

# Campus Echo

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ASSOCIATED COLLEGIATE PRESS



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## IMAGES PAINTED IN BLACK

By Charles Stokes

A great religious prophet once said, "Man shall not live by bread alone." This statement is in refutation to any argument concerning the needs of black power as being strictly material, if the black power ethos is still an erroneous misconception. Far more than money black people still need self-affirmation, a sense of history, a new psyche, and a sense of self direction. This concept for example, has been ably stated by our President Dr. Whiting, who described "The twin goals of NCC's quality programs which will simultaneously result in attainment above national performance norms and creation of a sense of pride and self-esteem with regard to ethnic and social identification.

Moreover, the Afro-American is not completely economically destitute; after all, he enjoys 27 billion dollars of the gross national product each year. No other colored people on the face of the earth enjoy as much as the Afro-American does. So that being hungry or naked is not the whole problem that black people in this country face. The crux of the problem is that the black man is still in a kind of psychological bondage that is worse than the physical slavery that he was freed from one hundred years ago. The chains have been taken from his hands but they are still affixed to his mind.

Psychological enslavement is worse because one has to discover his for himself. Take himself from himself. Take these chains from my hands and set me free is not applicable to the mind.

Heretofore, Negro colleges have been enemies to the black psyche because it has perpetuated white supremacy under the

auspices of cultural hegemony or something. They have taught Negro students to despise their fathers and bow in consecration to a society which has hated their very being. They have successfully been the agent for brain-washing and a negative self concept of black students. Consequently, they know nothing of their heritage, and of their history. Thusly, we are in an affluent society where black students are still destitute for a knowledge of self.

Needless to say, that North Carolina College has been a victim of this negative indoctrination. It has the chance to redeem itself, because it has made strides in the past to promote pride in a sense of achievement among black students. This institution, for a long time has had courses in African and Afro-American history. These are positive steps in the right direction. These courses have achieved for the most part an appetite for a deeper involvement of black students in the attainment of their freedom.

So then, the statement made by Dr. Whiting is my plea. Because he has recognized the needs of students as first of all an endowment of a concept of the self which is not ugly, self defeating, etc. Secondly, it was implicit in his speech to the faculty that this is the primary function of all education. This man needs praise for his new breed attitude, i.e. he is a new kind of President with whom the students identify.

The catalyst for changing the arts, history and literature images is and always has been of any culture. I beseech the administration and the faculty to shape images of the students by adding courses in black literature, history and arts.

## G. A. S. IS IN

By ROBERT E. SPRULL

After weeks of soliciting students for the newly established black oriented organization, Grassroots Association of/for Students, I have become increasingly aware of the apathetic attitude of the masses on N.C.C.'s campus.

The objectives of this group are complex while on the other hand very simple. Specifically, it has concerned itself with a new school of thought centered around the idea of Power Unity, that is Black Unity. We believe, there is a long felt need for more of our students to become concerned with community involvement. It is both easy and grossly unfair to single out one of the many problems concerning Durham, not to mention the

communities to which you plan to return for the Thanksgiving or Christmas holidays. There is more to Durham than N.C.C. To put it bluntly, the traditional practice of blacks teaching blacks, blacks studying with blacks, blacks living with blacks, is truly a thing of the past. It's going to be a bitter experience for some of us, no exposure, no foresight, no vision.

What can happen, however is entirely up to you as an individual, a black individual. One of the most promising and provocative individuals today is the black student, who has realized that there must be some contribution that can be made for the betterment of the community in which he lives. For one

## Progress, Power Means Viewed

By Wayne Roberts

Violence, death and a loss of unity have been the aftermath of black power. The Newark, New Jersey riot, for example, gives a vivid illustration of gross destruction for an undefined term called "black power." The stated motivation was police brutality, but the tactics used were not those of the past. There were no demonstrations, no attempts for negotiations, and no peaceful movements used to destroy the civil injustices—just violence.

Men like Rap Brown, an advocate of black power, preach violence successfully without explaining what the term black power means. The word "violence" is the key factor, whether stated indirectly or directly, with all black power advocates. The purpose for this is to create revolution. The Newark riot was not a revolution but a rebellion and to the black power advocate the chaos of a rebellion is the starting point of a revolution. It gave the movement a psychological benefit. Therefore, black power may be taken as black violence, and Newark most certainly had its share of that.

Standing in the background of black power are the old peaceful movement methods once used to overcome civil wrongs, and it seems like they are there to stay. This is hard to believe when more and more Negroes are getting good educations. This leads the individual to think in terms of the peaceful civil rights movement as being inactive until men realize there is no difference between black and white, for one is derived from the other and the other is derived from the same. Man is both, yet man is one, and a mixture of the other. Both are color and color is one, except in the mind of man. There is no proof that is not theory, nor theory that is not part proof, for all his thoughts are formed by the past.

The main purpose of this article is to stimulate the students to think and respond. After a full consideration of each responding student's concept on the matter, we will compile all the information for a series of articles in an attempt to seek a universal solution as to what steps the Negro should take. Bring your response to the office of the Campus Echo in the Student Union, or drop it in the box outside the door.

