather than 1920. This was our primary point in reprinting the story. We were trying to illustrate that many people, including the author of the reprinted article, while consciously trying to be objective, unconsciously reveal the most outrageous form of prejudice. This bigotry is explosively dangerous *because* it is unconscious, and each of us must strive to become aware of this tendency in ourselves. This article seemed to us to provide a brief and clear example of this covert racism in action.

We wish to emphasize that in no way was the reprinting of this article intended to represent the viewpoint of *Focus: Oakland* or any member of its staff. Nor was it our intent to further the misguided views contained in the excerpt. We extend a sincere apology to all those offended by the reprint, and to those whose lives are made more difficult by its unintended effects.

Finally, to those who found themselves agreeing with the racist statements of the article, we urge that you take a good, long, hard look at yourselves as human beings.

- The Editors

GOD IS ALIVE AT O.U.

A few years ago, somebody decided that God is dead. Apparently this was a little premature. While our society is supposedly becoming increasingly secular, there has been a marked rebirth of fundamentalist sects and new "hip" religions which try to accommodate the 20th century. *Focus* has decided to take a look at some of the manifestations of this phenomenon at Oakland.

The Oakland Christian Fellowship is a non-denominational Christian group which holds prayer meetings, Bible study, discussions, and gets together at the homes

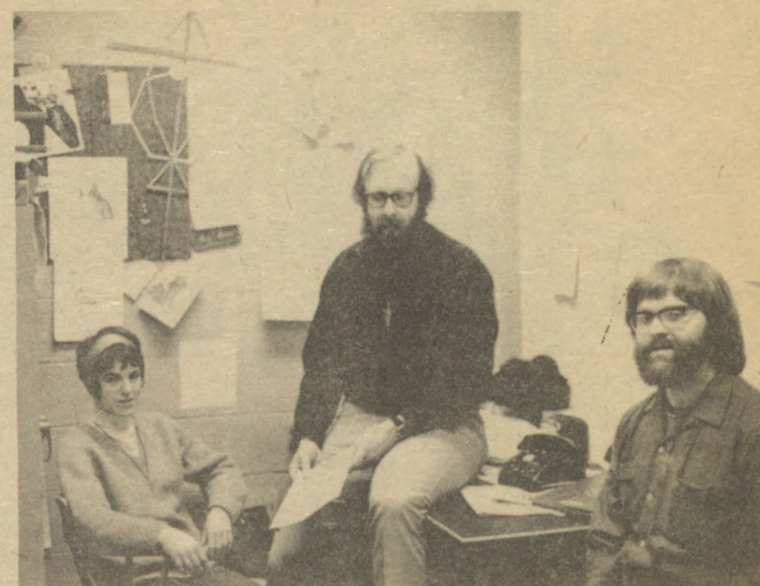
of Christian faculty and staff. The OCF recently sponsored a series of lectures of Dr. William L. Lane and sells Christian literature at its table in the OC on Tuesdays and Fridays. Bob Zeeb, President of the organization, sees a reaction against the institutional church, and a turning toward more personalized religious belief. For him and the others in the group, Jesus Christ provides this personal relationship. Christ is accepted by each individual as his personal saviour, providing direction, guidance and a definite purpose in life.

Zeeb believes that Christ-

ian groups can be effective in combatting the problems that face us today. He sees the source of all our problems in man's turning away from God. By returning to God, through Jesus Christ, man can have a new way of looking at things. Zeeb added that all those who have accepted Jesus Christ as their personal saviour have found more freedom to be themselves than ever before; they have found something that will never fail.

The Community of Reconciliation has been 14 years in the making, but is now firmly established as one of the leading spiritual movements on campus. Allen Frink conceived the idea of the community as a merchant seaman on the Great Lakes; the idea became real over a year ago, the community recently celebrated the anniversary of both its charter by the state and Rev. Frink's ordination.

The C.R. has 14 core members and about 50 general members and Rev. Frink estimates there are over 200 people sympathetic to the Community work. The C.R. believes in building a Christian family sharing its spirituality, and hopes for greater sharing and understanding among people at Oakland University. Rev. Frink also emphasizes that while sharing and love are fine, it must mean from time to time very concrete and visible things. Some of the concrete things the C.R. has been involved in are the Fish Christian Help organization and attempts to organize a drop-in center in Pontiac. New facilities next to the Pickwick office are being developed as a campus spiritual center. Rev. Frink and his Community believe that life is



a dialogue which must for the Christian be a creative expression of love as shown by Jesus Christ.

"Thou art God/ We are God/ if we take the leap/ of faith" says the Community, "... It is for us the Christ that points to/ the leap of faith, of love ..."

