

CLR JAMES ON BLACK LIBERATION

C.L.R. James, prominent black author, historian and long-time leader in the struggle for the liberation of black people, spoke on the Oakland campus last Monday. His talk was a general historical analysis on an international level, pointing out how the present movement for black liberation in this country is the logical outcome of a consistent and progressive world-wide movement.

"American black people can't fail to do what their ancestors have now done in the rest of the world," he maintained. Mr. James expressed confidence that someday all oppressed people would be able to gain their freedom. "When a population says 'NO', a government can't force its will on them," he concluded.

The following is an interview with C.L.R. James conducted by Observer Editors Mike Honey and Norm Harper. The interview took place just preceding Mr. James' talk.

Questions: "What are your impressions of the present state of the Black Liberation Movement in the United States?"

James: "The black movement in the United States, from what I have seen of it, is quite beyond anything that I have read or imagined. I am reading a man called Huey Newton, in books and in a journal called Ramparts. ---They use a lot of words that I have never used and will not use in public; but I suppose they have their reasons. But they are something new in the world that I know. They are obviously people who are determined that they are going to get out of this

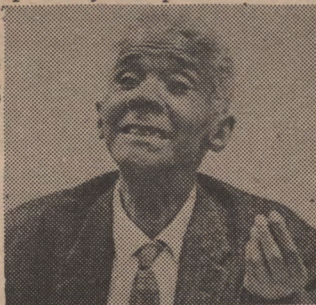
situation in which they are placed by the present social system in the United States, and they will do ANYTHING which is requisite to get themselves out.

"I find that an amazing and remarkable occurrence. I was here in the U.S. in '67, I was here in 1960---and I didn't feel that such a thing would be possible. America in '68 is profoundly different than the America I saw in '67. And from what I saw in '60---!!"

Questions: "How do you see the Movement in the U.S. relating to the liberation movements abroad?"

James: "I believe that

among young people here and abroad there is a general feeling that the present regime has NOTHING TO OFFER, and unless they are simply going to wallow in a sea of drugs and general illicit behavior, they have to do something about it. The Negro movement, in my opinion, is part of that.



C.L.R. James

I read Huey Newton and I read what they are doing I feel that they are Americans and part of the United States, and I notice also that the white American youth is not too far from them.

The thing that matters most, the fundamental characteristic of all the movements for liberation is that they are AGAINST THE EXISTING REGIME. They have no respect or

consideration whatever for it. That is a matter on which they are unified. Where they will go from there---it depends.

I seem to me that in America it depends on, it centers on, Vietnam. The movement of the white youth has been very effective. After the biggest majority which had been won in any presidential election, Johnson couldn't face the public a second time. That is due to the anti-war sentiment which the youth has been consistently prominent in promoting.

In France the youth wasn't motivated by anti-war feelings, they were anti the government. And the Negroes are not anti-white: they are anti the police. Stokely insists that there is no fighting between blacks and whites in the United States. He says what you read is about the black community fighting against the police, or against those merchants who rob them. They don't fight white people as such.

I think it is this anti-establishment sentiment which unites people everywhere. What they do in the United States they don't exactly do in France. But I think that the movement is much

the same."

Questions: "Do you see any prominent theoretical trends that this will culminate in any kind of ideology, or do you see this as basically a non-ideological movement?"

James: "I don't see any, I don't expect any. They are simply responding to the way things are. I have written to Stokely and I told him I listened to your speech and it looks to me like the Negro movement began yesterday and you are talking about it today. It is devoid of a sense of historical development, and I told him he should see about that. But that there should be any unified ideological movement, something like the Third International---I do not think it will take place and I don't see any need for it."

Questions: "Eugene Genovese mentioned when he was here several weeks ago the difficulty an artist encounters in attempting to create and exist outside of the political sphere, particularly today, when the atmosphere is so political. It seems to me that an artist who

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NIGERIA - BIAFRA: POLITICAL HISTORY

Ed. Note: This is the first of a two part series giving a political history of the events in Nigeria leading up to the present civil war. The articles were written by Mr. Arthur Wild of the Dept. of Political Science, whose specialty is African Politics.

Any understanding of Nigerian politics must be based upon an appreciation of the underlying diversity in culture, language, geography and colonial experience. In an area about one-tenth the size of the United States, Nigeria encompasses 55 million people divided into nine major language groups and 240 lesser ones. There are three tribes of particular importance because they have tended to dominate this vast collection of peoples.

CULTURAL DISCORD

In the North, the most culturally heterogeneous of the regions, a kind of limited integration has been provided by broad attachment to the Muslim religion and through the exercise of political control by a single group, the Fulani. The Fulani influence had the effect of encouraging deference to authority among subjects and of discouraging the freedom of speech and association that might

have led to overthrow of Fulani rule.

In the West the principal group has been the Yoruba. This area was comparatively closely knit due, in part, to traditional forms of organization and it developed a type of cultural nationalism even before the 1940's.

Eastern Nigeria contained a number of tribal groups but was clearly under the influence of the Ibo people. This section of the country was one of the least productive agriculturally and at the same time was the most densely populated. This combination of factors when linked with the Ibo's culturally imbedded achievement orientation acted to push them out from their own area into the urban centers of the West and North in search of sustenance and satisfaction. As a result the Ibo were brought into close contact and competition with the peoples of the other areas, and since

they proved to be very able competitors, an important seed of national discord was sown.

Another significant factor in the accentuation of cultural divisiveness in Nigeria was the British

ed in its pristine condition. As a consequence the North became the last region to have access to a Western type education. This came about because the principal agents of this education were Christian missionaries who represented a threat to the established hierarchy in the North.

cultural distinctiveness resulted in a strong commitment to a governmental structure of the federal type as a vehicle for their transfer of power to the Nigerian people in the period following World War II.

A FEDERAL GOVERNMENT

When a federal government was established in 1954, it was comprised of only three states and one of these, the North, was larger in area and population than the other two combined. The Western region had supported a federal arrangement, though with a greater number of participating states. The North had backed a federal system also, but one with almost total regional autonomy. The East had been interested in a unitary government for the whole country, but compromised to accept federalism. The great disparity in power in this system of government served as a continuing source of antagonism and instability through its rather brief existence.

