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ABSTRACT

Extensive interviews of students were conducted by Commission staff from mid-1968 through early 1969 with the purpose of examining the attitudes and perceptions of students concerning the education they were receiving. Among the issues addressed by the students were the following: how the schools can respond constructively to the needs and aspirations of today's youth in these turbulent times; how students can participate constructively in the decisions that affect their education; what innovations in educational technique or curriculum are necessary to improve the quality of education; what must be done to meet the educational needs of minority group children; and, what steps must schools take to promote successful adjustment to desegregation by students and teachers alike. In all, 277 students from 17 cities and towns were interviewed at length. Efforts were made in each of the communities to interview substantial numbers of both minority and majority group students. Most of the student interviewed were high school juniors and seniors. In most cases, the race of the student interviewer were matched. Questioning was directed toward bringing out the student's views on specific topics. These topics appear as chapter headings in the report: Education Overview; Administration; Teachers; Curriculum; and Perception of Others. (Author/JM)

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"What students perceive"

A Report of the U.S.
Commission on Civil Rights

Clearing House Publication No. 24

ED 117289

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

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preface

In November 1967, the United States Commission on Civil Rights sponsored a national conference on *Equal Educational Opportunity in America's Cities*. This conference, which was attended by education administrators, teachers, students, and social scientists from across the Nation, explored a variety of issues bearing on the problem of equal education opportunity.

One of the most productive panel discussions of the conference was unique in that high school students of varying racial, ethnic, and geographic backgrounds were its participants. Adults listened while the students talked. They expressed their own views concerning the problems facing the institution of public education. The sensitivity, perceptiveness, and constructive thought displayed by these students made a deep impression on those who heard. Perhaps the most vivid of these impressions was the bitterness and frustration expressed by the students. Many clearly felt that the schools were not responsive to their needs or to the needs of society and were not keeping pace with the rapid political and social changes of the times.

Shortly after the conference was concluded, the Commission determined to examine on a much broader scale, by means of extensive interviews, the attitudes and perceptions of students concerning the education they were receiving. These interviews were conducted by Commission staff from mid-1968 through early 1969.

In all, 277 students from 17 cities and towns throughout the country were interviewed at length. Efforts were made in each of the communities to interview substantial numbers of both minority and majority group students. Of the total number of students interviewed, 44 are represented in this report. The selection process was based on criteria that would assure adequate racial and ethnic representation, geographical distribution, and full representation of various views and attitudes. Clarity

of expression necessarily was an advantage. The students who were interviewed represented different racial and ethnic groups, but all groups as well. Although the academic backgrounds covered a broad spectrum, from those in courses to those in honors courses, the majority represented the average. Most interviewed were high school juniors and seniors in the school environment. The general student profiles represent the student body of the interview. In most cases, the interviews were through local school officials and religious leaders, and the Commission expresses appreciation for their cooperation.

Questions asked, for the most part, dealt with the environment of the student: the quality of teachers he liked and didn't like; the attitudes of teachers toward the students, and the attitudes of fellow students. The interviews were in most cases the race of the student and the race of the interviewer matched. Taped recordings were made and usually lasted between an hour and an hour and a half. The interviewing was directed toward bringing out specific topics. These topics appear in the report that follows: Education of the Minority; Teachers; Curriculum; and Perceptions of the Student.

Students talked about the administration of the school, describing the way in which they handled racial incidents or discipline grievances. They discussed teacher attitudes and teaching methods, and they talked about testing practices, grades, and the quality of instruction. Interviewers especially encouraged student discussion of social science classes and the major social issues of race and poverty. Since interviews were held after Martin Luther King's assassination, there was a tension within the schools frequently discussed in the discussion.

While great care has been taken in the original interviews, some editing has

United States Commission on Civil Rights conference on *Equal Educational Opportunities*. This conference, which was attended by parents, teachers, students, and social scientists, explored a variety of issues bearing on equal education opportunity.

Productive panel discussions of the conference with high school students of varying racial, ethnic, and social backgrounds were its participants. Adults and students talked. They expressed their own views on the problems facing the institution of public education, the quality of education, and the role of the school. These students made a deep impression on the Commission. Perhaps the most vivid of these impressions was the frustration expressed by the students. Many felt that the schools were not responsive to their needs and that the pace of social change was too slow.

At the conference was concluded, the Commission expanded its work on a much broader scale, by means of a series of interviews on the attitudes and perceptions of students and the schools they were receiving. These interviews were conducted by Commission staff from mid-1968 through

interviews from 17 cities and towns throughout the country. Efforts were made in each city to interview substantial numbers of both white and black students. Of the total number of 44 interviewed, 44 are represented in this report. The selection was based on criteria that would assure adequate representation, geographical distribution, and a variety of views and attitudes. Clarity

of expression necessarily was an additional criterion.

The students who were interviewed not only represented different racial and ethnic groups, but different socioeconomic groups as well. Although the academic levels of the students covered a broad spectrum, from those in remedial and vocational courses to those in honors courses or advanced placement, the majority represented the average. Most of the students interviewed were high school juniors and seniors—those most settled in the school environment. The grade levels identified in the student profiles represent the students' grade levels at the time of the interview. In most cases, the interviews were arranged through local school officials and knowledgeable civic and religious leaders, and the Commission wishes to express its appreciation for their cooperation.

Questions asked, for the most part, dealt with the educational environment of the student: the courses he was taking; the teachers he liked and didn't like; the attitude of the principal and teachers toward the students, and his relationship with his fellow students. The interviews were conducted individually and in most cases the race of the student and interviewer was matched. Taped recordings were made of each interview, which usually lasted between an hour and an hour and a half. Questioning was directed toward bringing out the student's views on specific topics. These topics appear as chapter headings in the report that follows: Education Overview; Administration; Teachers; Curriculum; and Perceptions of Others.

Students talked about the administration and about school organization, describing the way in which school officials handled racial incidents or discipline grievances. They talked about teacher attitudes and teaching methods and gave their opinions about testing practices, grades, and ability groupings. Interviewers especially encouraged students to talk about their social science classes and the major contemporary issues of race and poverty. Since interviews began the week after Dr. Martin Luther King's assassination, urban unrest and racial tension within the schools frequently were principal topics of discussion.

While great care has been taken to retain the spirit of the original interviews, some editing has been necessary to make

the material concise, unified, and readable. In order to present the material in logical sequences, thoughts have occasionally been transposed since certain topics have sometimes been discussed in several different parts of the interview. In addition, some liberty has been taken in deleting and inserting words in the interest of clarity and readability. For example, repetitive remarks such as "you know" have been omitted and grammar has been corrected where errors tend to detract from the substance of the material. In most cases, however, the students' words are transcribed verbatim.

It is important to stress that, although this report is based upon a sizable number of student interviews, no effort was made to assure a scientific sample, and the Commission does not present the report as a precise reflection or statistical cross-section of student attitudes. Rather, the interviews that follow are representative of the views and perceptions expressed to Commission interviewers by a large number of students of various racial and ethnic origins in different kinds of school settings.

Further, the Commission does not offer recommendations based on this study nor does it make judgments concerning the factual accuracy of the views expressed. Instead, the Commission has undertaken to act as a forum for the expression of student viewpoints in an effort to gain a better understanding of the concerns of our youth and the ways in which schools are shaping their attitudes and perceptions about education and society.

The Commission was fortunate in being able to engage the services of Alvin F. Poussaint, M.D., a distinguished psychiatrist, educator, and student of American society, who agreed to prepare an introduction to the report analyzing the views expressed and discussing their implications for the future of education and our society. Dr. Poussaint's discussion provides basic insights into the issues and concerns discussed by the students, and the Commission wishes to express its deep appreciation.

One final word. Our system of public education is being tested more critically than ever before. Crucial questions are being raised to which satisfactory answers have not yet entirely been found:

How can the schools respond constructively to the needs and

*aspirations of today's youth in these
How can students participate constructively
affect their education?*

*What innovations in educational techniques
necessary to improve the quality of education?
What must be done to meet the educational
group children?*

*What steps must schools take to promote
to desegregation-by students and teachers?
How can schools continue to play their
great equalizer of the conditions of men
the social machinery?"*

These are some of the questions to which we are struggling to find answers. They also are questions with which students are vitally concerned. To follow, they address themselves forcefully to them. To some readers, the comments concerning their educational environment—critical comments—will carry a "shock" which will remind them vividly of their own attitudes when they were students. To others, they may seem alien, and their demands and pressures may seem short, each reader undoubtedly will determine the validity of the students' perceptions, or the views of the proper role of education and the relationship between schools and students, shaped by their own educational and other life experiences.

Whether we agree or disagree with the students' saying, it behooves all who are concerned with education our schools are providing that educational policy cannot be determined solely by what students think is wrong with their schools. It is unwise to totally ignore the views of the students. In this analysis, what the educational process is doing, the Commission believes that students may be unwise to say to those in positions to determine policy and that before their arguments are heard and evaluated carefully.

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What must be done to meet the educational needs of minority group children?
What steps must schools take to promote successful adjustment to desegregation by students and teachers alike?
How can schools continue to play their historical role as "the great equalizer of the conditions of men—the balance wheel of the social machinery?"*

These are some of the questions to which educators are struggling to find answers. They also are among the questions with which students are vitally concerned and in the pages that follow, they address themselves forcefully and often passionately to them. To some readers, the comments of the students concerning their educational environment—and particularly their critical comments—will carry a "shock of recognition" and remind them vividly of their own attitudes and perceptions when they were students. To others, the students' views will seem alien, and their demands and protests unreasonable. In short, each reader undoubtedly will determine for himself the validity of the students' perceptions, on the basis of his own views of the proper role of education and of the proper relationship between schools and students, shaped by the totality of his own educational and other life experience.

Whether we agree or disagree with what the students are saying, it behooves all who are concerned with the kind of education our schools are providing at least to listen. Just as educational policy cannot be determined solely on the basis of what students think is wrong with their schools, so it would be unwise to totally ignore the views of those who are, in the last analysis, what the educational process is all about. In short, the Commission believes that students may well have something instructive to say to those in positions to make educational policy and that before their arguments are rejected, they should be heard and evaluated carefully.

introduction

By Alvin F. Poussaint, M.D.

*Associate Professor of Psychiatry, Harvard Medical School,
Boston, Massachusetts
Prepared for the United States Commission on Civil Rights,
February 4, 1970.*

The eloquent, young voices in "What Students Perceive" carry both a message and a challenge to our society and educational system. The keen and sometimes stinging comments in this study are representative of high school youth from a broad spectrum of ethnic, socioeconomic, and geographic groupings in the United States. Their candid and often colloquial communications contain a certain beauty of expression that is refreshing and perhaps distinctive of American culture. Yet, their words

do not offer us the comfort of a uniform or lucid point of view but reflect the diversity of feelings, opinions, attitudes, and experiences of students from a wide variety of social and life circumstances.

Not all of the voices here are those of discontent and despair. Nevertheless, the reports that express dissatisfaction often provide the critical insight that is a key to our understanding of the problems confronting our educational institutions. Apparently, many students are not perceiving school as we would wish or hope them to perceive it. The clash between our schools' stated mission to educate and the students' perception of that mission is both startling and ominous. We must listen carefully then to the words of these young people. We should borrow heavily from their wisdom if we are to restructure our schools to meet the many challenges of tomorrow.

