

Conferences Close Communication Gap

Salem has recently sent students to several area and national conventions such as the Southern Universities Student Government Association Workshop in Charlotte, the National Model United Nations in New York, the S.N.E.A. meetings in Atlanta and Charlotte, and several others.

The benefits of these conferences to which Salem sends students are far reaching. They provide an opportunity for Salem students to learn what other students are thinking and doing on other campuses. They enable Salemites to learn of projects and innovations at other schools which could be of potential benefit to Salem. These conferences are in many ways publicity for Salem. Student delegates "spread the word" about the "small Southern girls' school," especially at national conventions.

Attending these conferences is a must. Each budget and non-budget organization should investigate and evaluate the many conventions being held in their respective local and national organizations and publicize this information to club members. They should also concern themselves with the possibility of some financial backing for students attending such conferences.

For attending these conferences and reporting their results to the student body is another way of bridging the Communication Gap—the one between Salem and the world beyond the Square.

Discusses Black Problems

Rice Enlightens Salemites

(Editor's note: Following Dr. Rice's assembly lecture, April 16, on "Africa, New Zealand, and the Present Situation," a coffee was held in his honor in Strong Friend-Rooms. Here Dr. Rice expanded some of his views concerning the Blacks in South Africa and the United States today.)

As a white resident in South Africa, Dr. Rice was quite aware of the government's apartheid policy. The seminary at which he taught was founded ten years ago as a result of the apartheid policy's Group Areas Act. In compliance with this law prohibiting non-whites from attending seminaries already established, it was necessary for churches to set up Adams for non-white ministerial students on specially approved land.

On the threat of apartheid, Dr. Rice stated, **I cannot tell you how much of a police state it is. Fear is simply the order for everyone. Secret police and informers are everywhere to insure the enforcement of these laws.** White professors are frowned upon, even in the small community of Alice, for strolling or bicycle riding off campus with black students. In most colleges white professors do not communicate with their students outside the classroom. Most Africans are so poor that they can be easily bribed by the government to spy on their comrades.

At Adams, however, the apartheid was not as well enforced. Although under constant surveillance, with

electronic recording of lectures and frequent wire-tapping, they, as well as most churches, receive special treatment from the government. "Possibly," surmised Dr. Rice, **"the government views the Church as the religious opiate of the people."**

A distinctly African form of Christianity, Zionism, is strong in South Africa today. For Africans who are becoming more aware of themselves as a culture, this denomination is forceful. It rejects western institutionalized Christianity and merges old tribal religion with basic Christian faith. A service may combine readings from the Book of Common Prayer and African chants set to hymn tunes.

Dr. Rice aptly summarized the present situation at Duke, **"Duke is not a happy place for the Blacks. Try as we may, we do something that intimidates them." To establish feeling of security necessary for genuine integration not mere assimilation, the Blacks need a small community within a large one.** Asked why these students, if they desire to have their own campus within Duke, shouldn't just go to a Negro college, Dr. Rice paused for thought. He answered that the Negro studies program is not compulsory, that there would be intercommunication among Blacks and whites until this self-respect, knowledge of self and race is achieved by the Blacks. "It would be an

unnatural situation in a great North Carolina university such as Duke without a significant group of black students, and probably destructive in the long run." Aside from receiving financial aid not available at most Negro colleges, "a black student at Duke would achieve a different image than a student at a Negro college would achieve."

Dr. Rice's students in South Africa were intent upon the racial problems in the United States. "It's astounding," Dr. Rice noted, "to see that the headlines around the world are focused on America. These Africans see in America a different situation from their own a place where the Negro has the freedom to organize protest and reform, which is completely unlawful in South Africa. They feel that only through creation of a harmonious, workable multi-racial society in America, do they have any hope for freedom."

In answer to a question concerning the American Church's role in this multi-racial society, Dr. Rice mused that at present "If the Church is the light of the world, it's the tail-light." The white church in America, which is now irrelevant to our racial situation, needs to deploy different resources for becoming a more integral part of society, through efforts such as free-lance ministry, work in the ghettos and, on the whole, revolutionary programs.

Beyond The Square

Head Start Needs Change

By Joy Bishop

A recently made comprehensive study of the U. S. Government's Head Start program has revealed information stating that poor children who participated in the program are not appreciably better off than equally disadvantaged children who did not.


The authors of the study have made recommendations to the present administration concerning the fact that the program is not worth its cost as it is presently formed, and should be radically revised.

The Westinghouse Learning Corporation and Ohio University carried out the nine-month long study under contract with the Office of Economic Opportunity which administers Head Start and other antipoverty programs.


The researchers studied 104 Head Start centers in all regions of the country. Graduates of the program in the first, second, and third grades were subjected to a battery of tests which were then compared to the test results of a control group of equally disadvantaged children who had not attended Head Start.

The authors stressed the fact that although the study proved the failure of the Head Start program, programs of this type should not be discontinued. Presidential aides fear that the report's discouraging conclusions could be used as a weapon against any kind of expenditure for disadvantaged children, especially Negroes.

