

Campus Echo

North Carolina College at Durham

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Duplicity In Co-Eds' Request

When North Carolina College's Women's Assembly approved the idea and the committee to survey local and surrounding night clubs selling and allowing "hard liquors" on their premises, they made a step which will prove vital for future NCC co-eds.

The six-girl committee, as it now stands, will only make a survey to learn the reputation of the clubs, and it is not certain that their findings will be suitable to NCC officials. There is a possibility that the survey might serve to bring stricter rules concerning night club attendance for NCC co-eds.

On the other hand, the report might reveal pertinent attributes of night club life that were not previously known. In either case, the college officials should not take the committee or the survey lightly.

NCC has many rules for her co-eds that are not in keeping with a progressing college. There was a time when NCC was hailed a good place for training Negro women for the traditional roles—first for Negro women and second for women in general. In their early days, the present rules were probably valid, but today, thank God! they will no longer serve their original purposes. They must not—indeed—serve to keep the NCC co-ed from her long needed liberation. If they do, NCC will find itself no longer a place for educational training, but, rather, for something else.

Our is a defiant generation. The modern woman and co-ed will not stand to be relegated to stereotype patterns of the "second sex;" they seek to be first and last human beings. And it is in this realm that the present request by our co-eds is important. Certainly they do not have an overwhelming desire to go to night clubs; they simply want to reaffirm their right to have the choice of going or not going.

A Revert To Primitivism

An historian once remarked that man would soon reach the epitome of civilization and then this manly virtue would descend until man is back to primitivism. For this view some other historians labeled the lone historian a pessimist, and others, believing that man with his enormous, brilliant brain will prevail, passed over the statement as a spurious conclusion. But should those doubtful historians visit NCC, they would, no doubt, find that lone historian's view true because around here "everybody's doing the dog" and all sorts of other dances symbolizing animals.

On any given Friday or Saturday night, one has only to visit the recreation room of the New Residence Hall to see this revert to primitivism. Once the rock 'n' roll music, with its elephantine beat, comes piping out of that portable howling dog (apologies to RCA Victor), the basement of that 20th century architecture is turned into a zoological garden. There is one slight difference: the place does not reek of urine, but rather of Chanel No. 5 and Old Spice, with a smell of sweaty underarm fumes.

There are three basic dances performed in this garden: the "dog", the "monkey," and the "mockingbird." In doing the "dog," one wags his tail until it brushes the ground, shakes his head and shoulders as if going mad, and very often makes use of a fire hydrant, a tree, or any other standing object.

The "monkey" dance is a classic: One does not only wag his bottom and hop around, but peels and eats his banana, slings his limp arms and hands on his hips, and hears no evil, sees no evil and speaks no evil. This dance is done in groups as well as among individuals and couples.

That "mockingbird," harmless to everybody according to a recent best selling book, simply wags his tail feathers, flaps his wings, and bobs his head.

On one occasion, when a girl was dancing all three, her partner apparently felt that she was dogging, monkeying and mockingbirding too much; for he pulled out a shotgun, aimed it, cocked it and fired away—that dance was called the "cross-fire."

That such gross dancing fads with their primitive aspects have engulfed this campus is unquestionable. We are concerned about why they started and what we are to do with them now that they are here. Perhaps the groups and persons around here interested in promoting "high culture" have the answers for us and are probing the situation themselves.



THE FIGHTER

... a print by Willie Nash

Charles Jarmon

Past Oppressions Temper "New Negro"

The Negro in American society is made to appear as being a people without a heritage, rich enough to assure him the rights of a first-class citizen. But no! this can not be the case, for the Negro since 1619 has provided America with a vital source of strength. At first, areas of barren land were made into fertile fields of tobacco, cotton, corn, and other products that were essential for a nation that depended on the resources of her soil. As America began to move from a basically agrarian society to a more industrialized nation the Negro was there to cut her timber, to build her railroads and construct her roads. He was there to work in her mills and factories. The Negro shed blood fighting in her wars. His part in helping to make America grow has been overlooked; consequently, he has been placed in the shadows of America's mainstream.

But to the Negro, America was not to forever remain indifferent to him. In the effort to claim his inherent rights, he has found that he can only have his merits recognized by being stubborn enough to challenge those who for meaningless reasons dispute his claim to his inalienable rights.

Today the Negro has sat-in, marched, picketed, been in and out of court rooms, and has used many other forms of demonstrations to accentuate his feelings of protest. This social movement is a product of young Negroes who have not developed a tolerance level for accepting the back seat.

James Baldwin, a noted American author, during a visit to North Carolina College last spring gave a vivid picture of the young Negro of today as contrasted with their parents of yesterday. He stated that the younger generation has never learned how to say "yes sir" to the white man, nor has he been overburdened with having to chop cotton. This within itself indicates that America is producing a new Negro.

The indignities that are suffered by the Negro throughout the country brings to mind a mirror of thoughts that reflect the Negro's position in a society that is still harboring on unequal lines, lines that are as unequal today as they were during the days that Booker T. Washington spread his fingers in Atlanta, Georgia, to symbolize the black conditions of this day.

TODAY our schools and colleges are reflections of the

American philosophies that are geared to destroy the man who dares not move in a changing and dynamic time. As products of these progressive institutions, the Negro has found ingrained in his mind and body an incessant drive that keeps pushing him on and on with such dignity and force that no man can afford to ignore. He realizes that stopping or merely slowing down would mean a destruction of the path that has already been built and would be a blockade to the path that will lead him to the full ownership.

See NEW NEGRO Page 3

LETTERS

The editor of the Campus Echo will gladly accept letters and any topic from students and other members of the college community.

Letters must be free from libel, in good taste, and limited to 300-500 words. They should be typed, double space, if possible.

All letters become the property of the Campus Echo and may be published unless the writer requests otherwise. Unsigned letters are not solicited and will not be printed.