The Jewish Student's Association sees itself as both a religious and cultural organization, regarding Judaism as a complete way of life. The group is cur-

rently conducting courses on Jewish ethics, history, and culture, attempting to relate all these aspects of Judaism to contemporary life. Steve Rubinowitz, president of the JSA, emphasized that Jews have always been both proud and conscious of their heritage and one of the purposes of JSA is to continue this tradition. The group hopes to move toward institution of a Jewish studies program at Oakland.

Uncle Jamsie

"Goodbye, Uncle Jamsie," we cried. Jamsie Naidu boarded his plane at Metropolitan Airport, taking him back to Guiana, his wife, his 13 children and his responsibilities. Warmth, kindness and love pervaded the man like a beacon. We were as sorry to see him depart as he was.

That was over five

weeks ago. While at Oakland, he was interviewed by Detroit's two papers and was on one of its radio stations. What is in the man to cause all this?

Western society in its vain attempt to homogenize the world in its undeniably correct culture, forgets at times that for some, Western thought is foreign. One is the institution of mental

cont. on page three



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Truffaut's *Fahrenheit 451*, Feb. 11, 7 and 9:15 p.m., fifty cents

201 Dodge Hall

DRAFT LAW AGAINST LOAFING

WHEREAS: the working class condemns all forms of loafing as crimes similar to robbery, unanimously repudiates the negative behavior of the loafers and demands that severe and effective measures be taken against those who, every day, around the clock, steal the social and material goods created through the efforts of the working people;

WHEREAS: it is necessary to provide our workers and bodies of labor justice with the means to determine and combat the anti-social conduct covered by this law; and

WHEREAS: in response to the people, it is the duty of the Revolutionary Government to denounce and fight against such manifestations inherited from the old society and, consequently, adopt measures leading to the eradication of loafing and parasitism. The following is the draft of a proposed Cuban law against loafing. Reprinted from *Gramma*.

ON THE SOCIAL DUTY TO WORK

Article 1: All citizens who are physically and mentally fit have the social duty to work.

Article 2: All men from 17 through 60 and all women from 17 through 55 are presumably physically and mentally fit to work.

CHAPTER I

ON THE CRIME OF LOAFING

Article 3: All male citizens of working age who are fit to work and are not attending any of the schools in our national system of education but who are completely divorced from any work center are guilty of the crime of loafing.

CHAPTER II

ON THE PRECRIMINAL STATE OF LOAFING

Article 4: All male citizens of working age who are fit to work and who,

a) connected with a work center, have abandoned the said work center for more than 15 days without any justification

b) connected with a work center, have been punished by a labor council two or more times for unjustified absence from work, without any improvement in their behavior

are considered to be in the precriminal stage of loafing.

CHAPTER III

ON PUNISHMENT AND SECURITY MEASURES

Article 5: In such cases as those included in Article 3 of this law, the following punishment may be applied.

1) The guilty party will be sent to a rehabilitation center for a period of from 6 months to two years, during which time he will do productive work.

2) The guilty party will be sent to a rehabilitation center for a period of from 6 months to two years, during which time, while working outside the center, it will be his duty to spend the night at the said center.

Article 6: In such cases as those included in Article 4 of this law, the following security measures will be applied:

1) The guilty party will be sent to a rehabilitation center for a period of no more than one year, during which time he will do productive work.

2) The guilty party will be sent to a rehabilitation center for a period of no more than one year, during which time, while doing productive work outside the center during working hours, he will spend the night in the said center.

3) The guilty party, while living at home, will be charged with the duty to work, subject to surveillance by the workers in his work center and the mass organizations in his neighborhood for a period of no more than one year.

Article 7: The court in charge of passing sentence will take into consideration the following points at the moment of passing sentence or implementing security measures:

- 1) age of the guilty party,
- 2) civil status and number of his dependents,
- 3) personal work record,
- 4) time spent without working,
- 5) means of self-support employed by the guilty party,
- 6) family or personal problems that may have a bearing on his not working, and
- 7) any other details relevant to the case.

CHAPTER IV

ON THE REMISSION AND CONDITIONAL SUSPENSION OF THE PUNISHMENT OR SECURITY MEASURE

Article 8: The court in charge of passing sentence

WHEREAS: the Revolution, upon rescuing the national resources, breaking down the semicolonial structure, abolishing exploitation of man by man and starting the construction of socialism, created in the city and in the countryside, for both men and women, full opportunities for employment, and self-improvement, eradicating chronic unemployment, the "dead season," prostitution, the humiliating lot of domestic servants and begging as a means of subsistence contradictory to human dignity;

WHEREAS: in the new society, work is a social duty for all able-bodied men and women;

WHEREAS: in contrast to the upright attitude of the vast majority of our workers, there is a numerically small social stratum that, intent on living as parasites, without working, exhibits anti-social behavior, and provides a bad example for the new generations;

tences or dictating the measure of security may suspend the implementation of the same at any time, in keeping with the behavior of the party being punished or sent to a rehabilitation center.

