Jimmy Garrett, Dick Gregory, Bill Cosby, Ghana Dancers, Richie Havens:

CULTURE From A BLACK Perspective

See Inside for Stories
Black Watch
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Communication Needs Answered—Editor

Some people have asked the question why a Black newspaper? Why do Black people on KSU’s campus need such a vehicle of expression? As editor of this paper I have taken it upon myself to answer this question. First, it must be given that the high drop out rate, low grades and the general lack of motivation among large numbers of Black students are due not only to a general feeling of separateness, but also to a lack of specific Black recognition that education under the authority of the white academic community fails to focus on subject matter that is germane to the life experiences of the people in the Black community, thus ever increasing the pressure the need was seen by the white academic community for a program to relate directly to the Black students on this campus. This need was answered through the formation of the Institute of African American Affairs. Just as the need for an academic vehicle that relates to the Black students was needed and created so has there been the need for the creation of a vehicle for reliable communication and expression, a Black community news service. Between and by the Black students on this campus, this need has been answered by the creation of the Black Watch—Black Community News Service.

Black communication with its focus on liberation is the permanent theme of this newspaper. A great many vehicles have been used to transmit the feelings of Black people on Black liberation. In this, our Black community news service, we shall relate the expression of Black people in whatever manner or form it takes on this campus and in the world-wide Black community. We shall relate all aspects of the Black struggle in the hope that we create a true Black Awareness among the students of our Black community.

This paper shall also be representative of more than the Black student voice. It shall be a free outlet for Black faculty members, administrators, or community Brothers and Sisters who have something to say and wish to be heard. It is our hope that through this universal medium of expression, we can say with the addition of many different thoughts and opinions, the reader will not be isolated or confined to just one concept of what is happening. In establishing a constant communication between ourselves as Black people at Kent State University and surrounding communities shall create a stronger unity, understanding and feeling of security by knowing exactly what we are doing, how we are doing it and why. In accomplishing these items the paper will be an invaluable asset to the Black community.

I know that some of my Black Brothers and Sisters are wondering just what we have in store for the Black newspapers that we have read. The one main and basic difference is that this paper shall be written and produced by the Black students on Kent State’s campus. It shall be a Black newspaper, the problems of responsibility and praise for success shall be ours, it shall be our success for we cannot fail.

"Culture from a Black Perspective" is the specific theme of this edition. We shall deal with culture first as expressed and defined by the student and faculty members on this campus, then, by using articles of our culture as examples to round out the definition. Such personalities as the Ghana Dancers, Mr. Cropper, Kimmary Garrett, Bill Cosby, and Richie Havens represent the exemplifying many aspects of the Black culture in America and our mother continent, Africa. Our culture shall also be examined under the theme of evolution and how it plays a highly significant role in our fight for liberation.

It is our utmost hope that you, our fellow Brothers and Sisters, will read this our first paper well and you with us will make it an ever growing success.

Yours in the struggle,
Erwold Blount

Black community Raps

WHO IS BLACK?

All of us many years ago were pulled from our mothers' wombs and sparked. When we dare to utter our first cry we accepted the challenge of: Being Black. Our parents were very proud of us, they saw in that beautiful, writhing, tiny black ball of flesh a future. Growing rapidly; one day skipping to elementary school, the next day fighting through junior high school, the next day maturing in senior high school and the day after that graduating from college and entering a professional field, forever destined to be successful. Those dreams and aspirations were idealistic, yet not foolish or naive. Nor were the people who dreamed them.

We were reminded of our blackness every year of our lives. All through school we were told that we had to be twice as good as any white person. I recall very vividly being paddled by my fourth grade teacher every time I missed an arithmetic problem. Her reason: "Larry, to make it in this country you must be 'twice as good as any white person.'" Our Brothers and Sisters, look back in retrospect- do those words sound familiar? Some may interpret those words as an inferiority complex; I interpret them as a warning, I was too young at the age of nine to comprehend what was said.

