

# Σ K A N A A O N

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## ARE STATE STUDENTS EQUAL TO THE CHALLENGE?

Did you ever wonder what a university student is really like? Campus Christian Council will sponsor a panel discussion in Brubacher at 7:30 p.m. tonight on "From College to University: Can State Students Meet the Challenge?"

The panel will discuss whether or not the attitudes, interests, and activities of the students at State are equal to the challenge of the new university status. Specifically, such issues as the place, if any, of fraternities on the new campus, the cultural atmosphere of the college and the adequacy of our social standards and activities will be discussed.

In recent years, State students have been increasingly subject to adverse public opinion and private criticism about our conservatism, or as some people have put it, our apathy. Most of these people have couched their attacks in pseudo-intellectual or pseudo-sociological terms. A few have been more blunt. Nowhere is this more poignantly illustrated than in the local newspapers; whenever they use the word "radical" in conjunction with one of our activities, they are always careful to add the phrase "for State students," lest their readers get the unfortunate impression that we're showing an inordinate amount of enthusiasm. The ironic part of it is that, deep in his heart, every student at State believes this opinion to be true at least of his classmates.

Panelists will be Dr. Paul Wheeler, Dean David Hartley, Carl Schrader, John Tyo, and Marilyn Wienk. The moderator for this panel discussion will be the Reverend Frank Snow. These people, who represent a large cross-section of opinion at State, will present an interesting composite of opinions on these issues.

Who knows? Maybe we are university students after all.

## THE NEGRO AND THE CITY

During the past 30 years, the Negro population of the larger cities in the U. S. has been increasing at a much greater rate than the white population. Internal migration, the comparatively greater reproductive rate of non-whites, the exodus of the whites into the suburbs--all continue to raise the proportion of non-whites in the core of the city. In 1950, only five of the 15 largest Negro population areas in the U. S. had a Negro population exceeding 15%. In 1960, eight now exceed 15%; six of these have 25% or more.

With this rise in the non-white population, certain phenomena seem to occur frequently. The residential patterns are almost always "ghettoized." Albany is a good example of this since it has confined 93% of its Negro population into its 12 downtown census tracts. These twelve census tracts have become a laboratory for the study of social change and the problems of race and ethnic relations.

A vicious cycle occurs in these downtown areas. The Negro of low economic status must live in these

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Skandalon does not attempt to present another campus literary journal. Its publication arises from the Christian concerns of its contributors towards various facets of life. It is our belief that the Christian faith has relevance to the circumstances of any location or any time. We welcome contributions from all members of the academic community who share our purpose. Articles, essays, short stories, or poems will be gladly welcomed.

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ghettos of substandard housing. The educational opportunities are frustrated, thus resulting in low economic status again. The schools in these areas are de facto desegregated.

However, all Negroes, obviously, are not confined to this vicious cycle. With economic improvement and occupational upgrading, we find the emergence of a new Negro. He has acquired a middle class status along with all its aspirations. He also desires to leave the ghetto-- for both his own and his children's sake.

Within the past decade, the Negro has expanded two ways. The growth of the Negro population has forced many of the Negroes from the core of the city outwards. There is much evidence to show that many Negroes are trying to follow the whites into the suburbs.

Even now the cost of suburban residential housing is an important factor in keeping the Negro out. However, many Negroes can now afford these homes. They now have the right to purchase them. Yet there are other things holding the Negro back.

The Negro meets the same prejudice he has always met. He is stereotyped as dirty, uncultural, morally loose, ad nauseam. Each of us can fill in the rest. The prejudice and hatred he meets is as strong as it has ever been, although the law is on his side. However, the Negro's aim is not desegregation but integration. He not only wants the opportunity to participate as an equal in the community, but he wants to actively participate as an equal. This has been the underlying premise of the civil rights movement.

As long as the Negro is confined by his ghettos, as long as he is excluded from the suburbs and as long as we hold our prejudices, racial integration will not occur.

But what can we do, where do we fit in? The answer is obvious and the task is difficult. Sociologists and psychologists tell us that prejudice behavior alters and shapes prejudicial attitudes. To change an attitude takes deeds not just words. It takes an acceptance and treatment of the Negro as a social equal-- not just an equal by law. Time is needed, care must be taken. But until the old cultural pattern of the ghetto has been broken, until whites and Negroes have learned to live together as brothers, nothing but biases and prejudice will have the upper hand-- and God's plan for man-

kind will never be achieved to any real extent.

--Clifford Rugg

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## A FORGOTTEN PEOPLE

Agricultural migrants are people who follow the crops from place to place and harvest them for a living. These people of many ethnic groups usually enter the migrant stream because of the loss of farm jobs or because when old enough to support themselves, they were unable to find work in their home communities.

The average migrant's income is very low (\$677 for 1961; \$902 when nonfarm work is included). He is unable to afford good housing or to bring up his children the way the average American parent does. He is discriminated against by people of the community in which he works; his children do not have the chance for a good education since they are continually on the move.

The health and welfare provisions that protect the average American often do not apply to the migrant since he usually does not have residence status where he is working. Thus if illness or accidents strike he often goes without medical care. Since few federal laws apply to him, state legislation is his main hope. However, state legislation varies greatly in its extent and coverage. As he travels, he comes under many state laws, but rarely is there any coordination among states in the services offered him.

Some of his problems can be alleviated if the people of the communities in which the harvesters temporarily reside try to understand the migrants. For we need to be concerned with them as individuals and not only as an economic necessity.

What can we do? We can participate in voluntary programs such as summer service projects or programs run by members of communities where migrants work. Since the children usually have few toys or books, these and similar items can be donated, shoes are especially needed since children often run around barefoot on ground covered with broken glass and jagged rocks.