POLITICAL PARTIES EMERGE

Political parties emerged on a regional basis.

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STUDENT FAST

The Newman Association in cooperation with an ad hoc group, Students for UNICEF, has initiated a program of a student fast to aid those starving as a result of the Nigeria Biafra civil war.

(The International Red Cross estimates that over 6,000 deaths per day have occurred in Nigeria/Biafra due to starvation.)

The fast is now scheduled for Tuesday, November 26. Dorm students who give the University advanced notice will be able to skip their evening meal and the cost of the meal will go to feed those who are now starving. Tables will be set up outside each cafeteria on Monday and Tuesday of this week, so interested students can sign up for the fast.

Commuters can also participate by donating the price of one meal.

colonial policy. British administrative control over Nigeria happened to evolve in such a way that internal administrative boundaries were drawn to coincide roughly with the areas of the Ibo, Yoruba, and Fulani influence. British policy dictated, further, that the Muslim North, under Fulani control, was to be maintain-

In addition, the presence of British authority in the North and West meant that Ibo immigrants could effectively refuse any cultural assimilation which might otherwise have been forced on them, as this kind of compulsion ran counter to British values. Finally, the British infatuation with the maintenance of

New Miss Oakland to be Selected this Weekend

Thursday at 5:30, the 1969 Miss O.U. Pageant judges began their pleasant responsibility of interviewing and selecting Oakland's New Queen. This selection continues tonight in the Sports and Recreation Bldg. where at 7:30 the Grand Parade of Candidates will proceed with formal gown, talent, and finally swimsuit competition.

Saturday at 7:30, the Pageant will review the five finalists in competition and summerize by asking the contestants two questions - one humorous and one serious. During the final entertainment of the evening, the judges ballots will be totaled. Miss O.U. 1968, Marsha Guerrein, will crown Oakland's Queen for 1969. Our new Queen, receiving savings bond and roses, will reign over the year's social activities.



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Soc. Dept. Drops Requirements

Mike Ferency

The Sociology and Anthropology Department has proposed to the Committee on Instruction of the College of Arts and Sciences changes in the requirements for majors offered by the department.

If the proposals are accepted, required courses for the completion of majors will be abolished. C.W. Smith, Acting Chairman of the Department, said that the objective of the proposals is to "emancipate students from the restraints of curriculum. They would allow the individual student to decide what is relevant in his course of study." The Department would provide counseling for the students to insure their competence for graduate study. Courses needed for graduate study will be recommended.

The proposed changes have to pass through various channels. Changes in course requirements have to be considered by the Committee on Instruction of the College of Arts and Sciences. Changes in Major programs have to be approved by the Assembly of the College of Arts and Sciences. Any new courses of study will have to be approved by the University Senate and the

DRUM Dance

A group of Oakland faculty members and students are organizing themselves into a Committee to Support D.R.U.M. A primary purpose of the Committee is fundraising. Money is needed by D.R.U.M. in two critical areas. The first is the support of 86 DRUM members and their families who were fired by the Chrysler Corporation for political activity. Secondly, funds to meet D.R.U.M.'s organizational needs of providing information and legal counsel to its members must be raised.

D.R.U.M., the Dodge Revolutionary Union Movement, is an organization of Black workers created to fight the racist practices of the Chrysler Corp. and the UAW. The main impetus for organizing D.R.U.M. originates in Chrysler's hiring and promotion practices which confine Black workers to the dirtiest and most dangerous working conditions. The UAW, in addition to practicing racist discrimination in the operation of Local #3 (Hamtramck Assembly) and Region 1, has refused to deal with the Dodge situation.

D.R.U.M. aims at destroying these racist practices. Their long-range goal is a complete and total transformation of society. They see that this will take the effort of the whole Black community as well as other progressive sectors of the rest of society.

The Committee to Support D.R.U.M. has planned as its first activity a fund-raising dance to be held in the Gold Room Friday, Feb. 14 at 8:00 p.m. Admission will be \$5 per person.

Board of Trustees.

The proposed requirements for the Fall Semester of 1969 will be as follows: Sociology major requires 10 courses in the Department including Introduction 058. Anthropology major requires 10 courses including An 101 and An 102; two electives may be in Sociology. Sociology-Anthropology major requires UC 058 and 4 Soc. courses plus An 101, An 102 and 3 Anthropology courses. Sociology-Education major with a minor in History requires UC 058 and 4 Soc. courses.

Students Assist Officers

Michael Hitchcock

The use of students to assist the Department of Public Safety in their patrol has now been in effect for two weeks, and according to director Tom Strong is working quite well.

The six students act only as assistants and are under the direct supervision of a regular safety officer. According to one of the student assistants, their primary duties are checking buildings and writing out student traffic tickets. The students are responsible for writing all student tickets while they are on duty; other violations are handled by the regular officer.

Lloyd Collins stated that he and the other students have also assisted in starting cars, looking for lost bolts, and traffic control. He sees his job as a service to the University, including the student body.

Strong stated that while no special training was given to the students, he was very careful in selecting candidates through personal interviews. The qualities he was looking for were maturity, involvement, and the willingness to accept the responsibility of the job. Strong plans to meet with the student aides to review the job and find out their point of view on their effectiveness. He believes that two-way communication can improve the public safety department.

The students are currently working the afternoon and evening shift but some may later be transferred to the morning. None of the students work after midnight.

Both Strong and Collins feel that an important aspect of the job is improving public relations for the department. Collins believes that the students react quite favorably to having students carrying on some of the public safety work. Strong hopes that the students relation to their fellow students can improve the image of the department.

European Study Program

EAST LANSING, MICH.—Qualified college and university students can continue their education in Europe this summer in a series of credit and non-credit programs offered by Michigan State University.