In the first chapter, "Overview," a young student, Kris, opens her interview with a singeing condemnation:

School is a separate little world in itself, set up with its own conditions and its own rules for living and learning together, and it is really, really difficult to relate education to the way life is outside.

This statement of almost complete alienation contrasts dramatically with Johnny's which begins:

Conditions at my school are pretty good, but I know people that gripe about them. It doesn't make any difference what you do for them, they'll still gripe about it.

The comments of most of the students fall somewhere between these two extremes and provide us with critical assessments and, upon reflection, valuable insights. Why do so many of our young people feel estranged and alienated from our educational system to the point of becoming both school and societal dropouts? Why do our schools fail so often to serve the needs of minority group youngsters in our society?

These questions are complex and cannot be answered precisely, but if there is one important lesson to learn from reading this material, it is that students should not be viewed as some homogeneous, monolithic group that can be fitted into a rigid educa-

tional machine designed to service a white middle class American child.

The fact is that a school program position of Johnny may not be suitable. Similarly, a curriculum designed to white suburbia may fail miserably if or Mexican American youth in the gh programs in secondary education fo markedly from programs designed slums. There are enormous difference within a given social class. Upper cl or West Pointers. Some school drop nomic groups have decent jobs while tions in experiences and life-styles need different things at any given tim method works effectively with everybo have the flexibility of styles and ap variety of classes of youth—hopefully

Few people want to completely d system but many do want to signific soberly expresses in the opening cha

School is pretty good in some cases and Times are changing, everybody know and education should keep up with th

Thus if we are to bring about the ne grams, it is important for us to f adequacies of our educational system and relationships in our society.

"The only way you can make it in educate yourself." This student's rem expresses well the credo of all those in America a land of opportunity an generation of immigrants have fought economic mainstream via our publi education remains the foremost hope groups who continue to be rejected overt and subtle racial and socioeco good education" is becoming an incre

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The fact is that a school program that is suitable to the dis-
position of Johnny may not be suitable for Kris, and vice versa.
Similarly, a curriculum designed to meet the needs of a child in
white suburbia may fail miserably if foisted unmodified on black
or Mexican American youth in the ghettos or barrios. Likewise,
programs in secondary education for rural poor would differ
markedly from programs designed "to reach" youth in city
slums. There are enormous differences among youth today even
within a given social class. Upper class students can be hippies
or West Pointers. Some school dropouts in the lower socioeco-
nomic groups have decent jobs while others land in jail. Varia-
tions in experiences and life-styles mean that different people
need different things at any given time. No single approach or
method works effectively with everybody. Ideally, schools should
have the flexibility of styles and approaches to work with a
variety of classes of youth—hopefully, to the benefit of all.

Few people want to completely destroy our present school
system but many do want to significantly modify it. As Pablo
soberly expresses in the opening chapter:

*School is pretty good in some cases and pretty bad in some others.
Times are changing, everybody knows the times are changing
and education should keep up with the times.*

Thus if we are to bring about the needed modifications in pro-
grams, it is important for us to focus carefully on the in-
adequacies of our educational system and the changing needs
and relationships in our society.

"The only way you can make it in this raggedy society is to
educate yourself." This student's remark with a twist of irony
expresses well the credo of all those citizens who have found
in America a land of opportunity and hope. Generation after
generation of immigrants have fought their way into the socio-
economic mainstream via our public school system. Today,
education remains the foremost hope and promise of minority
groups who continue to be rejected and oppressed. Through
overt and subtle racial and socioeconomic discrimination, "a
good education" is becoming an increasingly unobtainable com-

modity for too many offspring of oppressed people. Minority group students in this volume reflect some of this hopelessness and despair. At the same time, many white students of all classes are expressing similar frustration and disenchantment with the school system.

In general, the students direct their comments to subjects that can be divided into several categories—school administration, teachers and curriculum, and perceptions of others. It would be valuable for the reader to carefully savor each interview. We will only examine the important highlights of the student perceptions in this discussion.

Most of the student complaints about the administration of their high schools focus on the inflexible rules and regulations which are made without student consultation or participation. Many regulations appear to them to be unnecessarily rigid, authoritarian, old-fashioned, or otherwise unreasonable. Students complain about a lack of flexibility in rules governing styles of dress, hair style, and social behavior. Why do some principals adhere to rules governing dress and behavior that were established decades ago and do not reflect the current styles in the community? Many students express the feeling that school administrators treat them like children who are incapable of participating in decisionmaking. This contrasts sharply with the fact that at 17 boys can join the Army and at 18 die in Vietnam for the country, but at the same age, are not allowed to participate in minor decisions relating to student activities and policies in high school.

Students attending high school are usually in late or early adolescence, a time of great intellectual and psychological change. Adolescents are seeking access into the adult world and also searching for a personal identity. During this stage of life, the student is much more capable of independent thought and logical reasoning. The adolescent is capable of more self-direction and begins to reevaluate himself in relation to his family, peers, and social world. It should be expected that in the process of his growth, the teenager questions and sometimes rebels against arbitrary authority. Since school is a large segment of the adolescent's life, it exercises a great influence on his growth to adulthood. This is true for youth whether they are white,

black, or brown. Therefore, from the students' cry not to be treated "like children" the demand for greater student participation in decisions affecting their lives is understandable.

Recently, at our colleges, we have seen similar results, through riots and general student protests. Students from the policy making boards of colleges and universities. Most institutions of higher learning over the several years have moved rapidly to correct these deficiencies. For the first time in our history, we sit on colleges' boards of trustees and student bodies.

Student participation helps to curtail the gap in programming and communication which exists between the older and younger generations. This gap is even more important in our schools when we consider the cultural backgrounds of the students. School administrators make unnecessary decisions when prescribing programs for students without their involvement and consultation.

Students in this volume indicate a desire for school officials who are interested in their feelings and allow them to participate in school decisionmaking. Teenagers also seem to respond to a more friendly, flexible, and display a minimum "I'm better than you" attitude.

Student unrest is beginning to spread in the high schools as the demands for reform increase. Particularly in regard to racial unrest, school administrators begin to institute policies that are alienating the sense of powerlessness and helplessness in schools so often have fostered among students. One such step should be to incorporate student participation in administrative and leadership positions in the school system. This would include some degree of student participation and/or control particularly in minor decisions. Dr. James Conant, in his classic report

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the students' cry not to be treated "like children" and their
demand for greater student participation in administrative deci-
sions affecting their lives is understandable and reasonable.

Recently, at our colleges, we have seen some of the tragic
results, through riots and general student unrest, of excluding
students from the policy making boards of our colleges and
universities. Most institutions of higher learning in the past
several years have moved rapidly to correct some of these
deficiencies. For the first time in our history, students now
sit on colleges' boards of trustees and other decisionmaking
bodies.

Student participation helps to curtail many potential problems
in programming and communication which are part of the gen-
eration gap—the difference in values and styles that separate
the older and younger generations. Pupil participation becomes
even more important in our schools when working with minority
group students who are from different socioeconomic and cul-
tural backgrounds than school administrators. Too often, middle
class white administrators make unnecessary mistakes in judg-
ment when prescribing programs for minority groups without
their involvement and consultation.

Students in this volume indicate a respect for those school
officials who are interested in their feelings and opinions, and
allow them to participate in school governance and problem
solving. Teenagers also seem to respond well to adults who are
friendly, flexible, and display a minimum of the adult, "We know
better than you" attitude.

Student unrest is beginning to spread from the colleges to
the high schools as the demands for reform continue to escalate.
Particularly in regard to racial unrest, it is urgent that admin-
istrators begin to institute policies that will contribute to elim-
inating the sense of powerlessness and second-class status that
schools so often have fostered among minority group children.
One such step should be to incorporate more minority persons
in administrative and leadership positions within the educational
system. This would include some degree of community participa-
tion and/or control particularly in minority group communities.
Dr. James Conant, in his classic report on education, stated,

"There are three requisites for the successful operation of a high school: first, a school board composed of intelligent, honest, devoted citizens . . . second, a first-rate superintendent; third, a good principal." Whether this contention is valid or not, it clearly is important to obtain minority group representation at all levels of school administration, if minority group children are to be properly educated.

Some of the same complaints that the students have about administrators they also level at teachers. Teachers who are inflexible, impersonal, and arbitrary seem to be the least effective with high school teenagers. Instructors who manifest negative racial or class attitudes have, as you would expect, particular difficulty working with minority group students. Many cultural barriers exist between middle class teachers and lower socioeconomic students, especially if there are also ethnic differences. Most white teachers have received very little in their own education that would help equip them to work effectively with minority group youngsters. In fact, their training, if typical of American schools, was probably racist in much of its content. Their academic courses most likely extolled the values and virtues of Northern European civilization to the exclusion of other cultures, and their training courses undoubtedly were geared almost entirely to the educational needs of white middle class children. Training programs for educators have been modeled too closely to white upper strata values and practices.

One black student aptly expresses the insensitivity they frequently show:

When you get a white teacher in the class, he's brought up the same way as most of the white students are—relative to the times. And the black student just cannot identify with the teacher who comes back after a weekend and says, 'Well, how many of you went skiing?' Most of them spent their time in a pool hall or something.

Black and Mexican American students also frequently perceive that white middle class teachers are more comfortable with and favor the white middle class student (although one student reports that a white teacher favored the black students when allotting grades). The important process of student identification

with his teacher and vice versa is of cultural differences. In the end, it is or poor white who loses out on an education. It is also worth noting that rejected and hurt by anti-white prejudiced teachers. As school staffs continue to face a more significant problem than it is.

The most important factor, however, of teachers is not whether they are white or students, despite their differences, but a teacher who appears truly interested enough empathy to understand some of the problems that stem from their social environment. An American pupil is representative:

I had an American history teacher and seemed to be interested in the subject. He is an Anglo, but spends most of his time with the Americans.

In other words, students respond better to teachers who are liked and respected by the teacher. Class contempt for lower socioeconomic students obstruct communication and destroy effective teaching. Most young people have a strong tendency to respond in a noncondescending manner.

Often the demand by students for better teachers is made because they feel that they are not understood by the typical middle class white teacher. A Mexican American comes to this conclusion:

The best teachers are the ones that understand the ground and know the kids' problems and certain things. I feel that the person who works at a school that is composed of minority students that at least knows or has studied the problems that goes in there thinking he is going to help the people up.

Minority group students are particularly sensitive to the attitudes of school personnel that

quisites for the successful operation of a school board composed of intelligent, honest, second, a first-rate superintendent; third, whether this contention is valid or not, it is to obtain minority group representation in administration, if minority group children are neglected.

complaints that the students have about also level at teachers. Teachers who are and arbitrary seem to be the least effective. Teenagers. Instructors who manifest negative attitudes have, as you would expect, particular in minority group students. Many cultural in middle class teachers and lower socio-economically if there are also ethnic differences. have received very little in their own education to help equip them to work effectively with students. In fact, their training, if typical, was probably racist in much of its content. is most likely extolled the values and European civilization to the exclusion of their training courses undoubtedly were not to the educational needs of white middle class. Training programs for educators have been based on white upper strata values and practices. aptly expresses the insensitivity they fre-

teacher in the class, he's brought up the problems of the white students are—relative to the needs of the student just cannot identify with the teacher. One student on a weekend and says, 'Well, how many of you students have spent their time in a pool hall

American students also frequently perceive that teachers are more comfortable with and middle class student (although one student said that the teacher favored the black students when the important process of student identification

with his teacher and vice versa is obstructed because of racial-cultural differences. In the end, it is the minority group student or poor white who loses out on an equal chance for a quality education. It is also worth noting that white students also feel rejected and hurt by anti-white prejudice encountered in Negro teachers. As school staffs continue to integrate, this may become a more significant problem than it is presently.