Article 9: The pertinent court, whenever it deems it convenient, may suspend the implementation of the security measure or the part of the sentence still pending, at the request or indication of the authorities of the rehabilitation center or of the revolutionary organizations, together with the administration of the work center to which the party has been sent.

CHAPTER V

ON THE ACCUSATION

Article 10: The crime of loafing or the precriminal state outlined in this law may be reported by any person or mass organization to a unit of the Department of Public Order or other competent authorities.

In cases of abandonment of work center, the administration is obliged to make the corresponding accusation to a labor justice Regional Appellate Council.

Article 11: If the accused person claims physical or mental disability, he will be examined by a medical commission designated for this purpose, and the commission will decide on his labor capacity.

CHAPTER VI

ON JURISDICTION

Article 12: The labor justice Regional Appellate Councils will have jurisdiction over all cases of loafing outlined in Article 3 of this law.

Article 13: The labor justice Regional Appellate Councils can order the arrest of the person in question on a temporary basis while he is under indictment if there is reason to believe he might try evading the law.

Article 14: The labor justice Regional Appellate Councils will also have jurisdiction over cases of abandonment of work centers outlined in section a) of Article 4 of this law.

Article 15: The National Review Council will hear all appeals on sentences imposed by the Regional Appellate Councils. In cases covered by Articles 12 and 14 of this law, its decisions will not be subject to appeal, whether administrative or judicial.

Article 16: The cases of habitual absenteeism cited in section b) of Article 4 of this law will be heard by the labor councils, which will suggest the security measures to be taken to the general assembly of the work center.

This can only be done in cases in which the labor councils have already applied the disciplinary measures called for by Law 1166 on at least two occasions.

Article 17: The general assembly of workers, after hearing a report on the labor background of the accused and other factors, can ratify, reject or modify the proposed security measure. The labor council must issue the corresponding resolution, and the accused can appeal to the labor justice Regional Appellate Council, whose decision will not be subject to appeal, whether administrative or judicial.

FINAL MEASURES

FIRST: The Ministers of Labor and the Interior are authorized to take all necessary measures to guarantee the fulfillment of this law.

SECOND: All legal measures which, in whole or in part, block the fulfillment of this law are declared null and void. The law will go into effect as soon as it is published in the Gazette of the Republic.

PUBLISHED: 1/11/71

TENURE

Provost Frederick W. Obear has announced the intention of the University Tenure and Appointment Policy Committee to review the procedures by which reappointment, promotion, and tenure decisions are made. Several recommendations concerning changes in existing procedures were received by the Committee late in the Fall semester and the members of the Committee have expressed an interest in receiving additional proposals and in holding hearings to discuss ways of strengthening the review process. Moreover, the Board of Trustees and the AAUP have urged the development of procedures to insure continued input from students in these matters and a strengthening of this part of the evaluation process where it may have been previously ineffective.

Proposals can now be forwarded to any member of the Committee or to the Provost's office, 101 NFH, for distribution. Any individual or group also desiring to meet with the Committee can arrange an appointment by calling Mrs. Thelma Kehoe, ext. 2221. The Committee will begin its deliberations immediately in the hope that any recommended changes can be approved by the Senate and other appropriate groups during the current academic year for implementation as soon thereafter as feasible.

A group calling itself the National Bust Day Committee is encouraging everyone who believes marijuana laws are unrealistic to turn themselves in at the local police station with enough marijuana in their possession to be in violation of the law. The committee hopes that if enough people take part, the laws against marijuana will have to be changed.

jamsie

cont. from page two
illness. In Guiana there are some ill psychiatrists cannot cure. After working all day, Uncle Jamsie spends his free time and his Sabbath day showing a side the papers hinted at, but could not show. Uncle Jamsie is a faith-healer, a benevolent, holy man. He cures those suffering from schizophrenia and hysterical paralysis that the doctors cannot cure. (Cases have been documented.)

Mr. Naidu is a high member of the Krishna Church in his village. He invokes love and trust in all that know him. With this trust and his belief in Krishna, he cures. The few weeks he was here, Uncle Jamsie lived with, ate with and taught us. We learned of Guiana and the conditions there. Except in the large cities, things are very primitive. He can do much for his country. He will never appear on radio or teach a class in Guiana. Why? He is an illiterate and does not speak King's English. He speaks a form of Ghettoe English. Another Establishment error. Luckily, Allport and the Anthropology Establishments are not that myopic. We thank them for letting Uncle Jamsie come. To return home, he lectured at other schools to earn money. He did not make any money in coming, but he made and enlightened many friends.



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Some of my best friends are...