MSU instructors-in-residence will teach the credit courses under the auspices of MSU's American Language and Educational Center (AMLEC), assisted by the European Language and Educational Centers (ELEC) staff in London and university personnel at the other credit sites.

Credit language programs include French at the University of Nanterre in Paris, France; German at the University of Vienna, Austria, and Spanish at the University of Barcelona, Spain. All run for seven weeks.

Other credit courses include political science graduate education and humanities at London,

Sociology-Education major without a History minor requires UC 058 and 2 Soc. courses. Sociology Area Studies major requires UC 058 and 5 Soc. courses.

The Department has adopted a "Grandfather clause" which would allow students to graduate under old programs if they are unable to meet the revised requirements. Mr. Smith assures that any conflict over graduation requirements will be decided with the students interest given weighted consideration.

'Concerned Women'

Cindy Grogan

As MSU compromised by restricting only first semester freshmen hours, Oakland was taking even a larger step by eliminating all hours. At MSU, discrimination principles are still in effect. On this campus, the hours will still be in effect until the administration chooses an appropriate time to permit the new ruling to go into effect. At that time, the Women's Judiciary Board will be eliminated.

Last Thursday, the group of "concerned women" met again. Their immediate objective is to keep the administration under pressure until the women hours are taken away in practice as well as on paper. Related questions that must be considered now are -- job discrimination and whether or not the women students should be required to show their I.D. to get into the dorms.

The women talked about their future plans. Included is a prospective conference with the Chancellor where discrimination in student employment will be discussed. A prospective speaker series was also discussed by the still-unnamed women's group. They would like to have an opportunity to listen to women from the business world and discuss the problems that career-girls have in the "outside" world. Although the women students do not wish to become affiliated with the National Liberation Movement, they would like to speak to some of its members which include Oakland professors' wives.

Pat Smith, chairman of the meetings, said that although "not a lot was accomplished," the meetings have proved to be rewarding experiences. She thought that it was enjoyable to talk to other women in such a free manner. Future meetings will be primarily focused on providing a chance for interested women to talk to one another. In case something does come up in the future, there is now an organization available to handle it. Pat added that their purpose was not to degrade the men, but to enhance the position of women.

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Round-trip transportation is by air. Basic costs run between \$800 and \$900, depending on program chosen.

Students in the credit language programs must have two years of college-level language study; one year of college-level or two years of high school level language is required for non-credit programs. Deadline for enrollments is May 1, although early enrollment is advised.

Complete information can be obtained by contacting AMLEC, 107 Center for International Programs, Michigan State University, East Lansing, Mich. 48823, telephone 517/353-8921.

Historical Roots of Black Liberation, Con't

through which men and women and their children could find the cultural defenses against their oppressors.

The black community was the center of life for the slaves. It gave them, marked off from the rest of society, an independent base. The slave did not suffer from rootlessness - he belonged to the slave community and even if he were sold down the river, would usually be able to find himself in a new community much like his previous one, in which there would be people who shared a common destiny and would help him find a new life.

The slave labored from sunup to sundown and sometimes beyond. This labor, which dominated part of the slave's existence, has often been described but never in terms of its relationship to the slave community nor to what the slave did from sundown to sunup. Under slavery, as under any other social system, the lowest of the low were not totally dominated by the system and the master class. They found ways of alleviating the worst of the system and at times of dominating the masters. What slaves accomplished was the creation of a unified black community in which class differences within the community, while not totally eradicated, were much less significant than the ties of blackness in a white man's world.

While slaves were oppressed and exploited under slavery, they fought back in a day - by - day struggle which did not lead directly to liberation, but which in fact prevented that "infantilization" of personality that many historians insist took place. While there was, of course, an impact upon the slave personality of the institution, "infantilization" hardly describes it. In fact, what must be seen is the fact that the result was quite contradictory. On the one hand, submissiveness and a sense that one deserved to be a slave; but on the other, a great deal of anger in ways that protected the personality and had objective results in the improvement of the slave's situation.

The metaphors of static psychology such as "infantilization" are most dangerous ones for they claim too much for conditioning. In any society based upon social hierarchy, most people at all levels of the society display extreme ambivalence of personality. This "highest of the high and lowest of the low" syndrome produces social greatness as well as social incompetence. Those who have raised the issue of the "infantilization" of the slave personality do so in connection with the argument that the Africans in being taken to the New World were "deculturized" and that the only culture put in its place was the white man's culture. On this basis, no African culture and no new culture could really matter; thus cultural dependency, wardship, infantilization. The black man in the United States, they argue, had no culture of his own and was simply a very deprived member of the majority culture.

The school of slavery historiography is dependent upon the curious notion that "personality" and "culture" are like old clothes that can be discarded easily. However, one can never remove culture, although one can transform it. The ability of man to learn the simplest tasks is dependent upon the utilization of the existing cultural apparatus. New cultures emerge out of the older cultures gradually, never completely destroying the traces of the past. Even revolutions do not obliterate past society. In short, culture is a profoundly historical reality and not an ahis-

torical abstraction.

The process whereby the African changed in order to meet the new environment was dependent upon his African culture. While slavery altered social patterns, it did not wholly obliterate African culture. The Br'er Rabbit stories of North America are not as Joel Chandler Harris imagined them to be. They are not childlike tales for toddlers. They contain the insight of a people and express a most sophisticated view of human life.

There are a variety of myths and folktales from Negro populations in Africa and the New World in which a relatively weak creature succeeds in at least surviving in his competition with the greater beasts. At times he even wins, but he never really loses. He is absurd, but he is filled with life and he keeps struggling with his destiny. In West Africa he is often called Legba and is portrayed as a spider or a rabbit or at times as a little black man. He survives by his wits and manages to live in competition with his more powerful neighbors. He appears in Brazil and as Papa Legba in

with the concrete day - by - day struggles of the slaves themselves. Slave revolts themselves were often related to what has been called in several accounts the "African cult meeting." We have an overwhelming amount of evidence of regular late night or early morning "sings" and religious meetings held either in the slave quarters or in nearby swamps or river banks.