Today we cannot hide behind the veil of youthful innocence. The world lies before us, naked-the only trappings she wears are our illusions and myths. We have the awesome task of acquiring freedom, justice and equality in this country. Collectively we have the power; divided we can never achieve the impossible dream.

The Institution Of Kent State University is dedicated toward regurgitating us into the main stream of society for the purpose of perpetuating and maintaining the status quo. This we must not allow to happen.

We must for ourselves and by ourselves build our Nation a collective Black Community dedicated to the liberation of Black People and Humanity. To do this we must be armed and equipped. The passing of the Civil Rights Bill has opened the doors to the Black Community. We must be armed.

We must put aside idle talk of who is blacker than who. We must no longer look down at a sister whose hair is straight; we must no longer see Brooks and Sisters who see black people in this country and say "they are not very black." We must learn to see everyone as black. We must no longer ridiculed brothers who wear shirt and ties and ridicule sisters who wear mini-skirts and maxi-cuts. We must look beyond external symbols-let us begin to look into the hearts and minds of all Black people and judge them by their actions. When we do this then we will have truly begun to solve this problem.

Our duty has been laid before us-the warning has been sounded- "our survival depends on our ability to act positively. If we fail we have no excuse. If we fail we will have only ourselves to blame, but the Black people before us and the Black people who shall follow.

As a collective people we lack the courage to think of what had in us as individuals - faith. People of the Nation grasp it and victory is near.
The cry of Revolution was sung many generations ago and we are now just beginning to understand its words. Those sweet words are as Revolution as Revolution itself.

Larry Simpson
Unity, Power, Blackness are the related words in the following sentences that I would like to individually define the struggle of Black Folks wherever they happen to find themselves, viz. the South, the South, the South, America, the United States. The struggle, in brief, can be characterized as: It is no longer tolerated the subjugation of the Black Brown majority to a white minority, nor is it acceptable, however, to transcend the simplification of the mechanisms of oppression by either force or fatigue, violence, or peaceful negotiation. For even if we win, we run the risk of losing.

The point I am making here is that we need more than unity and power; we need more than symbolic Blackness; we need more than a revolution which will metamorphose the hunter into the hunted, the oppressor into the oppressed. What we need, among other things, is an orientation to a new form of life, based on people rather than on things.

In my estimation Black people today are not asking for a revaluation of some traditional values. They have already taken upon themselves to look into their collective past and present for guidelines as to how they can structure their future. This then being the case, they have come to realize that if any newly created value system is to be valid it will of utter necessity have to be supported by means of thorough educational programming. An obvious ramifications of this is that the standard American education system cannot be relied upon to do the work. Aside from all the platitudes which profess that a college education is designed to stimulate the student's "curiosity, broaden his perspective, enrich his awareness, deepen his understanding..." and help him become an individual and as a responsible and informed member of society, the reality is that 100% of them are saying that this aim does not apply to them, for the "illiterate" teacher in the back of the race, always meant that they give up those things which are in reality their only raison d'etre—the Black community which bore them, their Black, African culture, their creative lingual patterns, their communal organization, Bay Charles for Lawrence Welk.

More than Black people begin to take count of one aspect of their demography, they are immediately aware of the fact that America's Black community is, in terms of populations percentages, younger than the average white college age group) than does the non-black population. However, and here is the rub, the majority of those Black persons making up this age group are not represented in the College. In 1964 the 234,000 Blacks enrolled in college numbered only eight percent of all those Blacks in this age bracket; in 1967 the percentage was fifteen per cent or 434,000. This represents an eighty-five per cent increase in overall Black enrollment, but that is nothing to applaud, especially since while enrollment continued to increase from twenty-two per cent to 21 per cent in 1964 to twenty-seven per cent in 1968. Indeed, in terms of total college enrollment, Blacks represent only 5.6 per cent of 7,260,000. Colleges then are attending young Blacks at the same slow rate that Nixon is removing troops from Vietnam. If it continues at this pace it will take them fifty years to arrive at anything approaching parity.

This fact makes it more difficult to effect revolutionary change in values orientation beyond the wearing of dashikis, braids, and the like, in our schools and colleges. It also makes the demands for the admittance of more Black students that much more arduous; once we see that our youthful and talented human resources are being denied access for all kinds of spurious reasons.

