

# THE COLLEGE STUDENT SPEAKS

By DORIS BROWN  
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## "Identification" With Human Race Suggested

Until the turn of the century, anthropologists generally agreed that the world was divided into the Negroid, Caucasian and Mongoloid races. The notion of biological groupings was quite prevalent then, and its influence was felt as recently as World War II, when millions of people were put to death because they were regarded as "racially inferior."

By contrast, most sociologists and anthropologists today reject the view that mankind can be split into air-tight categories.

There has been too much intermixing between Negroes, Caucasians and Mongolians for "race" to be a biologically meaningful term, according to social scientists.

While "race" is acknowledged to be a culturally significant concept to the extent that people feel there are racial differences, it is generally regarded as an antiquated notion of outdated biology.

In view of this, it is disturbing to see a revival of racial consciousness among many otherwise intelligent people who should know better.

Both black and white people, understandably, have old cultural notions of racial inferiority and superiority with which to grapple. And it should not be surprising to encounter interracial animosity in a country which planted the seeds of racial hate long ago.

One is, nevertheless, dismayed to see racial doctrines becoming increasingly fashionable in this supposedly modern age.

The Afro-American history movement is sometimes associated with this newfangled racism. Negro Americans' achievements are rightfully stressed by the movement--both to present models with which black people can identify and to give due credit to the accomplishments of all Americans.

But the movement, at the same time, often turns from academics to racist propaganda--using "history" to put the white man down collectively, much as whites had used "history" to humiliate black people.

That professors and educators should passionately espouse a racially defined interpretation of history is, at first blush, more laughable than tragic. But ultimately, it is simply tragic--as was the racist "ideology" of the Hitler era.

ONE DOES NOT know what to say when he hears college students talking disparagingly about "thinking white"--as if thought had a color--or about "black Anglo-Saxons"--as if "racial differences" were really meaningful.

Are these people serious in their racial definitions? Or does it suffice to explain away their cogitation as a predictable reaction to slavery and segregation?

One is expected to promote "black culture"--as if such a thing as racial culture could exist. (Hitler thought so.) Even more mandatory is to work toward a black-versus-white showdown, the ultimate goal of today's racial politics--as if America did not have enough interracial conflict, already.

Intellectuals, even more than boors, make up presumed characteristics for each "race" and declare that one group has a monopoly on virtue and the other on vice.

One is supposed to believe, according to these intellectuals, that whites and Negroes are actually distinguishable by different kinds of music, mannerisms, clothing, cuisine, world outlook, sexual temperament, and even religion.

No distinctions are made among black people; they're all the same, just as are whites. Race is the thing--not nationality, social class, religion, or geographic region. Lost most of all in the shuffle is the individual, who, after all, has an identity of his own.

But the individual, we are told, does not live alone. He has a need to "belong"--which "racial identity" is said to meet. And black people are called upon to identify with their own "sub-culture," in order to find their rightful place in life.

Now, sub-cultures are, indeed, needed in

## Graduates Of New Basic Education Program



Friday, June 28, was a red-letter day in the lives of this group of highly motivated adults who were graduated from 20-week course in an intensified adult basic education program at Highland elementary school... Pictured seated, from left, are Willie Banks, Bernestine Love, Charlean Clark, Willie Holland, Ruby Duncan, Marie Smith, and Erma Sanders... 2nd row (from left) Minnie Crum, Theron Goynes, coordinator, Frances Logan, Mary Thames, Mary Wesley, Roma Jean Hunt, Louise Hall, Sherry Walker, Donna Hafner, Mary Greene, and Donna Parpart... Four gentlemen standing directly behind ladies are Pete Mayes, Instructor, James Marillo, Jack Whitby, and Marshall Quabner... Top row, from left, are Nelson Johnson, Charles Silas, Marvin Hewitt, Henry Ornelas, and Oscar Skurow.

### (ANDERSON, from page 1)

to the Clark County School System.

5. I will vigorously support the integration of the children in Clark County in the complete school system. I feel that this is the best insurance of breaking the cycle of racial misunderstanding and its resulting disorders.

6. I will seek to create a legislative climate which will make Nevada more attractive to manufacturers and businesses necessary to the full growth and development of our State's high potential.

7. I will join with others in seeking the release of Federal lands to Nevada cities and counties for the development of an adequate park and recreational program for the youth of our state and fair distribution of Motel and Hotel room tax to support recreational programs, and for the conservation of our natural resources. I feel that no program would pay greater dividends in the immediate future.

### Charge Slum Residents Get Poor Health Care

CHICAGO - (NPI)--Health institutions are "totally inadequate" to serve slum residents' needs, according to Ralph Taylor, assistant secretary, U.S. Department of Housing and Urban Development.

Taylor warned the U.S. Conference of Mayors that cities seeking federal funds would have to prove they would use them effectively and "not just funnel them into the same channels that have failed in the past."

this country to help civilize society and to establish identity. But I doubt whether they can be instituted along racial lines. "Races" simply are too large to be meaningful groupings.

"Racial identity" being illusory, how does the black man find his identity in the U.S.? It will be hard for him to identify with a country that has oppressed him for hundreds of years. And being the only people whose national origins were destroyed upon coming to this country, black Americans cannot accurately identify with one or another of the African countries--as the Irish, Poles, and Italians identify with their native lands.

Perhaps the only solution is for both black and white people to help Negroes become fully integrated into U.S. life--so that their identity becomes realistically "American," rather than mythologically "black." But even this re-identification may not go far enough. Ultimately, people of all "racial" backgrounds must find--in a world shrunken by technological change--that the only race they can sanely identify with is the human race.

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### (HARRIS, from page 1)

and community interests. Otis was one of the organizers and a past president of Prometheus Circle, a community organization comprised of young adults with meritorious commitment to community interests. He was the first president to serve after the social concerns Club was chartered.

Otis is married to the lovely former Sylvia Fish, "Tish" to the family members and the couple's many friends. Married July 31, 1965, Otis and Sylvia are expecting their first blessed event scheduled to take place August 5. Sylvia, a member of the Jo Mackey teaching staff is the daughter of Mr. and Mrs. Guy Fish of Princeton, New Jersey. She is a graduate of Princeton High School and Bennett College, Greensboro, North Carolina where the first "sit-ins" were staged and in which Sylvia participated. She has lived in Las Vegas since August, 1963, and is a member of the Child Welfare Board.

Otis Harris' decision to enter the Assembly race stemmed from the urging of associates and friends in the community who share a strong feeling of the necessity for meaningful representation in the State Legislature and for concerted, thoughtful efforts toward resolution of mounting grave problems mushrooming from the state's accelerated growth and the woeful lack of planning so far exercised for that growth.

Otis feels that communication between legislators and the people is of vital necessity. It is his position that only those who know the problems are qualified to come to grips with them in the legislative bodies, and that a legislator is ineffective in serving his district if he is not constantly tuned in to the needs as well as the desires of the community he serves.