

DIVISION OF INTEGRATED STUDIES

Organized in 1970, the Division of Integrated Studies offers an unconventional approach to the content and structure of education and an informal style of learning and teaching. It strives to integrate the liberal arts without regard for the established academic disciplines. It seeks to integrate relevant extracurricular activities — counseling, tutoring, group therapy, student government, creative projects, and community service — into its program. Moreover, it is committed to the close collaboration of faculty and students in the planning and conduct of all courses and activities.

The Division of Integrated Studies provides no areas of concentration. In place of areas of concentration and the traditional majors, the Division offers a curriculum built around principal forms of learning and knowing. All course work relates to these modes of knowledge: Arts and Artifacts, Everyday Life, Language, Scientific and Critical Inquiry, and Tradition.

For students as well as faculty, the Division of Integrated Studies has the same status as the other academic divisions of Richmond College. A major in the Division enables a student to begin a career or pursue graduate work in a variety of fields: from teaching and social work to the arts, mass media, and the academic professions.

For a degree of Bachelor of Arts, a student must complete 36 credits. The remaining 24 credits may be taken in any Division in the college.

At the start of each term, faculty and students in the Division meet to examine their intellectual interests, commitments, and goals. On the basis of these discussions participants in the program decide on the content and format of courses to be offered during the semester. These planning sessions are intended, in part, as an alternative to the usual advisement. Here students will have an opportunity to become acquainted with the orientations and specialties of staff members, and faculty can discover in a direct fashion the interests and objectives of their students.

Since decisions on curriculum arise out of discussions between faculty and students at the beginning of the semester, the Division does not announce its course offerings prior to registration. The sole exception is the Colloquium, which the Division gives each term.

Any student in the College can sign up for course work in the Division through the regular registration procedure. However, instead of indicating specific courses, the student registers for

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The Fifth Division

The Fifth division: a drawing together into an integrated learning community of teachers and students, of the disciplines, of scholarship and experience. To allow: the stimulation of the experimental and the security of mutually strong motives. Bonds: formed by the sharing of work experience where the creative and original are pursued.

After some private self-examination sessions, the students and faculty of the proposed Division of Integrated Studies met to re-evaluate their goals and methods. For the college community the outcome is significant in terms of the definitions and proposals shown here, and will become more visible tomorrow at the Teach-In. The Division has emerged as a unified concept in terms of vocabulary — a difficult thing to achieve when developing a unique mode of education. For the group itself, the disatisfactions, ideas and developing theories concerning the process of teaching and learning find polarities and gather momentum.

The student faculty meeting of last week gave a good indication of what a program planning meeting would be like; of what the community signified in terms of actual interaction. It was a singular event — the dynamic personalities of committed students and faculty in conflict, in accord, in the mutual recognition of like ideas until now not understood as such.

The beginnings of a community are evident, yet the process of true integration of studies entails continued striving toward trust and respect — social, political, and academic, among those involved. The Monday night gathering in the lounge will provide the climate for further growth. A true learning community, which does not exist in any of the four divisions is the very life-blood of the Division of Integrated Studies. We strongly urge your participation and support.

TEACH-IN
come rap about
NEW INTEGRATED
STUDIES DIVISION
and the future of
Richmond
students
faculty
administrators
come together
student lounge
Wednesday, Feb. 25th
1 P.M.



The Integrated Studies Division met at Doris Freidensohn's to discuss and further their goals.

Humanized Study

We sat, squatted, stood at Doris' loft discussing something that seems bigger but is actually no more or less than each of us. Ideally, it should be called "the Division of Human Understanding." I'll try to share with you the problem.

At worst, your studies are narrow straight roads, myopic, one directional; whatever discipline you're a student of, it is a very narrow path, where the problem is often lost before the onrush of "the method" — the scientific method, that is. You psychology students know. Being wholly human—subjective—ain't the heart of "the learning experience" now. You learn under the obsessive reduction-compartmentalization of the scholars, the experts—which makes you sick as you see them as well as yourself reduced to data-processors. You become ingeniously limited, an expert, a technique, of Shakespeare as well as D.N.A., Margaret Mead or child care—it makes no difference. Everything is reduced, and everyone is dehumanized.

At best, you have the interdivisional programs, and then the communes, which are more of a sheer reaction than a real alternative. Workshops help break down the ingrown walls between students—but is that a whole community? How about the rest of the teachers, the

(Continued on Page 7)

Social Science Commune

By ROBERT H. NEWMARK

As is the case, all new experimental programs, such as the present Social Science Commune, under the guidance of Sonia Ragir, has the problem of "organizing" (to use the phrase "structured" would be a cardinal sin—so it seemed) the group into a functioning unit, with clear and precise objectives.

So far, the main focal point will be centered around the study of stereotype imagery of marginal groups (minorities) to dominant groups (majorities), that live in close geographic proximity. For example: how do Staten Islanders feel about college students living in their neighborhood, etc?

The commune hopes to use photography and tape recordings to document the field work research. To introduce the commune people into the notion of marginal groups; and marginal groups so happen to be also the poor, the commune will read *La Vida* by Oscar Lewis, which deals with the concept of the "Culture of Poverty." The commune is especially looking forward to capturing this concept on film. Sensitivity training will also be another aspect of the communes' program, which will fulfill the problem of bringing some twenty-eight individuals' heads together.

The commune hopes in forthcoming issues to inform the Richmond College students and faculty body with more depth; concerning just what is going on and how our experimental approach to learning is progressing.

SEE
CENTERFOLD

reflections

jeri

"FREE THE PANTHER 21: POWER TO THE PEOPLE!"

Faces flushed from the cold. Feet frozen, yet willing to walk as far as is necessary. Eyes with a sparkle reminiscent of many previous demonstrations. A spirit resigned to the dubiousness of success, yet stubbornly determined.

"FREE THE PANTHER 21: POWER TO THE PEOPLE!"

Voices tensely excited as pieces of divergent conversations float in the chilly air and mingle together with one purpose.

"FREE THE PANTHER 21: POWER TO THE PEOPLE!"

Strong voices.

"Fascism."

Mostly young faces stiffening in the cold. But . . . is it my optimistic imagination or are there really many more older faces at this protest?

Cops—more cops. As we walk by one of them mutters, "Here come some more misfits."

"Pigs."

"I wish I'd been tear gassed in Washington so I'd be experienced now."

Feet soaked from the snow.

"But which building is City Hall?"

A fifty year old woman—short, fat, definitely underdressed for the cold—shouts at a mild looking policeman. "Free the Conspiracy! Jail Hoffman," she pushes her sign in his face. He smiles—humoring her. He glances back at City Hall. "Don't worry," she says, "no one's looking."

We discuss many things. We need not talk about The Issue. We know where we're at on that.

"FREE THE PANTHER 21: POWER TO THE PEOPLE!"

We have brought our bodies out into the cold in the idealistic hope that if the world sees a good number of people outraged, something just might be done—perhaps this time. Yes, we know where we're at. Thus we speak of other things.

"No, I'm an atheist."

"SES? Special Events Squad. Not called out for political demonstrations."

"Pigs."

No one really knows exactly where we're headed, but it doesn't matter. We follow as one body, a symbol, a gasp for justice.

"It's their game."

"Yeh, but don't you realize you're justifying it for them?"

"Oh—leave me alone with my optimism."

We crowd around to hear the speakers, desirous to hear and feel the support of our brothers and sisters. Kunstler's daughter—Spock.

"Oh wow, when did he get out?"

They help. For a few minutes the cold is forgotten and other things remembered.

"At least 10% of the people in America are absolutely unaware of the injustices of our government."

"FREE THE PANTHER 21: POWER TO THE PEOPLE!"

It's over. Nothing more today. We will go home. We have come out again in support. Support of our ideals. A success? Not really. Maybe next time. Maybe when there are more of us with wet feet, frozen faces, and determined spirits walking . . . walking . . . Maybe when every human being in America is out in the cold, walking . . . walking . . . Perhaps then . . .

RIGHT ON!



The people find Judge Julius J. Hoffman GUILTY of contempt of Justice.