The most important factor, however, in the students' rating of teachers is not whether they are white, black, or brown. The students, despite their differences, all seem to value and respect a teacher who appears truly interested in teaching and has enough empathy to understand some of the problems of students that stem from their social environment. This comment by one American pupil is representative:

I had an American history teacher who was a real nice man and seemed to be interested in the students and the community. He is an Anglo, but spends most of his life with Mexican Americans.

In other words, students respond well when they [students] are liked and *respected* by the teachers. Racist views or middle class contempt for lower socioeconomic groups almost absolutely obstruct communication and destroy the chances for effective teaching. Most young people have a need to be understood in a noncondescending manner.

Often the demand by students for more "black" or "chicano" teachers is made because they feel mistreated and not understood by the typical middle class white teacher. Thus, a young Mexican American comes to this conclusion:

The best teachers are the ones that come from a similar background and know the kids' problems and how they feel about certain things. I feel that the person that is going to teach at a school that is composed of minority groups should be somebody that at least knows or has studied the problem, and not one that goes in there thinking he is going to tear all those little ignorant people up.

Minority group students are particularly conscious of negative attitudes of school personnel that may become manifest in

structured school programs. Guidance counselors may tend to discourage Negro and Mexican American youth from taking college prep courses either because of direct racist feelings or a misdirected liberal desire "to protect" them. Majority group students, on the other hand, frequently are channeled—almost automatically—into these courses. Some of these students are beginning to recognize the arbitrary nature of their favored position. As one white student observes:

I have gotten A's and B's all the way through, and it's really frightening for me to see my grades coming out like that and get commended for it. As a result I am funneled into college prep courses, the honor roll, and other kinds of things.

Minority group students, however, often find themselves excluded from the "honor tracks" or shunted to "trade" and vocational courses. The noted psychologist, Dr. Kenneth B. Clark, has reported that children who are treated as though they are stupid and uneducable almost invariably become uneducable.

Minority group students even report accounts of teachers making direct comments in class about the inferiority of certain ethnic groups. For instance, this story is related by a Mexican American girl:

I went into this class and the teacher started talking about Mexicans being blanket-wrappers and chili beans, and things like that. He was saying Mexicans didn't apply themselves and wouldn't be good students, and that colored kids were worse.

That teachers who are entrusted with educating our young and teaching "democracy" should make such comments in class to children is shocking. Its effect on young minds, particularly minorities, is obviously cruel and damaging.

Such openly racist attitudes also encourage white youths to develop unhealthy psychological defenses. White students may learn to deal with personal insecurities and inadequacies by false feelings of superiority. Thus instead of handling personal difficulties constructively, they make scapegoats of those who look different and project their problems onto minority group students. The use of such mechanisms not only causes hardship to

black and brown youngsters; it also interferes with their growth to emotional maturity. Thus the black child becomes a deficient individual.

Many Caucasian youth who are grappling with these realities are angry with the society that has created this way. White students, as they grow up, face social issues and seek ways to help resolve them. Those who are handicapped and rendered ineffective by these attitudes perpetuated in the schools. Often, they turn on themselves, many cannot help being paternalistic in dealing around "colored" people. Some, who have experienced the conditioning to which they have been subjected, enter a world where they must work closely with them and then will realize that the education system is not for them. Therefore, school administrators should quickly rid the system of personnel who perpetuate these attitudes.

Throughout this volume, it is clear that the high expectations of school officials. Out of these expectations, they are the adults to whom the youth turn for identification, and wisdom. Some may sometimes offer direct obstacles but most still expect to be challenged. How to stimulate their interest and "teach" them is a difficult observation about teaching—"It is hard. It is a difficult job in the world"—is not an easy one.

Teachers have been more greatly challenged by the sweeping changes in values and social structures in this Nation, especially among the youth. This is particularly true among minorities and the poor have made demands on teachers and schools for "relevance". This demand has come under renewed and greater attack. This demand, particularly in the South has brought to the fore a new psychological stress to both the black and white youth. In the past few years, the black consciousness movement has brought a new dimension to the difficulties in communicating between minorities and the white Anglo-Americans. Comments from the students in this volume reflect a deep concern about these relations.

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Many Caucasian youth who are grappling with their prejudices are angry with the society that has conditioned them in this way. White students, as they grow more concerned about social issues and seek ways to help resolve the towering problems of race and poverty, are increasingly aware of how much they are handicapped and rendered ineffective because of supremacist attitudes perpetuated in the schools. Often, despite the best in themselves, many cannot help being paternalistic and condescending around "colored" people. Some, who do not yet recognize the conditioning to which they have been subjected, will later enter a world where they must work closely with minority groups and then will realize that the educational system ill-prepared them. Therefore, school administrators should not hesitate to quickly rid the system of personnel who openly espouse bigotry.

Throughout this volume, it is clear that students have quite high expectations of school officials. Outside their family associations, they are the adults to whom they look for learning, identification, and wisdom. Some may sit passively and others offer direct obstacles but most still expect the teacher to somehow stimulate their interest and "teach" them. One student's observation about teaching—"It is hard. It's one of the most difficult jobs in the world"—is not an overstatement.

Teachers have been more greatly challenged today because of the sweeping changes in values and social perspectives in our Nation, especially among the youth. The new consciousness among minorities and the poor have made new demands on teachers and schools for "relevance". Racist attitudes have come under renewed and greater attack. Increased integration particularly in the South has brought transitional social and psychological stress to both the black and white child. In the past few years, the black consciousness movement and a growing militancy among Mexican Americans have added further dimensions to the difficulties in communication and understanding between minorities and the white Anglo majority. The comments from the students in this volume reflect the intensity of concern about these relations.

Many of the white students who are struggling with different levels of their own feelings about racial differences often express hurt and bewilderment. A white student reports:

One problem I am having is that I had always spoken of them as 'Negroes' because it seemed to me that 'colored' was offensive and 'black' was offensive. . . . I'm having trouble saying 'black'.

The word "black" in our culture has garnered so many negative connotations in our racial psychology that many whites as well as many blacks find it very difficult to feel that "black is beautiful". In fact, many people, especially whites, seem to become more frightened the more the word "black" is used descriptively. One white student explains:

It is kind of scary to have all this black power around and have no idea exactly what they are advocating. Black power is getting to mean that Negroes want a separate society and they don't want to take white standards.

Since the "black power" slogan became popular during a time when there were a great many riots in our urban ghettos, whites immediately associated the new black unity with violence. Foremost in many white minds was the fear that blacks would retaliate for past and present wrongs of the ruling group. As one white student puts it:

Power is a very strong word and if you said, 'black power' right away, if you don't know what it means, you think that it's a force that is going to overpower you.

This student expresses keenly the unconscious reactions that psychiatrists find whites have to potential black aggression. This fear leads to a withdrawal on the part of many white students and a decrease in social communication between groups to dangerous proportions.

One white pupil reports: "There's a definite gap now between the coloreds and the whites in this school." It is fair to say that this feeling has been characteristic of the atmosphere in high schools and colleges throughout the country. Whites blame the blacks for this increased tension:

*Whites feel they are being left out and
ing, 'You ought to be left out. We
now it's our chance to get ahead.'
In my eyes, they are all equal but I t
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The white students seem particular they are enrolled in a high school the proportion of minority group students their reactions seem part of the back indicates that many have a great becomes manifest when blacks are proud". One young girl angrily rem superior rights, not equal rights." reflect the attitudes of their family

On the other side, blacks and Mex going a revolution of self-awareness a tity which is permeating the halls of o The nattern of teaching white supre educational process in both integrat throughout the United States for a lo most American schools knowingly or white racism. History is presented a the white man's mythology and the ethnic groups is either disparaged white and black revolutionary figures ently. White revolutionary leaders s Paul Revere are portrayed as grand the other hand, black slave revolution have been depicted as ignorant, misgu ingrates. By the same token, even murdered and his land stolen by white as "the bad guy" who savagely abu white Christian. Mexicans, also, are made to appear inferior and "uncivil of the Mexican American students i

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ing. 'You ought to be left out. We were left out for so long,
now it's our chance to get ahead.' It's kind of carried away.
In my eyes, they are all equal but I think black power is crazy.
Ever since then, there has been nothing but hate for both sides.*

The white students seem particularly fearful and upset if
they are enrolled in a high school that has a majority or large
proportion of minority group students, especially blacks. Often,
their reactions seem part of the backlash effect which normally
indicates that many have a great deal of latent racism that
becomes manifest when blacks are aggressively "black and
proud". One young girl angrily remarks: "I think they want
superior rights, not equal rights." The students undoubtedly
reflect the attitudes of their family and community.

On the other side, blacks and Mexican Americans are under-
going a revolution of self-awareness and discovery of their iden-
tity which is permeating the halls of our educational institutions.
The pattern of teaching white supremacy has been part of the
educational process in both integrated and segregated schools
throughout the United States for a long time. The curricula of
most American schools knowingly or unknowingly have taught
white racism. History is presented almost entirely according to
the white man's mythology and the history of other races and
ethnic groups is either disparaged or ignored. For example,
white and black revolutionary figures are portrayed quite differ-
ently. White revolutionary leaders such as Patrick Henry and
Paul Revere are portrayed as grand and glorious heroes. On
the other hand, black slave revolutionaries such as Nat Turner
have been depicted as ignorant, misguided, and perhaps deranged
ingrates. By the same token, even though the red man was
murdered and his land stolen by white settlers, he is still pictured
as "the bad guy" who savagely abused the good intentioned,
white Christian. Mexicans, also, are continually ridiculed and
made to appear inferior and "uncivilized". An account by one
of the Mexican American students is enlightening:

*I remember phrases from my history book like, 'Santa Anna
knew that he was dealing with a superior class of men.' It is*

phrases like that, that stay in my mind, they stay on the surface, but they keep drilling this junk in your heads until it gets to your subconscious . . . what am I—inferior or something?

In effect, white history has often encouraged the minority student to contentedly accept his status of subordination in America, and the majority student to accept the patterns of racial and cultural superiority. One black student in this volume describes one session in which a white teacher in complete earnest discusses "The Advantages of Slavery". Another remarks: "The only time it seems anything was ever achieved is when the white man did it—this is what they teach us in school and that's racist!"

Textbooks and other teaching materials have usually presented the model of the white middle class to be emulated and aspired to by minority groups. The styles of life and language in books meant to teach spelling, reading, and history are white models that are often divorced from the realities of life of the black or Mexican American child. The chicano youngsters in this volume mention the rejection they feel from teachers who object to their use of the Spanish language and cultural styles. How can he feel that he is a worthwhile human being if he is not Anglo, and living in a clean suburban house like Dick and Jane? Minority group models and heroes are seldom presented for children to emulate.

