



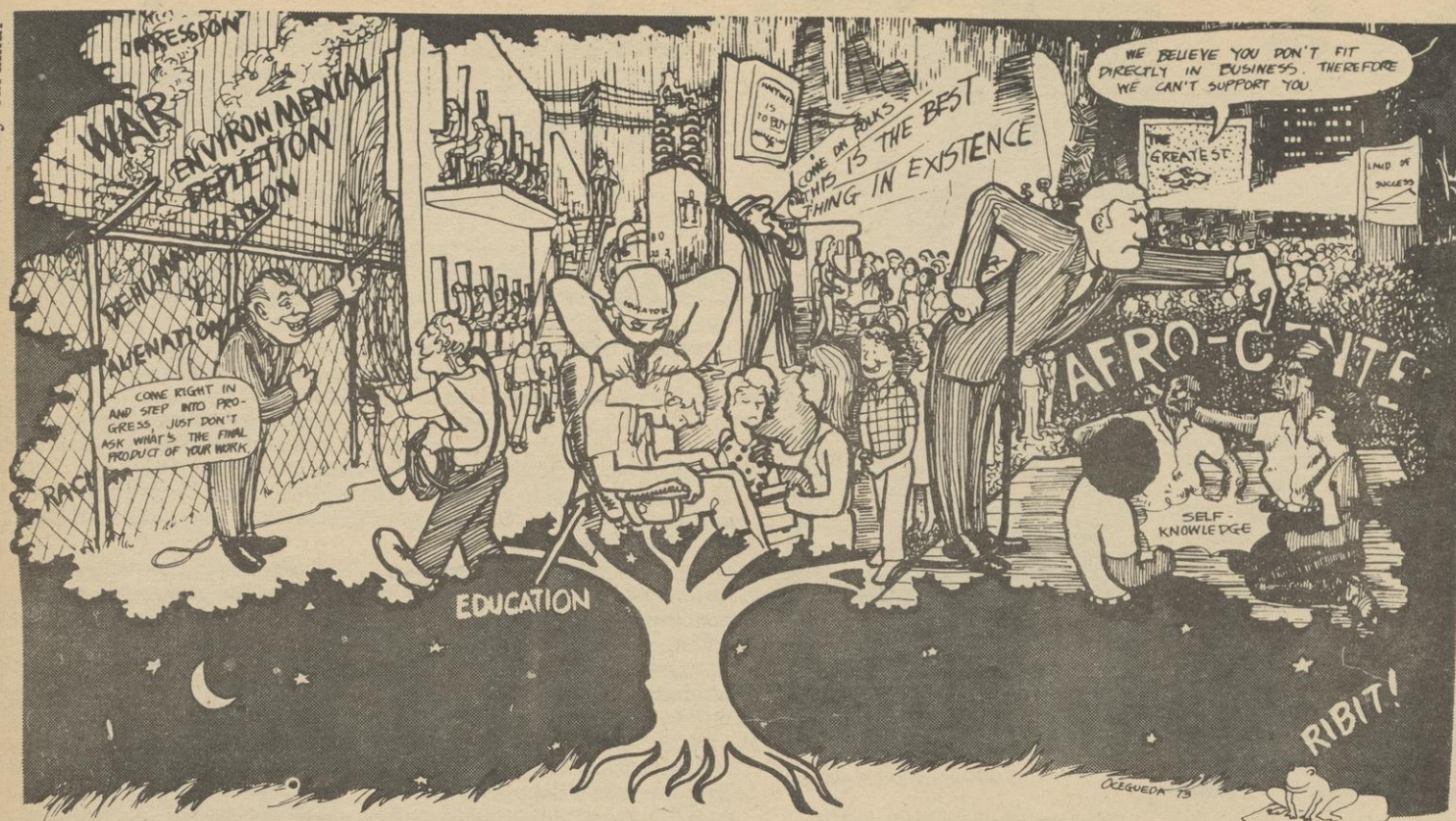
The daily cardinal. Vol. LXXXIV, No. 8 [i.e. 9] September 10, 1973

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He says:

On Friday, the University announced its decision to "formally" close the Afro-American Center September 17. Parts of a letter sent to Kwame Salter, director of the Center, by Dean of Students Paul Ginsberg informing him of the decision are reprinted below. What then follows is parts of a letter sent out to the "University community" by Ginsberg in August explaining the University's position in closing the campus ethnic centers.

Mr. Salter,

In my letter to you and to the other members of the staff of the Afro-American Center, dated August 14, 1973, I indicated that as part of the Madison Campus decision to shift direct University financial support from the Afro-American Center to other minority programs, staff members would be reassigned to other units and offices within the University. That letter further indicated that each of you would be assured University employment for the balance of the 1973-74 fiscal year, through June 30, 1974. We also indicated in that letter that staff assignments remain the final prerogative of the University...

Staff reassignments for the balance of this fiscal year will be made as of September 17, 1973. On that date, September 17, 1973, I am asking that you, and all other members of the staff of the Afro-American Center for whom copies of this letter are attached, report to my office at 9:00 a.m. At that time, assignments for each of the staff will be reviewed.

It is our intention to formally close the Afro-American Center as of that date. Assignment of the facility to other University use will be made shortly thereafter. We will arrange to have a formal inventory of University property taken during the week of September 10. Each of you should remove whatever personal

materials you might have in your offices by September 14, 1973...