"TECHNOLOGY — THE
KNACK OF SO ARRANGING
THE WORLD THAT WE
DON'T HAVE TO
EXPERIENCE IT."

Max Frisch

Thirty people working together! We knew before the semester officially began that problems would arise. We also knew that we weren't going to only have internal problems, but also community related, and administrative related problems. What we weren't sure of was how we would solve all these problems. Many of which we weren't aware of yet.

Sensitivity training is in — we decided that we would somehow incorporate this fairly new development into our workshop. After interviewing too many trainers we decided that what we wanted was alien to what most of the trainers were willing to try. We wanted someone who would help us to solve personal problems that conflicted with our effectiveness in the workshop and in the community; who was willing to work with thirty people (most sensitivity groups are composed of about ten people); who would be a participatory observer in our group. We found someone, Marilyn Massotta, who we liked and who was enthused about trying this experiment.

In getting budgets approved, a room to work in, Marilyn approved and paid, and various other things, the need for confrontations with the administration has been a unifying point for us. We haven't had much of a problem getting what we want because the unity and sincerity provoked by the administration has encouraged us and has convinced the administration to our dedication to learning and a new way of learning.

Diana Steinfeld

Sparkles

. . . parts of your mind are connected in ways that they have never been before — there is an emotional and physical excitement which you experience during as long as this connectedness has been going on, and that this excitement helps you to learn more, to grasp more and even to memorize more.

And then maybe you wonder why this isn't happening in all your courses or maybe even in any of them. Why is it that as soon as the formal event of the "class" is over and most of the other people seem to come "alive" as you leave the room, and that part of this coming alive seems to involve putting aside mentally all the formal learning which took place in the classroom? And that this doesn't happen in every class, that after class you feel more "alive," excited mentally, and you can feel it emotionally and physically about what took place in the classroom and you thinking about it and discussing it, and experiencing the connectedness and sensing that your mind has grown a bit, with the help of your body and your emotions.

You might have thought it was just a good teacher, or even the time of the class or the nature of the classroom which makes it a good or bad class. But perhaps it's the general university approach to subject matter which compartmentalizes information into Either-Or categories like Sociology Or Anthropology, History Or English, Art Or Psychology, and maybe we are being asked to teach and learn mostly those bits of knowledge which can neatly fall into classifications. Where would you study Happenings?? In an "art" course (most of the Happenings were painters), a theatre course? And once Happenings have been neatly classified into one course or another will they seem as exciting to those who read the textbooks in 1990 as they do in their pre-textbook days? And why wait until 1990? In the present the process doesn't seem inevitable. How can art forms and experiences which consciously try to break the barriers between "Art" and "Life," and "Entertainment" and "Play" and "Politics" and "Poetry;" and "Body" and "Mind" be forced back into the old categories by the writers of the textbooks and the planners of the curricula? We like to think that today is different; the fact that these questions are being raised at all precludes the same old answers. But there are still too many people who stop dancing when the record is over, who think reading a poem is "work" who think "theatre" is "leisure" and "teaching" is something done by a teacher.

—Brian Sherman
(reprinted from NOTH)

Mind Space

. . . a drawing together . . . it all reminds me of a place where I can go — a meeting place for all the old objects of my imagination. Where many bring the mind's pieces to be held and loved. Where there is a sense of space to fit all the broken things together. Where they find new form by coming together — making connections. I find a certain power in standing there alone, yet touched by all the passing beauty of all of you . . .

— this one place, many places, a way of living. Can the group, the community, be the space — the mind space — as the place is to me?

That is what I ask of it.

—Kathy

Students Attend Anti-War Conference

The conference was called by Student Mobe to plan anti-war strategy for the spring. By the end of the conference it was expanded to "anti-imperialist" strategy, which is a good indication of what happens at such gatherings. At times, it seemed more like a convention—slogans, hoopla, a show of strength in the mid-winter lull.

We sailed out to Carl Stokes town packed in a station-wagon loaded with 5,000 back issues of "Rat." Mal was planning to sell or give away every one of them. Mal is an ex-Viet Nam vet, thoroughly committed to what he is doing, nothing escapes his analysis. From New York to Cleveland he gave us a running monologue on everything destructive that America is; including his own personal nightmare of a countryside covered with concrete. He berated one passenger severely for throwing an empty soda-can onto the highway — "pollution—mounds of shit—biodegradable cans—" I saw him often and heard his voice more often the next few days; a prophet to be reckoned with, he chided the self-righteous, convinced the doubtful, and proselytized the revolution from dawn to dawn.

Others who came were not always so energetic, they came muddled in ideology. The "campus radicals"; self-confined to colleges they hate, producing ever deeper analyses of what's going on around here, to the point of alienation of most extra-campus reality. Middle-class, middle-income, far from middle-earth, often serious to

the point of blindness. One girl charged into a diner between conference sessions demanding a salami sandwich, "I'm in a hurry," she said. "What kind of bread on that?", said the waiter wearily, after about ten hours of hassling customers. She looked at him incredulously. "Rye bread," of course, her face said—what's the matter with you. She split with her sandwich back to a meeting on how to relate to the working class.

We crashed at an off-campus house, full of students and non-students, most of whom hadn't much interest in the conference. Stoned, talking, drinking a lot of beer—Ambrose, who had a leather shop in the basement, Mary who made very beautiful tie-dyes, John who ingeniously wired the house for sound using discarded old radios as speakers, a cowboy, Bill a campus janitor, Ann-Marie, Mal, Steve and myself describing the evils of New York and in the same breath inviting everyone out here. And there was Rick—the philosopher, calm, soft-spoken, but deeply resentful of these "inexperienced," sheltered radicals. "Who's to say that someone isn't a victim?", I asked him. He was adamant. One of the most thoughtful persons I've ever met, what the hell had these "revolutionaries" done to him to turn him off so much.

Like some friends in communes in Vermont and Woodstock, these people are sort of pioneers — patient, rarely dogmatic, but almost irreconcilable with these "revolution-

aries" at the conference, who didn't understand them.

The conference itself had workshops (though not the educational sessions one thinks of), caucuses, and the best sounding was the "Plenary" sessions (didn't the Vatican council have some of these?). The Y.A.S., who were the conference villains, packed the podium, the Yippies would let out Indian-whoops every time the shit hit the fan, and sometimes just for the hell of it. They were the only people who didn't take themselves so seriously. There were some perverse thrills in seeing them get under the skin of the campus radicals. I admit it would have even been enjoyable to see the Hare Krishna beggars at the conference, as another alternative.

The "participatory democracy" of the gathering was structured by flexible use of Roberts Rules. It was very gutsy of everyone to risk the disorder and lowness of hand-counts, rebuttals, etc. There was a wise understanding that doing everything by committee—the usual alternative—is authoritarian, humanizing delete, bullshit, though more efficient. and that "the body" should have a say in everything, even if nought is accomplished. Very good sense prevailed on another occasion, at a chaotic (and very much alive) caucus of "independent radicals"; when hassling over a possible proposal to present to "the body,"

there was a tendency to present any half-ass thing, simply to be heard. But, someone very perceptively and articulately argued that this was exactly the infamous tendency of the New Left, and that real political analysis is what's needed, not more noise, even if it nets nothing immediately. There was solid approval and a pointless proposal was dropped.

This scene was a good projection of some basic New Left foibles. Namely, a good, articulate speaker—regardless of motive—has his views heard and acted upon, few others can; neither left, right nor middle are ever spared this.

The New Left is compulsive. This isn't spontaneity, but rather an understandable desire to do something—anything, now.

Fortunately, the people with sense enough and the ability to say that the movement base must be broadened were prevalent. "Co-optation" was rarely mentioned.

Seeing a large gathering of people emotionally aroused, and bickering over sincere sentiments is always startling. Life, or the human condition, if you want. Someone, however, was less than disturbed about it, and was very cool and arranged a showing of "Planet of the Apes" during one of the Plenary sessions. Though reeking with cliches, the film was naively honest, and we who saw it realized how foolish we were to feel guilty about missing the Plenary. The film was instant transcendence, a trip; anything in this self-indulgent conference was now open for criticism as human and even environmental destruction. We knew then that a conference like this must not only plan revolution but be revolutionary in itself, or fail.