Many school activities that center around religious worship espouse a white God, a white Virgin Mary, and a white Santa Claus. Goodness and purity are said to be "white" and badness and sin are said to be "black". Cultural material that is taught normally focuses on European-Christian traditions and little is presented about Asian, Mexican, or African life, history or culture. How is a minority student to feel a positive sense of self when "colored" people are constantly negated and only whiteness legitimized?

This negation of minority groups that pervades our culture and is reinforced by our schools has a powerful impact on a child's self-concept. A Mexican American student gives this poignant description:

I am as brave as a lion as long as I am not near Anglos. If I

hadn't seen any Anglos for a long time thrown in with a bunch of them, you know, I feel alone—all by myself. I feel inferior

This self-hatred that develops early in a child has devastating psychological effects. Sometimes self-hatred can take on very serious forms. For instance, competition, which may bring failure. Thus the efforts which repressed students are often not made even if success exists. This occurs for two reasons: First, the companies growth and change is avoided; therefore, a try is not made. Second, failure represented by nonachievement. Some group persons have come to know and accept failure is familiar, and safer. Furthermore, for black people, it has often meant survival of intelligence, thoughts, and feelings. To move from a position of passivity to one that acknowledges heretofore forbidden feelings as safe, legitimate, and acceptable. Frequent failures may lead to an overwhelming discouragement in a student's withdrawal and truancy. To develop an attitude of "what's the use?" and to have a "right" to success. Still others have a defiance and defiance against a system that

It is pleasing to note in these pages the response to the teaching of "Negro History" as "The Minorities". As changes in the curriculum take place, we will actually be able to observe the positive effects of these changes. This block probably expresses the sentiments of many.

When I was a freshman and a sophomore, I didn't have too much about the Negro history, and all the things that he had done seemed to fly over us, you know, and I didn't care. But now that I have had Negro history to come to life and I can look back and see it all down. I would say every school, not only

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that center around religious worship of the white Virgin Mary, and a white Santa Claus. They are said to be "white" and badness "black". Cultural material that is taught is European-Christian traditions and little is Mexican, or African life, history or the minority student to feel a positive sense of self. They are constantly negated and only white-

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hadn't seen any Anglos for a long time and if right away I get thrown in with a bunch of them, you know, I feel kind of funny. I feel alone—all by myself. I feel inferior.

This self-hatred that develops early in the life of the minority child has devastating psychological effects on his development. Sometimes self-hatred can take on very subtle manifestations. For instance, competition, which may bring success, may also bring failure. Thus the efforts which may bring success to oppressed students are often not made even when the opportunity exists. This occurs for two reasons: First, the anxiety that accompanies growth and change is avoided if a new failure is not risked; therefore, a try is not made. Second, the steady state of failure represented by nonachievement is what many minority group persons have come to know and expect. Nonachievement is familiar, and safer. Furthermore, for minorities, especially black people, it has often meant survival to deny the possession of intelligence, thoughts, and feelings. This makes it difficult to move from a position of passivity to one of activity, and to acknowledge heretofore forbidden feelings and behavior as now safe, legitimate, and acceptable. Frequently, such internal feelings may lead to an overwhelming discomfort which then results in a student's withdrawal and truancy. Other youngsters may develop an attitude of "what's the use" or feel that they don't have a "right" to success. Still others adopt an attitude of hostility and defiance against a system that appears to despise them.

It is pleasing to note in these pages the students' very positive response to the teaching of "Negro History" and courses such as "The Minorities". As changes in the curriculum continue to take place, we will actually be able to observe some of the positive effects of these changes. This black student's comment probably expresses the sentiments of many concerned educators:

When I was a freshman and a sophomore, my history courses didn't have too much about the Negro, about his accomplishments, and all the things that he had done in the past. He just seemed to fly over us, you know, and I didn't pay much attention. But now that I have had Negro history, things have begun to come to life and I can look back and see how we were kept down. I would say every school, not only in the city—but in

the state and country—should have a class on Negro history. It is very interesting not only to the colored people but it would give white people a chance to actually see the beginning of the trouble, the causes of the problem, and by knowing the causes, people would take a different view of the situation.

For the minority group student the development of a new sense of racial and ethnic pride has had many important consequences. Negroes, Puerto Ricans, and Mexican Americans have become less acquiescent and tolerant to racist practices and attitudes as they gain a greater sense of identity. The new racial and cultural consciousness has led to group organization among minorities that has many positive impacts in the struggle for human rights. As indicated earlier, many whites have responded with fear to this new unity. Cries of "separatism" and "reverse racism" have been echoed by both liberal and conservative whites.

To many black and brown people, the new group cohesiveness is at least in part a protection both socially and psychologically against their bombardment with racist attitudes. Large and small slights from white Anglos have become more and more psychologically intolerable. Since the degree of racial and ethnic self-hatred has diminished, minority groups are no longer ashamed or repulsed by being a part of their own people and community. They respect the cultural differences of their groups from the mainstream of white America. Many black and Mexican American students are in a state of transition and are rebelling against some of the implications of complete assimilation with white Anglos. Many are tired of "begging for acceptance" from white people. They resent being made "tokens" and "exceptions" who must acquiesce or participate in racist practices, or become an object of a "broadening experience" for whites.

Vernon, a black student, typifies the old demeaning accommodating attitudes:

There's a lot of guys on the football team now that call me 'nigger', but I don't get mad at them . . . I think it's wrong for you to have a friend who would be afraid to use a bad word such as 'nigger' around you. A lot of my friends who never say it,

sometimes it will slip out and they'll say 'don't pay any attention' and I say, 'bother.'

This student is in all likelihood re

rage—a psychological defense frequently used by minority group people. A method of dealing with rage is to suppress it—opposing emotional attitude—compliant attitude". Sometimes anger can be displaced by a compensatory happy-go-lucky attitude—extremely popular among minority groups. Another way for aggression to be channeled is through competitive sports, music, or dancing. These are activities which white Anglo society has traditionally accepted. Another acceptable means of channeling aggression is to identify with the oppressor and put all of one's energy into competing with him. An additional way for the oppressed to deal with their feelings is to empathize or identify with the oppressor, to be like themselves, who for one reason or another express appropriate rage directly at the oppressor. H. Rap Brown served this function well. Still another technique for dealing with anger is to identify with a white person with a type of chronic resentment against the white people—interpreted as a "chip on the shoulder" to control anger in this way frequently used by minority groups. Irritability and always has the potential for outbursts. Thus, the spreading wave of minority outbursts of suppressed and often legitimate anger.

In psychiatric practice it is a general observation that a chronic repressed rage will eventually lead to low self-esteem, depression, emotional dullness, and a sense of helplessness, now as if more and more blacks and browns are freeing themselves of suppressed rage through the spoken release of pent-up emotions. The unwillingness of minority youth is unwilling (no matter how many times may seem) to sacrifice its position in order to move more easily in a white world.

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Up student the development of a new ethnic pride has had many important consequences to Ricans, and Mexican Americans ascent and tolerant to racist practices in a greater sense of identity. The new consciousness has led to group organization as many positive impacts in the struggle indicated earlier, many whites have this new unity. Cries of "separatism" have been echoed by both liberal and

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sometimes it will slip out and they'll say, 'Excuse me; I'm sorry; don't pay any attention' and I say, 'It's all right; it doesn't bother.'

This student is in all likelihood repressing his anger and rage—a psychological defense frequently used by minority races.

Minority group people pay a high psychological price in order to maintain adequate controls against a just anger. The simplest method of dealing with rage is to suppress it and substitute an opposing emotional attitude—compliance, docility, or a "loving attitude". Sometimes anger can be denied completely and replaced by a compensatory happy-go-lucky disposition, flippancy or—an attitude extremely popular among Negroes—"being cool". Another way for aggression to be channeled is through competitive sports, music, or dancing. These are the few activities which white Anglo society has traditionally opened to minorities. Another acceptable means of channeling rage is to identify with the oppressor and put all of one's energy into striving to be like him. An additional way for the oppressed to give expression to their feelings is to empathize or identify with someone objectively like themselves, who for one reason or another is free to express appropriate rage directly at the oppressor. Malcolm X and H. Rap Brown served this function for many black people. Still another technique for dealing with anger is to replace it with a type of chronic resentment and stubbornness toward white people—interpreted as a "chip on the shoulder". Trying to control anger in this way frequently shows itself in a general irritability and always has the potential of becoming explosive. Thus, the spreading wave of minority unrest may be seen as outbursts of suppressed and often legitimate wrath.

In psychiatric practice it is a generally accepted principle that a chronic repressed rage will eventually lead to a low self-esteem; depression, emotional dullness, and apathy. It appears now as if more and more blacks and Mexican Americans are freeing themselves of suppressed rage through greater outspoken release of pent-up emotions. The new generation of minority youth is unwilling (no matter how impractical it sometimes may seem) to sacrifice its psychological integrity in order to move more easily in a white middle class world.

Racial integration in America has usually taken place on terms dictated by whites. Thus, since integration is nearly always a one-way street that blacks travel to a white institution, then an implied inferiority of the black man is inherent in the situation, because it is *he who must* seek out whites to better his position. This implies that only he can benefit and learn; that he has nothing to offer whites; that whites have nothing to learn from him or from his presence. For instance, students note in this volume that many of the white students resent taking "Negro History". As one white student bluntly puts it:

If you bring too much colored—Negro—history into the school, white kids will stop listening and say, "Who wants to hear about some nigger?"

In addition, when the number of Negroes or Mexican Americans at any white school is token, it creates particular hardships for these individuals. They immediately find themselves surrounded by students, many of whom already have been taught at home that minority group children are their intellectual and social inferiors. In this setting, since all people want to belong, many black and brown children must become experts at "being liked and accepted". Sometimes they have to "prove" that they are "just like all other human beings" and "worthy" of being assimilated.

This severe pressure on minority students in such schools is greatly eased if they represent a good percentage of the student body. In this way they can gain much psychological support through their own organizations and social clubs. Many black and brown students in this volume have shown that they can organize effectively to bring about change in "integrated" schools that address themselves more to their needs and experience. This new sense of non-accommodating dignity is aptly put by this black young lady:

In our lunch room we have this table, and I call it Harlem, because this is where all the soul people sit. When I first went there I would say, 'Ah, this is ridiculous, we cannot all sit together.' But now I feel, 'Well, why not?' because if whites are really genuinely together, and they want to be your friend, they

don't mind coming over and sitting with students are not willing to say, 'You could be of the white students saying, 'All right, I feel, 'Well, why don't you come sit with us that the black students try to be white, ready to say, 'Look, people, you have a chance to see things my way for a change.'

It is not only the minority group high schoolers who have the opportunity to participate more fully in life; this is important to the growth and development of all students. Too often school officials (and other students as an oppressed group without a voice) of the two positions is apparent in the young man who wrote on behalf of student council, "The Student as Nigger". No high school students should "run" the school. The students in this volume cry out for more adequate representation. There is no reason, for example, why a student council must be imposed arbitrarily on students or why student councils—for many years—have been ineffective with democracy in action—should be and impotent. Yet few school administrators have given a voice in the decisionmaking process to the students. Educational programs that stress participation, and power-sharing in the schools are important to all students, but doubly important to minority students in their search for a positive sense of identity.