I hope that the Afro-American students on campus will develop an effective student organization. We are prepared to cooperate in any way possible with this group in their programming and activities. As you know, some funds have been set aside to help the student group in its programming. As we have with student groups in the past, we are willing to provide some available office space for them. I would also hope that representatives of this student group will work with our office in selecting a staff member to work in the area of program development for Afro-American students on campus, as outlined in my letter of August 24, 1973.

To Members of the University Community:

At this time there is substantial discussion and concern about the University's programs for and commitment to minority students. Because this matter is extremely important I want to share with you the concerns which have led us to reexamine our programs and to take steps to re-emphasize academic priorities in the use of University funds for minority student programs.

Earlier this month I sent a report to Chancellor Young concerning the status of racial or ethnic centers on the Madison Campus. This report placed emphasis on a redirection of funds allocated to minority student programs. In part, this redirection of funds was in response to a resolution on education for minority and educationally disadvantaged students adopted by the Board of Regents in December, 1972.

That statement reaffirmed the Regents' "support for the education of and disadvantaged students" and went on to indicate that the Regents would endorse "only a multi-cultural approach by all u.s. System supportive programs for minority students." The statement further indicated that the Board "denies a segregated or

separatist approach for any such programs." The present change in program emphasis also reflects our immediate concern for a re-evaluation of the way in which we on the Madison Campus were using available funds to support directly the academic success of all minority students.

SINCE THE middle of last semester, we have met with both staff and students representing Latino, Native-American and Afro-American students on the Madison Campus. We have made a conscientious effort to discuss all aspects of this difficult question as thoroughly and as openly as possible. The report to the Chancellor which followed those discussions called for three new staff positions in the Dean of Students' Office. We have initiated efforts to recruit candidates for these positions.

These new staff positions will have specific responsibilities in program development for Native American, Latino, and Afro-American student services. The primary responsibility of the individuals filling these positions will be to work closely with Native American, Latino and Afro-American students on, campus and with University departments and offices to help expand the responsiveness of these services to students from minority backgrounds. These new staff members will also assist in evaluating the effectiveness of current minority programs and in determining what needs to be done to promote a better understanding of the rich and varied cultural backgrounds of our minority students.

To underwrite the redirection of our efforts, we have reallocated those funds which are available outside of our instructional budget. We will use approximately \$22,000 from the budget of the Afro-American Center to support, in part, the new program positions (Approximately \$60,000 of that budget will be used to fulfill our commitment to the six members of the Afro-American Center staff for the current fiscal year.)

This re-examining of our priorities and

redirection of our resources, of course, will have an immediate impact on existing campus minority facilities. The Afro-American Center at 1120 W. Johnson St. and the Native American Center at 931 W. Dayton St. will not be supported by University funds, and we will not be able to fulfill the requests by Latino students or other racial or ethnic groups for separate centers...

IN OCTOBER, 1968, the Center for Afro-American and Race Relations was established within the College of Letters and Science in recognition of the service for students that racial or ethnic centers can provide. Even though this redirection of our efforts means that we can no longer provide direct University financial support for cultural programming, we acknowledge that such programming may indeed play an important role in assisting minority students and others to understand the cultural and ethnic heritage of minority groups.

We hope that those who feel strongly about the value of the centers will find private means within the community to assist in this transition, we have already set aside \$10,000 for cultural programming to assist those people concerned with the development of individual racial or ethnic groups or centers during the coming year.

The steps outlined above have been initiated with the recognition that the University has as its most fundamental responsibility the direct support of specifically academic programs. We believe that our decision at this time reflects the commitment of the Madison Campus to provide the best opportunity for an education while at the same time being sensitive and responsive to the unique cultural heritage of the racial or ethnic groups involved.

Paul Ginsberg
Dean of Students

We say:

By LAJOS BIRO
of the Black Voice

THE DECISION to close down the ethnic centers on the UW campus is considered by the administration as a minor issue which must be solved as any other minor problem representing some financial burden for the university. Of course, in a tight financial situation every penny counts and thus the financial saving by closing down the centers will be a good sign of frugality for the penny-pinching legislature. In these days of inflation, rising prices and conflicting budget interests, the cost-saving aspect seems to be the most reasonable explanation for eliminating the centers.

But the closing of the centers is also considered by the administration as an accomplished fact which requires little explanation besides the short statement issued to the public by dean Ginsberg. Considering only the financial aspect of this administrative action, the short statement by the dean is quite adequate because the sums involved in the centers are really insignificant in the multi-million dollars budget of the university.

As far as the other factors are concerned in this matter, the statement by the dean tries to illustrate all the negative aspects of the centers which allegedly warrant their elimination. Since every administrative action in the university has to serve a positive academic goal, the dean assures us that this action will provide us with the necessary academic tranquility and, at the same time, enhance the peaceful integration of the minority students.

REGARDLESS OF the outcome of this administrative action, whether it will be accomplished without any confrontation, or generate some resistance from the people affected by it, the whole case is a good example of institutionally legitimized racism. There are several questions not touched by the dean's statement which have to be raised in this matter.

If we answer these questions honestly then

(continued on page 4)

An editorial

The rising tide of racism

It is really something how a wave rushes in on the beach, or haven't you noticed? If you build a sand castle or a canal it washes them out before your very eyes. It is commonly understood that this wave action is a result of the moon's gravitational forces acting on the waters, but what motivates the tide of racism?