As reported in the *Winston-Salem Journal*, one White House aide said last week: "One of the principal implications of this report is that we really do not know as much as we thought we knew about improving the lives and the minds of poor children. Thus, the question is whether we proceed down the same old path, which might soothe our egos but will certainly damage the children; or whether we take a new look and surround this thing with some science."



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Forsyth Students Contribute Colorful Art Exhibit In FAC

By Karen Park

As you can't help but notice on the way to Assembly, the Fine Arts Center is filled with the art work of the school children of Forsyth County, from kindergarten through high school.

Sunday afternoon, I tripped over to see the show and found the place swarming with approximately 95% of the enrollment of the Forsyth County schools, plus parents.

Naturally, the majority of this crowd seemed to think it was a pretty good display, though each adult seemed to favor the work of his own progeny—and I agree. In fact, much of the art rivals the products of Salem's Art Department.

Starting with the wing nearest campus, going through the main foyer (junior and senior high school) and on down the farther wing (elementary school), I will point out a few of the individual pieces I found most notable. Before I go into this, however, I would like to remind the reader that one person cannot judge or interpret a work of art for others, because each viewer brings different experiences, tastes, values, and viewpoints to art.

Therefore, my purpose is not to judge the work done in this show, but to point out things I see in the pictures, sculpture, and wall-hangings, and to stimulate you to see and even think about these pictures yourself.

As you enter, look over the door, where an orange cleaning woman is depicted in pen and ink. I found my eye was caught by the contrast

between the intricacies of her shawl and the simple stripes of her skirt.

Moving down the hall, a wire bird sits on the window sill. The simply flowing lines of the body are set off by the more complexly twisted wings and head. Space flows through and around the wires giving the bird an airy feeling, but his feet, almost incongruous in their size, keep him from floating off.

In the show are a number of stitchery-on-burlap wall-hangings. One that interested me hangs on the left wall and captures the feeling of an Oriental or Medieval walled city. The variation of textures and patterns is unusual.

Another group, with several examples around the cloth fortress, employs a technique that gives them exceptionally bright colors and clearly delineated forms. They are made of gaily colored tissue paper with black construction paper dividing the colors into designs, much like the lead in stained glass windows.

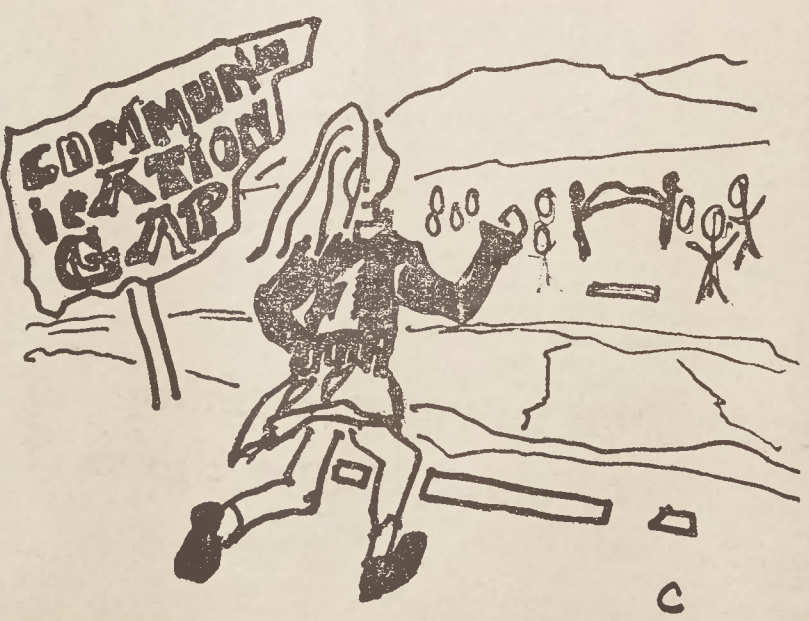
Moving around the corner into the entrance of the main foyer, there are some paper mache sculptures that show humor and individuality. There's a rather fatuous pink elephant, an alarming penguin, and an orange what's-it, the result of the efforts of four imaginative young artists.

On the right wall are several paintings. I was struck by the difference in the feeling of the first and last pictures lined on this wall. The first is a red one, bleak in character; in the background is a series of hanged men, leading up

to the tenth and last in the foreground, with a grieving hangman. In striking contrast is the charmingly delicate flower picture on the other end of the line. The uninvolved attitude, indicated by the meandering stems and cool colors of the flowers, contrasts sharply with the concern for others shown in the stark and brooding red painting, expressing two entirely different facets of man.

Now we are in the main foyer! There are two pictures here I rate above the others: one is on the right, a red-and-black woodprint of what looks like nothing so much as a very skinny guru. Surprising depth is given by the black-mottled background. Across the foyer is an intriguing picture of eggs—one whole and one broken—that got lots of comments, a good example

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