Crashing with us at the house of Peggy the Pisces, was Barbara, a high school student from D.C. Without sleep for two days, excited about the conference, the people, and a weekend of freedom, she Pepsi-generation bubbled about her life. Without sleep for two days, I asked her

absurd things like "What do you plan to major in at college?" Her reply was "Art, music and dance . . . But I also want to be a social worker"—(America, do you suspect what's in store for you?)—"Far out," I said, then shut my mouth, silently swearing never to force someone into such a category again, and tried to sleep.

Sunday afternoon, when the second Plenary session got monotonous, Ann and I visited the United Presbyterian Church of Euclid Avenue, Cleveland, for a music program we'd heard about. After a few traditional choir pieces, a short Afro-haired student in choir outfit carries a bass to the front of the altar and in a moment began to lay down a smooth downbeat. Another costumed figure began playing the vibes. Several trumpets wail. The choir-master bounces uncontrollably with the beat. The congregation suddenly sat very still, a few tapping their feet lightly. Holy Moses, the church is still trying! Here it was. A man and a wife and their two beautiful kids, sat in front of us, just radiating faith and sincerity: a Norman Rockwell painting. The pastor gave a clever, thoughtful sermon sprinkled with words like "sensitivity" and "confrontation." The new revolutionaries were just across the campus, but this pastor had never neglected Jesus' revolution.

Something struck me about the necessary aloofness and alienated posture of these radicals; along with their desire to do something, to feel alive in this polluted society, they are also committed to a self-destructive ideal—a constant "objective," scientific analysis of political society at the price of often accepting a role as a tool, manipulating themselves — for the revolution. The old danger of becoming a partisan, rigid, in the scene. I guess that in a similar vein I went to Cleveland, wrote this article, pressed by a need to witness; to put down in black and white what is really the politics of experience.

John O.

Workshop on the Community

The community workshop is an experiment in education that combines the traditional techniques of lectures and reading with research that is directed towards critical analysis and community action on Staten Island.

Everything that the group decides to do is discussed in the exhaustive meetings that have been going on since early December. The meetings are filled with the confusion of our inexperience which is being offset as we purposely approach the problems that we face. We've had many problems but we do face them.

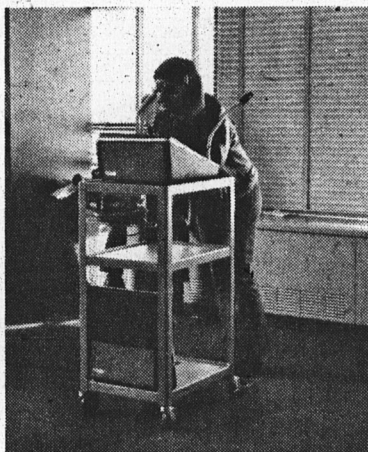
We've had problems with the administration. We've had sit-ins in the President's office over issues of budget and little conferences with other administrators. So far everything has ended peaceably. We've had problems in deciding what to do, what to study, and how is the group going to function together.

How are we going to function together? How are thirty different people going to overcome their own ego conflicts and work with each other on purposeful community work? Wow, that scares me. It's scared others; we've had tears shed; fists pounded; people have walked out never to return. But, throughout all the confusion and frustrations we are learning how to work together.

We, have become involved in the dynamics of participatory democracy, something akin to what was going on in the civil rights movement in its innocent early stakes. We are developing our own participatory democracy along with feelings of friendship and trust as we get involved with the bureaucracies of the Staten Island and Richmond College communities. And the work is starting to be done. On Friday Lorelei, Spud, Mark, Maurice and George (our faculty advisor) started researching their work on white poor and working class in Staten Island. Margaret, Joanne, Darryl, John, and Caroline are working with the Reverend Verhey on the problem of Drugs and are already involved with the Narcotics case of Winston Connors. Kathy and Danny are studying the Catholic Church. Alex is thinking in terms of the kids on Jersey Street running their own candy store. Allison and Mike are working on the School Board Elections. There is more happening and more to happen. We have some basic questions which still must be answered. But, to me the most basic question, still unanswered is; Why is the average citizen a passive recipient of his own destiny?

"Power to the people"; but that is not easy to obtain, and must be worked for.

Bill DiFazio



Patriot Party Speaks at Richmond

The Patriot Party is a national revolutionary party, and is part of the Rainbow Coalition (The Black Panther Party, the Young Lords Organization and The Patriot Party).

We work among poor and working class white people, just as the Black Panther Party and the Young Lords work in their respective communities. At this stage of the struggle it has proven to be the only effective means of organizing and serving the people, because of racism in all our communities. The Coalition is absolutely opposed to racism and we set the proper example for the people by working together in the coalition.

We see ourselves as a vanguard for white oppressed people, and we see the Black Panther Party as the vanguard of the Revolution.

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Special thanks to the Staten Island Advance for permission to reprint several of their articles.

The opinions expressed in this paper are not necessarily those of the Richmond College student body, administration, or staff of the Richmond Times.

RICHMOND TIMES UNDER ATTACK: ISSUE IS CENSORSHIP

Schueler: Shocked and Revolted

Staten Island Advance
Dec. 1, 1968

Responding to an issue of an unofficial mimeographed student newspaper, the president of Richmond College felt compelled recently to distribute an open letter to the community to "offer my apology . . . for this offense by the 'editors' to the canons of basic decency."

But the editors printed answer was to the effect that, "Your letter of criticism is a lot of — ing —," using what common people consider the ultimate expletives.

Thus another college president, in this case Richmond's Dr. Herbert Schueler, generally considered to be liberally oriented, finds himself pictured as a reactionary by radical elements on campus.

To the administration, the paper is an exercise in tastelessness, smut and plain old-fashioned obscenity.

To the editors, it is an exercise in testing a "supposedly permissive, liberal policy" and in basking in free speech.

The first issue was called The Id, taken from Freud's mind structure theory, but was subsequently changed to Pravda, the Russian word for "truth" and the name of the official Soviet Union newspaper. It called itself an "An Uncensored Journal of Opinion."

Pravda operates as an underground paper, unlike the Richmond Times, the official college newspaper. The editors, John Hart and Russ Rueger, are applying to the student government for official recognition.

What perhaps prompted the open letter from Schueler to "the students and faculty of Richmond College and to our neighbors in 130 Stuyvesant Pl." (the main address of the college) was the distribution by the paper to anyone who walked into the building which, in addition to the college, houses a bank and telephone company offices.

Schueler said "it was received by all who read it, except perhaps the 'editors,' with shock and revulsion. I wish to state categorically that this exercise in juvenile obscenity was produced outside Richmond College . . . I ask that the transgression of two misguided students not be considered typical of the Richmond College student body . . ."

A drawing on the cover of the first issue—12 mimeograph pages stapled together—depicts a Phallus. Another term for the same anatomical part headlined the lead story. The back page

consisted almost exclusively of a large, four-letter obscene word.

The second issue carried attacks by Hart and Rueger on Schueler's reactions. Hart's fictional account, in the first issue, of the orgiastic experiences of a priest did "reveal," Rueger said, the "dogmatic hypocrisy of organized religion. The phallus, Rueger said, complemented a story which utilized imagery . . . to depict a situation all too true.

The purpose, Rueger said, was "to test out" the administration. He denied that obscenity could be defined, and defended the right of free speech. Both he and Hart accused Schueler of trying to dictate standards.

Hart, in a six-point rebuttal of Schueler, noted that the dean of students granted permission to use the lobby for distribution purposes although Schueler said in his letter: "I wish to state categorically that this . . . was distributed in the lobby without prior knowledge of college authorities," and that both he and Rueger were elected to the student government two days after their underground paper first appeared and was received, according to Schueler, with "shock and revulsion" by "all who read it."

Hart further noted that he was the former editor of the Staten Island Community College paper which had received several national awards, and that Rueger had written extensively for that paper, the Dolphin. Dr. Robert E. Childs, Richmond's dean of students, acknowledged that the editors had received permission to distribute the newspaper but he said that this was due to a misunderstanding.