The Afro-American Community Service Center (AACSC) was one of the fruits of the 1969 Black Student Strike. The marching, brick throwing battles that went on were enough to dam the tide of racial neglect. Following this era the AACSC worked for the benefit of all at the UW campus. The Gospel Spectacular, Black arts Festival, Black Voice newspaper, Sickle Cell Anemia drive, community meeting house, work study jobs and radio broadcasts are just a few of the many useful services that the center provides.

IT IS senseless to judge the AACSC by the number of people passing through its doors. There are too many valuable intangibles for that. The spirit of togetherness promoted by the center has been sufficient to dispel the alienation 700 black students feel in a 35,000 student university.

The recent federal state and local cut backs have resulted in the U.W. administration

having to decide what is expendable and what is not. It's the old adage of blacks being the last hired and the first fired re-visited. There has been talk of the revolution being dead, and that the movement has stopped. Apparently, our fathers on the hill, believe this, and decided to take advantage of the peace that abides.

However, the revolution of our minds has already taken place. The movement toward racial equality and justice cannot stop and will not stop as long as there is a cause. Jesus said "You shall know the truth, and the truth shall make you free." It may make you mad first, but it will free you nevertheless. The students should be thankful to the Board of Regents and those that would close the Afro-Center—not because of the action they have taken, but because they have awakened them from dormancy and stagnation.

There should be full restoration of funds for the Afro-Center. Not because civil disobedience will erupt if they're not restored, nor because it's the humane thing to do, but because it is vitally necessary to the survival of a free University representing all the people of Wisconsin.

Sam Spralls
Co-editor,
The Black Voice

cardinal
MONDAY
magazine

People of Color Issue

On January 29th the Black Voice staff published in the Monday issue of the Daily Cardinal in celebration of the fourth anniversary of the Afro-American Community Service Center. This week, less than eight months later, the staff is again publishing a Monday issue, but this time there is no celebration. This issue is being published to remind students that although funding has been cut off, the Afro-Center and the Native-American Center are still open. It is to explain to people that even though the Chicanos and Asian-Americans were denied funds for centers they are still viable groups. It is to impress upon people that even though there are no funds to publish a paper of our own, Black Voices will be heard.

Conformity is goal of U

By SAM SPRALLS
of the Black Voice

The UW administration's elimination of ethnic centers on campus was blasted as a tactic "to get rid of Kwame Salter" in a speech at the "Keep the center open" rally Aug. 27 by Karl Smith, psychology professor and director of the Behavioral Cybernetics Laboratory.

Smith, author of seven books and over 250 research papers said, "I would assume that anyone above the level of second grade would know that Kwame is the soul of the black students at U.W. In order for the administration to affect black students at any level, they must first go through Kwame Salter."

IN AN interview Smith said the university is uttering outright falsehoods about their budget.

"They (UW) propose to hire three minority coordinators, in a divide and conquer move, whose salaries and support (about \$20,000 in salary apiece, offices and equipment all total about \$200,000) would more than cover the center's budget," he said.

Smith became involved in the struggle of the ethnic centers because he is interested in all

kinds of students, not just black students, he said.

"I AM a teacher and a human being. I'm vitally concerned with community design and planning in relation to the needs of people. The centers are just as crucial as a law school or a medical center," Smith said.

Smith said he feels there is a need for ethnic centers on campus.

"I'm sure the UW could care less about the studies of blacks. On the other hand, black graduates will dedicate their lives to such a thing. The university had a lot of activity that is non-classroom, and yet academic."

AS AN alternative to closing the centers, Smith suggested a community based-minority related graduate program in addition to keeping the centers open.

"It (the program) could be aptly called an Ethnic Science Graduate program. John Smith (a member of the Afro-Center staff), and I had already begun to research the idea. The need of "Black Studies" that deal with history and literature are interesting, but minor compared to a future oriented program in

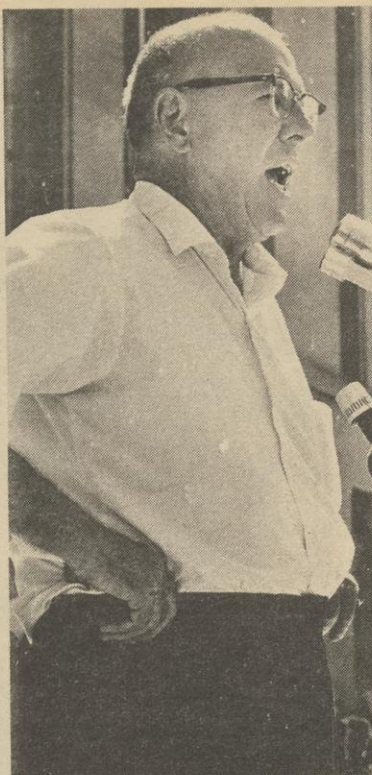


Photo by Leo Theinert

Karl Smith speaking at the August 27 rally.

terms of work, society, government and technology. These things determine their future. This is studying the way people live, how to maximize present resources, and how to design their environment," Smith said.

Smith also said he feels the University is dedicated to tokenism from the administrative level to the departmental level.

"I DON'T think they're engaging in a campaign, but merely want to get rid of Kwame. This would enable them to say: you people no longer have a black, red or chicano soul, but a white soul—conform or leave," he said.

It takes more than 3 bureaucrats

By LESLIE HEWLETT
of the Black Voice

The University has stated that it will not support separate centers and added that three staff members will handle minority affairs in the future. Although these proposals have some merit, how will they handle that lonesome feeling that strikes a minority student when he walks into a lecture hall of 500 people and realizes that he's "the only one."