Least I digress too much, let me back up a bit. I have said in the first instants on the College that the majority of Black students suggests that they give up their Blackness (negative) and work for Black fight for the fight of operation (positive) in order to succeed in the American society. This is a major error in America (and the world for that matrimony is the aim of) is the stress put on assimilating all of those coming into it in terms of perpetuating the society's dominant beliefs, values, political structure, etc. Blacks are caught up in this socialization process which makes it impossible for them to "go back home." Black students, therefore, request that the President of the University proceed from another point of view, from another concept of social structure and address the issue at hand. It is good enough for whites it is then by definition not good enough for us, a point that is made even more clear when Blacks will determine what constitutes their society and how it should be structured, formalized, socialized to fit into it.

A major objective of the Institute for African American Education is to develop an educational program for full academic credit, which will begin to explore those major concepts, patterns, especially that system traditional to Mother Africa.

Black people's oppressors are not in Viet Nam but in Brazil; not Korea, but Kent. The revolutionary phrase that extends the world over but its heart is here in America. Our fight, like our oppressor, is here. So when the time comes - let it keep on going and say, "Hell, no! we won't go!"

### White Response to Bcc-Typical

By Handy Matthews

Sunday, Nov. 2. BUS is conjunction with the Major Events Committee presented folk singer Richie Havens in concert at the Memorial Union. This concert was a benefit performance in which proceeds were earmarked for the Admissions Relations in Detroit. Mr. Brown said we must know what is in this system before we challenge it and if we decide to change it we must have viable programs as substitutes.

A third speaker was Chinas Achebe, a Biafran writer, author of Things Fall Apart who appeared on campus October 27. Achebe struck home when he said that perhaps the worst sin that his burden is the heavy load of having to stand at the bar of the world white and explain, defend and define himself.

Until very recently blacks in America have been defining themselves correctly as if justifying their reason for living or for being. A major point made by Achebe was that it is for the educated elite to head the revolution for freedom. His position as an African writer was that he should be in the front rank of the revolution. The sounds on the side and writes about what is happening will only write footnotes and glossaries.

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The Brother Who Was Dick Gregory

Before a capacity crowd of four hundred Dick Gregory spoke at the Shank County branch of Kent State University. Students left the branch auditorium in awe, many left in tears that were shed for a worthwhile, admirable man; still more left rather sad and yet happy. We have no evidence whatsoever in evidence simultaneously with Gregory spoke. This not surprising for Gregory is "outta sight!" In a private chat this reviewer found Gregory just as he appears—a concerned and dedicated brother.

Gregory came to tell it like it is, and believe me he did exactly that. He ran on a thousand subjects. The subjects ranged from the discussion of the merits of American Indian society to the subtle aspects of American politics that the average American does not know about.

Gregory used to be a funny man. Many of the white people professed to feel sorry for him, but in the eyes of few was he to be the Gregory of old. All throughout the course of Gregory's lecture he laughed and laughed at what they thought was funny. But to their demise, Gregory was not funny; he was dead serious. He pulled no punches with the white audience nor did he spare the brothers and sisters in the audience.

The African, and all the colored races today, and all the world." And his book was written in 404. This contemporary can you get? The message and legacy he left his contemporaries and successive generations and as an able American of that race, he analyzes the nature and effects of race prejudice within the United States. His views are extremely relevant conclusions.

In Dusk of Dubois, Du Bois makes it clear that this struggle for liberation by Black Americans must do certain things for their own survival and liberation. He states that must work together and in = Unison; you must evolve and support your own social identity and must transform your attack from the fury of self-assertive individuals to the meaningful unity of the body. You must get behing you demands, not simply American Negroes, but West Indians, and all the colored races today, and all the world."

