

A Word to the Wise

School is quite evidently in full session. Gone are the flurry and confusion of Freshman Week, registration, and the first class meetings. The signs of the routine activities of the regular session are ever present. The students are taking their unexcused cuts, the professors are giving tests and assigning term papers and research projects. The Union is crowded and smoky during the day. The football team is trying valiantly to win despite the lack of popular support. The Revelers are rehearsing for their first major production of the year. Chapel attendance is still required two days a week. No, nothing has changed much as far as the daily functions of the school and the student body are concerned.

The Convocations Committee is continuing to attempt to fill its agenda with a variety of good speakers and performers representing fields of general interest to the whole student body. The students are continuing their response to these efforts in the manner of past years. The same discourteous, crude, distracting inattention pervades the atmosphere of the auditorium from the time the organist finishes playing until the speaker or performers attempting to inform or entertain the audience conclude their remarks or performance and the crowd is once again released. An innovation has occurred in this respect, however. Now, along with the usual artificial coughing, uncalled-for groaning, shuffling of feet and rustling of papers and pages audible throughout the room during the program, the students who find it necessary or amusing to cause this commotion are beginning to react to the announcements and introductions as if they were attending a melodrama of the early 1900's, or viewing a Shakespearean comedy from the "pit" at the Globe by hissing and booing.

It seems as if nothing can be done about beginning the program on time with the whole audience assembled, for there are always those who will make a last-minute dash to the post office for mail, or linger on the front steps of the auditorium furiously puffing their cigarettes down to the filter and, hence, always arrive after the program has commenced. Once again, however, it becomes necessary for something to be said about the needed alteration in the conduct of the chapel audience as a whole. So far this year the Convocation Committee has provided several very interesting, informative and entertaining programs. The students do not seem to have noticed this, however, because the response is still the same, if not worse. At times the commotion is so noticeable that the committee has felt it necessary to apologize to the speaker for that day. This is appalling. There is no valid excuse for the antics of a small number of the students who persist in distracting the audience from the program, making the task of the speaker much more difficult, and embarrassing those who are directly responsible to the visitors for the conduct of the students. Because of the unwillingness of the remainder of the students who do not usually cause the chapel commotion to admonish their peers, thus effecting a natural form of discipline, the faculty and administration officials who are directly involved find it necessary to propose methods of discipline for those who disturb the proceedings. If a decision is reached concerning what method of discipline shall be used, there is certain to be a great uprising of indignant protest on the part of the student body which has professed its autonomy. It is certain that this group of administrators would like to see an autonomous body of students, but when no initiative action is taken on the part of the students to control the situation, it is not they, but the administrators who are held responsible for the atrocious conduct. If we are actually able to govern ourselves, let us now take the responsibility ourselves to single out those of us who would revert to childish antics during chapel and exercise our prerogative in controlling and improving the audience response to and participation in the convocation programs.

On a Deceiving Dogma

Late this summer, a bill was introduced into the General Assembly of North Carolina which prohibits any state-supported college or university from allowing its facilities to be used for speaking purposes by a person who is a known communist or advocates the overthrow of the N. C. or U. S. Constitution or who has pleaded the Fifth Amendment of the U. S. Constitution in refusing to answer questions put by a legislative committee, court or executive or administrative board concerning alleged subversive activities. Needless to say, this bill was ratified into law after a last-minute frantic protest by a few of North Carolina's most responsible senators, and it is now illegal for any person who has ever refused to answer questions about his alleged conduct to speak on North Carolina state-supported campuses. Unfortunately, the law-makers of this state realized too late the implications contained within the law.

After one reflects a bit, I believe that he will see what I mean by "implications;" at least, in as much as this law vitally concerns college students. Did not the makers of this law imply that college students are like "sitting ducks" to communists because of their naivete and gullibility? Did not they assume that if a speaker had ever had any affiliations with any subversive organization that it was dangerous for students to listen to him because they are so impressionable that anyone with unhealthy political doctrines who comes along can talk them into subversive activities—even if the speaker happens to be talking about botany?