How will three minority staff members provide a place for relaxation for minority students free from the smell of beer, the sound of acid rock and the sight of dogs. Will the staff members bring speakers and programs to the University which are relevant to minority students? Will they provide libraries and research materials? Will they really care about the people they are supposed to serve; or will they blend into the role of most University administrators and deal with paper work instead of people?

THE AFRO-AMERICAN Community Service Center deals with people. In its four years it has consistently presented people-oriented programs. Although most people think of a lounge atmosphere when they think of the Center that is like only seeing the top of the iceberg.

During the 1972-73 semesters the Afro-Center sponsored several entertainment programs including the Homecoming Show with Eddie Harris and the Black Arts Festival with Quincy Edwards and his dancers and James Cheatham and his Black Music Ensemble.

It is also easily remembered that the Center sponsored speakers Angela Davis and Bobby Seale.

IN ADDITION to these obvious programs, the Center also sponsored several less-publicized affairs. In the fall semester the Center started a film-lecture series entitled "A Real Look at America: From the Bottom." There was also a panel discussion series which dealt with Black policemen, prison systems, the Sharpeville massacre and many other topics.

During the spring semester the Center initiated a new program, student symposia. These presentations, which included talks on "The Black Artist" and "The Role of Religion in the Black Revolution," gave graduate students an opportunity to present an in depth study in the area of their choice and to lecture on this topic for the benefit of fellow students, professors, and administrators.

Along with the planned programs the Center also responded whenever a need was expressed. In the past the Center has helped with clothing and food drives. It has aided in drives to fight Sickle-Cell Anemia and last year the Center also sponsored a fight against injustice following the shooting death of Brother David Scott.

THE AFRO-AMERICAN Community Service Center plays a variety of roles and serves a variety of functions. The programs sponsored by the Center are people-oriented and it will take more than three staff members and \$10,000 to replace its job.

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Closing betrays University's academic mission

By JOHN SMITH
of the Black Voice

The current argument and debate over the university's commitment to the cultural centers in an academic atmosphere can be simply resolved through analysis of University history and tradition.

The historical tradition of the University reveals a commitment to the state, its citizens, and the active involvement of education to meet the social-cultural problem of human existence within the state. The progressive tradition of this State and the motto to move "forward" are the guidelines which have been followed throughout the development of university resources applied to ethnic problems.

TO CONTINUE being a great international university, Wisconsin must not abandon its tradition and commitment to all its citizens. It must face change and the realities of change by operating within the conceptual design developed by presidents through the year.

John Lathrop, the University's first chancellor, believed that "The whole property of the State whether in common or in severalty, is holden subject to the sacred trust of providing for the education of every child in the State."

Succeeding administrators expanded that statement, as illustrated by the following citations.

Bernard strengthened the concepts of Lathrop by fostering the idea that state-sponsored education is intended for the great masses of the people.

Chadbourne is credited with the application of scientific principles to the problems of the agricultural and mechanics arts, thus proving the University's concern in meeting future needs of its citizens.

CHAMBERLIN conceived the function of public education as one of fostering "unbiased intellectual action and to promote intellectual rectitude and those noble attributes of the mind that spring from rising above the disturbed atmosphere that envelops party and sect and clique and clan and individual."

Adams states "that in all links of academic investigation it is of utmost importance that the investigator should be absolutely free to follow the indications of the truth wherever they may lead. Whatever may be the limitations which trammel inquiry elsewhere, we believe that the great state University of Wisconsin should ever encourage that continual and fearless sifting and winnowing by which alone the truth can be found."

The thoughts of Adams and the tradition of his ideas are endangered by the current action to eliminate academic-cultural centers. The search for truth is not encouraged nor will the problems of ethnic groups in this state ever receive positive attention by such an action. The uncovering of truth can only begin by allowing individuals the freedom and opportunity to develop skills and positive theoretical perspectives under some academic umbrella.

The efforts of Van Hise are representative of the best contributions the University can make to the State. His ideas are most reflective and supportive of cultural pluralism and development.

"I SHALL never rest, content," Van Hise wrote, "until the beneficent influences of the university are made available to every home in the state...A university supported by the state for all its people, for all its sons and daughters with their tastes and aptitudes as varied as mankind, can place no bounds upon the lines of its endeavor, else the state is the irreparable loser."

This concept is the keynote of the University, involving as Van Hise realized, the inter-relationship of cultural, social and academic factors. Also implicit in his statement is the need for the University to use the strength of its faculty and facilities for solving the problems of its citizens and the state.

