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In Support Of Black Studies

One of the most progressive steps towards translating into college policy what is legitimate among black students' demands is the action recently taken at NCC—the initiation of an Afro-American Studies Program.

The realization that the truth can no longer be hidden from black Americans by covering it up with a blank in history has finally hit home. NCC has taken its step in revealing the truth to its students.

The success of the program, which will get underway in the fall, will have to be proven under obvious handicaps. Let us face it, there are very few scholars who have great familiarity with the black man in history. Therefore, such courses will have to be developed carefully and tediously. That this is true is dramatic evidence that our role in history has been grievously overlooked, not only by white historians and educators but by Negro scholars as well.

If one does not agree with the demand for and implementation of black studies and brand it as a move towards isolation and separation, let them consider the reasoning.

The reason is simple. If NCC can offer courses in the culture of the classical Greeks and other defunct civilizations, it can also offer black courses. The adoption of such courses is a reasonable realization by the college authorities that blacks are a group that need to know their history and social needs—a known natural function of a college.

Culture I. Q.

(Answers, page 3)

- In 1941 this scientist introduced the revolutionary idea of a central depository for blood; the world's first blood bank.
 - Jefferson Long
 - George W. Carver
 - Charles Drew
- Harambee is a Swahili word that means:
 - Freedom now!
 - Let's pull together!
 - Black is beautiful!
- The 1968 receiver of the presidential nomination at the Democratic Convention.
 - Richard Hatcher
 - Rev. Channings Phillips
 - Sen. Edward Brooks
- Which of the following athletes won the men's single title in the first U. S. Open Tennis championship?
 - Arthur Ashe, Jr.
 - Bob Gibson
 - John Carlos
- What leader said "I resolved that I would permit no man no matter what his color might be to narrow and degrade my soul by making me hate him."
 - W. E. DuBois
 - Booker T. Washington
 - Stokely Carmichael
- Who said "The ambition of every Negro is to be white?"
 - George Wallace
 - Richard Nixon
 - Roy Harris
- What author said "If you don't know my name you don't know yours?"
 - Leroi Jones
 - Malcolm X
 - James Baldwin
- Who was in 1965 was denied his seat to the Georgia House until the Supreme Court took his side?
 - Edward Brooke
 - Carl Stokes
 - Julian Bond
- Who was the 39-year-old black nationalist leader murdered on February 21, 1965?
 - Austin Walden
 - Nat Turner
 - Malcolm X
- Which famous president was praised for destroying an institution which he openly supported while speaking to one group, then denounced while speaking to another.
 - George Washington
 - Lyndon B. Johnson
 - Abraham Lincoln

-Lecture Series-

(Continued from Page 1)

1942. She received wide recognition for her 1966 novel—**Jubilee**. Miss Walker is now professor of English and director of the Institute for the Study of History, Life and Culture of Black People at Jackson State College Mississippi. Miss Walker opened her lecture series with "Creativity and the Black Experience." In other lectures during the week, she talked on "Towards a Black Theory of the Arts," "Black Writers and Artists of the Past 30 Years." One of the highlights of Miss Walker's series was a discussion of her unpublished manuscript of poetry which she is presently calling **October Journey**. Miss Walker is a native of Birmingham, Alabama. She received her A.B. degree from Northwestern University and her M.A. and Ph.D. degrees from the University of Iowa.

"MY MOTHER SAYS MY BROTHER IS IN JAIL FOR BURNING BUILDINGS IN WASHINGTON!"



From "DE TOCQUEVILLE'S AMERICA REVISITED:"
A Graphic Commentary by Joaquin de Alba
published by ACROPOLIS BOOKS, WASHINGTON, D. C.

COLLEGE PAPERS FACES CHARGES

(College Press Service)

The use of four-letter words in campus publications, and a strong reaction against them, seems to be growing at colleges and universities this year. More than ten attempts to censor alleged obscenities have been reported.

At Purdue University, William R. Smoot, II, editor of **The Purdue Exponent**, was threatened with dismissal after the newspaper published a poem that referred to perversions, and a column in which an official was described in earthy terms.

Mr. Smoot and other senior staff members have been allowed to continue their duties pending the results of an investigation by a special review board of five students, five faculty members and three administrators.