With the rapid technological and value changes of our generation it is even more crucial that the older generation listen to the keen perceptions of our younger generation. Nothing is more dangerous than the obstruction of effective communication by a mutual respect between groups—white and black. For those who want to learn what high schoolers are trying desperately to cope with, *What Students Perceive* provides a poignant look into their critical reflections on the school system. These pages should be read with

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don't mind coming over and sitting with you. Many of the black students are not willing to say, 'You come over here.' I am sick of the white students saying, 'All right, you can sit with me.' I feel, 'Well, why don't you come sit with me instead?' It is not that the black students try to be white, it is just that they aren't ready to say, 'Look, people, you have got to look at me and try to see things my way for a change.'

It is not only the minority group high school student who wants the opportunity to participate more fully in the management of his life; this is important to the growth and maturation of all adolescents. Too often school officials (and other adults) treat teen-age students as an oppressed group without rights. The similarities of the two positions is apparent in the title of a paper that a young man wrote on behalf of student rights—he entitled the paper, "The Student as Nigger". No one has suggested that high school students should "run" the school but the voices in this volume cry out for more adequate participation and representation. There is no reason, for example, why dress codes must be imposed arbitrarily on students without consulting them, or why student councils—for many youngsters their first experience with democracy in action—should be rendered powerless and impotent. Yet few school administrators have given students a voice in the decisionmaking process that so directly affects them. Educational programs that stress achievement, participation, and power-sharing in the schools are crucially important to all students, but doubly important to minority students in their search for a positive sense of identity.

With the rapid technological and value changes in our society it is even more crucial that the older generation lend an attentive ear to the keen perceptions of our rather sophisticated younger generation. Nothing is more dangerous to constructive change than the obstruction of effective communication characterized by a mutual respect between groups—white or black, young or old. For those who want to learn what is in the hearts of our high schoolers trying desperately to cope with staggering, chaotic times, *What Students Perceive* provides a thoughtful and poignant look into their critical reflections on our educational system. These pages should be read with care!

Elizabeth

Elizabeth is a white student who attends a nearly all-white suburban school outside a medium-sized midwestern city. Elizabeth is a senior who plans a career in psychology or sociology.

I think of education as learning things and developing attitudes and making the most of your personal talents and abilities so that you can succeed or do your very best in life. Education ought to be a step-by-step process and everything ought to be pulled together so that when you get finished, you can look back and have the whole thing. Just like building a brick wall, you've got to start with the bottom layer. I feel like—looking back—that there are a whole bunch of holes in the wall, and the wall is going to fall down because things didn't go along evenly. I feel

dissatisfied, but I can't really put my finger on it and I can't give very good suggestions because I'm not sure.

Kris

Kris is a white student in her senior year on the west coast. The school is predominantly minority enrollment of approximately 80%. She takes advanced academic courses and plans to go to college.

School is a separate little world with its own conditions and its own rules for living and it is really, really difficult to relate to life outside.

When you come to school, you just have to prepare yourself to be talked at all day long. There's a bell that says you can eat and a bell that says you can't eat—to tell you to sit down—a routine all day long. It's an unrealistic sort of world. You either accept it or you alienate yourself.

I'm really so frustrated. It is so hard to let you talk about things that are outside of the world outside. You don't talk about things that are so discouraged about. If you talk about things outside and it is on your own. Education is those things—not just a kind of sterilized English, and all out of a textbook kind of thing.

I don't think many kids are aware of it because they have been through this so much. They're conditioned to answer the teacher and interrupt me, you don't. I have seen a student go off to a teacher. They are promptly given the answer—separate him from the teacher. Upon this as education and therefore it's not. The kind of things I want to be talking about. I know that isn't true. I want to talk with them and know it's a university. I want to know what's going to connect their lives—talking about.

dissatisfied, but I can't really put my finger on it completely, and I can't give very good suggestions what to do about it because I'm not sure.

Kris

Kris is a white student in her senior year in a small city school on the west coast. The school is predominantly white with a minority enrollment of approximately 15 percent. Kris is taking academic courses and plans to go to college.

School is a separate little world in itself, set up with its own conditions and its own rules for living and learning together, and it is really, really difficult to relate education to the way life is outside.

When you come to school, you just sort of contract and prepare yourself to be talked at all day long. There is a bell that says you can eat and a bell that says you can stop eating; a bell to tell you to sit down—a routine all the time. It really is such an unrealistic sort of world. You either go insane or you laugh at it and alienate yourself.

I'm really so frustrated. It is so hard to force teachers to talk or let you talk about things that are important to you and to the world outside. You don't talk about change, that's what kids are so discouraged about. If you talk about those things, it is outside and it is on your own. Education means learning about those things—not just a kind of sterilized, homogenized math and English, and all out of a textbook kind of thing.

I don't think many kids are aware of what's happening to them because they have been through this since first grade. They are conditioned to answer the teacher and if he says, "Shut up, don't interrupt me," you don't. I have seen kids fed up and mouth off to a teacher. They are promptly sent to the dean. That is the answer—separate him from the others. Kids don't look upon this as education and therefore don't want any part of it. The kind of things I want to be taught they say nobody is interested in. I know that isn't true. I live with these kids and talk with them and know it's a universal interest to find out what's going to connect their lives—that's what they're worrying about.

It's really ridiculous to sit kids down in a place and say, "We know what is best for you. We know what you are going to learn, what you should learn, and what you are going to want to learn. Sit down, shut up, and we'll do it for you." Schools are here for the kids and if they're made by someone else or belong to some one else, then there's no point in having kids there at all. And besides, school is all so irrelevant to most of them. I really think I've gotten an education in spite of school—not because of it.

Johnny

Johnny is a senior in a suburban school outside a medium-sized southern city. He is white and is in an academic course. Some black students have been assigned to Johnny's school as part of the city's desegregation plan.

Conditions at my school are pretty good, but I know people that gripe about them. It doesn't make any difference what you do for them, they'll still gripe about it. And those are the people that keep it from being an ideal school. They'll go around and tell the teachers, "Why can't we have a lounge? Why can't we leave school during lunch periods and go home to eat, or things like that? Or if you've got a study hall sixth period, "Why can't you leave school instead?" I don't think you could have an ideal school if you allowed this because there's just going to be those few students that's gonna ruin it.

Larry

Larry, a white student, is a senior in a school in the southwestern part of the country. The school is located in a medium-sized city and has substantial numbers of blacks and Mexican Americans. He is taking an academic course and wants to become either a minister or a doctor.

Learning, unless you're doing what you want, is actually pretty boring. Some people just don't like to be bored that way you know. I like to learn things, even if it wasn't required, I'd learn things. But education is just a training ground to students. That's about all it is, training for future life, you know,

when you get to be on your own, you've got to live by. You've got to know a certain amount of things on your own. It just isn't like it used to be when you were in the third grade and still live.

High school should be required; it should be a certain amount of education a person should get. Actually, it's not needed; it's the diploma, anybody can get it today. You can be trained for a vocation of courses like radio, drafting, woodwork, and still graduate. You don't have to take a lot of courses; anybody can get through if they really want to. The people that get through high school are just either bored or they don't think they're bored. They just do the minimum effort they need to get the grades to pass. They're doing too much of learning. I'm just speaking of getting a job with any chance of advancement. You don't need a high school diploma and that's all there is to it.

Jesse

Jesse is a Mexican American student in a predominantly white school. The school is located in a city on the west coast. Jesse looks forward to studying law or sociology.

Education is there, but it is up to the student to want to because nowadays it is not a matter of course. You need your high school diploma and you need to get this and that. My God, I have never had a job in my whole life. Especially it is true of minorities. If you go out and try and get a job, I don't think you have the experience you have, the very fact that you are a Mexican is going to hurt your chances. Still, I am preparing myself; I am doing the best I can.

Education is not really making me. I am doing the bigger part. I am the one who is going to study college prep.

Alice

Alice is a Mexican American student.

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High school should be required; it should be the very minimum
education a person should get. Actually, it isn't education that's
needed; it's the diploma, anybody can get through high school
today. You can be trained for a vocation; you can take all kinds
of courses like radio, drafting, woodwork and metalwork, and
still graduate. You don't have to take hard subjects. I mean,
anybody can get through if they really try. People who don't
get through high school are just either stupid or something. I
don't think they're bored. They just don't like to put out the
effort they need to get the grades to pass. I'm not really speak-
ing too much of learning. I'm just speaking if you're going to
get a job with any chance of advancement, you've got to have a
high school diploma and that's all there is to it.

Jesse

*Jesse is a Mexican American student in his sophomore year at
a predominantly white school. The school is located in a small
city on the west coast. Jesse looks forward to attending college
to study law or sociology.*

Education is there, but it is up to the kid. I can drop out if I
want to because nowadays it is not a matter of education. They
say you need your high school diploma and a college education to
get this and that. My God, I have never seen a bigger lie in my
whole life. Especially it is true of minority groups, that if you
go out and try and get a job, I don't care how much college
experience you have, the very fact that you are a Negro or
Mexican is going to hurt your chances to getting certain jobs.
Still, I am preparing myself; I am doing things for myself.

Education is not really making me. It is helping me, but I
am doing the bigger part. I am the one who made up my mind
to study college prep.

Alice

Alice is a Mexican American student. She attends a school in

a medium-sized southwestern city and is in her sophomore year. The school has a mixed enrollment of black, Anglo, and Mexican American students. Alice is studying cosmetology and does not want to go to college.

High school is pretty neat. I like it. It is the only school with vocational courses. They have electronics, radio-TV, cosmetology, and stuff like that. Most of the kids work hard at what they are going to be doing. The principal says they teach us enough down here that we shouldn't have to go to another school and pay \$300 or \$400 and get the same training that we have already had. And that is true.

I like school just as it is now because you know the different kinds of people, you know, being Negro and being Spanish. I don't think I would like to be with just rich people and all.

Pablo

Pablo is a Mexican American student in his junior year at an all-Mexican American school in a large city in the Southwest. He wants to become a teacher.

School is pretty good in some cases and pretty bad in some others. Times are changing, everybody knows the times are changing and education should keep up with the times. The education we're getting from our school right now is kind of getting behind and somebody has to do something to speed it up a little. If all of us Mexican Americans stay behind in our education, we're going to be behind period. If we have a chance to improve the education, we're going to have a chance to improve our race. We have a big dropout rate. They just kick them out; they don't try to improve them. Nobody has really gotten on the ball and tried to improve the conditions.

Now they are improving the educational system, but it is kind of slow. Nobody is prepared for trig because our elementary and junior high education was crummy; we couldn't take harder courses. They don't even give you a chance to try them. You go to some Northside school and wow!, you have two or three classes in trig because they are prepared. Over here, you are not prepared for anything. The education is way behind.

People who have a chance really work and you see somebody digging a ditch; American or Negro. It is a fact. You saying, 'No make it a little wider,' or That's the Anglo. Anglos have all the education. We don't have the education. If we were better educated, we could

Vernon

Vernon, a sophomore, has been attending school in a southern medium-sized city, takes academic courses and considers himself. Vernon is black.

I don't think I'd change my school too much, it is except for a few minor things that I don't like at school very much. Probably if there were more Negroes at the school, there would be more things. Because it is in its first stages of integration, many things are needed. It could be plenty more things, but just won't go. I don't know why.

Roger

Roger is a black student from a large city in the country. He is a junior and attends school. He hopes to go to college.