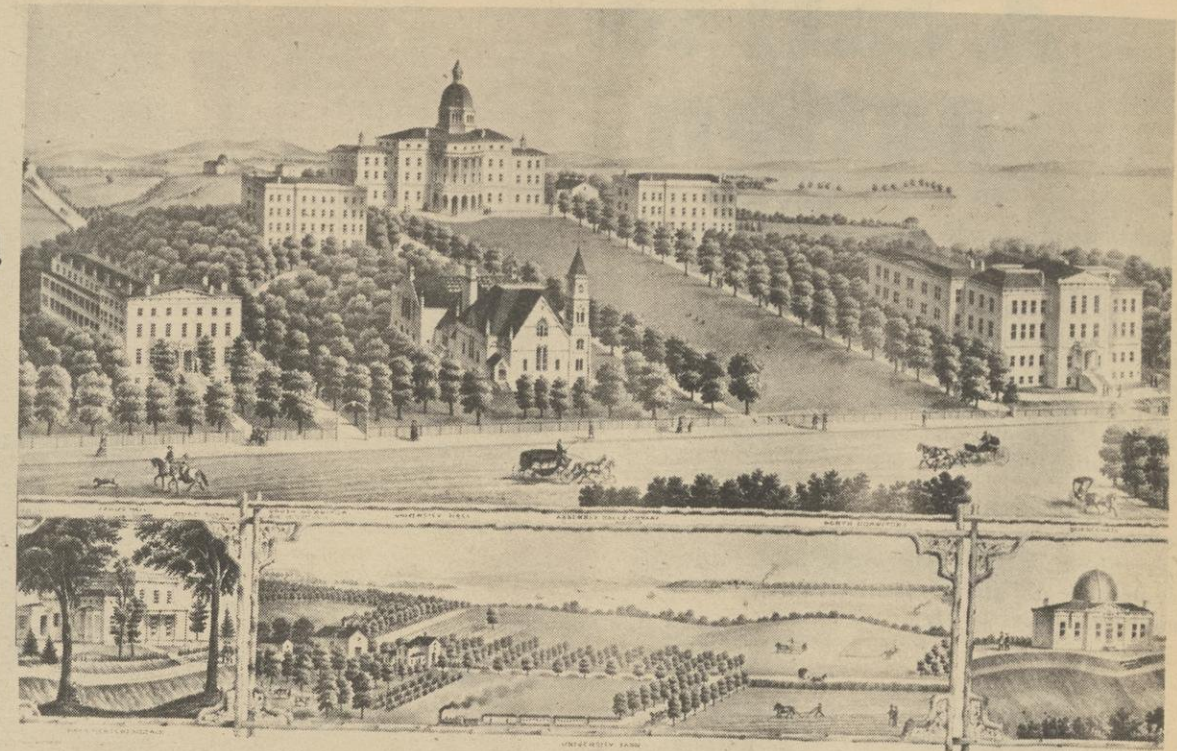
The thought of Van Hise emerged as the Wisconsin Idea. He believed that the boundaries of the state were the boundaries of the campus and that the knowledge on the campus should be used to advance the efforts and development of society. So outstanding was this concept that Theodore Roosevelt declared that, "all through the union we need to learn the Wisconsin lesson of scientific popular self-help."

Our problems are your problem. It is not a Negro problem, not an American problem. This is a world problem; a problem for humanity. It is not a problem of civil rights but a problem of human rights.

Malcom X

AFTER THE epoch of Van Hise the following administrations sought to expand and further develop the Wisconsin Idea. Birge felt that "the most obvious duty of the state university is to meet the needs of the community for technical and professional training, the providing of a liberal education and in research and training for research."

Glen Frank believed that "the educator must be more than a teacher of accumulated knowledge. He must be keenly alive to the character and demands of his time; for today the street cuts squarely across the campus, the classroom opens into the market place, and the slum is next to the seminary. The University is an anachronism that



WISCONSIN STATE UNIVERSITY, MADISON, WIS. 1879

The University of Wisconsin in 1879, tradition in the making.

What does it mean to you?

By BABALU
of the Black Voice

Hey man, what you think about the Center closing? It's not closed to me, is it closed to you? Brother, have you heard about the Center thing? Yeah, that's a raw deal. Hey lady, what you think about the Center closing? It's closed? I didn't know that, I just got back in town today!

Cynthia Madison, an Economics major commented, "All I can see is that they are trying to take everything from us. Why not fight for what we have? We must progress not regress."

THE CENTER is home, if you're from Milwaukee or wherever. It's the deep feeling of knowing you got somewhere to go, even if you don't go there all the time.

"I think they should keep the centers open, because it's somewhere to go and get together. I like to come to the Center and read between classes. There's nowhere else to go... who wants to go to the Rathskeller?" Lamont Weaver, Elementary Ed. major said.

Spoken on the street, these words beat out a strong feeling, which this article is but a humble attempt at duplicating.

ECONOMICS major, James Howard said, "I've been participating in a lot of things because I realize how important it is to maintain the centers. I look at it as an attempt of the white man to get rid of some of his problems. He sees us as one of his problems I think they'll try to take the Afro-American Studies program and the Five-Year Program too. Once they do that, we'll be all messed up. Everything is regressing."

Talking to students, non-white and white alike you could only get the overwhelming opinion that everyone wants the centers to remain open.

How should we react? Well, if we were on the block the beat would go on... upside somebody's head.

But here at the "U" we should perhaps reason, but how can you reason with someone who won't let you within three floors of him? How can you reason with someone who refuses to reason with you, under any circumstances?

CHRISTINE Harris, Home management major said, "The University failed to realize when making this decision that they were really trying to destroy the organization of minority students. However, they must realize that they can attempt to destroy the buildings, but can never destroy our ideas."

Oh, by the way, we are still on the block, just check the shape of your room. The Beat Goes On!

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A call to action

By JIM MORTON
of the Black Voice

For those of you who think the closing of the Afro-Center is the only issue involved, you are wrong. The problem isn't just one of trying to keep a building open, but keeping a concept alive. That problem is that if we allow the University to take away our Afro-Center, the next thing to go will be the Afro studies program, and eventually the Five Year Program. Without these programs Blacks will go elsewhere and this University will be as segregated as the administration claims the Center is.

We the Black students of this university must unite along with other minority students and supportive organizations to keep the administration from closing the center and demand that funds be restored.