I am a racist. I find myself, from time to time, thinking of blacks as being different somehow than I am. Not thinking consciously that they're inferior to me, mind you, but simply thinking "all black people are . . ." kinds of thoughts. I don't like this trait in myself, and I'm fighting to rid myself of this bigotry, subtle though it may be.

And, indeed, bigotry can be subtle. Admittedly, when the term "racism" is used, most people take it to mean blatant acts and feelings. But there is a far more devastating form of racism, and it is imbedded in just about all of us. It's the kind of bigotry that lingers even after stereotypes and cliches about a group have been wiped out of the conscious mind. It's the kind I alluded to earlier, where we commit racist acts and say racist things *that we don't even recognize to be biased*. It's a hidden prejudice, couched in the lies and misconceptions we've all grown up with. And it's damned hard to fight.

Blatant acts, you see, can be eliminated relatively easily. All that's required is a little mental discipline. The more subtle acts, however, are far harder to root out. They don't go away easily, for these are deep-rooted feelings I'm speaking about. They penetrate your very existence, on a subconscious level more often than on an aware one.

So what, you say? You've heard this sermon before? Maybe you have. But have you ever applied it where it is really relevant — at yourself? There has been a tendency on this "liberal" campus for far too long to look without — at Detroit, Pontiac, the world — to find racism. For far too long we've ignored the fact that we don't have to look elsewhere — racism exists right here at wonderful, progressive Oakland University.

Like most people, Oakland students tend to seek simple answers where complex ones are actually the case. Therefore, it is far easier to say "most blacks smoke heroin, so the problems in the dorms are their fault" than it is to sit down and look at the facts in painful detail, trying to find tentative solutions. Saying "most blacks smoke heroin" is easy, and neatly

cont. on page five

LETTERS=LETT

To the Editor:

Certain events in the last couple of weeks suggest that your present editorial policy is tainted by racism in its anti-semitic form. I shall enumerate these events below. I am reminded by them of the kinds of statements and actions that ultimately led to the triumph of the Nazi mentality in Germany. Your readers may recollect that, in that period, ordinary, humdrum, Germans turned into a ravening pack of carnivorous sheep washing the blood off their maws with soap boiled out of their victims' hides. I shall see to it personally that the murderous performance is not repeated here.

The events to which I refer are as follows:

- 1) On January 20, 1971, you featured a report of a theft of the J.S.A. membership list during the registration period. Directly below this report you published a semi-illiterate effusion from the poison pen of one writing under the pseudonym *Francois Duvalier*. This article, intended to be "funny," was globally insulting to Jews, Christians, Liberals, and the University President among others. I comment upon it in this letter solely because of its direct editorial juxtaposition with the reported theft and its repeated, unfortunately erroneous, reference to Jews as "Zionists."
- 2) Shortly after discovering about the theft I wanted to get in touch with the J.S.A. office on campus. The campus operator mistakenly gave me your telephone extension. In response to my question the person answering the telephone asked another person in your office the J.S.A. telephone extension.

I distinctly overheard the other person reply "oh, in Southfield or Oak Park, no doubt". When I asked for the identity of the other person I was informed that he was "my friend Howard".

3) On January 27, 1971, under the heading "A Look at the Jews" you saw fit to publish an overtly defamatory article, ostensibly taken from some defunct encyclopedia. The stated purpose for publishing this obscenity was that "it has something to tell all of us today who are 'enlightened'" (my italics). Use of the italicized term is subtle; it lends itself to a variety of interpretations.

I have the following comments on these three points:

- 1) Zionists, to provide a very brief definition, are persons (not necessarily Jewish) who consider the survival of Jewish culture a matter of great importance and who realize that Jewish cultural (and often physical) survival in the present world depends upon the existence of a militarily strong, politically progressive, and intellectually creative State of Israel. Regrettably, not all Jews are Zionists.

Contemporary Nazi propaganda emanating from Russia masks its true anti-semitic purposes by using the expression "Zionist" instead of "Jew."

With respect to the content of *alias Francois Duvalier's* article the following may be added: as a Zionist, the matter of whether or not Oakland University displays Christmas decorations at its cost is of no interest to me. As a resident of the State of Michigan (which, as your readers may know, nominally subscribes to the constitutional principle of the separation of Church and State) I question the disposal of my tax dollars for religious purposes of any kind. The distinction between these two roles is as clear as daylight. Confusion of them betokens, besides mere stupidity, an underlying attitude of

fascist racism.

And pray, why should the demented fulminations of you pseudonymic contributor be published directly below the reported theft of the J.S.A. membership list? Does that not make your readers think?

- 2) The J.S.A., in common with other religious and non-religious student groups enjoys facilities on campus. I find it curious that your office and "my friend, Howard" should be unaware of this fact. All the more curious when one considers that Jewish students may have wanted to report their address for a second time after the theft of the J.S.A. list.