But, above all, for the period from the defeat of the rebellion of Nat Turner's rebellion in 1831 to the Civil War, the African cult and its related community provided the basis for social life of the slaves. In these thirty years the Negro slaves retrenched, struggled to maintain a coherent culture, infused human dignity and human possibility into the day - by - day life of the slave, and above all built the Underground Railroad. The real Uncle Tom of Harriet Beecher Stowe's book was the leader of the slaves on the plantation precisely because he was more courageous than all the other slaves as well as wise in the ways of protecting his people in their isolation. Also, Negro spirituals

ican society; it took the lead in creating a new America.

Although it will seem outrageous for those who think of movements as primarily organizations, offices, finances, printing presses and newspapers, writers and petitions, the heart of abolitionism was the slave community itself. The Underground Railroad, the efforts of the slaves for their own liberation, and their struggles' impact on Northern whites and slave blacks -- these were the movement's indispensable core. In the South, it gave the slaves the hope that enabled them to engage in the daily struggles that won for them that amount of breathing space which made more than mere continued existence possible.

With the defeat of Nat Turner's rebellion in 1831 the slaves turned more and more to building their day - by - day resistance: to the Underground Railroad, to individual acts of resistance, to slave strikes. There were countless strikes among the slaves, strikes that were often successful. A group of slaves would after some particular incident of brutality on the part of master or overseer take off for the swamps where they would hide out. After a period they would send in a representative to arranged for a conference at which there would be "collective bargaining." Sometimes they lost, of course, and to lose meant to be whipped and at times even more severely punished. But nevertheless the strikes went on.

It was not that the religion of the American slave was African. Nor is it true that as much African influence can be directly seen elsewhere in the New World. What is important is that slaves like other people took what they knew and transformed it consciously or otherwise into what they needed. Perhaps an example is in order. In the many thousands of slave narratives and autobiographies that I have read one very small item appears in several thousand of them.

The slave or ex-slave narrator tells the story of how the slaves gained courage to continue to live and struggle in all night prayer meetings. As these meetings were prohibited and participants were severely punished the slave narrators tell us that it was customary to take an iron pot and turn it face down on the floor of the slave cabin. This we are told would deaden the sound and thus protect the slaves from being caught. Obviously, the meaning of the iron pot is symbolic for indeed no such pot could in fact deaden the sound. What was it symbolic of, this cross or star of David? The answer becomes quite apparent if we can net this cluster of events with the fact that throughout crucial areas in West Africa from where most of the slaves had come, one of the most powerful spirit complexes was that of the water spirits. It was customary to go down to the water or stream with an iron pot, fill it with water, and take it back to the house where it would be turned over on the earth floor, allowing the water and the river spirits that it contained to enter into the ground of the house and thus protect it. The iron pot plays a significant role throughout New World black religions. It appears in Haitian voo - doo, in the African cults of Brazil, in Trinidadian Shango, among others.

"Black People in Action, sponsored by the Association of Black Students, will highlight Black History Week, this Sunday at 7:00 p.m. in the S&R Bldg. The program will feature the African Folk Ensemble, the Black Choreologia and the Third World Players. The admission charge is \$1.00 for students and \$1.50 for the public. "Black People in Action is the culmination of several days of A.B.S. activities.

The well known African Folk Ensemble has performed many times at Oakland and around Michigan. The eight member group has received much acclaim for their African arrangements which include among other things conga drums, temple blocks, as well as singers and dancers.

The Black Choreologia, an eight member troupe, has been described as a "collage of dance, music, poetry, drama and song." It attempts to bring about a cultural awareness and show the struggle for freedom by black people.

The Third World Players is a black theater group presenting relevant messages by means of the stage. Members of this group have worked with the Concept East Theatre company.

Other ABS sponsored Black History Week activities included display and sales by Ahmad's African Imports and Vaughn's Book Store and films on the black liberation movement. There was also a Black Education Forum, a discussion between black professors and a fashion show and display by Dickie's Barber Shop. Tomorrow there will be portraits by Paulette Childress all day in a Vandenberg seminar room.

Organizing Black History Week activities are Barbara Moore, Hattie Stanley, co-ordinators and Stan Childress, cultural department chairman.

Haitian voo-doo. Elsewhere in the Caribbean we have Anansi, the spider trickster, who defeats Lion, Tiger, and Snake in great contests of wits.

Sometimes in the Caribbean he becomes Br'er Rabbit, the form in which he is known in North America. In all cases we have a creature whose life situation is very much like that of slaves. He survives, even occasionally triumphs, over the more powerful beasts; and whatever he does, he gains the sympathy of the non-powerful everywhere. In fact, he always seems to have a greater share of the classic human virtues than the Great Beasts.

In myth and folklore the slave not only acted out his desires, he accomplished much more than that. In his laughter and pleasure at the exploits of Legba, Anansi, and Br'er Rabbit he created for himself, out of his own being, that necessary self-confidence denied to him by so much of his environment.

We get another example, a most crucial one, of the relationship of the slave community to the slave struggle in the slave religion. The religion of the slaves not only provided a link with the most modern of naturalistic and humanistic philosophy, but also

were the legitimate and necessary manifestations of this period. The slave personality was kept whole by the conscious and deep - seated realities of the Afro - American culture as expressed in the day - by - day and night - by - night life of the slave quarters. While the struggle was neither dramatic nor heroic in an epic way, it was real and successful.

Through the instrumentality of the African cult, a concrete expression of a philosophy most adequate to the task at hand, the Afro - American slave prepared the ground and built the community out of which could come the struggles of the abolitionist movement. Abolitionism was dominated by Afro - Americans, not by whites. Every abolitionist newspaper depended upon the support of Negro freedmen for its continuation. And these black freedmen received their impetus from the struggles of their brothers and sisters in slavery. Rather than stemming from the New England Brahmin conscience, abolitionism grew from, and carried the necessity of black liberation whatever the cost. And in liberating the black community abolitionism transformed Amer-

Women's Hours to End Soon

At the Feb. 5 meeting of the Commission on Student Life, Dean Dutton announced that Commission proposals on closed doors during open house and the end of Freshman women's hours had been approved. The closed door policy goes into effect immediately, the end of freshman hours will take about 3 weeks to 2 months to implement.

