



The Salemite

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Students Travel Scale Mountain Sport New Pins

Did y'all know . . . that among the Salemites at the first Wake Forest night game were Becky Tatum, Roberta Frost, Sally Buie, Marianne Hollis, Sue Ann Brooks, Peggy Gaines, Sue Overbey, Betsy Patterson, Mary Ellen Emory, Judy Davis, Belinda Burke, Barbara Bleakly, Harriet Haywood, Joanne Addison, and Kathy Okie?

. . . that Daphne Dukate, Elsen Rutgers, Helen Odom, Betsy Carr, Judy Aylward, Janice Glenn, Betty Lou Shult, Jackie Lamond, Alice Reid, and Sarah Kirk were at Davidson for the weekend?

. . . that travelers to Charleston, S. C., were Peg Perkins and Sandy Smith?

. . . that avid N. C. mountain climbers were Mary Alice Teague, Bonnie Hauch, Sandi Kimbrell, Donna Raper, and Jane Hall?

. . . that travelers to nearby Virginia for the weekend were Knox Bramlette and Phyllis Sherman?

. . . that MABEL is still around?

. . . that the latest pinned Salemites are Nan Berry and Betty Morrison? Congratulations, girls!

. . . that Marion Webb and Sue Gifford plan to journey to far-off UCLA for the weekend of October 19?

Racial Problems Trouble Union Of South Africa

By Alice Reid

"NO DOGS OR NATIVES ALLOWED"
Signs such as this one are not uncommon in the Union of South Africa where a policy of racial segregation much more rigid than that of America's is practiced. In this African state one-fourth of the population subjugates the other three-fourths solely on the basis of racial difference. Not only does a black man have no political rights, he receives no social justice.

Apartheid (pronounced by many as "a-part-hate") must be of vital concern to us all. There are several reasons for this, but two especially stand out. First of all, such militant segregation is plainly a violation of human decency and human justice. Secondly, it is one of Africa's most pressing problems, and we can no longer divorce African problems from our own.

What exactly is involved under Apartheid? One thing must be remembered. There is a vast difference in South African segregation and the United States variety. In our country the rights of Negroes are stated in law. Injustice comes when prejudiced people misuse or ignore these laws. But in South Africa the law itself enforces prejudice, and anyone who tries to overcome this prejudice is punishable by law. Therefore the two races live completely isolated from one another, with man's inhumanity to man is condoned and even encouraged.

There are several phases in Apartheid law. Property rights are controlled by the government's iron hand. Whites, who compose 25% of the population, own 87% of the land, while the blacks, making up 75% of the population, own only 13% of the land. Also native residency laws are strictly enforced. To qualify as a resident of an area, a non-white must either have been born in the area or worked there under a single employer for ten years. Laws forbidding any native's occupancy of an urban area for more than seventy-two hours, further restricts his movement. Although a native can own a house (or hovel as it may be), he can only lease his lot for thirty years. Failure to pay rent results in a criminal charge.

One of the most strictly enforced laws under Apartheid requires Negroes to carry passes with them at all times. The documents, which bear a picture and contain one-hundred pages of detailed forms, ironically resemble pocket testaments in size and shape. A non-white may be called on to produce his pass at any time. Failure to do so results in serious consequences—jail, a large fine, or bondage until the fine is paid.

Social segregation, also, is rigidly enforced by law. Not only do Negroes use segregated trains and buses, but they also must use specially designated elevators. An Immorality Act forbids any sexual relations between people of different races. Even in religion strict segregation holds as the Dutch Reformed Church refuses to admit Negroes. Often the South African Parliament wastes valuable time discussing the fine points of Apartheid law. This was evidenced when, after lengthy debate the legislative body voted to extend beach segregation to a three mile limit.

But perhaps the most unmerciful and harmful laws concern education. Verwoerd states that the purpose of native schooling is to "give the African an education to fit him for a station in life". Since the native's station in life is, by law, inferior, so is the system in which he studies. Because African students are often refused passports, study outside the country itself is virtually impossible. Non-white youths have nothing to hope for but menial jobs with so little pay that they must often find it necessary to steal from their employers in order to subsist. Jail sentences are considered a part of "growing up", and many take pride in their nicknames of Johnny-thirty-years or Billy-twelve-years.

The outcome of such a policy in a twentieth century world seems self-evident. Apartheid cannot go on as it is. Ask a white African, and he will tell you that a revolution is bound to occur in the Union of South Africa. Not only is this country endangering her status as a nation, but she is nurturing hatred among her people. The voices of revolutionary Africans are a threat, "White man's blood will flow in the streets of Cape town and Johannesburg." Will anybody listen to this warning?

SOURCES:

Griggs, L. "This is Apartheid", *Time*, vol. 80 (July 6, 1962).
Luthuli, Albert. "If I Were Prime Minister", *Atlantic Monthly*, vol. 209 (March, 1962), 61-64.
Nakasa, Nathaniel. "Human Meaning of Apartheid", *New York Times Magazine*, (September 24, 1961), 42.

Editor Announces Policy

All unsigned editorials appearing in this paper are written by the editor and represent the editorial policy of the newspaper. Any articles which state individual opinion will be initialed by the writer.

The purpose of the editorial page of *The Salemite* is to provide a place for free expression in the hope that it will stimulate erudite thought.

The *Salemite* is willing to print any pertinent letter to the editor which is substantiated by fact and signed by the author. The letters must be typed and double spaced.

Davidson Initiates Policy; Stops "Underachievement"

Davidson College has just initiated a new policy for the academic achievement of its students. Students who can be classified as underachievers, even though they meet the minimum standards required by the college, are suspended for from one semester to a year. The administration at Davidson feels that underachievement frequently is tied in with some motivational problem—lack of a vocational goal, personal problems, immaturity, or unwillingness to stand on one's own. They subsequently feel that time out of school will help the student to establish himself as a person and to place his education in its proper perspective. Although we do not advocate such measures be taken here at Salem, it would be prudent to examine the significance of this policy.

What is underachievement? It is inferior performance—not in relation to a fixed standard but in relation to one's own capabilities. On Salem's campus, underachievement might be considered as a form of passive learning as opposed to active learning. Teachers have no control over how much effort a student puts forth. Assignments can cover only a portion of the concepts in any given subject. A student can make an "A" in most courses and still know little more than the notes from an eight-by-twelve inch notebook. The real knowledge comes from the digging she does on her own.

Passive learning then involves the student only as the receiver of information gleaned from the hard work of others who have gone before. Active learning is putting forth, going beyond the lecture notes into the why's, and challenging old concepts with new ideas; it is an earnest search into every corner for the truth.

How many of us are underachievers? How many would receive notices of suspension if Salem were to adopt Davidson's policy? As we said, we do not advocate any similar plan for Salem. We just thought it was worth consideration.

B. H.

Robbin Causey