Justice is often painted with bandaged eyes. She is described in forensic eloquence, as utterly blind to wealth or poverty, high or low,

white or black; but a mask of iron, however thick, could never blind American justice, when a black man happens to be on trial.

Frederick Douglass

ON FRIDAY, August 24, Black students met and established a committee to coordinate and organize the movements of Black Students.

On the 25th this committee organized a protest march with the cooperation of campus fraternities. There were approximately 300 to 400 students participating in the march.

The following Monday an informational rally took place at the Library Mall. After the rally between 500 and 600 students marched in 90 degree heat to President Weaver's office in Van Hise. However, the elevator leading to the floor of his office was strategically locked.

Since that time the Afro and Native American Centers have been holding 24-hour open houses in an attempt to keep the university from closing the buildings. The open house will continue as long as the university persists in trying to close the two centers.

ON SEPT. 5 and 6 free films were shown at the Native American and Afro-American centers respectively. The films were "Don't Bank on America" and "Only the Beginning." They were sponsored by the Karl Armstrong committee which lent its support to the cause of the centers.

Let's continue to show the administration that we are not going to let them close the Afro and Native American Centers without first knocking a few heads.



The Native American Center — another Wounded Knee?

We say:

(continued from page 1)

we will see that the elimination of the centers is primarily a political move to isolate the minority students from each other and ultimately from the great masses of poverty-stricken minorities whom they left behind in the ghettos, on the reservations and in the migrant worker camps.

The basic question should be focused on the origin of the ethnic centers. What was the reason for the establishment of the centers in the first place? Did the administration view the centers at their inception as a necessary step taken by the university in order to remedy the past neglect toward the minorities, or was the establishment of the centers only a tactical step to calm down one segment of the discontent student population during the years of campus upheavals? Answering this question either way we will find that the decision to close the centers was primarily motivated by repressive reasons.

IF THE administration chooses to answer the second part of the question positively then we do not need further investigations in the problem since the University would openly admit that the centers served only to temporarily pacify the minorities. In 1973, four years after the beginning of the "benign neglect policy" of the Nixon administration the UW is ready to follow this successful national policy.

The probability is, however, that the administration would concentrate positively on the first part of the question by claiming an honest intention in eliminating past mistakes. On this line we can ask a series of questions which ultimately would lead to the same conclusion of benign neglect by telling

us it is: the administration is confident now that they can restrain the minorities better without the ethnic centers. At the time of general apathy on the campus the problem of the minorities can be pushed again into the background for many years to come.

In order to arrive at this conclusion we have to ask several interrelated questions following the basic principle on which the ethnic centers were established. If we accept that the purpose of the centers was to help to eliminate the past neglect of the university concerning the minorities, then we can ask further whether the racial problems of the University have already been solved which would make the centers unnecessary. No one, not even the most optimistic supporter of the administration, would answer this question positively.

BY ACKNOWLEDGING the existence of serious racial problems in our society we have to answer some questions before accepting the closing down of the ethnic centers as a justified, non-repressive measure on the part of the university administration.

Did the centers live up to the expectation of helping the minority students (and the majority also) to recognize and understand the harmful effects of racism in our society? Does the administration consider this as one of the most important and relevant tasks of the university?

If the centers fulfilled this educational purpose, why is the administration reluctant to support such an important program any more? If the centers did not live up to these expectations what help did the administration give them to do a better job on this line?

WHAT IS the explanation for the resistance to the closing of the centers on the part of the people involved in the centers?

(continued on page 5)

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Photo by Geoff Simon

Our Afro-American Center which is now under seige.

History

(continued from page 3)

damental liberties of this republic and have earned respect and support."

The foundation of the university dictates that tradition continue and the University continue to progress. To be consistent with past administrations, scholars and students of this campus must scale greater heights and recapture the national and international recognition that highlighted it during the Van Hise era.

THE THREAT to close centers disrupts tradition and destroys the unique and progressive attitude of the Wisconsin Idea. The academic-social necessities of centers are dictated by the changing technological and social factors of the society and the crisis that confront human ethnic groups today.

Academic-Social centers must be encouraged and allowed to develop so that meaningful per-

spectives will emerge which have practical value for those professions concerned with ethnic life and existence.

The initial development of ethnic centers is consistent with the past growth and development of university disciplines and thought. Ethnic Centers at Wisconsin are however, unique in their organization and represent the most radical and revolutionary approach to human ethnic problems ever assembled within a university setting.

THE GAP between ethnic behavior and organization problem and professional scientific understanding has been reduced to a mere need now to press on with continued academic development and support. Wisconsin now has the opportunity to become a national leader in the establishment of ethnic science and anthropological research institutes. Such action would increase the prestige of the university and distinguish it as internationally and nationally advanced in the Ethnological Sciences.

The academic and social necessities of centers evolved

from the inadequacy of current life sciences and related disciplines to address themselves to the needs of human ethnic problems. Where is there in the university today an individual, group, department or area concerned with the development of a positive theoretical and applied approach to ethnic problems?

Where does there exist an academic institution concerned with the positive organization of ethnic existence or the time and space related factors that guide the organization of cultural-social patterns of ethnic groups?

Mistakes are a fact of life. It is the response to error that counts.

Nikki Giovanni

WHERE CAN state agencies, government agencies, community agencies, groups or individuals seek consultants with a positive broad ranging perspective on the issues and real-life problems of ethnic groups? Where does there exist a comprehensive theoretical point of view that emphasizes solutions to social problems through applied research? What is there known about development, work patterns, behavior organization, personality development, aging, social and cultural organization, economic organization and community design factors of ethnic individuals?