The reason for the delay is involved in the need to notify parents of the change and determine what procedures must be maintained to insure the safety of the dorms. There is a possibility that hours may not be eliminated until the beginning of next semester.

The Commission also began a study of the University committees on which the student body is represented. The

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Sec. 2 10:00-11:00
Sec. 3 1:00-2:00
Sec. 4 2:00-3:00
T-Th
9:00-

Bergman's 'Winter Light'

How do you reach a generation that questions and accuses? How do you bring out the doubts into daylight, the problems into focus?

Increasingly, the film director, above all others, has constantly raised these issues intelligently and provocatively in his work--Ingmar Bergman.

Certainly one of the great film directors of our time, Bergman combines a brilliant visual and dramatic gift with a deeply honest spirit of inquiry into the nature and state of man and his God. His films stand not only as fascinating entertainment but also as thoughtful essays on spiritual, moral, and psychological progress.

"Winter Light," the next presentation in the Art Film Series at St. John Fisher Chapel, sponsored by the Newman Student Association, is the second in Bergman's trilogy on faith. The film springs from his explicit desire to define man's relation to God--if He exists.

A village pastor, empty of faith and desperately unloved, reveals his bitter failure to offer spiritual consolation to his flock. The film sketched a world of half empty churches but not entirely without a hope in God's universe.

"Winter Light" will be shown at St. John Fisher chapel, Monday, Feb. 17, at 8 p.m. Admission is 50¢. Afterward, for those interested in sharing their reactions to the film, Fr. Gerald O'Bea will lead a discussion.

Commission has been charged by the Chancellor to determine a method for selection of all these student committee members. Also under consideration is the length of term Commission members should serve. Present commission members serve until they graduate or resign.

A new open house policy has been approved for MSU by Milton Dickerson, vice president for student affairs.

Black Center in Pontiac

The Pontiac Black Cultural Center has opened and begun its community work. The center, under the direction of Albert Munson, is being used by the black community for organizing and action programs. Black history courses will begin within two weeks and classes in various skills will begin when materials and personnel are available.

The purpose of the Center is to provide a focus point which the black community can organize around. With 10,000 blacks in Pontiac and no newspaper, radio station or other mass media for blacks, the center can serve as the channel articulating and taking effective action on the needs of the black community.

The idea for the center came from members of the black community. Oakland University donated \$20,000 to the project. An expression of the self-help concept of the Center is now located was completely refurbished by the black volunteers. In addition to Mr. Munson, other staff members include Hank Brown, assistant director, Catha Horn, Shaylor Johnson Lewis and Henry Draper, staff aides.

'Last Lecture' by Pitts

Ken Webster

Last Monday afternoon in the Gold Room, Prof. Jesse Pitts delivered the first in a series of "last lectures." The series is based on the idea that the speaker is giving the lecture he would give if it were his very last opportunity to speak. Dr. Pitts' topic was "the Dilemma of the University Professor?"

He began by discussing the outline of the university and several objections students raise to a general liberal arts program. While not denying the importance of current and relevant topic of social and political understanding, Pitts maintained that languages and Humanities are of equal importance in the university program.

Pitts then discussed why the faculty generally feels humanities and the like are important. He relied upon the total or "whole" person conception which has been traditional in University thought for the past 30 or

40 years. Pitts commented on the faculty members who teach the "unwanted" courses and why they teach. "It is this Lyrical allusion (relating to "whole" Person) which gives the instructor the enthusiasm to teach the course year after year, again and again."

Pitts criticized campus radicals for lack of realism which he feels exists. He commented that such radicals should be sure of what they want before they fight for it.

Commenting on the University as a whole Pitts said "the University can not, does not dare enter the world of politics."

Dr. David Mascitelli will kick-off the second in the last Lecture Series when he speaks on the "The Irrelevance of Art."

The lecture by Dr. Mascitelli will present the point of view that works of art (with emphasis on literary works) are necessary and fortunately removed from the immediate concerns of everyday living, social problems and social reforms. The suggestion will be made that art speaks to other aspects of man's existence than to his efforts to create a comfortable life and a just society; and that, pressing important than the aesthetic goals of art, it is nevertheless important to realize that works of art fulfill separate and basic needs in mankind which should not be ignored or perverted in the name of "Relevance" or for the immediate goals of society.

This lecture will be presented in the Oakland Center Room at 3:15 p.m. Wed, Feb. 19. It is sponsored by the Oakland Center Programming Board.



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LETTERS

To the Editor:

We, the students of Oakland University, are rapidly approaching the time when we must face the severity of the problem of electing officers to student - administrative posts. In the past, many representatives we have elected have proved inefficient, unresponsive and incapable of performing the duties and accepting the responsibilities which these offices hold. Because of the unresponsive student government, the entire system rests on the verge of complete collapse. This is witnessed by the mere fact of the surge of resignations in recent weeks.

The general incompetence in gathering student opinion on campus has led to the student body being placed in a disadvantageous position in any confrontation with the administration. The student government at present is in no position to know the opinions of the students they represent.

Could it be that present policy-makers have shirked their responsibilities after once gaining the limelight and recognition of an important student administrative post? Why, the rash of resignations all at once? Could it be that policy-makers are afraid to confront a problem such as refusing to sponsor the Wednesday-night dances because of the absurd idea that keeping Blacks and Whites separated means no trouble? Why not confront this problem like mature and logical people, instead of hiding behind "a thin veneer of idealism?"

Could it be that activities fees have been mismanaged by a give-away policy in which a profit incentive in sponsoring activities has been left out? Why not use the profit from one activity to sponsor other activities? In this way the total amount of activity increases substantially. Why are some allocations meeting closed to students?

Could it be that Wilson's Weekend was a farce because the Student Administration did not have the fore-sight to see that the students were begging for a big-name group? Why did we have "DAVID, DELLA ROSA AND BROOKS" in a concert which only a handful of people attended?