Personally, I am under no illusions regarding your present occupation of space on University property. Not for one moment did I entertain the fantasy that your base of operations is located, say in the ruins of Hitler's bunker at Berchtesgaden. Perhaps you and "my friend, Howard" would be more comfortable at that location than in the premises you occupy at the moment.

- 3) The article of January 27, broadly divides Jews into those who "own the country" and those who "live like animals." I willingly accept classification in the latter category, particularly as long as it is necessary for me to exist in the same environment as the present manager of your journal.

To those seeking a kind of "enlightenment" different from that purveyed in your article, I suggest that genuine facts regarding the occupational distribution and styles of life of Jews in this country are readily open to sociological investigation. As a matter of fact, quite a lot of information on these questions is presently available.

In light of the above comments, I have two minimal demands:

- 1) You must resign your editorial position immediately. I am willing to grant that your editorial policies may stem from the dim half-consciousness or unconsciousness of intent. Under no circumstances is

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LETTERS-LETT

Some of my best friends are...

continued from page four

unconsciousness an excuse for the publication of criminal libel (and I use the term advisedly).

2) This letter must be published in full and without any editorial tampering whatsoever...

Let those who feel as I do, know of my presence here —

Let students here — by and large I have found them to be reasonably decent human beings — think carefully about its contents —

Finally, let the timorous take heart. This time it will be not Jews but Nazis (whether of the right or the so-called "left") who are headed for the boiling vats. Only one word of caution is necessary. On no account should what boils out of them be utilized for cleansing purposes!

I am, sir, and intend to remain,
Prof. George K. Zollschan
Dept. of Soc. & Anthro.

(We wish to deeply apologize for having offended Professor Zollschan, as well as many of our other readers. No such connotations were in any way intended, and do not represent the opinions of Focus: Oakland. To comment specifically on the major points presented:

1) The article by "François Duvalier" was intended to be satirical. As it "criticized" every group involved in the Christmas decorations incident, we are satisfied that it was successful.

2) The editors of Focus are well aware of the Jewish Students' Association and of its offices on campus.

3) "A Look At Jews" (Focus, January 27) did provide substantial misunderstanding, and we regret that this was the case (see statement, page one).

With all respect to Professor Zollschan, there will be no changes in the editorship of this newspaper. The only sin we can be accused of with any legitimacy is innocence, of underestimating the subtle prejudices existing on this campus. There are few at Oakland who haven't committed this sin.

— the Editors

To the Editor:

[The following is a fuller explanation which two members of Alternative: Rochester attempted to give at the Jane Fonda lecture, Jan. 28. A seemingly unresponsive and rude audience, with touches of vulgar male chauvinism made it impossible to create a line of communication. Therefore, we are printing this in Focus: Oakland.]

Alternative: Rochester

Since the misuse of affluence is the main disease within the culture — that is, which is causing repression, oppression, exploitation, etc. — the white liberal/radical should take care of his own problems: mainly that of white money. Not only has "white money" been oppressing the black, brown, red, and yellows of the "third world," but has been oppressing their own white youth as well. The affluence and distorted permissiveness which permeates the white youth also creates much destructive frustration, depression and alienation. This has developed to heavy drugs, petty-theft, destruction of private property, etc. — all those activities which trap the essential needs of people and transforms them into apathy which only perpetuates those death values.

Rochester is a typical suburb growing rapidly alongside the old farms. It is estimated that in the next ten years, Rochester will be similar to Ann Arbor because of Oakland University — which the conservative sector of Rochester still refuses to believe exists.

An alternative is a necessity in Rochester — especially in a city which is politically controlled by a few super-rich; which expels a high school student for attending an anti-war march and at the same time allows the students out for the opening of deer season; which doesn't allow literature on the walls of the schools; which doesn't have a place for the local youth to go which could develop both their artistic and intellectual talents and curiosities; which, after three years, finally got a hotline in the city.

An alternative must exist

where the values of competition, egoism, cliquishness, age segregation within the youth, and the intolerable male chauvinism which permeates most local communities are to be negated. Also, the division of people into "radicalism" and into "art" must be fused. The concepts of seriousness and sensitivity (if I may use those terms) must come together in a truly integrated alternative is to exist.

The proposed activities include: 1) an arts and crafts (ie, pottery, painting, weaving, jewelry-making, acting, etc.); 2) a referral information center (ie, drugs, draft, and law counseling); 3) a place for local music talent (ie, guerrilla theatre, films, folk, etc.); 4) a place serving coffee, refreshments, etc.); 5) "class seminars" could be conducted by students or teachers; 6) an alternative library.

What we've been doing thusfar includes collecting money contributed by professors and organizations; and the most difficult is the "public relations" thing. Yet it is most important, because if we don't have a limited amount of PR then we will be smashed ideologically and financially. However, the problem exists that if we have too much PR — financially we will be fine but ideologically we will be dead — that's our paradox: that's our struggle.

