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Judy Fondy, Vickie Matthews, George Ann Hoke, Jane Kroll, Kathy Grimes, Judy McCann.

Legislation makes change

42 job discrimination charges filed

By LA DONNA YOUNG  
Since the early 1970s when the Texas A&M University System began being affected by equal employment legislation, 42 charges of job discrimination have been filed against the system.  
"Cases wouldn't have had any success until 1972 because the law wasn't applicable," said Edward Kaska, an attorney with the system. He explained that most cases are filed under Title VII of the 1964 Civil Rights Act. Until 1972, the law prevented discrimination only on federal levels. In 1972, the law was changed to include state and local governments.

Cindy Irby, Affirmative Action officer at Texas A&M University, said on the national level the four types of discrimination usually claimed are race, sex, national origin and religion. She added that most of the charges against the system were for race, sex or national origin, and none of them involved religion.  
Comparing the charges, Irby said the number of race charges are decreasing and the number of sexual and national origin charges are increasing.

The 42 charges are for the entire university system, and not just the University. The system includes: Texas A&M University, Prairie View A&M University, Tarleton State University, Moody College, the extension services, the experiment stations and other offices.  
Twelve of the charges are still active. They have been filed and are awaiting a decision. Two of the cases

were filed in 1973 and 1974, the rest in 1976 and 1977.  
One of the first complaints filed against the University was by a Texas A&M faculty member in March 1973. The complaint started as an inquiry by the faculty member to the Equal Employment Opportunity Commission (EEOC) about what action she could take to get the University to grant her tenure.

After EEOC notifies the system that a complaint has been made, investigations begin. Irby explained that until recently the system did not take any action until the EEOC requested it.

Once the EEOC makes a decision, the person claiming discrimination may decide to take the case to court. At this time the system's attorneys take over the case.

When the case goes to court, it is a representative of the state's Attorney General's office who tries the case. Representatives from the system's Attorney's office assist him in gathering background information, evidence and witnesses.

The most recent case to be decided in the courts is Virgil Hickman vs. Texas A&M University. Hickman's charge of racial discrimination was upheld by the EEOC but not by the courts.

Hickman originally filed his complaint in 1972. Another court case was recently given a court date of September 1978.

Of the 30 closed cases, 17 were decided in favor of Texas A&M, six were administratively closed (there

were problems with the personing the complaints) and seven resolved through compromise.  
Irby said the cases that were compromises could be seen as either by Texas A&M or by the person filing the charge. It depends who's looking at the outcome, she said.

Library hours for final exams scheduled

Texas A&M students with noisy neighbors or roommates usually turn to the University Library environment for their exams studies.

The library will again provide around-the-clock opportunities this semester.

It will be open 24 hours a beginning Sunday, Dec. 11 a p.m. Availability of study conditions will continue straight through to midnight Wednesday, Dec. 14.

Materials will not be checked out after regular closing hours during the period. Students may, however, use open-shelf materials in the building.

The Fine Line

I never knew what I was headed for while I was growing up. Time never stops to let you think, it just keeps pressing you on making you insecure in your decisions and goals. There is nothing worse than wasting a lot of time, wishing you would have done things in another way or had taken another direction in your life. Steps must be taken quickly to counteract this process. Let me reveal to you my solution.

As I recall my birth and childhood was so traumatic that my being alive was considered a miracle. Much prayer was said for me and I feel sure that this prayer was a big factor in my life for the years that followed. As a child I learned to pray before bed and at meals and was very considerate of the Lord. My whole family went to church every Sunday and was fully involved in all the extra activities. I joined the church when I was 12 and remember seriously contemplating this step. My parents had purposefully refrained me from infant baptism so that I would feel free to choose as I willed. With this decision left up to me I was very cautious that my desire was pure and not influenced by the mass of friends doing the same.