We urge you to vote at the next student election with a discerning eye toward people who will be responsive to student demands. Oakland University should be made the hub of activity for the student with both academic and social interests. The problem of mass exodus by dorm students on the weekend and the divorce of the commuter student from the campus after classes presents only two of the basic problems begging for comprehensive attention. Why not create activities which will bring our small campus into an event tighter knit group? In this respect our student government has again failed us.

Above all, vote and support a candidate who will do the job. Take an interest now, and reap the added benefits in the semesters to come.

Respectfully submitted,
Gary Holland
David Shedlarz
Members of Individuals
for Responsive Student
Government

Dear Sirs:

I understand that the Observer is, in principle, a forum for important issues of the contemporary scene. It is hard to comprehend why there has been hardly any mention, if any, of the trial now proceeding in New Orleans.

While SDS goes around screaming its bloody head off about academic freedom, and the evils of the establishment, it fails to recognize one of the important issues of the day. Just who did kill President Kennedy?

The Warren Commission tried its best to cover up the evidence that showed that Kennedy was not killed by one crazed killer with Communist leanings. It covered the truth! The terrible thing about this white-wash is that the country fell for it hook, line and Mannlicher-Carcano.

If you too believe in the fables of the Commission, I would like to ask you to do a few things for me. Explain to me a picture of Oswald standing in the doorway of the Book Depository just a matter of about a minute before the assassination. Tell me how the laws of Physics were repealed that day in Dallas. Kennedy lurched backwards when the shot hit. Therefore the bullet must have come from the front, not from the back. Is it coincidence that twenty-odd witnesses to the crime met unusual deaths? One drove his taxi off a bridge, another was killed by a karate chop when he came out of the shower, and another was killed in a game of quick-draw in a police station in California.

You may ask what new evidence I have. I have none. This is old evidence. You can buy the picture anywhere. You can find out the truth easily enough if you want to. It has all been published. This is the terrible part. Nobody seems to give a damn.

So, go ahead. It is very comfortable to keep your heads in the sand. Just watch out. Somebody just might slit your throat, someday.

Sincerely yours,
David Rivlin

AWS elections are coming soon: March 26. Petitions are now available in Dean Houtz office. To be qualified for office, candidate must be a woman student at Oakland for at least one semester, have a 2.0 or higher and have some previous organizational work. ONLY WOMEN STUDENTS NEED APPLY.

Jazz-Rock Review

Martin Wolf

It has been commented that in recent years, the gap between Rock and Jazz has narrowed considerably. This is true, in the sense that rock has followed jazz by abandoning traditional forms and striving for a more improvisational sound. Also, like jazz, it has incorporated such instruments as flutes, and violins into its sound. Jazz, like rock, is derived from blues, so they share certain common elements. The difference at this point is mostly a matter of technique. Jazz artists have a long background of improvisational knowledge and training. In general, the quality of the musicians is far superior in a jazz group. Frequently rock groups get freer and freer, until they are playing jazz, and find out that they do not do it nearly as well as jazz groups. However, there have been certain exceptions to this. Larry Coryell of the Free Spirits bridges the gap. Jeremy and the Satyrs are the most notable of the groups to do so. They have managed to gain the respect of both jazz and rock artists, to such an extent that Mingus came out of retirement to jam with Jeremy. The core of Jeremy and the Satyrs are available in a slightly repackaged version on the Verve release, "Sandy's Album is Here at Last," featuring jazz pianist and vocalist Sandy Hurvitz, with Jeremy Steig, Don McDonald and Eddie Gomez, of the Satyrs. They combine the rhythms of their own style with the strangely beautiful voice of Sandy. Her phrasing is slightly reminiscent of Billie Holiday, in the manner in which she treats her voice as an instrument. This is an unusual album, which takes some listening to get used to. It must be listened to very closely, for its effects are not flamboyant, but subtle and subdued. But it is one of the few albums I have encountered lately with a style and sound all its own. This alone makes it interesting.

New Meadow Brook Play

Eugene O'Neill's masterpiece, *LONG DAY'S JOURNEY INTO NIGHT*, opened a five-week run at the Meadow Brook Theatre Thursday, Feb. 6th.

This is the powerful drama whose subject is O'Neill's own family when he was a young man. It has been universally acclaimed as one of his best plays and has been performed all over the world.

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EDITORIAL

A View of Miss OU

MISS OU SELLS IT

This weekend we will witness a scene reminiscent of another era in American history, one which none of us is proud of. We will watch and applaud as a group of women display themselves on a stage in front of a group of men to be judged. Only this time we have willing and eager participants. Posing in variety of costumes designed to compliment her physical attributes, each woman will do quarter turns so the judges can get a good look. Of course, our inherent fear of being undemocratic requires that she have a least a little talent, as well as being beautiful. That way, all the poor losers in the audience can console themselves by rationalizing that they don't have any talent instead of admitting that they don't have what it really takes. And what it really takes is being the best commodity on the market. Because that is what the Oakland University Beauty Pageant is all about and that is what the Miss America pageant is all about.

Women are raised in this society to believe that getting married is the most important thing they will do. Unfortunately not all men feel the same and there aren't

enough to go around anyway. So from the time you are old enough to consciously bat your eyelashes, the competition begins. You are forced to regard yourself as an object. All that counts is that you do the most with what you naturally came by to meet the demand of the market. I don't think that it is an exaggeration to say that this permeates your whole existence in this society if you are a woman. You want to make it up onto that platform because it verifies your goals, it is the reward that society has promised you if you work hard enough at it.

At this point someone is sure to sneer "sour grapes" in my face. Because every girl who goes out on that platform WANTS to and every girl in the audience is supposed to wish that she was doing the same (therefore there must be something wrong with me personally). I am not indicting women for participating in this activity, because this is what they have been told they should do and there aren't that many alternatives. There are not that many areas where women in this society can succeed and this happens to be an especially attractive and tempting chance.

