

Campus Echo

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Integration? Segregation? Or Black Determinism

The black struggle has essentially switched its primary goal from integration to black determinism. Why did integration not work? What about segregation? Some say that integration did not work because it holds on to paternalistic white attitudes about blacks, thus not really bettering the racial climate or the position of the black man in America.

The integrationist says to the blacks, "I will accept you if you conform to my rules." This conforming means the black man's rejecting his identity (he does have one) and assuming the attitudes of his white "master."

The black man wants to be himself, so integration is no cure for racial tensions. Black people are searching for themselves, trying to find just what is their "thing" and this cannot be done under the integration title.

Further, we see segregation as forced separation, with no intention by the "ruling" class to heed to the pleas of its "subjects." Segregation is used by those who wish to continue a limited form of slavery. Right now the slaves (blacks) are rebelling against this "limited slavery" denying the superiority of their "masters." White people in America are in the majority and control the country. Black people therefore cannot be segregationists since they do not wield enough power to subjugate the white populace. Whites are the only people who can be segregationists, i.e., Lester Maddox, George Wallace, Bull Connor, Jim Clark, etc.

Blacks have come to view integration as "a subterfuge for the maintenance of white supremacy" and segregation as peculiar to whites only. This being true, the blacks' struggle has turned to black determinism. This means that the main concern with blacks lies in helping blacks and being prepared to do what is necessary for the betterment of their ethnic group.

An Honest Point Of Sincerity

Perhaps no other experience in my life has been quite as gratifying in the over-all sense of the word, as that of being editor of the *Campus Echo*. I will not exaggerate and say that I have enjoyed every minute of it, but the moments of disenchantment that I had, have been greatly overshadowed by the wonderful sense of accomplishment.

The voice of the students — this is the greatest obligation of the *Echo*. And that it must remain. Our college paper must never be afraid to voice the opinions of the students. If someone's foot is crushed, it is unfortunate but necessary. For once the *Echo* stops reflecting the minds of the students, the paper has ceased to serve its primary function.

Too soon I must leave this wonderful vantage point. The key to this office now belongs to another. Before leaving, I would like to thank the general student body for entrusting me with the editorship of the *Echo*. I shall ever be grateful for what you have done.

The *Campus Echo* has maintained continuous praises this year. The credit for this must however be given to a faithful few who have devoted so much of their time and energy to the paper. I am grateful beyond the point of sincerity for their invaluable contributions toward making this year a successful one for the *Echo*.

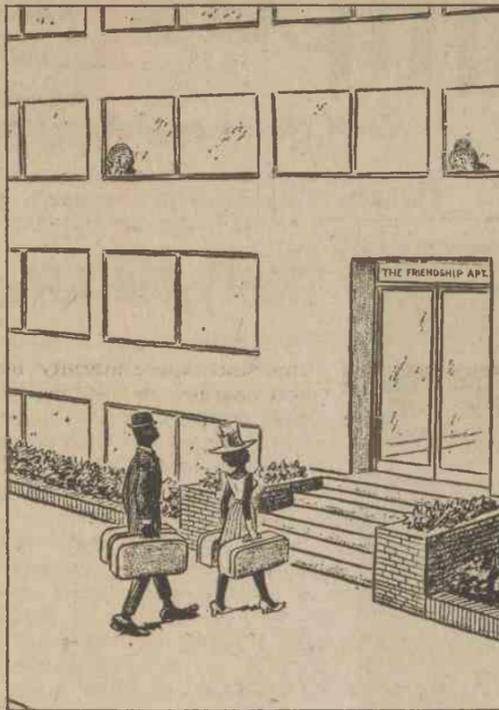
It is appropriate to call to the readers' attention and at the same time to thank personally those people who helped me to produce this newspaper. Talulla Reid, the business manager, tamed our extravagances and has always been willing to cooperate. Mike Garrett, Ronald Miller, Otis Jordan, have spent many hours in their endeavor to obtain and present the news. Alma Maxwell and Francis Majette stayed with the *Echo* until practice teaching called them. Emma King adequately handled the typing. I am also grateful to Granger Martin who spent many hours carting newspapers across the campus. Thanks also goes to the girls who lived on main floor South of New Residence Dorm. These girls were my hallmates and never did complain of my typing into the wee hours of the morning.

I will never cease being thankful for what the *Echo* has done for me. Serving as editor has been a fortunate privilege, one which has already shaped to some extent my future.

To the next year's *Echo* administration, I wish luck, success, and an exciting year.

The inevitable is now; with regret, I print the last *Echo* words. Although these last words are typed reluctantly, they are sincere.