"I assumed it was the Richmond Times," he said. "The college obviously didn't know what the hell this paper was—it was the first one.

Asked what would happen if the student government approved Pravda as a campus activity—and approval is normally a formality—Childs replied that he would have to allow distribution with the college's blessings, so to speak.

"We're bound by the AAUP statement on student publication censorship," he said of the agreement by five national organizations honored by most colleges, which gives students total freedom of the press. "There's nothing we can do about it."

He said that Schueler's position after his letter was one of "complete and utter silence" on the matter.

An earlier bill, introduced by Assemblyman Edward J. Amann, would hold the administration of such colleges accountable for publication, if taxpayers' funds are used, of student newspapers that contain irreligious, pornographic or other offensive material.

ADVANCE EDITORIAL

April 1, 1969

Many segments of the Staten Island community are upset and outraged by the comments of the student newspapers at our two public colleges.

The critics have seen in the publications material they consider to be pornographic, obscene or blasphemous. So some of the critics are out to curb the publications via legal actions of one kind or another.

We're not defending the student newspapers. They certainly rate as lowest class journalism. But we abhor censorship just as much. And it isn't comforting to note that other extremists are attempting to impose curbs.

The answer to these offensive and childish college newspapers isn't to be found in law books. It's to be found in the college administrations, which must establish standards and guidelines (not censorship) with publications published with tax money.

It's to be found in the student bodies, which must discover the difference between freedom and license, between good and bad taste, between minority control and majority opinion.

Hunting for a law with which to crack down on the students is as ridiculous as the student actions. Somehow we have to teach youth about responsibility, compassion and the full meaning of freedom. If we can't do that job, then hurrying to the law books at the moment is a waste of time.

Russo Introduces Bill

Staten Island Advance
Feb. 17, 1970.

ALBANY — A bill empowering the state education commissioner to fire any president of a college within the City and State University systems if he permits the publication of irreligious material in a student newspaper has been introduced here by Assemblyman Lucio F. Russo.

Russo's bill is the second now pending before the Assembly Education Committee, which was motivated by complaints of Staten Islander against a Jan. 13 issue of the "Richmond Times," published at Richmond College, which portrayed Christ, on His back, with a can of beer in His hand and implied He drank too much brew on New Year's Eve.

The Staten Island assemblyman explained that the state education commissioner presently has the power to remove a college president on certain charges, but that his bill adds to the grounds on which he may dismiss a president.

Russo, like Amann, said he has received "hundreds" of protests from Staten Islanders against the Jan. 13 publication of the student newspaper, all urging that some action be taken to prevent a recurrence.

"I discussed the situation with several presidents within the system," he asserted, "and was amazed at their passive attitude toward the use of such material in student publications.

"My bill would require college presidents to assume full responsibility for student newspapers, and place them on notice that their performance in this regard is being watched."

An earlier bill, introduced by Assemblyman Edward J. Amann, would hold the administration of such colleges accountable for publication, if taxpayers' funds are used, of student newspapers that contain irreligious, pornographic or other offensive material.

Councilman Robert G. Lindsay reported last week that he is pre-

paring a resolution which would have the City Council request the Legislature to approve Amann's bill providing for outright dismissal of the president of a college, after a hearing before the state education commissioner, if it is proven to the commissioner's satisfaction that the college head "has condoned" publication of any material that is offensive to race or religion.

Conservative Club Angered

Staten Island Advance
Feb. 8, 1970

The Staten Island Youth for Conservatism Club demanded the removal of two Staten Island college presidents for allegedly ignoring a Board of Higher Education directive which bans from school newspapers articles offensive to race, religion or creed.

The club's executive board charged that Dr. Herbert Schueler of Richmond College and Dr. William Birenbaum of Staten Island Community College were seeking to appeal a State Supreme Court ruling which upheld the ban.

The group was angered by photos published in the Richmond Times, a student newspaper, which pictured Jesus Christ holding a beer can and portrayed a beer can in a church tabernacle.

Lives

CENSORED

had a grand New Year
He dined on porridge and drank plenty of
He wolfed his food like a hungry jackal
And left his in the tabernacle
But alas, poor drank too much brew
And on New Year's Day he felt rather blue
The moral, I'm sure, is very clear
For those of you who care to hear
On New Year's Eve, like it or not
You'd be better off to stick with

CENSORED

The Culprit!

The Answer

The Mystical Body of Christ
Christ has no body on earth
but yours,
no hands on earth
but your hands.

Yours are the eyes
through which He looks
out with compassion
upon the feet
with which He chooses
to go about
doing good.

For as He is the Head
so you are the members.
And we are all one
in Christ Jesus.

cf. St Teresa
Submitted Anonymously

THE RICHMOND TIMES STAFF RESPONDS...

Censorship: Block To Free Discourse

It seems that certain criticisms and characterizations of Christ and the Christian Doctrines originating from the Richmond Times have offended some of the citizens of Staten Island. Because of this Assemblyman Edward J. Amann has introduced a bill which would, in effect, require a censorship board for city and state funded college papers. The censorship would be centered upon material which was irreligious, obscene, or pornographic. Exactly what is meant by these terms and what material it would effect would be determined by this board.

The whole idea is preposterous in that we (The Richmond Times and other CUNY papers) would be forced to subject our articles to judgment by people whose values and standards might be different from our own. Assuming that their values are different it follows that the articles which did get into print would be ones which they judged to be worth reading and at the same time inoffensive. The reader would be limited in what he could read according to a set of standards which were not his own. This is where a free press ends. The press then belongs to a certain few who have control over its contents. It is for this very reason that passage of a law of this kind does not protect the rights of the individuals but rather it prohibits those rights.

The Richmond Times is a free speech forum. This means that in addition to reporting the news

it provides a place where the individual who has an opinion can make it known. It means that your satisfaction or dissatisfaction with religion, government, the school administration, art, or ANYTHING YOU LIKE can be printed for all to see. The paper provides a place where discourse between differences in opinion or perspectives can continue. Should the rights of certain individuals to print their ideas be taken away, the discourse stops.

The threat of censorship has been directed towards the Richmond Times and all the city college papers. The initial threat came from Assemblyman Edward J. Amann in a proposed bill. Another assemblyman, Lucio F. Russo, has now proposed that the state education commissioner be empowered to fire any president of a city or state university who allows publication of irreligious, obscene, or pornographic material. I can only surmise that the purpose of this second proposal is to placate the irate citizens of Staten Island who found objection to the paper.

The effect of these proposals, should they become laws, would be nil. If the president of our college was fired on this basis, he would find the paper and the student body united behind him. In any event the Richmond Times will never subject itself, or its contributors to limitations, restrictions, or censorship of any kind.

Community Spreads the Word

The good people of Staten Island condemn material such as that in the middle of this center-fold as being irreligious. It is their belief that articles like this one should be censored from the paper. Obviously then, one would expect that they would not want their community to be exposed to an item such as the above-mentioned one—since they feel it should have been censored in the first place. Oddly enough, however, it is these good people who are responsible for making said article available to their community. For the time being, The RICHMOND TIMES' staff only distributes to Richmond College and Staten Island

Community College, and keeps up a small mailing list of people who have requested the paper. It seems, therefore, that some up-standing members of the S.I. community took it upon themselves to invest a considerable amount of their time, effort, and money, in the reprinting and distribution of the same type of material that they are now fighting to keep out of the sight of their fellow citizens. It is comically absurd to think of good church folk distributing "censored" reading matter, whatever their purpose. Did they think that their fellow church goers would not believe a clear description of the material? As they say I guess — seeing is believing!

MISDIRECTED LEGISLATION

Not only much ado about nothing but also, much ado aimed in the wrong direction. The recent furor and subsequent proposed bills have responded to material printed in this student newspaper by attempting to make the college administration bear the total responsibility for OUR actions. Messrs. Russo, Lindsay, and Amann fail to realize that the RICHMOND TIMES is truly a student newspaper and would not permit any type of censorship from our school administration. In fact these bills would, without realizing it, give the editors of the newspaper the power to have

college presidents fired by simply finding some "irreligious, pornographic or other offensive material." This would not be hard. Already a picture of Christ on a dartboard has been submitted, and I'm sure this would be grounds for another furor should we print it. It would seem that the likely way to try to curb the student newspaper would be to direct the legal responsibility of newspaper content at the student editors or writers—where it belongs. The administration should be left out of this because the students make the decisions to write or print articles and we are willing to take the responsibility for our own actions and thoughts.