But to participate in this type of spectacle is to admit that you have

put yourself on the market, that you accept the definition of yourself as a commodity, to be judged as any other object.

It is reminiscent of the slave sales in American history, it smells of cattle auctions. We are just a little too sophisticated to actually inspect the candidate's teeth or question whether she's a good breeder.

Many students I have talked to make remarks about how out of place the annual Beauty Pageant is at Oakland, a school which has none of the other trimmings which usually accompany it, such as rah-rah, football, fraternities and sororities. I would say that it is even more remarkable that ANY university would sponsor such an event. How can an institution which concerns itself with freedom and intellectual worth encourage the judging of one group of individuals by another purely on physical attributes. The whole spectacle should be eliminated from the history of Oakland University. Students should not support what is the epitome of the subjugation of women. As for those who participate you may be the latest model, with the newest features, the best that money can buy, but you're still selling it.

Marry Mattis

Racism Charges Serious

Ed. Note: The following letter, written by Robert Stern, Arturo Biblarz and Peter Bertocci of the OU faculty, has to date been signed by 14 faculty members and 118 students. The letter is still being circulated and more signatures are being collected.

TO THE UNIVERSITY COMMUNITY:

The problem of inherent racism in American life has emerged to plague us, faculty and students alike, on the Oakland campus. We refer, of course, to the recent incident involving faculty-student interaction and attitudes in which the question of racism has been raised. We should like at this time to express our views on several facets of this complex and serious problem.

Firstly, we assume that the accusation against a faculty member has not been made lightly by the Association of Black Students. We assume that the latter body carefully weighed the seriousness of their charge prior to making it to the appropriate authorities of the University. We are therefore disturbed by the fact that some members of this community have reacted by assuming the opposite, namely that the charges are unfounded on an a priori basis by virtue of their source. We, however, would like to assert the contrary, that when such charges are made, they ought to be investigated, and it ought not be assumed that they are frivolously made. We hasten to avoid any implication here that we believe these charges necessarily to be correct. We simply assert that to fail to take such charges seriously carries the danger of implying that racism is non-existent on this campus.

Secondly, we share the misgivings of the ABS with respect to the composition of the investigation (fact finding) committee. In particular we feel that it would be appropriate for there to be some representation of the ABS on the committee, given that two members of the accused faculty member's department have been selected for it. We do not mean to imply that the committee as now constituted will automatically render an unfair judgement as to the facts in this case, but rather that the ABS, as a party to the case, ought to have representation on the committee, especially since its functions are restricted to the fact-finding alone.

Thirdly, over and above the particulars of this case, we feel that the problem of racism in general, and its potential for impairing the quality of University life, ought to be reinvestigated. We are aware of, and applaud, the University's attempts to increase the number of black students and faculty on this campus. However, we believe that there continue to exist problems of this nature which have not yet been seriously examined. For example one such problem is that of interaction between faculty and students in general and white faculty and black students in particular. We recognize from the start that in this society everyone is enculturated into racist attitudes, however, latent they may come to be, and that these attitudes take overt behavioral form irrespective of our consciousness of them. Given that racism affects us all adversely, it is in our best interest to attack and overcome it in every possible way.

We would therefore like to suggest that the University community address itself to this problem through increased dialogue involving all its segments, student and faculty, black and white alike. This dialogue would serve to increase self-awareness as the first step towards self-correction in this regard. We are confident that such a step will begin the process of eradication of racism on this campus.

Who Can Best Judge Racist Behavior?

Sirs:

In last week's editorial, you criticized the use of racist statements to answer the charges of racism brought against the University by the ABS. At the same time, you used a racial argument to justify the charges of the ABS. You said that Black students are the best judges of racist behavior, because of the way they have been treated previously. But you went on to say that the opinion of the Black students is the only valid one in this case. If the ABS accuses a professor, or the administration of racism, there should be no argument. They are guilty, and there is no need to go through any formal procedure to prove it.

Because of their experiences with racism, and the extreme sensitivity this brings, Black students may impute racist motivations to anyone who they think is standing in the way of their movement. No doubt some Black students, and some

white students too, on reading this letter, would think of me or call me a racist. I would regret that accusation, I don't believe that I deserve it, but I will have to leave that decision to the reader.

In the early '50's Joseph McCarthy tried to blame all the troubles of this country on the communists. His near paranoid accusations ruined many people, including himself in the end.

O.U.C.R. Commends Observer

The Editors:

We, the Oakland University College Republicans, would like to commend you and your staff. While we usually disagree with the content of your editorials we find it gratifying that there is something to disagree with. The Observer always contains something controversial and thus interesting. To those who would charge that the paper does not adequately cover campus news we would reply that there is a genuine lack of news worthy of print on this campus.

We recognize the time and effort it takes to produce The Observer and wish to express our appreciation to those students who, in the face of constant criticism, have continued to express themselves in the void created by the reign of apathy.

Thank you,
O.U.C.R.

In Defense of ABS.
Sir:

I address you as sir only because you made such an address in your response to ABS. According to your letter, Mr. Nemo, you are assuming that the inquiry into the act that took place between a professor and a student was based on a racist accusation by the professor. The context of the note could be taken one of two ways. The actual facts are being withheld because a fact-finding committee is in the process of--what else--finding facts and the professor should not be put on trial and convicted by the newspaper. But since I am aware of the facts from first and second-hand sources, I can say that the context of the letter can be taken one of two ways; either the professor was a racist or the professor made a stupid move. Based on the evidence available, I believe that the professor was stupid and lacked the common sense to know when to state his opinions and when not to. Based on further evidence, i.e. your letter, you lack the facts as well as the common sense notion of when to open your mouth and when not to open your mouth. A person may possess academic ability enabling one to attain a Ph.D. and not have enough sense to recognize a stupid move when one sees it.

Blinded by academic facade, a particular pro-

Ed. Note: It is unfortunate that both letters printed in last week's paper in response to the statement of the Association of Black Students were unsigned. It should be pointed out that "Nihil Nemo" is Latin for "no name." The second letter was signed by its author, Bruce Tonkin, but the name was inadvertently left off by our printer.

