

Athletics are an integral part of college development.

College Is Not A Springboard For Social Progress Says Lewis

By Willa W. Lewis

Editor's Note—Mrs. Lewis is a professor of Physical Education. She has done graduate work at Boston University, the University of North Carolina, and the University of Minnesota.

College has many meanings, which vary with the individual. Some people may think of college as a place to spend four years, no matter what happens to them later on, while others may think of college as a means of social progression; or still others may see college as a school offering specialized instruction in some profession for some occupation. But I see college offering a new way of life. Every student who goes to college asks himself this question—What Is College?

College comprises an accumulation of what students already know and college offers a source of exploration of the unknown which is the soul of an education. These goals on which our American society were built—knowledge, human dignity, and justice—are best attained through college training. College may be aggressive and provide for experiences which help perfect the natural powers of the mind, enabling the student to become intelligible, creative and independent. Colleges following this procedure, attempt to humanize by perfecting his reasoning and giving dignity to the individual. All colleges should stimulate and promote the spirit of intellectual curiosity which will perpetuate progress—since large student bodies and many buildings do not make a college. A college is measured by its quality of scholars, teachers, creativeness, and intellectual endeavors.

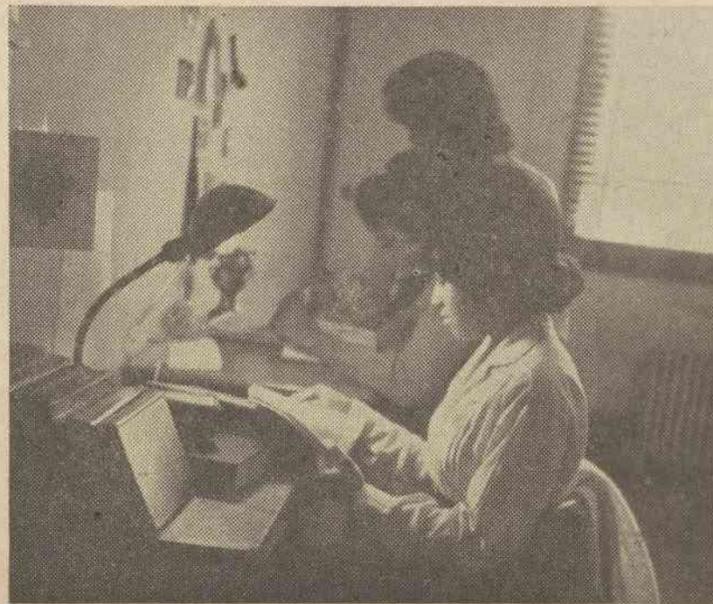
A college cannot afford to become stagnant or complacent, but must possess unlimited innovations which will open many new horizons in the future. The progressive college realizes its responsibilities to produce leaders who are aware of changes in opportunity, progress, direction and achievement. Many a youth has mastered the newest discoveries in science and new mathematics before entering college—thus the twentieth century college must constantly stay prepared to offer newer and more effective patterns for learning, beyond the televisions, computers and tapes.

A college must be familiar with the important problems and aspirations of its society. The college should attempt to offer an education guided by values, derived from knowledge of these needs and aspirations which reflect this society, as

we live in a changing world. The college society exists in a world of different cultures and economic systems, and can only survive in changes by possessing the ability and willingness to adapt to these changes. Failure to do so, will diminish their service to the college student. Most colleges attempt to educate man as a whole unit and to give him his chance, regardless of his birth, his opportunity, his right to live, work, to be himself, the seeker and what his manhood and vision can make him become. Colleges are moving more and more toward the need for the wholeness of man, and not an organizational man (loss of identity, just another person in the crowd). College should at all times show an effective and stable sense of direction. The students, faculty and everyone involved should be aware of its purposes and goals, so all will know where it is going and why it is going and why it is doing this or the other.

Finally, the college should develop healthy minds which are critical, accurate in judgment, original, creative and intelligent in the application of knowledge; these minds should be competent in all aspects of human knowledge to become those of the college graduates who are competent to compete in a materialistic society.

Lola Sadlo, San Fernando Valley State College editor in her paper on *International Aspects* said "We live in a time when it is being realized more and more that colleges serve as means of international understanding, understanding that may be born to those of mutual interests and training; and learning from each other so that there may be greater understanding between us all."



Studying occupies a large part of college life.

Two Types Of Instructors In Negro Colleges - Daye

By Charles Daye

Editor's Note—Charles Daye, a senior political science major, is president of the Student Government Association. Daye worked in the State Department last summer and has been accepted by the Columbia University Law School.

I perceive in America two types of colleges. One type is for learning how to make one's life productive, for developing the talents of young men and women to think critically and for providing one with a foundation upon which he may build a system of values, i.e. a creed to live by. The second type with which I am most concerned, is the so-called Negro college. This type of institution is a vestige of racial segregation, which clings tenaciously with a self-contained inertia to the black bourgeoisie notion of *gens de couleur*. Negro colleges are perpetuated by white southerners who have a vested interest in maintaining racial segregation in league with so-called Negro elite who run Negro colleges for personal aggrandizement and social prestige.

In these institutions are trained a great majority of the Negro teachers and Negro citizens of tomorrow's world. I specifically mention the teachers because they are the ones who, more than others, are going to be in direct contact with the innocent black faces of deprived youngsters in the small rural communities from which most of us have temporarily emerged.

With this sketchy introductory picture as a background, I wish to proceed to analyze three related phenomena of the Negro college; (1) the administrators, (2) the instructors, and (3) the students.