GROTESQUE JOKE

—Jaimo

Each day as I taste the fumes of my bus as it pulls away, I am reminded of just a few of Staten Island's hang-ups: rubber-stinking air, ruptured streets and blighted housing sections. The idea of people spending energy trying to legislate against what they term an offensive press is a grotesque joke, when our mistreatment of resources and each other is so much more crucial an obstacle to overcome.

This self-righteousness refuses to recognize the industrial and governmental villains at large. But I guess that's too much to ask.

Staten Island is a haven for people who want to "live right." Its populace carries a smug moral aloofness about American actions at home and abroad, and yet lives in a decayed environment.

Community's Action Divides Community

—Kathy

Richmond College has, since its beginning as an "experimental" institution, a unique commitment to the community. The "community" has become a part of our curriculum and a center of our sociological consciousness.

Richmond College, situated in the heart of the North Shore where social and political interaction is becoming increasingly apparent, has become a target for community comment. The Richmond Times can serve the unique purpose of establishing a community forum for ideas and action. This paper is open to Richmond and the community to meet in print.

In two recent issues of the Richmond Times, including the one containing the religious verse and photographs a statement to this effect appeared at the top of a page set aside for community interaction. We have solicited community criticism and dialogue.

In spite of all the stir concerning the offense to religious sensitivities which appeared in this paper, we have received not one letter of complaint, call to our office, or attempt at dialogue from any of these people. Our paper has been widely circulated, beyond out expectations throughout the community for enraged citizens to dwell upon what was found so offensive. Why has no comment been made on other material appearing there, especially directed to the community at large?

I would say that by handling this matter through legal channels without confronting us directly, in our paper, the Staten Island community has been insensitive to the Richmond community and its attempts at communication. In spite of some differences, we offer Staten Islanders youth, energy, and awareness.

This could be a tremendous resource for Staten Islanders to draw on given the right relationship. It may be true that in some ways Richmond students are insensitive to the conservative flavor and traditionalism of the Staten Island community.

But we have not given up attempts at dialogue, while Staten Islanders who are insensitive to Richmond radicalism and offensiveness would rather ignore dialogue and appear to their authority figures to set sanctions for us.

The present staff of the Richmond Times is not interested in provoking the wrath of the Staten Island community. We are interested in dialogue to resolve conflicts, not political games and insensitivity.

Address your comments to:
The Richmond Times
130 Stuyvesant Place
Staten Island, New York 10301

See Page 6

FOR MORE INFORMATION

...more on the censorship issue

OTHER COLLEGES FACE THE PROBLEM

Colorado School of Mines

GOLDEN, Colo. — (CPS) — Despite a highly favorable report by the campus board of publications, the Colorado School of Mines student newspaper *The Oredigger* is again the center of controversy.

The latest controversy arose when the paper used a CPS article in which a Canadian University president was quoted as saying, "Either you clean up this fucking paper or I will."

As a result of the article, CSM President Orlo Childs has indicated he may bring disciplinary action against *Oredigger* Editor Jack Yench. Yench and Childs have been at odds all year concerning the paper which the publications board has ruled as "stimulating a healthy give and take of ideas."

In early December Child told Yench future use of "obscenities" in the paper would result in its funds being cut off. The *Oredigger* responded that the administration could not cut off funds in the middle of the year, but if it tried the paper would continue to publish on advertising revenue alone.

The current situation developed when the *Oredigger* printed the CPS article as a test case "with full knowledge of the consequences to settle once and for all the fundamental question." Is the president of the school within his legal authority to dictate to the student newspaper what it can and cannot print," according to an *Oredigger* editorial.

The board of publications met Feb. 5 to discuss the issue. At the meeting, Truman H. Kuhn, vice president for academic affairs, said, "Obscene language has no bearing on this issue." He asserted, "The fact is that this was a deliberate affront to the president. Who's running the school, Mr. Yench or the board of trustees?"

Kuhn said the trustees were faced with two courses of action: 1) to remove Yench as editor which Kuhn said the trustees had decided to leave up to the student council, and 2) to decide whether or not Yench should be allowed to remain in school. The board of trustees was to meet on the matter Feb. 13.

In an editorial, Yench compared Child's position to "telling someone to walk off a cliff. When he disobeys, you say 'walking off the cliff is no longer the issue; the insolent slob challenged the command.'"

President Childs told CPS the current situation is the straw that broke the camel's back. He maintained the printing of the article was not so serious itself, but raised more serious issues.

The student council is currently deciding the type of paper students want at CSM and the administration is delaying any action it might take, Childs said.

He said he was personally fond of Yench and was bending over backwards to be "fair and

compassionate." He said he favored freedom of speech, but with such freedom comes the necessity of living with the consequences of what one says.

Childs indicated that one of the possible consequences might be Yench's suspension from school. He added, however, that

he felt Yench so far had never acted with the belief that his student status was at stake and that would warrant more compassion in the case.

Field secretaries from the U.S. Student Press Association have been consulting with the *Oredigger* staff concerning the problem.

Fitchburg State College

BOSTON — (CPS) — A Massachusetts U.S. District Court judge Monday handed down a ruling against pre-publication censorship of student newspapers at state-supported colleges.

In the case of the Fitchburg State College Cycle, Judge Arthur Garity Jr. ruled that "prior submission to an advisory board of material intended to be published in the Cycle, in order that the board may decide whether it complies with responsible freedom of the press derived from student activity fees or otherwise, violated the freedom of press provision of the first amendment."

Harold Dulong, the attorney representing the Cycle, termed the case a landmark case and said the decision, which applies to student newspapers at public-funded colleges throughout the country, is significant "in terms of freedom of the student press."

Editors of the Cycle took their case to court last fall after Fitchburg State College President James Hammond revoked newspaper funds because they printed Eldridge Cleaver's article "Black Mochie." After the Cleaver article appeared, Hammond set up a two-member advisory board—made up of two administrators—to review and approve Cycle material, before material appeared in print.

In this case, Dulong said he showed, in effect, that the state was acting as a censor. The freedom of the press provision of the first amendment prohibits the state from acting as a censor.

The decision was based largely on the "censorial" supervisory powers of the advisory board. In an 18-page opinion, the court said

there is no exception. "The (Fitchburg) policy conferred could presumably be used to get complete control of the content of the newspaper."

According to the court document, "so far as the evidence shows," the two members of the advisory board are "wholly unfamiliar with the complex test of obscenity established by the supreme court."

"Under the circumstances we need not decide whether adequate procedural safeguards could ever be formulated supporting prior restraint of a weekly newspaper. It is extremely doubtful. Newspaper censorship in any form seems essentially incompatible with freedom of the press."

After considering the nature of the advisory board, the court concluded that President Hammond's establishment of the advisory board "is an unconstitutional exercise of state power."

Garity wrote, "The state is not necessarily the unrestrained master of what it creates and fosters. Having fostered a campus newspaper, the state may not impose arbitrary restrictions on the matter to be communicated. Because of the potentially great social value of a free student voice in an age of student awareness, it would be inconsistent with basic assumptions of first amendment freedoms to permit a campus newspaper to be simply a vehicle for ideas the state of the college administration deems appropriate. Power to prescribe classroom curriculum at state universities may not be transferred to areas not designed to be part of the curriculum."

The state has not indicated whether it will appeal the case.

Birenbaum Speaks On Censorship Issue

—Kathy College editors and student government representatives from community colleges throughout the five boroughs met Saturday at Staten Island Community College to discuss the problem of freedom of the press and censorship in student publications.

S.I. Community College President William Birenbaum addressed the group stating that he would continue to appeal his court case to the Supreme Court if necessary in order to uphold the free-

dom of the student press. Pointing to Mayor Lindsay's recent warnings against a threatening increase of repressive legislation, he held that the question at hand regarding freedom of expression potentially extended to all areas of public sentiment. Birenbaum is of the opinion that articles on religion, along with art, politics, etc. are necessary to a thorough examination of human culture, and that it would be not only impossible but wrong to censor the student press in this area.