A scientific academic approach can begin to explain these factors within the framework of meaningful applications. A scientific ethnological approach can begin to explain the organization and control of ethnic individuals. How we eat, sleep, build, destroy, buy, sell and evolve in this society. These ideas and concerns represent the next phase in the development of centers, and should be allowed to continue on course.

Present approaches to the human need problems of ethnic individuals are seriously limited

and should be redesigned around the developing concept of centers. This redesign would realign the University with its past tradition and strengthen the relationship between faculty, students, and administration.

IT HAS only been recently that the ideas of anti-progressiveness and the new Wisconsin Idea emerged. The thinking of the present administration is inconsistent with tradition and dangerous to scholars and creative thinkers in the system. We support progressiveness, the Wisconsin Idea and urge the university to live up to its tradition and commitment to all citizens of

this state.

Let's begin a new era of thought in which the freedom of professors is restored, the rights of students elevated and ethnic centers and culture treated as positive existences within the state.

Riot is the language of the unheard.

Martin Luther King

We reject the notions of the administration and an end must come to ego satisfying rap courses and centers and instead replace them with the slogans "Forward" and "On Wisconsin."

Response

(continued from page 4)

Are these people only seeking their own, selfish goals, or they are merely a group of misguided minorities who do not understand the higher priorities of the University?

Whoever made the decision to close the ethnic centers did not ponder these questions and they did not spend try to to come up with the best solution for this problem. They did not pay high consultant fees for outside experts as they would have done in the case of a more "academically" involved problem such as the acquisition of Lowell Hall for more office space.

As the university is operating today, you really can't blame the administration for not wasting too much time on the decision to close down the ethnic centers. After all, the ethnic centers represented mainly people and very little money.

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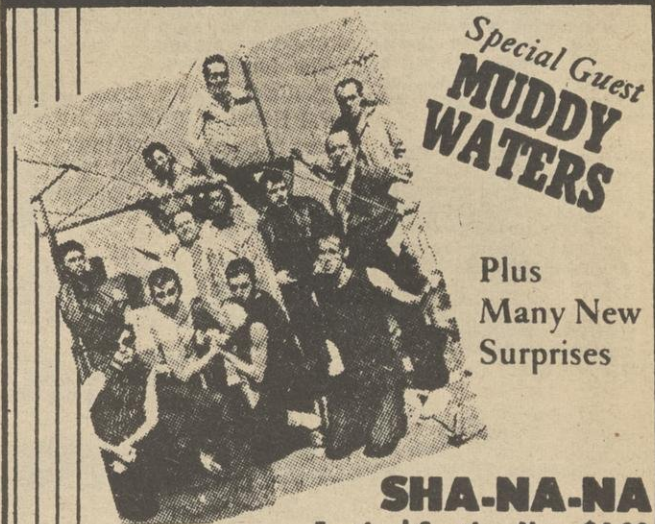
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6210 Social Science

Asian-Americans: Strangers in a strange land

By PETER MOY
of the Asian American
Student Association

Beginning in the days of the gold rush in California, the influx of Orientals arriving in this country can be measured in appreciable terms. Since that time, Asians in America have undergone a definitive experience that can be viewed for the most part as tragic. Most of the prevailing attitudes that have been taken toward Asians living in this country have been based on stereotypes, false assumptions and misconceptions. The real danger in these attitudes is that they are constantly and continually being perpetuated and they in no way lend any amount of understanding about Asians as a viable and dynamic group in America. Because the scope of this article will not permit a more specific treatment into the many problems concerned, a rather general picture of some of the crucial problems will be offered.

Perhaps the greatest offender in perpetuating the image of Asians as chiefly laundrymen, cooks, laborers, karatemens, villains, etc., has been the motion picture and television industries. One need only recall the spate of television shows and movies to see how the Asian image has been cast. Hop Sing of the "Bonanza" series, for instance, is depicted as a cook and nothing more. Beginning in the late '20's, a series of films on one Dr. Fu Manchu was released, but he was seen chiefly as a slanty-eyed villain with evil machinations. The television series "Hawaii Five-O" deserves mention as a consistent offender of Asians. It is incredible to note that in the one state with the largest percentage of Asians, the leading characters are white, not Oriental. Asians are cast in the script, but merely to provide an "Oriental feeling" to the show. One is a "fat Chinaman" stereotype, the other a "fat Hawaiian" stereotype. Both are relegated to drawing guns and knocking down doors, and both are seen to utter such profound statements as "Steve, take a look," or, "This the one?"

With the inception of the Hays Office in Hollywood and the resultant censorship guide in 1927, the casting of Orientals in Asian roles has been less than minimal. Invariably, whites, not Asians, were and still are cast in major Asian roles. This is an implication that whites can only portray Asians and that Asians cannot adequately portray themselves. The Charley Chan series is an example. The current "Kung-Fu" series on television is another example. Those of us who are familiar with the martial arts know that there are Asians who are both actors and

martial artists, but they were passed over in favor of a white actor, David Carradine.

Hollywood, then, has failed to gauge the meaningful accomplishments of Asians in all fields, has not offered Asians equal opportunity in the industry, and has not attempted to set the picture right.

On December 26, 1966, "U.S. News and World Report" issued an article regarding the "success story" of Asians as a minority group in the U.S. It must be noted that this report was published shortly after the McCone Commission's report on the Watts riot. In effect, the "U.S. News and World Report" was holding up the Asian group as a model to other minority groups, especially the blacks. Needless to say, their intent was not a pure one, and the concept that Asians in this country are a successful minority is a myth.