School should be geared to providing a wide range of possible areas they could use in their communities. The educational system is geared to a society and a culture that is different. They don't teach you what to do at home; they don't teach you how not to get along with companies or how to get together and do something. They don't teach anything practical education, and that's why they are keeping the people up. They're learning about Alexander Hamilton, he directed the Treasury Department, you feed your children. This is what

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People who have a chance really work for it. You go outside
and you see somebody digging a ditch; they are the poor Mexican
American or Negro. It is a fact. You see the guy come around
saying, 'No make it a little wider,' or 'No, straighten it up.'
That's the Anglo. Anglos have all the power because of their
education. We don't have the education because they control
it. If we were better educated, we could have better jobs.

Vernon

Vernon, a sophomore, has been attending a nearly all-white
school in a southern medium-sized city for 2 years. He takes
academic courses and considers himself a fairly good student.
Vernon is black.

I don't think I'd change my school that much. It suits me as
it is except for a few minor things that wouldn't change the
school very much. Probably if there were maybe 100—200
Negroes at the school, there would be several changes needed.
Because it is in its first stages of integration, there's not that
many needed. It could be plenty more Negroes there, but they
just won't go. I don't know why.

Roger

Roger is a black student from a large city in the Eastern part
of the country. He is a junior and attends an all-black school.
He hopes to go to college.

School should be geared to providing students with a wide
range of possible areas they could use to solve the problems in
their communities. The educational system as it is now set up
is geared to a society and a culture that doesn't have any prob-
lems. They don't teach you what to do about the rats in your
home; they don't teach you how not to be exploited by credit
companies or how to get together and maybe form a co-op or
something. They don't teach anything that vaguely resembles
practical education, and that's why things are really messing
people up. They're learning about Alexander Hamilton and how
he directed the Treasury Department and that's not helping
you feed your children. This is what the school really needs.

Students also need courses where they can really understand themselves, you know, where they can see themselves as black individuals. If you just look around, you are going to see these problems, and that's why a lot of students see that school is not real.

Caroline

Caroline is a black student who attends a predominantly black school in a large eastern city. She is a sophomore taking business courses to prepare herself for a secretarial job, but also plans to attend a business college.

When I hit the ninth grade, I went in to high school. It was supposed to be nice and all that. I just turned out doin' wrong and ended up repeating the grade. I liked to have fun and the classes didn't interest me. I stayed out and all.

I take family living, arithmetic, English, and record-keeping. But I don't think I'm gettin' anything out of it. It's partly because of the teachers' attitude and the way they let the children do things. They're not really teaching them. It's more like they're babysitting instead of teaching them.

If I could change the things I have now, I would change the subjects. I'd take history, biology, and arithmetic and all of them because they are substantial classes. And I think I would get more that's going to help me instead of little classes you go in and sit and talk all day. Sometimes it's good to have classes that you can sit down and talk about different things freely and don't have to do much writing, but when you have more than one of them, you can sit home and talk to people. I mean, you want to learn something more.

Stewart

Stewart is a senior at a predominantly black school. Stewart is black and wants to become a chemist. His school is located in a medium-sized city in the Eastern part of the country.

The schools I've attended have been what I call 'ghetto schools'—the inner-city school—and if you compare them to the schools of the predominantly white neighborhood—the schools of suburbia—they are always on a low par. But public

schools have a number of people from you a keener and more clear insight in on in the world. No matter how much as book [learning], you have to have a understanding to really know what's This is one thing you are constantly schools.

School is like a vicious circle. School privileged kid and school should be hi be the place where he can at least expr be like a second home, and yet school home. School becomes like a jail; a boys instead of a place for teaching th ing, writing, and arithmetic. The teach relate to the student. It's just, 'What boy? Why don't you try to smile some high-school now. You're acting like a grow up.'

People are telling you to grow up and 'Well, man, grow up! I'm working a good grades. I'm smart. I can function you cheat the guys, and always this th to high school. They're not going to You're bitter, let's face it. All this co have someone in the school who has channels. It doesn't take a full-scale ested people. That's why my principal many principals all over the Nation a relate. This is the whole basic probl respect.

The only way you can make it in th educate yourself. Sometimes, you know the use?' You graduate number one still a second-rate job. You still get you still go to work, and everybody lo just can't be accepted as a man. This explosive today because young people more. And much of this, if not all of education.

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schools have a number of people from various areas and give you a keener and more clear insight into exactly what's going on in the world. No matter how much education you have as far as book [learning], you have to have a lot of common sense and understanding to really know what's going on in the streets. This is one thing you are constantly exposed to in the ghetto schools.

School is like a vicious circle. School is no good for the under-privileged kid and school should be his salvation. This should be the place where he can at least express himself and it should be like a second home, and yet school is more horrifying than home. School becomes like a jail; a place for correcting bad boys instead of a place for teaching the fundamentals of reading, writing, and arithmetic. The teacher does not even try to relate to the student. It's just, 'What's the matter with you, boy? Why don't you try to smile sometimes? You're going to high school now. You're acting like a little child. You have to grow up.'

People are telling you to grow up and you're saying to yourself, 'Well, man, grow up! I'm working and studying and getting good grades. I'm smart. I can function.' You become a hustler; you cheat the guys, and always this thing about, 'You're going to high school. They're not going to put up with that crap.' You're bitter, let's face it. All this could be eliminated if you have someone in the school who has come through the same channels. It doesn't take a full-scale program; it takes interested people. That's why my principal was a failure and why many principals all over the Nation are failures. They fail to relate. This is the whole basic problem: communication and respect.

The only way you can make it in this raggedy society is to educate yourself. Sometimes, you know, I say, 'Damn, what's the use?' You graduate number one in your class and you're still a second-rate job. You still get housing discrimination, you still go to work, and everybody looks at you stupid. You just can't be accepted as a man. This is why this country is so explosive today because young people aren't going for it no more. And much of this, if not all of it, can be solved through education.

Rosa

Rosa is Mexican American. She is a senior in a suburban school near a medium-sized west coast city. About 50 percent of the students are Anglo. Mexican Americans and blacks comprise the remaining school population. Rosa has been taking business courses but wants to go to college next year to study elementary education.

The administration is strict; not extremely strict but pretty strict. The principal—is very unfriendly; he never smiles. In the 4 years that I have gone there, I have never seen him smile. He'll just stare and is always carrying a big frown on his face. The kids all hate him. I haven't seen a one that has said something nice about him. Our principal in junior high was forever smiling and joking with the kids, like: 'Well, how are you doing, today?'—and things like that. That's nice, you know; it carries on a real friendly atmosphere, while over there in high school, you turn around and feel like somebody's going to shoot you.

Our principal is a little old man and very old-fashioned, therefore. I don't think he should make the dress code. He probably would have us wearing dresses way down to our ankles. It's now his decision, but I think students should really decide. They really should put it to a vote. For instance, they won't let you wear a pants dress like culottes, and during the summer they really are comfortable—you have to admit to that. What was getting the Mexican and colored girls was that a lot of the white girls were wearing culottes and they wouldn't get sent home, while the Mexican and colored girls would—and that got to them. That would have gotten to me! I wear culottes but I haven't gotten sent home because mine have a little flap on the front and it makes them look like a skirt. If they would have told me to go home because of the clothes, I would have told them, 'That's my dress. My mother bought it for me to wear to school and if you want to buy me another, you can!' If the dress looks neat and appropriate for school, I don't think they should have a rule that you can't wear this or you can't wear that, because, for some kids, culottes are cheaper than a dress. See, that's it—they treat us like we are still little babies who have to be taken care of. We should be able to face the respon-

sibility—some responsibilities.

We had a lot of racial disturbances lately, you know, all those sitdowns we've been having on the lawn? The colored girls complained that they couldn't try out for the "Letter Girls" because they would never make it. Every year they try out. The colored girls would get together and pick the best looking ones that had the best figures and were the lightest, and still they would never make it. They would go to the counselors and ask why they weren't chosen and different things like that, but they wouldn't get anywhere. I thought it was rather unfair; it's not their fault what color they are.

So the colored kids started protesting and putting down pressure. They would all get together and sit out in the middle of the grass and start making threats. They also called the newspapers. As soon as the newspapers came over to find out what was going on, the administration put the kids in the auditorium. That's when they started talking to them. When the kids were in the auditorium, they also requested history on Negroes and a Negro counselor that understands them. Two days after the coloreds sat down on the lawn and everything, all the Mexican boys got together at noon and were just talking and standing there. One boy said, 'Come on', to try to make the administration think we were going to go on strike, too. A man came up and asked, 'What's going on?' 'What's going on?', but we weren't doing anything. 'We are standing here and being sociable,' I said. "We want to talk to each other. This is the only time we have to talk to each other." And he thought it was kind of funny, you know. He thought we were going to plan a riot!

I tried out one year for the "Letter Girls" but I didn't make it because I was too short, so it didn't bother me. I asked the real cute girls why didn't they try out and they said, 'They'd never make it.' That's mostly their attitude I—I kind of forced them to get into it a little and this year, instead of letting the band director pick the cheerleaders, the dean of girls and a counselor helped out.

Some of the Mexican Americans were finally chosen as alternate "Letter Girls"—but still, you know, they got to perform. Two colored girls made it this time and also three colored

alternates. The administration is so think none of the coloreds or the made it. I didn't go out and sit with grass that day, but I do think that thing something done.

Edgar

Edgar attends an all-Mexican American the Southwest. He is a senior. At the was uncertain what he would do after was considering applying to a local co

My school is predominantly Latin about three Anglos and two Negroes, a tion, at least, is Latin American.

The principal is an old man. He was the first guy who stayed there for about principal was Anglo and that one the American, but he is so old that he do on. He has four administrators under the school. All he does is walk around

That school has been run like the mind. He used to tell everybody that because we weren't able to compete, humiliate ourselves. So, by hiding the actually doing us a favor. It was sort had there.

You had to be in the ROTC; you had paper; you had to speak English or wear your shirttails in, and a lot of been restrictions on restrictions on re been coming out of there not learning their time.

They have an intercom system and to you playing in the classrooms. The office and yell at you because you had of different. You know, it really got were the enemy. They started getting com thing after we started our moven

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e it this time and also three colored

alternates. The administration is scared, otherwise I don't
think none of the coloreds or the Mexicans would have
made it. I didn't go out and sit with them in the middle of the
grass that day, but I do think that that was a good way of get-
ting something done.

Edgar

*Edgar attends an all-Mexican American school in a large city in
the Southwest. He is a senior. At the time of the interview, he
was uncertain what he would do after graduation although he
was considering applying to a local community college.*

My school is predominantly Latin American. There is only
about three Anglos and two Negroes, and half of the administra-
tion, at least, is Latin American.

The principal is an old man. He was the vice principal under
the first guy who stayed there for about 30 years. The original
principal was Anglo and that one that took over is a Mexican
American, but he is so old that he doesn't know what is going
on. He has four administrators under him that take care of
the school. All he does is walk around, then go home.

That school has been run like the first principal had it in
mind. He used to tell everybody that he wouldn't let us compete
because we weren't able to compete, and that we would only
humiliate ourselves. So, by hiding the students, he felt he was
actually doing us a favor. It was sort of like a little prison he
had there.