AMANN INTRODUCES BILL

Staten Island Advance
Feb. 5, 1970

ALBANY — A portrayal of Jesus Christ, on His back with a can of beer in His hand, on New Year's Day, which appeared in a Richmond College newspaper, has spurred Assemblyman Edward J. Amann to introduce a bill which would hold city and state subsidized colleges accountable for such publications in the future.

The Staten Island assemblyman, who is chairman of the City of New York Committee, reported that his office has been "swamped" with telephoned complaints and letters from hundreds of his constituents expressing shock since the picture, with an accompanying irreligious poem, appeared in the Richmond Times Jan. 13.

The eight-page edition of the student publication contains in its masthead the words: "Richmond College of the City of New York" and, according to Amann, is financed by public funds and student fees.

His bill would amend the Education Law to bar any unit of the City or State Universities from supporting in any way, financially or morally, the preparation or publication of any student newspaper or periodical that publishes "obscene, pornographic or irreligious material."

The assemblyman has discussed his bill with officials of

the State University here who feel, he said, that any restriction in the publication of student newspapers would merely result in students having them published "underground," with private funds.

"This, he said, "is a poor argument. "What I object to is the use of taxpayers' funds to publish such trash with the sanction of the university and against the objections of many students whose fees help pay the cost."

The display, which has drawn the ire of the assemblyman and "hundreds" of his constituents, appeared on Page 7 of the publication. It also depicts a can of beer in a tabernacle of an altar.

The picture was designed to illustrate a poem, which states that Jesus Christ drank two much brew on New Year's Eve and that people would be "better off to stick to POT."

"The complaints, which I am still receiving," the assemblyman said, "come from parents who are shocked and infuriated. If it were meant to be humorous, it fell far short of its mark. Even pornographic material which has appeared in this publication in the past has not brought the indignation this has."

Amann was told by officials of the State University, he said, that the problem exists throughout the state, but is far more prevalent in city and state colleges supported by taxpayers' funds than in private colleges.

JESUS CONDEMNED

Staten Island Advance
Feb. 10, 1970

The Conservative Party's county executive committee yesterday officially condemned what it described as offensive material in a recent issue of the Richmond College student publication, the Richmond Times, and called upon public officials of the borough to take action to prevent "a recurrence."

Henry S. Jorin Jr., county chairman, said that indignation is mounting over the publication of the issue, which portrayed Christ on His back, with a can of beer in His hand, along with a poem implying that Christ drank too much beer on New Year's Eve and that thus it would be better to stick to pot.

The Conservative Party issued a statement calling upon Borough President Connor and District Attorney John M. Braisted Jr. to make copies of the Jan. 13 issue which contained the material for examination by as many Islanders as possible so they might become aware "of what is happening in this country in the guise of educational activity." It urged religious, civic, fraternal and business

groups also to alert the public.

Jorin said his executive committee will ask Congressman John M. Murphy to read into the Congressional Record the whole content of the Jan. 13 issue "to inform the nation of the precipitous progress of decadence in the educational system of New York State." He said Braisted will be asked to investigate whether material dealing with the use of narcotics in the publication could be considered "incitement to violate the law."

The statement also asks that the publication be condemned by the Board of Estimate and the City Council and that the Island's three state legislators make the contents known to Gov. Rockefeller and demand that he take action to prevent a recurrence.

Assemblyman Edward J. Amann has introduced a bill at Albany to amend the Education Law, which would hold all units of the City and State Universities accountable for the use in student publications of "irreligious, pornographic and other offensive material" published with use of taxpayers' funds.

Of Innocence, Eldridge, and Me

by NEIL J. SMITH

Everytime I sit down to write the page opposing me, vacant of all expression save my own, waiting for me as the expectant mistress does, to fill its emptiness with a freer, more lucid me, its blank expression is my own. Its brows, my brows, reflectively turned up. Not in hollow quest of the miracle, but rather the mundane snapping and snarling of a question that seeps into me. Bearing its weight down for the first few sentences, seeking in me what I want to reveal. And finally, for an instant, the interrogation is over, tossed off by a more stubborn insistence, that which is undeniably me. My being black. My God, that is the question! It is such a part of me, my conscious and unconscious disturbances; that I can feel my blackness. I can taste it. It is subtle: the taste of a mammy's milk upon the cool lips of death. The all-disturbing question: what are my obligations to me, as a blackman, to all blackmen. Reluctantly, I accept my responsibilities to the whiteman. If I am quickly judged for my aversion to the whiteman it is because you have carelessly looked into the eyes of fifteen year old Emmett Till. A name that has become synonymous with white treachery. Emmett Till, a black eunuch, lynched for the simple pleasure of desiring a white woman. I bow to you my mother's weak rapist, my savage white father, and because on the commemoration of Martin Luther King's birthday you went to work, you took your noble mind to school, you read eulogies and observed prayer. You closed your cars and turned your eyes. You were there in spirit, my body carrying the scars of your absence. No matter what I say, feeble utterances of damnation, I am obliged to believe in you. For a while anyway. Until you smile that "I know" winning smile. The smile

of the beast upon your liberal lips. I am evasive in regard to that particular question because it is the essence of me that is sought. The man I have come to be, all that I have left after chains. I should have to account for my many miserable failures, and the man I am does not see as yet with the conviction and determination needed for so fine a character analysis. Though I am not afraid of losing face or dignity, too much of it rests on barefaced lies. America's character and dignity is what Vietnamese suffer from, by day and night. While at home lounging politely, we argue the virtue of Vietnamese innocence. They have pleaded innocence and to plead innocent of anything is to be spared little mercy. Our court system is a fair example of this naked truth. Plead guilty, throw yourself on the mercy of the court, and they will spare you. Plead innocent, and the wheels of justice grind out a criminal. The man standing alongside you, unknowingly thinks you guilty. He will inform you of it, that as Christ you are guilty of something. A plea of innocence touches the suspicious depths of our nature. Your innocence like that of the Vietnamese will become a babbling cry upon the deaf ears of history. You will be hunted down, exorcised and killed. So as truth and innocence might survive as suffering. I am frightened, but not by guilt, rather by the part of me that is identified as innocence: that which shakes me awake in the fall of night. The part of me that depends heavily on drinking white blood and eating virgin meat. That cannibalistic memory reaching into a mysterious past wherein I ate the enemy's flesh and drank his blood. And became a man. I have wandered, but not too far. I have dared venture beyond responsible reason into a deeper more subtle humanity. I am coming after my

balls. This nation has held them too long a time.

* * *

Since Eldridge Cleaver's "Soul On Ice" wherein he so beautifully and ruthlessly answered all our questions, we need not accept mediocrity. I feel as a black man that Eldridge lifted every word off my tongue. Until his "Soul On Ice" with all its healing powers appeared, at a time when lobotomies were common, we lived in a temperature life epitomized by the gamma rays of television and the urine stench of jail. Eldridge makes us acutely aware, stabbing and probing, crushing our complacency. "Soul On Ice" has sent many an observer sprawling from our slums and has without meaning to, neatly set up pasture for the arrogant, venerable black writer. After Eldridge's essays on the condition and conditioning of black America, who dare say we are not men? In coming, in apropos of being emasculated dupes? No one! "I have died the ninth death of the cat, have seen Satan face to face and turned my back on God, have dined in the swines' trough, and descended to the uttermost echelons of the pit, and have entered the den and seized my balls from the teeth of a roaring lion."(1)

(1) Soul on Ice

The American black man stands in that piteous position of being innocent of everything and guilty of nothing. With the reigns of history in our somewhat paranoid hands. What I mean is, this morning while brushing my teeth and combing my hair, behind the gesture that spit shines my face, there is more. The mirror stares upon my guiltless countenance made victim, mimicking my every motion. But that is not it. The mirror reassures me, climbs in and out of me. "Today you are black and you will do what it is all people do, only you will do it as a man divorced from history:

and everyone that sees you will smile knowingly. Some piteously, assured that you can't harm them... It is this hurt, reflected through my looking glass, that I am ill at ease with. Contemptuously, I know that history is being balanced in my hands and that tomorrow's blood will grow my food.