True, within the overall Asian population here, there is a high percentage of Orientals enrolled in colleges and universities, and there are many prominent men and women within the community. But then there are the thousands of Chinese who dwell in the Chinatowns across the nation, most of whom are poor, and many living in sub-standard housing. Their pleas have gone virtually unheard in the municipal seats of government.

Walk into any corporation, research firm, university, etc., and you will notice that there are few if any Asians in high level executive or administrative posts. This is a positive indication that on a comparative scale with whites, the percentage of Asians "making it" is not high. This assessment applies to salaries as well. The median income of Asians as compared to whites in similar positions is considerably lower. In California in 1960, for instance, Chinese men earned \$3,803 and Japanese men earned \$4,388, while their white counterparts earned \$5,109 in similar positions.

The explanation for this obvious discrepancy lies in racial discrimination toward Asians in upper level positions. In those areas where manual labor is involved there has been more willingness to accept Asians. It seems that the Great American Dream was not planned for non-whites.

Asians in America have been stereotyped as a passive and silent minority. This image has largely been attributed to our cultural heritage. However, this is a misconception, and should be understood as such. The history of Asians in America from 1850 on is full of extreme cases of overt racism, violence and degradation. In the nineteenth century, Asians were not heard in court because their words were not



considered to have any merit (hence the origin of the term, "not a Chinaman's chance," which still bears a grim reality to this day.) Because of repeated experiences of frustration and anger, Asians turn to silence. Anyone familiar with Cantonese need only translate the names usually associated with whites to gain insight into Asian anger.

Asians are not what we have been made out to be. We are a dynamic group who are capable of achieving as much as any group, and because of our heritage and tradition we feel that what we have to offer can lend that much more to the beneficence of everyone. But so long as we are considered "chinks", "japs", or "gooks", the misconceptions will continue, the stereotypes will continue and racism will continue.

SCHOOL OF GUITAR



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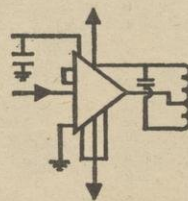
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Student Bowling Leagues Now Forming

(see schedule below)

Dormitory Leagues	to bowl	6:45 Wednesday
Fraternity Leagues	to bowl	9:15 Wednesday
Sorority Leagues	to bowl	9:15 Monday
Independent Leagues	to bowl	9:15 Thursday

\$1.75 per bowler, includes free shoe rental

Five persons on a team.

No obligation during exam week, semester break, or vacations

Now forming leagues and bowling begins the first week of October.

Call early to insure spot in league.

Plaza Lanes

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Only Public Bowling Lanes in Campus Area

I WALKED A MILE
TO GET TO MARTIN'S,
AND I FOUND PANTS
IN BOTH MY SIZES.....

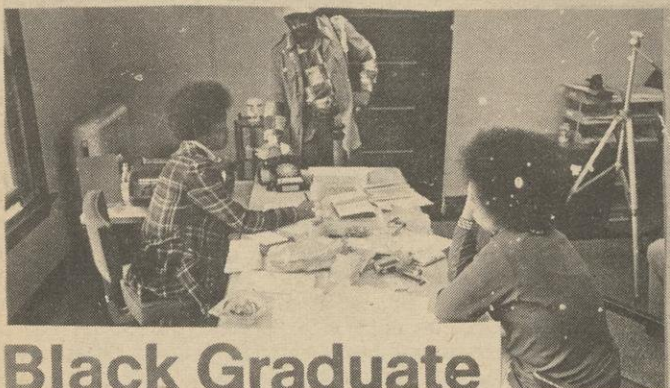
WELL, WORTH
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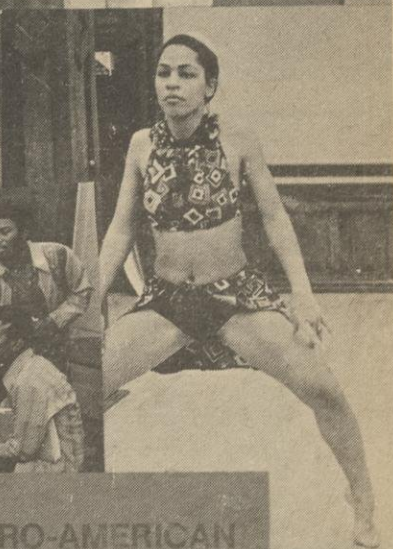
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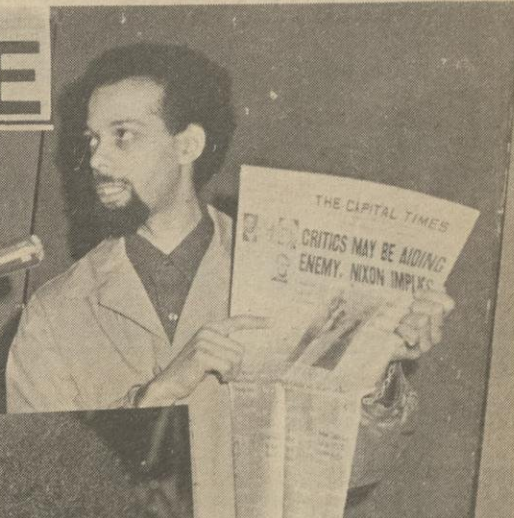
AFRO-AMERICAN CENTER CAMPUS

black students handbook

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