### SAYING OF THE MONTH

The more words put into an idea, the less likely it is to be a good idea.

moment let's be honest with ourselves. How many of you here can honestly say that you are from a utopian type community? Well, how can you afford to be so indifferent about that which is occurring now.

There is a growing question of whether there will be any need for Negro colleges in the next 10 years or so. I pity your children, that is if their ideas will be centered upon complacency as the bulk of yours seem to be. Think! Learn! Contribute! Now! Join G. A. S.!

## THE INQUIRING REPORTER

By Esther Silver



Like Hurricane Beulah, smashing her way unpredictably, blindly and irresistibly across The Rio Grande Valley, threatening every living creature in her way, so is that dreadful hurricane of fear and hate which has been called the White Backlash, smashing its way across America, a country which alleges as its goal, "One nation, indivisible, under God, with liberty and justice for all."

What has stimulated this unbelievable, ponderous movement of feeling and thought that we term the White Backlash? The answer, we are told, may be based in, two innocent words spoken by a very young Negro. The words? "Black Power!" But, what do these words actually stand for? Are they blind reactions, sweeping away everything we Americans ultimately believe in? Are they "go" signals for race riots with killing and burning? Do they advocate violence or do they advocate life, self-respect, and humanity?

While roving around campus, I asked several students, What Does Black Power Mean to You? What follows are the answers that I was given. May God help us to understand "The Answer."

Francis L. Majette, Junior,  
History Major

Black Power to me is the allocation or distribution of power to the Negro on the basis of his actual populational representation. To me Black Power is not dominancy but is equality in the strongest sense of the word. Black Power, to the Negro, means being able to function economically, socially, and politically in the country as a black group dedicated to all out unity.

Ronald Miller, Sophomore,  
English Major

"Black Power" has sounded the call that a Negro can be what he is and still be a reputable human being. This resurgence of pride in the American Negro may very well prove his salvation in that he will put forth a vaster effort than ever before to reach the mainstream of American life—he now believes that he belongs there. At the forefront of the matter of Black Power, stand Stokely Carmichael and Rap Brown, who with their clangorous remarks, ignite animosities in a long oppressed people. Although Carmichael and Brown are the ostentatious Negro leaders, the final lines of the history of this era—when they are written—are more likely to extol the Whitney Youngs, the Thurgood Marshalls, the Martin Luther Kings, men who exemplify virtue in their feats, men who move implacably toward racial equality, who do not instigate matters and leave the masses to face the consequences alone. Unfortunately, no such virtues can be attributed to Brown and Carmichael. Sooner or later, the advocates of Black Power will find it imperative to slacken their paces for a moment and weigh the merits of their philosophy. They will have to decide if this philosophy is more at home with the belief of Lincoln, "The fight must go on. The cause of civil liberty must

not be surrendered at the end of one or even one hundred defeats, or with Bertrand Russell's ominous warning "All movements go too far."

David White, Freshman,  
Political Science Major

To me Black Power connotes "Organized Black Financial and Political Power. Without the financial or political power, Black Power is comparable to having an expensive race car without an engine. You have all the outward appearances of a fine tool racing machine, but without the engine you have no source of power or authority. If we had "Organized Black" Financial and Political Power", we black Americans would be able to talk the language that the white man understands and listens to, namely money. We would then be able to hit the white man where it hurts the most, in the pocket. We would not encounter congressman who laugh when we ask for rat control bills. We would then have financial power and political power; thus constituting all the force we need to demand constructive action on our problems and solutions. When we neutralize the financial and political power of the white structure in our society by gaining black financial and political power, we can strip the white American of the one weapon that he uses to keep us subservient, financial dependency.

Ingrid Parrish, Sophomore,  
English Major

Wake-up and live is the plea I make to my people. I feel many Negroes are slaves without chains because they are bound to servility, fear and superstition. For these reasons, I feel Black Power is the answer to this problem. Yes, I believe in Black Power to the extent that we must learn to stand on our own feet and say, "No" to things we don't believe in. However, I don't feel violence and hate are necessary. I feel if we unite our ideas and forces, then, stick together as a whole, we can have Black Power because we'll have Black Unity.

Elwood K. Callahan, Junior,  
Political Science Major

Concerning Black Power, I feel that it is really in! I believe that it is the answer to the Negro's past failures in that it postulates unity of a black race. I feel that its basic theory is the extrication of "Jim Crow" attitudes. It phases out the exist-ideas of integration; for present ideas of integration are beyond human acceptance. In short, Black Power leaders are trying to counter-act some of the injustices created by White Power. They contradict these ideas as any purposeful organization should do. Finally and most importantly, Black Power advocates instill in Negroes those qualities which they have in the past been ashamed of. They try to counteract some of the inhuman and not as he has been misjudged for so long by his counterparts. Due to the inhuman and immoral products of White Power, Black Power Leaders are even more determined to seek justice for their race than ever before, and I (See Inquiring Reporter, Page 5)