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Cosby—Still a Brother

Everyone knows the famous Bill Cosby—the funny man supreme, the Joker of any party, but what do you know other than how many people know that William Cosby, despite his role in the type of humorous man far to stardom, is still a brother? Not many. Cosby who performed at Memorial Gym on Saturday, October 10, exploded on the stage without any prior notice, causing the audience to explode with laughter. The audience, however, was 99,999 per cent white, with a sprinkling of Blacks in the audience. The 99.99 per cent laughed and laughed because this was Bill Cosby, the funny man, the black man performing for them. But to their demise, the Bill Cosby performing on the stage was not the real COBY that all black people should dig and admire. His performance was far more fatherly and sympathetic. For the Cosby on stage was not the real Cosby that the audience had always chatted with. But the real Cosby knew exactly what he is doing and performed it to the letter. We must give Cosby a second look very long, for he is the man who "has a method to his madness." For Bill Cosby—in fact, a very quiet and thoughtful brother.

Bill Cosby had the opportunity to interview Cosby privately, and here now is that interview:

Bill Cosby: What do you consider your role in the society today?
Bill Cosby: Well, first of all, I do not consider my role as such. Well, not consciously at least. You will never know what I have done for the movement. I do not advertise my doings in the media. It is up to the public to decide that. When I do something it is the best as far as the movement is concerned.

BGS Speaks

By Michael Bailey

The Black Graduate Student Committee of Black United Students have met twice a quarter, Tuesday, October 21 and Monday, November 10, 1969.

The October 21 meeting heard Mr. John White and Dr. Allen Conn from Graduate School in attendance. There were several tentative, verbal discussions made by the Graduate School. These included a black recruiter and the matter of a block of money set aside for black graduate students; a block of money set aside for black graduate students; a matter of financial aid; a restructuring of the current publications for entertainment; and the implementation of a Black Graduate Student Advisory Committee.

The November 9 meeting was held with the same agenda and 100% attendance for these four elements. Viable group discussion produced a request for and the delineation of duties of a Black personnel.

BLACK WATCH: And about the Black Power concept?
Bill Cosby: Black Power is many things, but it's not just a matter of money, position, etc. The problem arises when Black Power becomes misguided by people who are ignorant of their blackness and disregard their personal interest. I do not think that I do not go along with the tide—I just can not get it. I am an individualist and that ball is not for me. You have many black who are as I've said before would come under the banner of being black and profit by it. BLACK WATCH: How do you compare your humor with that of Dick Gregory's?
Bill Cosby: Bill Cosby's humor is based on color and economics, whereas my humor is much broader. I have a more free-wheeling portfolio and I am a comedian. My work is to talk about life and show or compare my experiences and let them see that there is really no difference and we are really all the same with the same hang-ups, etc. On the other hand, BLACK WATCH: Oh, yeah. Bill Cosby: If Dick and I began saying the same thing, the enemy can and will stop talking. Dick Gregory is effective in his way and I feel that I am effective in my way. BLACK WATCH: Your new T.V. program is said to be in disfavor with the black people, and many have said that it was not real?
Bill Cosby: Not real! Whether it is not real or debasing to black people, that is their opinion. T.V. is not to dare to show not only black people but white people, too. Certain steps can be made with this particular medium. Take for example Rpm 222—different—how many ways can that a network do to make fun of the black people? Chet Kinscl and or what is my show, does not know about what's happening—and does not know about the need of perhaps 80 percent of the black people in this country. He got his degree and he is satisfied to be at ease with life.

BLACK WATCH: What are you about brothedom—why don't people care about their condition?
Bill Cosby: The whole idea that my people refuse to accept is that the money pay for it. I have a manager who operates the buildings for me—if he treats whites differently then I have to take action. This kind of thing makes for a good story. If we talk about about brothedom—why doesn't the guy who cared about the story or rumor come to me to question him?

BLACK WATCH: Not many black people appear at your concerts anymore—why?
Bill Cosby: It's too bad. You don't know that they do not show—I don't want to analyze it. It is a cheap shot. I am not just anybody. What I do or do not do is a reflection of what I feel.

BLACK WATCH: Do you feel that there will ever come a day when man will recognize each other as people?
Bill Cosby: No—human beings are all the same, man. There is never going to be a day when we ignore each other. There are black cats you will meet and never see. Did you read my book? I dig. Thank you, Mr. Cosby.