Let me state here two things to prevent any misinterpretations of the remarks that will follow. First, I sincerely believe that our college does serve a vital function, however poorly, of offering a type of education to many of us who otherwise have no chance at all of improving ourselves. Second, even though my remarks will be highly critical, I do not wish them to be construed as a categorical condemnation of Negro colleges. In fact, my discussion will have only a cursory concern for other colleges, and will

The adoption of the cap and gown is one of the striking atavistic features of modern college life.

—THORSTEIN VEBLEN

pertain directly to North Carolina College.

Administrators at Negro Colleges

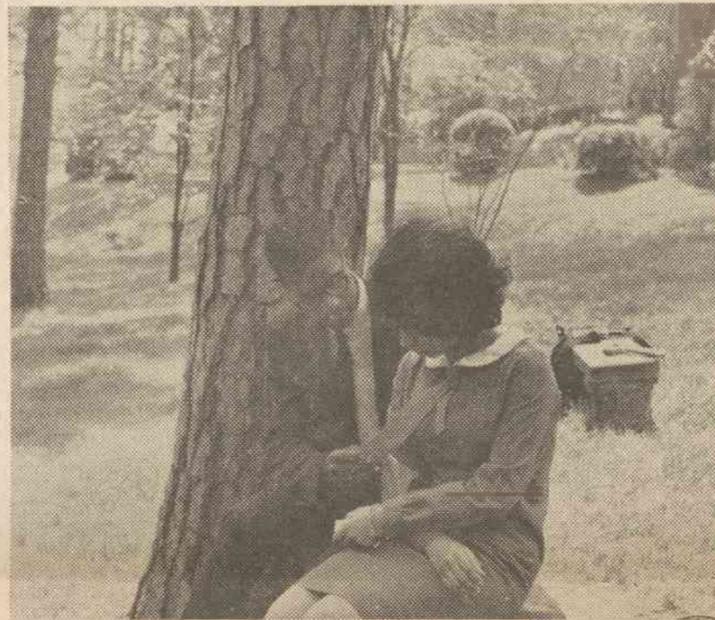
Our administrators seem interested *ipso facto*, in maintaining the status quo. Each change must be scrutinized, analyzed and "properly channeled" until those who seek progress and change either grow tired or simply give up. Useless committees with fancy names are established which must "study" and re-study any change. To our administrators, education, i.e., the development of critical thinking capacities, is quite clearly secondary to the development of Victorian social codes. These social codes are enforced through diligent and zealous adoption of rules, restrictions, etc. They are developed by Negro administrators, who from their positions,

known only segregation and are prejudiced against them at the outset. Such a situation creates an almost insurmountable barrier against objective thought.

Students at Negro Colleges

Most of us come from deprived socio-economic backgrounds. We enter colleges that have used our socio-economic backgrounds as excuses for restraint upon restraint. Few of us are really interested in a good education. In fact, most of us see college as a short-cut to quick financial reward and a life of ease. I fear that certain disappointment awaits us.

I do not wish to engage in the all too familiar harangue about "get ready." But I must admit that, like it or not, we must compete in the outside world according to standards that were established before we were seriously considered as be-



Long lasting friendships are developed during college days.

see Negro students much like pre-Civil War slave owners saw Negroes. To them we are shiftless, irresponsible, morally depraved and lacking nearly every virtue that they regard as important. Many Negro administrators remain in single positions so long that they, in themselves, almost become institutions which are not to be questioned and certainly not remarked to me, "I will condescend to answer your question." This statement typifies the attitude of many of our administrators. Some of our administrators act as if they believe students utterly are incapable of playing any role at all in the policy-making process. Others seem to feel that theirs is the last word, the final truth. Any questioning is regarded as disrespectful, indeed.

Instructors at Negro Colleges

Negro colleges mainly are staffed by two types of instructors. One major group includes Negroes, who comprise a majority. Too many speak out behind closed doors of the classroom as progressives but are never heard from in the public forum. The other major group includes the white instructors, who, for various reasons, have chosen or accepted tenure at, an otherwise, Negro institution. Some, I fear, have slight "missionary complexes," while others are simply looking for a job and are perhaps too concerned about the racial composition of the students.

Too many of the Negro instructors are busy showing off their knowledge to really teach and few are interested in developing critical thinkers. The tragedy of the white instructors is that even the most dedicated must teach students who have

ing a part of American society. Too few of us are concerned, or even conversant, with momentous issues of our time. We read too little and without a sufficiently broad spectrum. Our interests are woefully limited. Our emphases are tragically misplaced.

We leave our colleges armed with an inscribed piece of pulp which aside from being a status symbol signifying nothing, is virtually useless in a society that is already hostile to us and uses merit to continue to exclude us. We leave college with our thinking capacities undisturbed. We leave college with our values undeveloped. We leave college with our discretion untried. In short, we leave our college feeling at last emancipated only to face a life of slavery because we are not being adequately prepared. In Negro colleges our every move is controlled. We conform or we are "kicked out." Thus we have no opportunity to develop our discretion, to form our values, or to exercise our judgment. Our discretion, judgment, values—all are forced upon us by college.

To explain the situation described above are many valid reasons and many more "apologetic" excuses, all of which in the final analysis prove meaningless. The cruel tragedy is, however, that our colleges which are the last institutions capable of performing a truly liberating function are in fact setting us up to become the victims of a final onslaught of misery as we innocently, albeit unprepared, step out for an encounter with life.

A Prognosis

If its present direction and emphasis continue, the Negro

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