OPEN HOUSING



From "DE TOCQUEVILLE'S AMERICA REVISITED:"
A Graphic Commentary by Joaquin de Alba

THE NEW NEGRO EXPLAINED

Within the last 18 years there has emerged rapidly on the face of America a "New Negro." No longer is he willing to accept the norms, values and education of a society that has for centuries excluded him from its confines, and in fact made and considered him less than a man. This "New Negro" is tired of accepting handouts and left-overs as payment for diligent, painstaking, backbreaking work for a society that regards him as being one step away from barbarism. He has shaken off the shuffling, grinning, "yes suh boss" garb of his ancestors. Instead, he is saying "Look, White America, I have arrived. I am myself. I am black and beautiful. Nothing can stop me now!"

This "New Negro's" vocabulary does not include the word "wait." For too long he has been waiting. He closes his ears when White America says to him "wait 'til tomorrow boy, you ain't ready yet." In an effort to "get ready," he encounters his most devastating enemy — the "White Negro."

This "White Negro" is a rare breed. He is usually a prominent citizen belonging to that strata of the Negro class called Black Bourgeoisie. He lives in the exclusive for "White Negroes" only communities in every city in America. He and his descendants attend colleges established and run by "White Negroes."

When this "New Negro" matriculates at a predominantly Negro college run by "White Negroes," he is indoctrinated with the values and norms of White America. In every class he attends he is taught the glories of the white man. "See how 'Mr. Charlie' has devised this mathematical equation for you so you will know the dimensions of a triangle in case you run into one. 'Mr. Charlie' has been so good to us. Why just the other day he came up with a theory about dreams." The "New Negro" is tired of hearing this garbage at every turn. Worst of all, the "White Negro" insists on perpetuating this junk.

The "New Negro" has become exhausted with the glorification of White America. He is more interested in his own heritage and how he can help his race better itself. He has become aware of his identity and wants to perpetuate it. But again, he is faced with opposition from the "White Negro." So, in order to get a variety of courses on the life and times of his race, he must resort to staging massive

demonstrations. Too often these demonstrations are met with out and out war tactics on the part of the "White Negro" administration along with the "establishment." After much to-do, the "New Negro" is offered, as disarmament, a compromise which will work for maybe a year or two, but then the administration is faced with the same problem. Only this time the problem has acquired greater depth. It is like a malignant cancer; it just keeps spreading.

The "White Negro" administrators obviously are blind and refuse to accept the fact that a new day is emerging on the Negro campus. The long established roots of the Negro college are being uprooted by the "New Negro." The Negro college is becoming extinct. In its place is the Black College.

The Black College will be one of great magnitude. It will be the true leader of the entire black race. It will not accept second-class anything. Every black student should make some type of contribution to this new college. Here within lies our destiny.

AFRO-STUDIES ARE DEBATED

(ACP)—The role of Afro-American studies in undergraduate education was debated vigorously by a militant from San Francisco State College and the moderate head of the United Negro College Fund at the annual meeting of the Association of American Colleges in Pittsburgh, Pa.

"A black education which is not revolutionary in the current day is both irrelevant and useless," Nathan Hare, chairman of the department of black studies at San Francisco State, said.

"To remain impartial in the educational arena is to allow the current partiality to whiteness to fester. Black education must be based on both ideological and pedagogical blackness."

Hare listed 18 goals for Afro-American studies, ranging from ending white supremacy to promoting a "black world view."

Stephan J. Wright, president of the United Negro College Fund, which represents 36 private, predominately Negro colleges, said he agreed with Mr. Hare on some points, but questioned two.

Those were, "To develop a sense of nationhood among black Americans," and "To

MILLER BURIES BLACK IDEALS

By Ronald B. Miller

The new prophet must come to bury blackness not to praise it. He sees the catastrophe of a confrontation between white and black forces. The American whites outnumber their black brothers ten to one. Who can disillusion himself with the foolishness that he would emerge the victor from such confrontation?

The atomic bombs are in the hands of white men. The makers and sellers of ammunitions are white men. The majority of grocery stores and other stores that sell food and products are owned by white men. One cannot help but admire the daring of black radicals who know: "We shall have our manhood. We shall have it on earth or the earth will be leveled by our attempts to gain it."

A mouse is obstructed from crossing a bridge by an elephant. The mouse stands up on his hind legs and bitterly demands. "Get out of my way or I'll knock your block off. The mouse can frighten the elephant simply because he is a mouse; nevertheless, the elephant still has more power.

The new black prophet will come to bury blackness because he has learned the dangers of nationalism. As an ageless observer, he has seen the jealousies of England and France cause the French and Indian War. Before then he had seen thousands die at Crecy and Portier during the Hundred Years War.

He has walked with Napoleon through Austerlitz, Iena, Eylau, and Wagram. He has seen Hitler pave his way through Czechoslovakia. More important, the prophet has seen the nation—
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create revolutionary black cadres that will teach the people to help exterminate oppression."

Such demands smacked of a "kind of separatism that isn't going anywhere," Mr. Wright said. "It will only lead to an intensification of the kind of hatred that will help destroy the nation and the myriad opportunities for Negroes."

He proposed undergraduate programs in Afro-American studies be designed to equip Negro students to "negotiate the system" of our industrialized society and to provide them with "the ways and means by which the system may be improved."