At the University of Wisconsin in Madison, **The Daily Cardinal** was criticized, especially by regents and legislators, after it printed a story about a meeting in Boulder, Colo.

The newspaper responded to criticism and calls for dismissals of staff members with an editorial that quoted passages from books assigned to English classes at the University, such as **Lady Chatterley's Lover** and

James Joyce's **Ulysses**.

After the incident, the regents asked the university administration to develop policies for the future in such cases.

Later the Michigan State University News reprinted parts of **The Daily Cardinal** editorial. The senior staff members were threatened with salary cuts by the paper's faculty adviser, and a student-faculty judiciary committee was named to conduct hearings on the issue.

Editors of campus papers at Hunter College in New York, and Oakland (Mich. University) also reported having to find new printers for issues which were considered offensive by the regular printers.

At Mankato State College in Minnesota, the owner of the firm which prints the literary magazine objected to a story by the magazine's editor and agreed to publish it only with a disclaimer that will say the magazine carries a story to which the owner objected.

At Boston University, dean of students Station R. Curtis has said he will name a committee to study the status of the campus newspaper — **The News** — recently published a controversial issue, including photographs of nudes.

McNEIL VIEWS BLACK COLLEGES

By James McNeil

In the last six years we have heard many speakers, including the Governor, and heard from the Southern Governor's Conference, on the subject of "The Negro College." Let's take a look at some of the problems confronting "The Black College."

While students walked by in their Sunday dress, the campus decked with golden brown leaves and sun, in that unmatched, quiet beauty of a Southern Black College, I thought about the new era: How to repair the blight of a century of segregation and impoverish-

ment without taking on the worse characteristics of most American colleges and universities.

What are these characteristics? On occasions of self-criticism, educators in both white and Black colleges have pointed to them. Many colleges are too frantic for money and physical growth, too complacent about social problems, too removed from the ghettos of the poor which surround the universities.

To White America, the Black college has always been a troubling presence. Born in the passion of civil war and recon-

(See McNeil Views, page 5)

Black Studies Offered At Wayne

Ozell Bonds walked into Room 2 of the Wayne State University Education Building looking much like any other student. But instead of heading for a seat, he strode up to the podium and put down his lecture notes. Dressed in levis, turtle-neck, socks and tennis shoes, all black, he looked down through his sunglasses at a classroom full of education school professors—men and women more than twice his age.

Ozell's lecture was one of several being offered by members of the Wayne Association of Black Students in a course on "Black Social Thought" for Education faculty members. It is all part of a burgeoning, yet peaceful, black movement on this campus just a few blocks from the 12th Street ghetto where the 1967 Detroit riots began.

Black students at Wayne are busy mapping a new black college that will offer a full four-year curriculum as well as courses for students and faculty from other departments.

The Wayne developments, which are moving ahead with moral and financial support from the campus administration, have turned many conventional educational concepts inside out. Perhaps most important is the idea that students have as much, if not more, to contribute to the educational process than teachers. Not only can students skillfully organize new curriculum by themselves—they can also teach it impressively.

Lonnie Davis, head of the ABS at Wayne, points out that the syllabus for the "Black Social Thought" course offered a reading list of no less than 45 books (from Baldwin to DuBois). Some faculty were so astounded by the reading list, they almost dropped the course.

Graduate student Davis complains that "It's obvious to us that most of the teachers taking our course aren't reading all their assignments. Many of them come to class unprepared."

Still, they have had stimulating two-hour weekly sessions on topics like "Who is the Black Man," "Who is the White Man to Us," "Black Music," and "Third World Revolution." A discussion of "White Woman, Black Man" was so provocative that it was carried over to a second session.

In one of Ozell's recent lectures, he offered a terse 25-minute lecture on the relationship of slavery to present-day conditions in the South.

"The black man served in the house during slavery so he had frequent personal contact with whites. That's part of why the southerner today can associate freely with the black as long as he stays in his place."

After the lecture ended, one teacher launched into a lengthy argument with Ozell about the use of violence in the present-day civil rights struggle:

"I see all your aggression and aggression and racism as defensive violence. I see it as an assertion of your humanity, pushing off the oppressor instead of using a direct hit. But the problem with using all these threats is that you are scaring away many whites who might otherwise rally to your side."

Ozell replied: "I come here to attack you verbally with words—to call you racist honkies. People who react with fear

(See Black Studies, page 5)