Bill Cosby: Thank you.

Bill Cosby: Still a brother—we must give this brother a second look. He has not deserted us, he is only doing his thing and for that we should be grateful. Once, Cos, do it to it, baby.
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**Book Review**

**W.E.B. DuBois—Dusk to Dawn**

Book Review by Darlene Clark

W.E.B. Burghardt DuBois

Reprint (N.Y.: Schocken Books, 1968)

One of the most appallingly and indeed frighteningly poignant revelations of our mis-education is the degree of our relative lack of knowledge and acquaintance for one of the most distinguished and relevant Black scholars, William E. Burghardt DuBois. This situation can be rectified by reading any one of his books—especially Dusk to Dawn.

In Dusk to DuBois lays out the important trends in his life and thought in essay form. This is a very useful book for it reveals a reghitim of his optimism for the possibilities of change within America. However, along with this optimism comes a call for the intensification of the struggle for Blacks to liberate themselves not only physically, racially, and psychologically from our White oppressors. DuBois does his homework of race, he analyzes the nature and effects of race prejudice within this country. His views are extremely relevant conclusions.

In Dusk of DuBois, wrote that in this struggle for liberation, Black Americans must do certain things for their own survival and liberation. He says, "You must make together and in Unison; you must evolve and support your own social institutions. You must transform your attack from the foray of self assertive individuals to the masses of an organized body. You must put behind your demands, not simply American Negroes, but West Indians, and Africans, and all the colored races of the world." And this book was written in 1946. How contemporary can you get? The message and legacy he leaves us now and will continue to be valuable as long as Black people strive for freedom, justice, and equality and as long as the American flag flies over the moon.

Each of the works of this great Black scholar lie on the library shelves and collect dust. Read him and intensify the struggle!

**Movie Review**

**Putney Swope**

By Sande

**Putney Swope**—A movie must for all Black Folk.

Putney Swope is a black advertising executive who, upon the sudden death of the chairman of the board, suddenly finds himself voted to fill the void. When Putney takes office he informs his board that "I'm not going to rock the boat, I'm going to stick it." And he proceeds to do just that. The company's establishment types are told to "take a walk" and the blacks take over. And therein lies the superficial plot. The main theme of Putney's rebellion and evolution that Putney and his staff brought to the advertising agency was an extremely exciting and decisively ethnocentric. This is why much of the dialogue can only be appreciated by the Black Folk. The use of black and white interspersed with color scenes also enhances the movie's reality.

Under the guise of hilarious dialogue, however, Putney Swope is a perceptive, satirical, and rather sad commentary on the so-called "brothers" and "sisters". As unrealistic as the superficial plot, the character sketches which the movie portrays are incredibly accurate. As I did in my comedy and I could literally "recognize" people. These character types could be taken from the Union to the Super Millitant; and somewhere you're apt to be there, too. Our own Dr. Cosby bears an unconvincing resemblance to Putney.

Putney Swope is a fast moving "Dick" and is observed best with a keen eye, a sensitive ear, and a open mind. With these three criteria you'll find it a provocative and entertaining black experience. The character portrayal, which really is the work and not the medium, is evident and unobtrusively. These characters present the right image of the wrong form. The theme of the movie is that you can't always get what you want. Even if you do get it, it won't be what you ordered. The first of the Black Greeks, for example, rejected that corrupt form of symbolism as exemplified by the black fraternities, and turned among themselves to find both a social outlet and cultural identity. Their newer form of brotherhood was the creation of the Black Greek- lattered fraternities. Although a slight mimic of the white system, the Black Greeks modified their creation in such a way that the only thing the two have in common is their use.

The first of the Black Greeks, whose base in ancient archology was, Alpha Phi Alpha Fraternity, founded at Cornell University, December 1906. From this first beginning sprang, Omega Psi Phi, Kappa Alpha Psi, Phi Beta Sigma for women, and Alpha Kappa Alpha Sorority, Delta Sigma Theta, Sigma Gamma Rho and Zeta Phi Beta for the women.