We have met with the Rochester Jaycees, the local police, doctors, lawyers, high school teachers, concerned individuals and of course high school students. We were met with favorable responses from most of these people and are now lying on the borderline of getting a building in Rochester which would house the aforementioned activities.

What we NEED is: money; more people willing to "teach" various arts and crafts; books, magazines, etc. for the library; draft counselors; furniture, a kiln, a wheel, art supplies, a refrigerator, a stove; a free lawyer; cheap films, a used projector.

The time must come when we no longer have to speak of an alternative society, but will be living it.

Submitted by Jan Kopal

pins the blame. It also isn't true. This sort of categorization reflects biases — the unconscious bigotry I've been referring to.

These feelings aren't restricted to anti-black or anti-white prejudices, either. As hard as it may be for the average WASP to imagine, there are still other biases on this campus, such as those against Jews. The editors of this paper learned much in the last week about the hatred and bigotry encountered by this group. We printed a study in prejudice last week in which Jews were the group being slandered (see page one). After the paper came out, we received many criticisms about the article. Incredulously, we said "no one could possibly believe such obvious lies." We were quickly informed otherwise.

The life of a Jew in America, I'm learning, is in many ways no easier than that of a black. The Jew's skin may be white, but he is still the victim of quiet prejudice. Right here at Oakland, examples of this can be found. Every April, the Jewish student finds final exams schedules on one of his most sacred holidays. If he wants to eat according to his religious beliefs while living in the dorms, he is forced to cook his own meals, with a relatively small housing refund supposedly paying for it. And the list goes on and on.

When you sit down and think about it, you do begin to see such prejudices. If you work at it, you might even see them in yourself. But if you don't give them thought, it is exceedingly easy to go on reinforcing dangerously inaccurate beliefs. We at Focus saw it this week, for many of us for the first time, as it affects Jews. But the bigotry pervades the community, and encompasses far more than any one group.

We call ourselves a "liberal" institution, and no doubt in many ways we are. But we will never be an honest one until we start attempting to treat all people as human beings, until we stop blaming our own shortcomings on vague groupings.

Larry Good
Editor

FOCUS: Oakland is published weekly at Oakland University, Rochester, Michigan. Offices are at 36 Oakland Center, Oakland University, Rochester, Michigan 48063. Telephone: 377-2000, ext. 2117. FOCUS: Oakland is an independent publication, and has no legal connection with Oakland University.

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RARE EGGS

By Greg Erickson

RINGS ON HIS TOES

(A three act play to be presented in four acts, weather permitting, during the seventh inning stretch at our first home game.)

CAST OF CHARACTERS (in order of their atomic weight)

Geroge Pierrot — A Whirling Dervish

Raquel Welch — A Mountain Range in the South of France

Mickie Rooney — St. Patrick

Milton Berle — The Beatles

D.D. O'Dowd — A Man Who Thinks He's Really Somebody

ACT I

(The scene: A run-down province of Canda. A large gomer pile sits in the left corner of the stage smelling unfortunately. It looks as if it might rain, but it doesn't get a chance to, being that this play is so short.)

Whirling Dervish: (He enters from stage left wearing a costume which hardly covers the story in sufficient detail. He walks to center stage and addresses the audience.) How do you two like this stupid play so far? I think it stinks!

Man Who Thinks He's Really Somebody: (He is hanging from the rafters by his neck.) Has anybody seen my rope? I can't seem to find my rope. Has any...

Dervish: (Suddenly spinning around casually.) Is that it around your throat?

Man Who and so on: Why, yes! Thank you! (He dies of suffocation. Two make-up men who have

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been waiting for their cue finally get it and go off to play a fast game of billiards. The bassoon player paints the hanging man's face blue.)

The Beatles: (Looking at himself in the mirror.) John, yes, Ringo, where are Paul and George, we are right here, oh, yeah, well, why don't we write a song about...

St. Patrick: Begora begora begora. Snakes snakes snakes. I have plenty of snakes for sale. Buy some snakes. (An army of snakes is compelled to follow in his footsteps across the stage; they don't know what else to do.)

Man Who: Leave it to the bloody Irish to try to make a fast buck off of...

The Beatles: ... Let's write a song about St. Patrick!

Man Who: Leave it to those stinkin' longhairs to try to make a fast buck... (It becomes clear that he doesn't like anybody.)

End of Act I

ACT II

(The scene: The interior of an Apollo space capsule. The capsule is afloat in a turbulent sea which might account for the nausea you may experience. Don't worry, this act will be over before you know it.)

St. Patrick: ... so anyway, as I was saying, this very funny author was born in a little town in Michigan called Niles.