You had to be in the ROTC; you had to buy a school news-
paper; you had to speak English or be sent home; you had to
wear your shirrtails in, and a lot of junk like that. There has
been restrictions on restrictions on restrictions and people have
been coming out of there not learning anything and just wasting
their time.

They have an intercom system and they turn it on and listen
to you playing in the classrooms. Then they pull you into the
office and yell at you because you had some idea that was kind
of different. You know, it really got kind of funny, like they
were the enemy. They started getting real hung on that inter-
com thing after we started our movement.

The student council is run by one teacher and in 5 years she hasn't taught a class and doesn't have any other title except sister-in-law to the principal. They don't let us elect our own officers in the student council; they pick out the ones they want and then we vote on those two. This guy and a girl, both sort of expert on parliamentary procedure, had written up amendments to the student council constitution which said we wanted to elect our own officers. They had that guy in the principal's office for 8 hours and that girl was expelled. They didn't need any grounds. They were the administration; they know best and they kick out anybody they want to. This has been going on for years and years, but this time we were going to practice what they had been teaching us. We told them, 'Either straighten out or we walk out.'

We made a list of demands. We told them we wanted Mexican culture taught in the schools. We wanted to improve the curriculum to be able to compete with other students. We wanted algebra taught in the ninth grade and chemistry made available. We wanted a program for calculus and maybe computers. That's all we wanted—a fair shake. We wanted a constitution because nobody knew where the revised copy was. We wanted a voice in what they said was our student government; just the powers that they said we had, that's all. We were asking for so little.

We tried everything—we went by the channels. We weren't about to be told we were ignorant fools who didn't know how to handle themselves. We took our list of demands from the teachers to the administrator and he said, 'No, that's not the way it's going to be done.' When this whole thing boiled up, the principal didn't know what the hell was going on. He is going to retire now and the whole thing is blowing over. What it amounts to is that we made a lot of noise and a lot of people aware that there was a problem, but the problem didn't actually get solved.

Roger

Roger is a black student from a large city in the eastern part of the country. He is a junior and attends an all-black school. He hopes to go to college.

We need to stop being treated like children. You have to

realize that we are young men and brothers are being drafted to go over going to have to start relating to them some meaningful position in the school. The school is not there for the administration is here for the students, so they should educate. The quality of that learning is not as courses in the classrooms, but in our lives and stop this fatherly bit by the administration on the shoulder and telling you whether you are doing it right.

You have just got to re-arrange things so that you feel that it belongs to them; that it is their responsibility. This will help you with some of your problems. To see, we find the administration is willing to do social activities, but when students want to do education itself, they can't do that.

I found that our principal wasn't interested in students—he just didn't want to rock the boat, but just so it sank level, see—that's the way it went with. We have a new principal now, who is really concerned about the students. He is someone you can talk to and who will listen to you. It's gone along with what we say.

Right now a group of us are trying to set up a meaningful, active student government. We had a student council—that's supposed to be a council of students with some school involvement. It's changed to the "social council" because it doesn't really do anything meaningful.

It's not a question of control, because we don't want control. The student council doesn't do anything to matter if they were controlled or not. We want areas that really would be reasonable. We want something about is entertainment! The administration is the point where they will give us all the decisions, but you try and do anything that you want for your education—they won't stand for it. We need control of the student council!

is run by one teacher and in 5 years she and doesn't have any other title except principal. They don't let us elect our own council; they pick out the ones they want those two. This guy and a girl, both sort elementary procedure, had written up amend-council constitution which said we wanted ers. They had that guy in the principal's that girl was expelled. They didn't need ere the administration; they know best and they want to. This has been going on for this time we were going to practice what g us. We told them, 'Either straighten out

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being treated like children. You have to

realize that we are young men and women and some of our brothers are being drafted to go over there and fight. You are going to have to start relating to students and really giving them some meaningful position in the running of the school. The school is not there for the administrators and teachers; it is here for the students, so they should have some part in their education. The quality of that learning will be increased if students have an active, meaningful part in it—not just education as courses in the classrooms, but in outside activities, you know, and stop this fatherly bit by the administration—patting you on the shoulder and telling you whether you can do this or not.

You have just got to re-arrange the school so students really feel that it belongs to them; that it is their school. And doing this will help you with some of your so-called problems. You see, we find the administration is willing to let students run the social activities, but when students try to get involved in the education itself, they can't do that.

I found that our principal wasn't really concerned about the students—he just didn't want to rock the boat. The boat could sink, but just so it sank level, see—that's all he was concerned with. We have a new principal now, an acting principal. He is really concerned about the students. He is, you know, a man you can talk to and who will listen to you and, so far, he has gone along with what we say.

Right now a group of us are trying to work on a proposal for a meaningful, active student government to replace the current student council—that's supposed to be the thing that provides students with some school involvement. It really should be changed to the "social council" because that's all they do—they don't really do anything meaningful.

It's not a question of control, because there is nothing to control. The student council doesn't do anything, so it wouldn't matter if they were controlled or not. See, they don't function in areas that really would be reasonable to control. All they worry about is entertainment! The administration has come to the point where they will give us all the dances and parties we want, but you try and do anything that you feel is going to improve your education—they won't stand for that. That's not the job of the student council!

We also proposed a "Student Bill of Rights" which will tell those teachers who consider students subhuman that we have the same rights as they do and that "if they want me to respect them, they have to respect me, too." This is the third revision of it. We found that it doesn't violate any school board regulations, nor any teachers' union or administration contracts. We are also trying to take a student census and see what courses they want next year and what new courses they would like to be established. See, we found that if a group of 15 or more students got together and want a course, it's up to the administration to find a teacher and a classroom for that course. Students didn't know about this. That's how we got our two new courses.

Before that, we had a boycott that shook up the administration, and they got on this "giving us everything we wanted" policy. We talked with the principal in September and October and November. He said he had been working on Negro history for 3 years, and that it would take time. The day after the boycott we had a meeting with some of the administrative and faculty representatives, and the next day we had our two courses. They gave us social-psychology and Negro history, but they didn't let anybody sign up for them. At the beginning of the semester they told us about the new courses, and some seniors signed up. Sophomores and junior heard about them and said, "Well, you can't take it because you didn't sign up for it in September." 'But the course was only started in February.' 'Well, that doesn't matter.'

So a lot of people didn't get to take it, because at first they were only offering the courses to seniors. The administration does little things like that then quickly reverses itself and says, 'Oh, that was a mistake. We didn't mean to do that,' you know, when they are caught being sneaky.

Robert

Robert is a junior for the second time. He is black and used to go to a predominantly white school, but now attends an all-black one. He lives in a medium-sized southern city. Robert is in a commercial track and is very interested in athletics.

I got into a fight with a couple of other fellows and one of

them got hurt pretty bad. The man tried to blame so I got expelled from all school. Well, mainly one reason I got expelled was me on school property. But, see, the school was going to pawn it for a boy because he was himself. The man would never have pawned it. He probably figured that I would know, so I didn't even try to explain it. I didn't do anything either when the school board expelled me for a whole year. I would probably have done it if I had tried to get back in the white high school. I probably would have got the same punishment as another fight with somebody else. So I went to a black school.

The coach over at the other school was just as good if you was colored and you could do the job. He didn't go whether you was just a sophomore and I played basketball as good as some of the seniors did, but they didn't like that and they said something about it. They didn't pay much attention to them but I was getting to him a little.

And there was this girl. I don't know who she was but we started hanging around together. The old teachers, they didn't like that because I mean, I couldn't help that, you know, I was having a whole lot of trouble in school. I wear glasses and walk in my history class. I had my glasses hanging down over my eyes. And she said, 'Take off those shades.' 'Those are shades; they're glasses.' She calls me to look in them yourself!' She didn't want me to keep my glasses on because that's what she wanted to see to the office for that. I went down there and the principal. So, I got 3 days for "being expelled." I didn't argue with them; I took the 3 days. It wasn't because of my glasses or my eyes but because of that girl, I guess.

I don't think it's a good idea for students

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with a couple of other fellows and one of

them got hurt pretty bad. The man tried to say that I was all to blame so I got expelled from all schools in the city for a year. Well, mainly one reason I got expelled was that I had a gun on me on school property. But, see, the day I had the gun, I was going to pawn it for a boy because he was too young to do it himself. The man would never have believed that I was going to pawn it. He probably figured that I had it all the time, you know, so I didn't even try to explain it to him. I didn't say anything either when the school board expelled me. I stayed out for a whole year. I would probably still be expelled if I had done tried to get back in the white high schools. If I was going back to there, I'd probably get the same thing again, you know, another fight with somebody else. So the boys talked me into going to a black school.

The coach over at the other school was a nice man. I mean, if you was colored and you could do the job, you were going to do the job. He didn't go whether you was colored or white. I was just a sophomore and I played basketball and football about as good as some of the seniors did, but some of them parents didn't like that and they said something to him about it. He didn't pay much attention to them but I could tell, you know, it was getting to him a little.

And there was this girl. I don't know how it all happened but we started hanging around together and a whole lot of those old teachers, they didn't like that because she was a white girl. I mean, I couldn't help that, you know, and that is probably why I was having a whole lot of trouble in some of my classes. Like, I wear glasses and walk in my history class one morning, and I had my glasses hanging down over my nose looking over them. And she said, 'Take off those shades.' And I said, 'They're not shades; they're glasses.' She calls me a liar so I said, 'Well, look in them yourself!' She didn't want to look in them, so I kept my glasses on because that's what they're for. She sent me to the office for that. I went down there and told the assistant principal. So, I got 3 days for "being rude to the teacher." I didn't argue with them; I took the 3 days just like that. It wasn't because of my glasses or my eyes or nothing; it was because of that girl, I guess.

I don't think it's a good idea for students to be suspended

because when you stay out of school they get on you, you know, when you come back. Somebody who likes to get suspended is going to do the same thing again and again, you know. I know some fellows like that. They know they're going to get suspended, so they do it anyway. Over at the other school if you cut one class, you get 3 days, so the fellows cut two or three classes and they get 6 or 9 days. So I don't see what good suspensions do. If you're in your homeroom class and they mark you present and you don't go to all your classes that day, they see that you're on the present list then they're going to send you in for a cut. So if you don't go to your homeroom, they can't mark you present and then you can go to the classes you want and not go to the ones you don't want to without getting sent in for a cut. See, if you don't take a subject from your homeroom teacher, they don't know if you are there or not. So that's how I get to stay out without being sent up for a cut and getting those days.

If I could change some of the things about our school, it would be the part about being suspended for every little thing you do; it probably wouldn't be as strict as most high schools although it would have to have some rules and regulations. If you don't, who would be in the school? At the black high school boys can't wear blue jeans and girls can't wear culottes. When boys wear Afros, the administration tries to make you get your hair cut closer. Some of the boys' hair does look kind of bad, so that's probably why the principal was saying something about getting it cut, but most of the girls look nice.

Clarence

Clarence is a black student who attends a predominantly white school in a medium-size southern city. He is a senior and is enrolled in an academic course. He plans to attend college and major in science.

We have a good principal. He doesn't even act like a principal; he's friendly with every student—I mean, he's a real good guy. He doesn't just set stock rules that "you have to be this" or "you have to do that"; or that you can't suggest anything to the school unless the administration or the teacher recommends it.