The black man need not read sociological dissertations to know where he is historically. He must recognize this as the final act: the show is over. He must claim his heritage as starting with Watts, Newark, and the smouldering ashes of Detroit. This was my birth. In rebirth I denounce the body politic. Damn black capitalism for the lie it is; white capitalism is in prayer. Everything depends on what we do. Ask Latin America for another Che. Recognizing that by our actions here we can help the Vietnamese gag the Yankee invader in his blood. Not out of hate. But love for a better world. To also stress solidarity with North Vietnam, who gave us a political direction. Recognizing that the people of Vietnam are in the vanguard position. They are at the peak of political contradiction, where arguments spill over in blood. We must stand badder than the baddest Mau Mau, sticking our hand past the lion's mouth, ripping and tearing his bowels loose from within: rescuing from obscurity our manhood. And for a black woman, indeed, any woman, to find herself resting in the arms of such a man is the fortune of the earth. My manhood, all that I have come to believe in, still in the maze of time, traveling toward a better destiny.

It is this manhood precisely, traveling the eternal throes that made Eldridge through his writing, and now from political exile, call on and challenge the United States, its virtuous Mister and Misses America to final battle. He challenges America as a man in coming. Not arrogant but sensitive to the nation's psychological anxieties. And now, America sees fit, as Eldridge is innocent, to hunt this pen and ink revolutionary to his doom. Still she must account for the shit stoppage in our toilet, while a suffering world swallows, breath by breath, our imperialist waste. America, the aggressive infidel, is, like the faggots, pimps and whores, the immoralist. It is this shit diet that will sink, not us, but America. And leave the world a stink to remember her by. Eldridge in leaving America, being forced out, left nothing behind but pure funk. We as a people, white and black, are to emerge, breaking through the barriers of fear, toppling it on those in the way, to survive like human beings. A human survival is real. Our manhood depends much on what is said, but more on what we do.

I am not ready to die. I am ready to live. Say what it is I say, and do what it is I do. And if at any moment my words and deeds bring on my death, my dying must then speak for my having lived.

John O.

Division of...

(Continued from Page 1)

work in one or more of the modes of knowledge stressed in the program.

Colloquim 4 hours, 4 credits. On learning and knowing: members of the Division will explore the processes by which they are being educated, educating others, or educating themselves. The Colloquim will be used both as an open forum for the group as a whole — with periodic presentation and lectures — and for small discussion groups. At the end of each semester all participants will evaluate their accomplishments in and contributions to the colloquim. Open to members of the Division of Integrated Studies only.

Students may register for two, four, eight or twelve credits of each of the following courses.

Arts and Artifacts: An examination of a wide range of resources open to visual perception. Included will be films, painting, architecture, parks, machines, neighborhoods and theater. At issue are such questions as: What is the relation between artistic vision and style? How do these forms or artifacts illuminate social and political reality? What values do they embody and what kind of human response do they anticipate or create?

Everyday Life: This cluster may consider some of the following issues: the relations between private discontent and public issues; how established social structures shape personality and choice and techniques by which these structures can be by-passed or changed; how social reality is defined, the sources of these definitions and ways in which new definitions of reality emerge; the relation between oppression and liberation, what this means for various groups in the society and for various kinds of societies.

Language: Through close examination of a wide range of materials—from poems, plays and novels to advertising, journalism and political speeches this unit will raise such questions as: What is the relation between verbal style and "content?" What, if any, are the distinctions between literature and other modes of verbal communication? Can we legitimately speak of meaning as distinct from the immediate experience of words? From these issues still larger questions should emerge: How does language function as one of the principle controls of human experience?

Scientific and critical inquiry: The power and achievements of scientific inquiry are both envied and feared in our times. We shall try to discover what are the virtues and the limitations of scientific study. What forms can it take; to what can it be applied? How do theories of natural science and social science develop and what do they mean? What is the role of critical thinking and who does it? What is the relation between science, technology and types of societies?

Tradition: Examination of the past as part of man's self-knowledge. A consideration of literary, cultural and political traditions, their continuities and discontinuities. Investigations of tradition in social institutions such as families, communities and nations. Inquiry into tradition as embodied in social forms such as myth and religion.

PROPOSITION 1

Many military units have blank walls where formerly, according to custom, the president's picture hung. Get the picture Dick — you're not loved.

Why do many drafted Staten Islanders find their way to Viet Nam, and never find their way home? S.I. has one of the highest deaths per hundred drafted ratio in the nation.

The initials S.S. (selective service) brings to mind another S.S. Different names, same tactics — ask anyone classified 1-A.

If the defoliation program in Vietnam is harmless, why is it that whenever a plane on a defoliation mission was shot down, an all-out effort was made to rescue the crew and totally destroy the aircraft?

Remember — Canada is only a Greyhound bus ride away.

A president of a nearby college is said to be a bit worried.

Seems that a few black militants joined the school rifle club. Why worry? They're damn good shots.

D.A. Braisted may get his wish with the new bill in the state assembly. It is for a form of censorship on college papers. 1984 here we come.

Agnew is the new hero figure for the military. They say, and I quote an army Green Beret officer, "He's telling them damn college kids where to go."

Dogs are trained in ways similar to G.I.'s for duty in Viet Nam. The dogs are so well acclimated for war — when they reach the end of their usefulness they are destroyed. They are said to be too dangerous to return to civilian life. What about the poor soldier?

To those Women's Liberation advocates; You have got to be kidding. If not, care to take my place in the draft?

Vote "maybe" on proposition 1.

The Fifth Division

(Continued from Page 1)

"they" that "we" students speak of. Should not an educational community be a tribe of scholars, not-scholars, poets, pipe-dreamers, politicians, and any other given problem, e.g., liberation, survival.

Not only should different multi-perceptual approaches be brought to bear on a problem, but teacher and student feelings will guide an approach. The human is the heart of the learning experience — "the method" isn't. The dehumanized expert must be liberated. "Technology — the knack of so arranging the world that we don't have to experience it" — must be brought down from its tyrannical throne. Imagination is seizing power. Support the Division of Integrated studies.

SPORTS

WHAT IS TO BE DONE?

By Michael Sasso

As most of you already know, I have been writing articles in this paper, questioning President Schueler's failure to support an athletic program at Richmond College. Once again Schueler has chosen to ignore my questions and has failed to give an account of himself to the students through this newspaper. I wonder if he reads the Richmond Times, or if he is mindful of the student's needs?

So far it is evident that he is not, and there is much evidence that he has failed miserably in denying the need for an athletic program. He only has to look at what the other Senior and Junior colleges of the City University are doing, to provide an athletic program at Richmond College.

We at Richmond pay a fee when we register each semester. Fifty-nine dollars to be exact for full time students. Out of this fee, \$24.00 goes towards student activities, and the remaining \$35.00 is forwarded to the city

coffers, never to be seen by us again. This year the total amount of the fee left to us amounted to approximately \$97,000. Forty percent of this paid for such items as the cost of student insurance, I.D. cards; the school newspaper, the yearbook, coffee and conversation, etc.. The remaining 60% went to the R.C.A. for student activities, such as clubs, parties and other student organizations. This is how the money is divided at Richmond. The other units of the City University all do the same thing with one exception; expenditures on athletics. Out of the 60% left for student activities, between 17% and 40% of this figure is spent on athletics. A medium percentage approximates 25%. If you take 60% of 97,000 you get about \$58,000. Twenty-Five percent of this comes to approximately \$14,500. That could be spent for athletics. You have been aware of the total amount that Richmond spends on athletics. If you guessed \$0, you're close. Only \$30.00 has been allotted to the Sports Club for the entire year.

Sounds ridiculous doesn't it? Unfortunately it's true.