BLACK WATCH: As Black people continued to enroll in white universities in the North in the late 1800s and early 1900s, and began to embrace the role as undergraduates at a college, they found one apparent distortion-in the role of the university. As they continued to study and advance in superior positions, they were systematically and consistently rejected by the white fraternal orders at the university. It was indeed true that the advent of the Black Watch may have splintered the fraternity, but it also may have been an attempt to continue our tradition of excellence. It is not only our tradition of excellence, but it is the tradition of excellence itself. And this is what makes a good story. If we talk about the tradition, we are talking about what we are talking about.

The November 10 meeting was to discuss the meaning and implications of the four elements. Viable group discussion produced a request for and the delineation of duties of a Black parsley.

**BLACK WATCH:** And about the Black Power concept?

Bill Cosby: Black Power is many things, but to me Black Power is money, position, etc. The problem arises when Black Power becomes misguided by people who would use it for their blackness and disregard their people. I am not doing that. I do not favor going through the so-called handshakes, sign language, black power call, etc. All that is bullshit. I can not follow the tide. I just can not get in. I am an individualist and that bull is not me. You have many black radicals as I said before would come under the banner of being black and profit by it.

BLACK WATCH: How do you compare your humor with that of Dick Gregory's?

Bill Cosby: Dick's humor is based on color and economics, whereas my humor is much broader: Dick is a social political comedian and I am a comedian. My job is to talk about life and show or compare my life with another. Let them see that there really is no difference and we are really all the same with the same hang-ups, etc. Can you dig it? Putney. BLACK WATCH: Oh, yeah. Bill Cosby: If Dick and I began saying the same thing, then I can and will stop listening. Dick is effective in his way and I feel that I am effective in my way.

BLACK WATCH: Your new T.V. program is said to be in disfavor with many Black people, and many have said that it was not real Bill Cosby: Not real! Whether it is not real or debasing to black people, that is their opinion. T.V. is not made for Black people, but not only not black people but white people, too. Certain steps can be made with this particular media. Take for example Rim 222—different—how many ways can that show be made. I can't cut the cake? Kesh Kincaid or who I play on my new show, does not know about what's happening—and does care. He is typical of perhaps 80 percent of the Black people in this country, He got his degree and he is satisfied to be alive with ease.

BLACK WATCH: What are you doing, Bill Cosby? Are you and the other people are complacent about your condition?

Bill Cosby: Well, yes. BLACK WATCH: Do you think that the so-called revolution is taking place only on the college campuses?

Bill Cosby: The whole idea that my people refuse to accept is that this country needs—needs—nones— particular group is doing it alone. BLACK WATCH: It is reported that you own a New York apartment complex that excludes Black people—is that true?

Bill Cosby: I live in California. Anyone can live in these buildings if they have the bread to pay for it. I have a manager who operates the buildings for me—if he treats whites differently then I have to take action. This kind of thing makes for a good story. If we talk about the tradition, we are talking about what we are talking about.

BLACK WATCH: Not many Black people appear at your concerts anymore—why?

Bill Cosby: In my opinion, Bill Cosby, that the young guys who played the stories or rumor come to me to question the tradition, and I'm not going to let them march in the parade?

BLACK WATCH: Do you feel that there will ever come a day when man will recognize each other as people?

Bill Cosby: No-human beings are all the same, man. There is never going to be a day when we can stop to talk about the Black Watch. There are black cats you will meet and never like. Dick is another person. I dig it. Thank you, Mr. Cosby.

Bill Cosby: Thank you. Bill Cosby, as a brother—we must give this brother a second chance. He has not deserted us, he is only doing his thing and for that we respect him. We must give him a chance. I'm not talking about him. Bill Cosby: My report, I Live. Bill Cosby: Bill Cosby, as a brother—we must give this brother a second chance. He has not deserted us, he is only doing his thing and for that we respect him. We must give him a chance. I'm not talking about him. Bill Cosby: My report, I Live. Bill Cosby: Bill Cosby, as a brother—w