Kate Smith: (Trying to remove her moustache.) So what was the name of the town? (She has clearly misunderstood his statement.)

St. Patrick: You have clearly misunderstood my statement. The town's name was Niles, the author's name was Lardner.

Long John Silver: So what was his last name?

St. Pat: That was his last name!!

Long John: Lardner That, hey? Alright, so what in the world did Lardner That write that's so all-fired important? What has this conversation got to do with anything!?!

St. Pat: NO NO NO NO! Niles was the town, Lardner was the author's last name, and Ring was his first name! (He seems to be growing much older.)

Kate Smith: What was his first name?

St. Pat: RING! RING!

Long John: I'll get it. (He walks over to the phone, picks it up.) Hello, it's for you. (She hands it to poor St. Patrick, who very quietly loses his mind.)

St. Pat: I'm terribly sorry, but I believe I've lost my mind. Will someone help me find it?

Honest Abe: Later, Baby. First tell us about Ring Lardner.

End of Act II

cont. on page seven

CRUCIBLE IS HEAVY

By Michael Hitchcock
with a little help from various lunatics

We received a special communication from the agent of cosmic intelligence on the way to see the *Crucible* at the Meadowbrook Theatre last Wednesday. Suddenly out into the sky it flashed, orange and blue and green and paisley and psychedelic flashes growing bigger and huger and then fading away as fast as it had faded in. It's a sign. A sign of what? It's coming soon. Ahah, what skill I gasped, such power to exercise over the mind. It speaks of witchcraft.

But no more of this, begone, the play's the thing, but first a look around. The house slaves are all dressed up, they show us to our seats and quite good seats, too, dare we bite the hand that feeds us. *Tartuffe* is next, could be worth seeing anyway for free. Shall I write the review then as my benefactor would have it written or shall I declare rebellion and speak of these hidden things. Of sociology and other disciplines revealed in yet another society at his ceremonial gathering. I wonder how much those black kids get paid for smiling and bowing to all us bourgeois motherfuckers who come to the "theatre."

It's quite a set waiting for the play also, with an eerie blue lighting that does the intended job in setting the mood. The set appears to be of wood, and in the form of a small upper bedroom (so says the program). Maybe it's contact paper. I never thought of it that way. No, it's real wood. How does the cost of a Meadowbrook production compare with the cost of a S.E.T. production? Who knows; we use flats and they use real wood. That glass of milk — was it there before? I don't remember seeing it. In the first scene, no one touched the glass of milk and in the next it was gone. I'm still wondering if it was ever really there. Everyone

cont. on page seven

Contrary to my own morbid expectations, the Studio Company put forth a very lively and entertaining *Merchant of Venice*. Much of the show's vigor seems to stem from the director. Paul Lee, who will direct the tour production of *A Midsummer Night's Dream*, used more stage business and bits to flesh out the play and it makes the stage fuller and more human. His Director's Note in the program warns us not to treat the play as a mere fairy tale — it does treat of some significant themes: "the nature of usury and the contrasts of charity, compassion and equity." But at the same time, Lee never loses sight of the fact that it is a comedy and the overall effect is definitely light. That's

AKU/310

who went out for a smoke during intermission of course missed all this, as well as the exciting scene changes. (Those of us who remained seated during intermission swore not to reveal the secret.)

Witchcraft is the subject of the play and Glynis Bell as Abigail lent a great deal of credence to these rumors. At least that's the only explanation I can give for her power to lead a crowd of girls into swaying and moaning, typical examples of possession. The little innocents chose to denounce half the community including such respected figures as Rebecca Nurse, played well by Elizabeth Phelan, both as the humble healer of the sick and the condemned witch. Peter Brandon as John Proctor was the weak spot of the production overplaying every scene and blowing some of the play's best lines. As the more or less hero of the play, he had the opportunity to diminish some otherwise superbly done scenes. Also meriting mention for both good and bad jobs were Philip

surely one of many ways to treat this play and is just as viable as any other and probably, in terms of theatrical workability, a better and safer bet.

Merchant is a play with a deceptive surface. When we look a little longer at the charming Venetians, they are not quite as likeable. Their anti-semitism is keen and one wonders if the "Quality of Mercy" speech wasn't written as an ironic prologue to the court sentence that forces Shylock to convert. Despite all the "Christian" characters spurning Shylock for his love of monies, he is really more sinned against than sinning, for the others are

cont. from page six

Mallet, Carole Sweeney, Susan Thorne, Richmond F. Johnson, Toby Tompkins, Elisabeth Orion, Joseph Shaw. Angel Menzie didn't do much, but she did it quite well.