My previous friends and I parted ways as I began high school. By chance (or the past prayer) I got into the right crowd and my life remained somewhat sheltered and preserved. These 3 years caused me to question my relationship

with God and to test and wonder of its durability and realism. I realized that I had a natural repellent within me resisting a lot of the worldly things and confusion that was around me. I could not be or do things as freely as some of my friends but I was happy just to follow through with my inward feeling and intuition. It was beyond my understanding yet I could not help but connect it with God why I remained so unshook by the environment surrounding me.

By my senior year I began to read small portions in the Bible. Additional circumstances, not unusual to those of that age, also drew me to inquire more intensely of God. Although my sincerity was true, my experiences were shallow. The only prayers I uttered were self-centered, concerning the gain of offices, dates, tests, etc. Few prayers were said for friends; my influence to them was mainly in an objective behavioral form. This was all I knew—to pattern myself after Christ. Eventually I felt like an actor simply playing the role of a christian in which I had mastered the part. It was a rather frightening thought—what profit is a good outward behavior if the inside content is no different from all the rest?

Some time later in an assembly, I heard of someone's salvation experience that brought him out of drugs and jail into the Lord's warm presence. I envied his experience because it was so clear and definite, I could not even vaguely ponder

upon such an experience in my life. Eventually I realized my salvation experience was only a fine line like a fracture instead of an obvious traumatic break; therefore, I began to investigate the inevitable existence of the fine line in my life.

This fine line of my salvation was brought to light during my first year in college. I began to see verses such as Galatians 2:20 - *I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me...* and II Corinthians 3:17 - *Now the Lord is that Spirit.* I had read them several times but this time I saw them. It was wonderful! Things began to click and light sprang up in my being and Christ became more real to me than ever before. I began opening my mouth and experiencing the Lord moving and speaking in me in a definite and positive way. It was indescribable. No longer did I need the outward pattern for I had the inward moving and indwelling of Christ. Christ wasn't meant to be applied to my outward behavior but to my inward being and from there He would commence to grow.

Today He is still growing in me and my experience of Christ is ever fresh and real. Time with its pressed decisions and unrest has lost its hold on me—I am in Christ and Christ is in me!

Brenda Yeager, '76  
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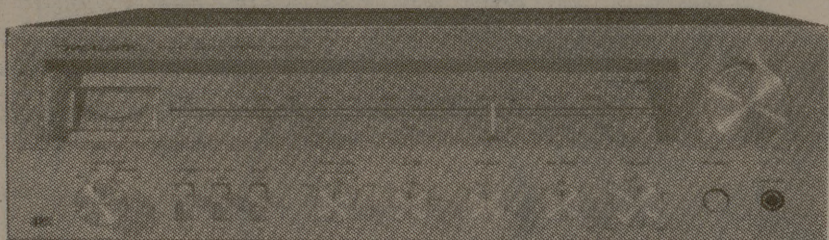
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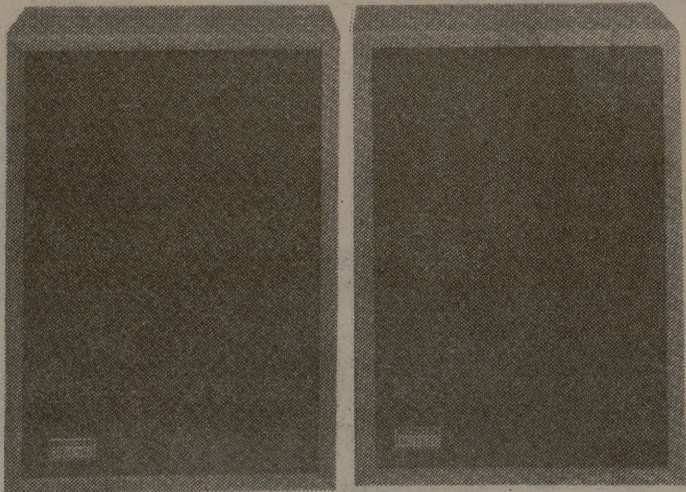
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