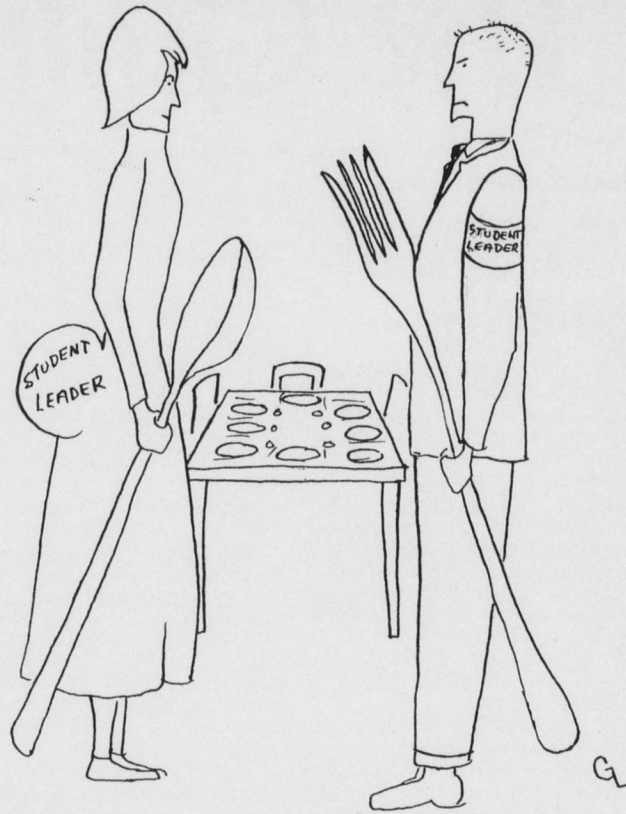
If this is the lawmakers' assumption, is it not an admission that the democratic process is reserved for people who are at least past college age? Isn't it also saying that the dogma of democracy could not withstand the mumbo-jumbo-fake-paradise-by-any-means philosophy of the communists?

If we are not allowed to listen to both sides of an argument and decide for ourselves what is right and good for us, how can we declare that we are being governed democratically?

Moreover, if we, as students, are silent on this matter, we are saying, in effect, that we actually *are* children and have no voices of our own. We are saying that we do not know our own minds and could not effectively argue against communistic ideas if they were presented to us by a speaker.

Therefore, in answer to this law, we as students should not only protest the fact that we are being limited as to which speakers we can listen to, but assert that we *do* know our own minds and are capable of deciding for ourselves what is right and what is wrong.

—VANCE ROCKWELL



GOOD EVENING! WE ARE YOUR FRIENDLY HOST AND HOSTESS FOR THE EVENING MEAL. YOU HAD BETTER ENJOY YOUR DINNER.

Letters to the Editor

Dear Editor:

The school's handling of the drainage of the college lake is just another example of the inefficiency that encumbers the maintenance department. It is a real tragedy that so many fish had to die while the lake was being drained. An attempt was made to save a few of the fish, but with better planning on the part of the school more adequate facilities could have been on hand to reclaim the fish. This could have meant also more fish with which to restock the lake when it is refilled. One cannot help but feel remorse at seeing such senseless destruction of wildlife.

—DICK LOOMIS

Dear Editor:

Why must a certain group of our students insist on spoiling chapel for the rest of us? This kind of behavior in chapel has to stop or we will see a sharp drop in the quality of our chapel programs. Admittedly we have not always had great programs, but many of the good ones have been poorly accepted. What person would care to stand in front of a group of students who hiss, boo, snap their fingers and give forth with tubercular coughs at inappropriate moments? No one can take this treatment for long and, for this reason, if we want good chapels we must give our speakers a better reception.

Does this childlike activity have something to do with the fact that as supposedly mature college students, we are being treated as if we were children? Look at the chapel programs of two or three years ago. The programs were never very good, but it was rarely if ever that one heard a hiss or a boo. What could be the reason? Either our students were more mature or we were treated that way.

This attitude of accepting the students as somewhat immature is something that the faculty has just started the last year or two. It seems that each year the faculty thinks up some new idea to discipline the students. These disciplines may be coming in the wrong areas. We definitely need something done in chapel bus discipline at meals and in the dorm (with such things as unannounced room inspection) are not needed.