I've heard that a lot has been said about how this play related to the McCarthy Era, so I don't think it's necessary to deal with that aspect. (I would not any way, since it's a rather inane comparison.) But for those of you who like clichés with your theatre reviews, I will say that it was interesting how many of the girls involved in the conspiracy were servant girls. There is also some implicit sex in play, although it all takes place offstage, and indeed before the first act. (A pun, more or less.) If asked if I liked it, I would have to say "Yes, and then again, no." By the time Act Three began I was totally into a visual trip anyway and in that aspect, this play was one of the best I've ever seen. I just can't stand those phony English accents. Goodbye for now, and I hope they invite me back next time.

Studio's "Merchant" Gets "EH"?

just as concerned with the old filthy lucre. Doesn't it strike you a bit off-key to hear Portia wish she was "a thousand times more beautiful, ten thousand times more rich" for Bassanio's sake? All that glistens is not gold — including some of the seeming sterling characters of the Rialto and Belmont.

The major strength of this production, after the director's sense of quick visual humor which abetted the script, as the acting, despite some dubious casting. The strongest characters were not always the major ones. On the contrary, David Kroll's delightful Gratiano and Marion Belcher's somewhat underplayed but very credit- and credible Nerissa were far more engaging — singly and together — than Portia and Bassanio. Brenda Bergstrom's Portia was fair and well-spoken, but lacked depth. Perhaps she was played as too virtuous, perhaps I'm expecting too much of a characterization. As far as romantic leads go, Paul Perkins just did not cut his as Bassanio. His face was like a wall the better part of the time, and physically he was not well-matched with Miss Bergstrom as the "perfect couple" we rather expect from the play. The other pair of lovers, Lorenzo and Jessica, were disastrous. An excellent talent with the aid of make-up can create a new personality on stage, but before one gets that good, sheer physical appearance works strong magic on the audience.

It's hard to say much about Fredric Stone's Shylock. He almost hit a stereotype, but not quite. I think he was just this side of Jewish rather than just this side of Shylock, but quite adequate. Along with David Kroll as droll Gratiano, DeFoy Glenn (Morocco), John Bergstrom (Lancelot Gobbo), and Gerald Finnegan (Old Gobbo, Arragon, the Duke) were bright and strong threads which kept the pace of the production quick.

One really glaring spot was the song, "Tell Me Where Is Fancy Bred?" It was bad enough sitting through an acapella solo with a slow-moving melody (whether or not it was "historically faithful" I neither know nor care about), but when it's prepared with a precious little feminine chorus, that is where the line is

drawn. They should have stopped while they were behind.

Despite some less than marvelous acting and casting that could have been better, and musical interludes, the show as a whole was a very positive mark for the Studio Company. The direction seemed to bring the play and players to life.

This is especially pleasing since a lot of Meadowbrook land ADA shows can be rather talky: the actors and directors utilize the voice so prettily but forget about using the body. That makes a huge difference — like between good and mediocre. This wasn't the ultimate production of *Merchant*, but it was a real pleasure to watch — which is saying enough.

By Anne Sinila

cont. from page six

Members of the audience may now go out and do anything which is not unlawful for 15 minutes.

ACT IV

(Act III has been omitted because absolutely nothing happened.)

Smokey Robinson: Baby baby baby baby baby baby. (He is singing to beat the band. The band wins anyway.)

The Beatles: (They walk in arm in arm, singing as well in close harmony.) We want to hold our hands, we want to hold our hands...

Bert Parks: I'm tired. Let's all go home and come back next month.

(The curtain is lowered for 30 days to represent the passage of a month.)

... to be continued.

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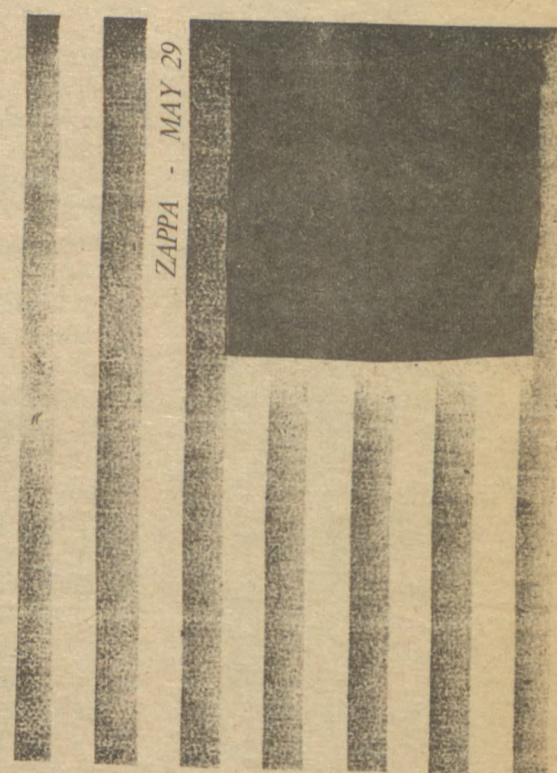
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