This is the current state of athletics at Richmond College, President Schueler, didn't you realize this? I propose that we follow the example of our brethren in the City University and earmark 25-30% of student activities monies towards athletics, for September, 1970. Also the President should hire an Athletic Director plus an assistant to form an athletic dept. for Sept. '70. They would organize intramurals, and teams to compete with other units of the City U., such as a Basketball team. The salaries for their appointments should come out of the funds used to pay faculty salaries, and not the student activities fund allotted to sports. These salaries cannot be borne by the students, as it would deplete our S. A. funds. Anyway we should not be made to bear the responsibility of the Administration. No other City U. pays faculty salaries with student funds. Neither should we.

As I once mentioned before, we could utilize the facilities of Walker Park, the Staten Island C.C. gym, and Cronwell Center (which is scheduled to be reopened Sept. '70) for these activities. We have to use these facilities now, as our new campus will not be ready before September, 1975, too long to wait for an athletic program.

What say you President Schueler? These are practical solutions for a pressing and urgent need. Must we remain the only City University without an athletic program? Must we continue to spend \$30.00 per year on Sports?

The annual Student - Faculty Basketball game, originally scheduled for Feb. 17, has been rescheduled for Feb. 24 at the Staten Island Community College gym at 8:00 p.m. There will be a party in the Richmond Cafeteria after the game. All who attend are guaranteed fun, excitement, alcohol, and broads (guys), not necessarily in that order. Admission to both events is free. Are you coming President Schueler? You missed last years game.

OPEN LETTER...

To the Editor:

Could you print the following open letter as a public service to other students in the same predicament? Thank you.

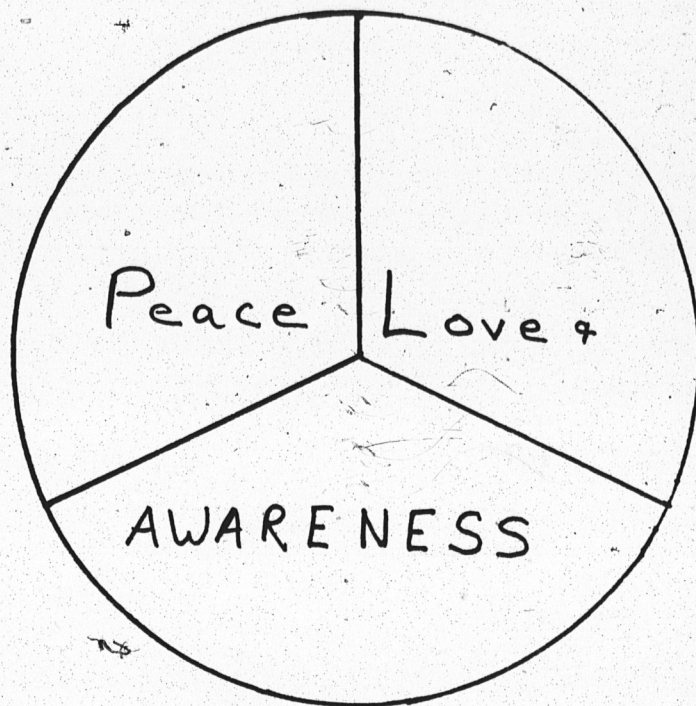
To Local Selective Service Board No. 68:

As a student (or shall I say former student) at Richmond College I would like to thank you. Thanks for disrupting my life, all my plans for the future are ruined. I look towards spending the spring in lovely Fort. Dix, and the rest of the year, who knows? And I like Spiro Agnew, is there no justice?

Sincerely,

62-13-00-251621

From the Hart



John & yvonne

Patriot Party

(Continued from Page 3)

We are now beginning to build cadres all over the United States and we have chapters in Eugene, Oregon, New Haven, Connecticut and New York City; we are working in Cleveland, Ohio, Richmond, Virginia and Carbondale, Illinois. Since the greatest concentration of oppressed white people is in the South and the Midwest, we are now working to set up chapters of the Patriot Party in those areas.

The New York Chapter of the Patriot Party is working in Yorkville (E. 88th-96th between York Ave. and 3rd Ave.). Our community is being torn down to make way for middle and upper income housing. The people are being moved into smaller apartments with higher rent. Aside from fighting for decent housing, we are starting a free breakfast program and a free medical service. The community is made up

of poor and working-class whites who are victims of this oppressive society. We are holding Political education classes for the community every Saturday at 2:00 P.M. We are also involved in two Rainbow Coalition Breakfast programs, one on the lower east side at St. Marks Church (10th St. & 2nd Ave.) and one at Emmaus House (231 E. 116th). The Coalition is also working on a Rainbow Coalition bulletin which will be out in the middle of January.

The Patriots are full time revolutionaries... we are supported by the people. Through meeting the basic needs of the people, we educate them to the reasons why these needs have not and cannot be met in this decadent capitalist society and we begin to create the kind of society we want... a society based on the needs of human beings... controlled by the people... a socialist society.

Student Stoned

by ROB VALCICH

I got stoned the other night and as usual everything became beautiful. My beat up car seemed to run like a Mercedes. I became oblivious to squeaks and rattles. My personality became one of tireless magnetism and there wasn't a girl I couldn't bed. Being number four in the lottery and a graduating senior became an advantage rather than something feared as my all knowing and quick to rationalize mind offered me a number of alternatives. I put out of my mind problems at home; parents who preach open-mindedness but do not practice it; parents of friends who didn't go to college but took another road who

I will never see again. Young men whom I had known who were cheated out of life are quickly pushed out of my thoughts as my mind floats to other things. I see my life as having immense meaning and potential, there is nothing I can't overcome.

I start coming down and things come back to me. Anxieties return. Questions no longer have answers. Nothing seems reliable. Four names, places are no longer easily ignored. Chicks seem out of reach.

My car is making an unearthly noise.

God, I hate to come down.

CALENDAR

Feb. 24 - March 10

The RICHMOND TIMES will be printing a calendar of events every issue. Anyone who has something they want included, (club meetings, good parties, protest marches, lectures, or anything of interest to the student body), please inform someone on the RICHMOND TIMES staff, (room 525, or call 448-6141), and we will include it in this calendar.

Feb. 24

— 2nd Annual "Student-Faculty" Basketball Game. Presented by the Sports Club S.I.C.C. Gym, 8:00 P.M.

Feb. 27

— Seminar on Personality presents lecture on Titicut Floweis. S.I.C.C. auditorium, 1:00.

Feb. 28

— The Fabulous Tamburitzans. S.I.C.C., 8:30.

March 2

— Richmond College Recreation Night. S.I.C.C. Gym, 7-10.

March 6

— 11:00, Deadline for copy for next issue of RICHMOND TIMES.
— Rainbow Coalition at Bronx Community College, 8:00.

March 7

— Convocation

March 7 (or 8th)

— International Women's Day.

March 10

— Next issue of RICHMOND TIMES. — That's out of sight!

WCMENS LIB FORUM
Sat. March 7, 11 A.M.

S.I.C.C. lounge

"New Feminist Theater"
speakers — workshops

YOGA CLUB

Samadhi Presents . . .

Marshal Davis

A Glimpse of Truth

March 4, 1970

2:30 p.m.

room 603-604

Classified

The RICHMOND TIMES has added the classified section for the benefit of the Richmond College student body. In the future, it will include such things as apartments for rent, cars for sale, lost and found items, etc. Anyone having a listing for the classified section may drop it off at the RICHMOND TIMES office, room 525, or call, 448-6141. This is a free service for the Richmond College community.

Female seeks roommate and apartment near school. If interested, contact Sharon through Newspaper office, rm. 525.

Part-time job available—Lawrence School of Music. Accordion and guitar teacher for afternoons, evenings, and Saturdays. Call: Mr. Lawrence, 722-4475, 10-11, A.M. or P.M.

Typist available: Contact Mrs. Irene Kornstein, 987-5937.

Will type papers, reports, etc. 50¢ per page. Call: Phyllis Russo, 979-0265.

For sale: 1968 Fiat, 850 Spider. 20,000 miles—good condition. Contact Bobby, DE 6-3359.

Gee-Tar Lessons: Folk, theory, sight-reading. Call: Jim Buechler, 448-4129.

LOST-Black folding wallet. \$5 reward. NO questions asked (just want the papers, etc. back). Richard Bautista or return to room 525.

SEE

CENTERFOLD