It would be tragic to see the same thing happen to the Black Power movement here at Oakland, or anywhere else. Racism is far from dead in this country, but using it as a scapegoat to cover all problems, real or imagined, can only lead to self-delusion.

Sincerely,
Leonard Scensny
17785

letters to the editor

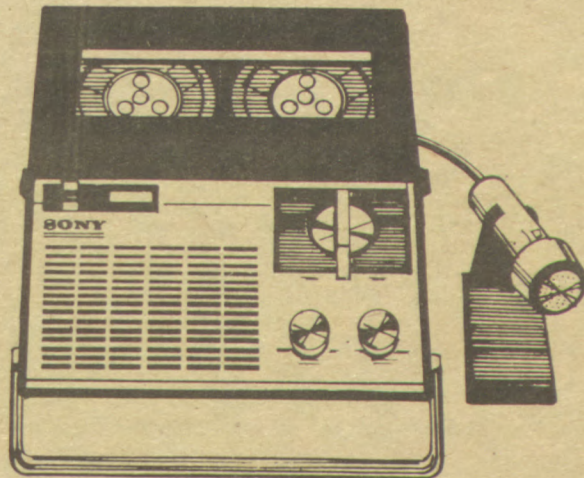
fessor handed a slip of paper to a student, who happened to be black, stating his response to bibliography cards that were passed out to all of his students. This student was the only one that received a note by the professor. It is my opinion that the note, and the context of the note, that was handed to the student was a stupid move, possibly racially oriented, but for the most part just plain stupid. Such a move by the professor was indeed a breach of faculty-student relationships (the word breach means to override or impair the relationship of an unwritten contract so you will not have to look it up, Mr. Nemo).

The argument above is an attempt to refute your line of reasoning as well as your poor analogy with the Elbinger incident which I think I can also assume that you were non-informed, emotional and irrational about the incident.

The point is, my friend, that the "stupid" moves of a professor can reflect incompetence on the part of that professor. It is my opinion that ABS can act as a student organization that may bring such incompetence to the awareness of everyone. If a radical religious group raised the same issue would you say that the issue was religious? It is my opinion that ABS, as an organization or interest group, can make the administration and the faculty aware of the techniques of their peers and also make the student body aware of the standards of the professors on the campus, which is often done through other channels i.e. the Oakland Undiapered. Therefore I would submit to you and others that ABS can act in the interest of the student body as well as in their own interest.

Jerry Hill
12089

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OU Swimmers Edge Wayne State, 59-44

Friday night, the Oakland swimmers beat Wayne State 59-44. In the Medley relay, the team of Engelhart, Wadlonek, Ailar, and Koehler swept to a victory with a good time of 3:56.4. Steve Yedlin set a new record in the 1000 yd. freestyle, finishing second, while Jim Miller grabbed a 3rd. Oakland slammed the 200 yd. freestyle with Davies 1st and Mickelson 2nd. Campbell took second in the 50. In the Individual Medley, Myers and Wilbert took second and

third. At this point Oakland was ahead 26-19. In the 1 meter diving, Parker took first and Colton 3rd to increase the lead 32-22. Ailar grabbed a second in the 200 butterfly with Thomas almost getting third. Campbell took the 100 freestyle in 50.9. Bishop and Engelhart got 2nd and 3rd in the backstroke and Yedlin and Davies took 1st and 3rd in the 500 yd. freestyle. The score: Oakland 50, WSU 38. Then in the 200 breast stroke Wayne's swimmers upset Wilbert though he did his

best time. Wayne's divers upset Colton and Parker to put Wayne in the lead, 54-52. The last relay saw Mickelson, Engelhart, Yedlin, and Campbell swim away from Wayne with a fine 3:24.4 to clinch the meet. Tonight Oakland meets Bowling Green at Bowling Green.

Basketball

The OU varsity basketball team experienced a wierd weekend as they split the two games they played.

Friday night sharp passing and good shooting was present as OU topped DIT 90-59. Greg Ranney hit 15 of his 21 points in the first half as OU jumped to a 44-29 lead at the intermission. Everyone got in the game and twelve of the OU players scored at least one basket. The passing in the game was sharp and accurate, the best ever seen at OU.

If the word was passing Friday it was passive Saturday against Ferris. Ferris bombed the Pioneer 97-82 thanks to the OU menace Jesse Manghams 34 points. The game was never really close except in the first few minutes as OU's John Eley hit as well as Mangham. Eley finished with 24 points. Ferris hit

Sport Shorts

Art Sabourin defeated Bob Clark 50-48 to win the Oakland 14.1 pocket billiards tournament last weekend. Art is currently employed by the housing department at OU and has been playing pool for 12 years. Clark had defeated Rex Taylor, who finished third to move into the finals against Sabourin.

All men interested in playing intercollegiate golf should attend a meeting with Coach John Scovil Monday, February 17, at 7 p.m. in the S & R Building.

OU's JV basketball team lost to Ferris JV 73-70 after holding an 11 - point lead in the second half. Brian Harbin hit for 17 points while Mike Clancy, Daryl Iwankovitch and Geoff Lin counted 14 each. Earlier in the year Ferris had topped OU 114-82.

The ABS and Southwest Commuters lead their respective leagues in the IM basketball league with perfect records. The league is just half over now.

Fitz North defeated Fitz South 63-44 last Friday. Kenny Smith was high point man for the Apples in the annual contest.

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MISCELLANEOUS:

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Friends (Quaker) Meeting: 1269 Pierce, Birmingham. Contact Profs.

Basketball (cont.)

amazingly on their field goals, even better than Kalamazoo's 66% last week. This accounts for the high score by Ferris. Tomorrow night OU plays at Western Ontario in London.

Tucker or Engeman. (Lunch served).

Carol, Happy Fourth Anniversary! All my love always, Bob.

Happy 21st. Birthday Chicken and Gwizzy. -- Gross for Lunch Bunch.

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