The "new frontier" of our administration and the "new look" in discipline

seem to go hand in hand. I don't mean to tread on any toes, but the attitudes of both the students and faculty are somewhat depressing. I myself don't like some of the things that are happening and perhaps we had better take a good look at ourselves in this our 127th year.

—A STUDENT

Records on Sale

Two record albums of the Broadway musical, *Plain and Fancy*, presented on this campus last spring are available to everyone. The price will be determined by how many orders are received, i. e., if we receive 25 orders the records will be \$5.50 each, making the album \$11.00, but if we receive more orders, needless to say the amount will be less.

These records are of high quality, recorded by the Copeland Sound Studios, Inc., Greensboro, and will be printed by the same company and placed in white jackets. All records are monoral, 12-inch, 33 1/3 R.P.M.

Any interested persons please contact Patrick Larracey, Frazier Apt. 26, or in the admissions office any time before November 15th.

DIRT ON YOUR CAR?

The freshman class has made tentative plans for a car wash session to be held either in the Student Union parking lot or behind the New Men's Dorm on November 8. The car wash will be held all day and the charge will be one dollar per car. The proceeds will go to finance other freshman class activities. Final plans will be announced at a later date.

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STAFF REPORTERS
Why isn't YOUR name here?

Program Purposes Under Scrutiny

The essential purpose of the Institutional Self-Study and Periodic Visitation Program of the Commission on Colleges of the Southern Association of Colleges and Schools is the improving of the educational effectiveness of colleges and universities. The self-study procedure is designed to help colleges and universities reassess their objectives, measure success in attaining them, explore ways and means by which educational efficiency may be improved and prepare for the ever-increasing demands upon institutions of higher learning. The program of Self-Study and Periodic Visitation constitutes a process that has proved effective. It is one that permits each institution to measure itself qualitatively and to be measured by an evaluating visiting committee through identification of strengths and weaknesses, problems and solutions.

Participation in the Self-Study and Visitation Program is a requirement of all member institutions. A self-study is required as a part of the application from all institutions seeking initial accreditation by the Southern Association of Colleges and Schools.

As specified in the Standards of the College Delegate Assembly, in each ten-year period, member colleges and universities will participate in the Institutional Self-Study and Periodic Visitation Program. Institutions participate in this program according to a schedule prepared by the central office of the Commission on Colleges. Experience has demonstrated that in most cases an institution should allocate approximately eighteen months for the study and visit.

The self-study is to be comprehensive and institution-wide in character. It should examine and evaluate the past and the present in resources, faculty, students, programs, and clientele. All of these elements should be studied in terms of purposes and objectives. The primary focus of the self-study, however, should be upon the long-range goals necessary to full realization of the institution's role in higher education. This type of study is far more penetrating than a self-survey, which merely gathers information. It is conceivable that the results may involve revising the purposes and objectives of the institution.

Guilford College had as one of its original purposes the training of young men and young women of the Society of Friends to return to their local communities as leaders and teachers. Soon non-Friends were accepted. The original purpose became one aspect of the more inclusive goal: to provide a basic, broad, and integrated educational program.

Such a liberal education has two fundamental goals: first, it should prepare each student to live an intelligently directed and purposeful life; second, it should help him discover and develop his unique interests and abilities, so that he will make his maximum contribution to his fellow man.

Fundamental to Guilford's educational philosophy is the belief that, on the one hand, knowledge cannot be divided into unrelated segments, but on the other hand, equally fundamental, is the belief in academic freedom for students and faculty. No dogma is forced upon students or faculty. Rather, it is hoped that the thorough and honest exploration of all academic disciplines will enhance the appreciation of beauty, truth, and goodness, leading to a closer, more meaningful relationship with God.

We believe that spiritual and moral values cannot be divorced from the educational process. We are, therefore, dedicated to the goal of providing an atmosphere in which both students and faculty can devote themselves to the pursuit of intellectual, spiritual, and moral values to the end that the individual can take his place as a constructive force in our complex society.