He does some of the things that the students think he's prejudiced because he doesn't treat every student as an individual; he realizes your problem and he can eliminate them. But he knows he can go. You know, if he goes too far, the students would probably kick and have probably would gripe.

After Dr. King's assassination, the principal set up some type of committee around the school to bring the students together more and increase activities among the races. And so we have a committee and it's been there for almost a year at other schools, they couldn't even have a committee, they couldn't even have any group. We principal and told students what the purpose of the committee was. Now we're sponsoring a Christmas concert and an Air Force band play something like that. We had some lawyers speak on how to improve the school, they talked about each other and discussed the school, there's more relaxing from the tension, more activities with activities and getting along together. I mean, not deeply question anybody, but get at the problem by trying to avoid it, by trying to get of the issue by trying to put it in the principal's say it's not there. In time, it will work.

Most of the black students aren't in student council, they're formed by white groups and they are mostly white blacks. They do more activities that the white students do for. There is still this internal barrier, but it's coming. I mean, there's really nothing wrong with a white student over there; but I do really get along.

Student council mostly carries on projects for certain events such as putting up a parking lot for the school. We're paving a parking lot now. The student council. Only a few Negroes are on the council. Only a few Negroes put on more Negroes to better represent the school. The council passes out booklets to all the freshmen students can't and can do. There are

dress—you can't wear pants or beards. Most of the students can't wear them anyway because of their fathers or their family'll probably make them cut them off. Black students are allowed to wear Afros. I haven't heard of anyone actually being called down for wearing their hair too long, but the principal usually makes a remark, you know, he'll say, 'You better see a barber shop,' or something like that. He'll make a comical statement and kind of hint at you to get a haircut.

We have certain privileges we get as students in 12th grade with a "C" average, like to go off campus during studies and lunch periods to eat. You can leave and walk around or do anything you want to. We have an area outside on the school grounds where we smoke; we don't smoke in the building and that's about the only place we can. Students smoke in the restrooms for convenience mostly. You know, to go all the way on the outside in the cold just to puff a cigarette, why you could probably get around a corner in the hallway and have a smoke. Last year we had two rooms on the top floor for smoking, but the fire department said it was a fire hazard to smoke inside, so now we're smoking on the outside.

Students get suspended for cutting classes, going off school grounds in a car, or acting unruly. Not too many get suspended though. Some students will cut classes on a day when there's a test and some won't go at all. Some students aren't, you know, —I guess if he doesn't have any set goal for himself, he's just in school because it's probably the only thing he has left to do. He'd probably go there and then leave the school grounds; if the courses are uninteresting to him, mostly then he won't even go.

Leasa

Leasa is a black student who attends a school where black students make up about one-half the student body. She is a senior. Her school is located in a large city in the Northwest, and, at the time of the interview, the school was experiencing much racial tension. Leasa plans to go to college next year and hopes to become an African history teacher.

Our former principal's a beautiful person. He was well aware

of the problem in the central area and dents; he was just concerned; he was could talk to frankly—you could tell and he'd see what he could do about it makes me so mad is that last year, he and so he retired. He says it was for "h health reasons came about because of the who felt that he wasn't doing his job. the extent that he just had to retire or a heart attack. So we got another, the new one, you kind of have to play his game him, but you have a B.S. line. I feel the personal glory. He's the type of person for look such and such a way to society and or the community won't like it.

He also always refers to us as children seem to feel this way, the children are this, the children do that.' We are young up in the world. We are *not* children and no end!

We also have this thing about being young men at high school; do not call not work. Like somebody would say, girls'—"boys"? I am not a boy, I'm a young man but I am not a boy! It's a serious matter long Southerners would say, 'Hey, boy, the other.' We just don't want anybody more. The new principal has a lot to learn.

There was a big question, about having When the new principal first came to out the students. 'Students you can do anything as you do it in an orderly and democratic way. He was that kind of principal, probably win the students to my side seeing as how he is taking place.' And so, he said, "Yes, I can. So they asked him, 'Well, can we have a change? At first he was pessimistic about it, 'Well, it's needed, no, I don't think so. It's needed because you're restricting it to only black

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can. Students smoke in the restrooms for
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a cigarette, why you could probably get
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the top floor for smoking, but the fire
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of the problem in the central area and well aware of black stu-
dents; he was just concerned; he was the kind of person, you
could talk to frankly—you could tell him any gripes you had
and he'd see what he could do about it. The thing that always
makes me so mad is that last year, he aged like about 5 years
and so he retired. He says it was for "health reasons," but these
health reasons came about because of those middleclass Negroes
who felt that he wasn't doing his job. They pressured him to
the extent that he just had to retire or else he was going to have
a heart attack. So we got another, the biggest racist. With the
new one, you kind of have to play his game; you have to talk to
him, but you have a B.S. line. I feel that he's only out for per-
sonal glory. He's the type of person for whom the school must
look such and such a way to society and has to do such and such
or the community won't like it.

He also always refers to us as children. 'Yes, the children
seem to feel this way, the children are insecure, the children do
this, the children do that.' We are young men and women coming
up in the world. We are *not* children and it just infuriates us to
no end!

We also have this thing about being called "boys". We are
young men at high school; do not call us "boys"! It just does
not work. Like somebody would say, 'They're nice boys and
girls'—"boys"? I am not a boy, I'm a young man or a gentleman,
but I am not a boy! It's a serious matter, really, because for so
long Southerners would say, 'Hey, boy, come do this, that, and
the other.' We just don't want anybody to call us "boys" any-
more. The new principal has a lot to learn—he really does.

There was a big question, about having a Black Students Union.
When the new principal first came to our school, he was all for
the students. 'Students you can do anything you want, as long
as you do it in an orderly and democratic manner.' You know,
he was that kind of principal, probably thinking 'I've got to
win the students to my side seeing as how this great transition
is taking place.' And so, he said, "Yes, I'm all for the students."
So they asked him, 'Well, can we have a Black Students Union?'
At first he was pessimistic about it, 'Well, I don't really think
it's needed, no, I don't think so. It's a prejudice-type thing
because you're restricting it to only black students—we can't

have this.' We said, "O.K., we'll open it to any students who are interested in the Black Students Union. They can become members. It's just that simple." He said, "Well, I don't know about that. I'll consider it." "O.K., Sir, you consider it. We'll talk to you tomorrow about the whole matter." So he was talked to. He said, "If the Executive Council passes it, you can have a Black Students Union." O.K. The Executive Council passed it. But then he said, "Well, I don't know, I really don't think so."

So the black students had a rally—everybody met in the front hall and were going into the principal's office to voice their opinions, but we never made it to the office. The people who were organizing it went to the office, talked to him, and he suddenly changed his tune. We have a Black Students Union now. Not that I am a member, but it was the principle of how he went about it that made me so mad.

Debby

Debby is a white student at a school with equal numbers of black and white students. The school is located in a large city in the Northwest. Debby is a senior and plans to go to college after graduation.

Our principal left at the half of this school year. We're not sure exactly, but he said for "health reasons" and I believe that could be because he looks so much better now. He's been worked very hard. He's been here for a long time and he's done quite a bit for it, and if there's been any problems, he's always been there trying to help solve them. He was very nice and understanding. If you met him in the hall, he either winked at you or he'd say, 'Hi,' or something. He was very nice and friendly. Our new principal is nice too; he's also white. He's pretty much the same as our other except that I think maybe he's a little bit more outgoing so as to be accepted by the kids.

I really haven't heard of too many rules that have been changed since he's come. I know he's letting more black student rallies be held for students of all races to come and participate in—not just for the black students. We have a Black Student Union here. They've asked for things like Negro history courses. I think it's going to become a necessary course next year—for

everybody, all juniors. I'm not sure e but I think either the old or the new of trustees meeting or something ar proposal. They thought it was a good out for this year. It's taken pretty well ing very well to it. I think it's going to there was no real pressure from the st

We have a very few, very ignorant s of the Black Students Union. They w in the activities center and the new because he thought it would be unfai since they wouldn't be able to participa went and they sort of had a sit-in or a d office. It was ridiculous—they could h more grown-up way. I mean, at this lot of responsibility and you ought to least when you're a senior, to take hold to see that it's taken care of.

They went and they just sort of d supposed to be an assembly, but there people: a big blockage of bodies in the f to get into the auditorium and stuff. T they found out how useless it was. Th now an organization within the school one can come in, listen, and partake. principal a chance to meet what he's p ing up with in the future, because ever peaches and cream you know, nothing him a challenge and he's sort of trying to solve these problems. I guess it's babysitting and the child does somet leery of—how can you get the child to making him cry or upsetting him, o through on his original ideas. So you h solve it and pretty soon you find one. I new principal is with us. I really do like

Dahlia

Dahlia is a senior in a school where black

K., we'll open it to any students who are students Union. They can become members." He said, "Well, I don't know about O.K., Sir, you consider it. We'll talk to the whole matter." So he was talked to. He said the Council passes it, you can have a Black Students Union. The Executive Council passed it. But I don't know, I really don't think so." He had a rally—everybody met in the front of the principal's office to voice their concerns. He made it to the office. The people who came to the office, talked to him, and he listened. We have a Black Students Union member, but it was the principle of how to make me so mad.

at a school with equal numbers of black and white students. The school is located in a large city in the South and plans to go to college after

the half of this school year. We're not going for "health reasons" and I believe that we're doing so much better now. He's been worked over for a long time and he's done quite a bit. There's been any problems, he's always been there to help them. He was very nice and understanding. In the hall, he either winked at you or said something. He was very nice and friendly. He was too; he's also white. He's pretty much like me except that I think maybe he's a little more likely to be accepted by the kids.

of too many rules that have been changed. He's letting more black student rallies and letting all races to come and participate in—not just black students. We have a Black Student Union and things like Negro history courses. I think it's time a necessary course next year—for

everybody, all juniors. I'm not sure exactly how it all started but I think either the old or the new principal went to a board of trustees meeting or something and introduced the course proposal. They thought it was a good idea and they're trying it out for this year. It's taken pretty well and the kids are responding very well to it. I think it's going to be a steady thing, though there was no real pressure from the students to have it.

We have a very few, very ignorant students who are members of the Black Students Union. They wanted to have a meeting in the activities center and the new principal didn't want it because he thought it would be unfair to the other students since they wouldn't be able to participate. So the black students went and they sort of had a sit-in or a demonstration in the main office. It was ridiculous—they could have handled it in a much more grown-up way. I mean, at this school they hand you a lot of responsibility and you ought to be grown-up enough, at least when you're a senior, to take hold of the responsibility and to see that it's taken care of.

They went and they just sort of demonstrated. There was supposed to be an assembly, but there was just a big mass of people: a big blockage of bodies in the front hall and it was hard to get into the auditorium and stuff. They soon dispersed when they found out how useless it was. The Black Student Union is now an organization within the school and is open to all. Anyone can come in, listen, and partake. I think it gave the new principal a chance to meet what he's probably going to be meeting up with in the future, because everything is not going to go as smooth as peaches and cream you know, nothing ever is. I think it's given him a challenge and he's sort of trying out new methods of how to solve these problems. I guess it's kind of like when you're babysitting and the child does something that you're a little leery of—how can you get the child to change his mind without making him cry or upsetting him, or without him carrying through on his original ideas. So you hunt around for a way to solve it and pretty soon you find one. I think this is the way our new principal is with us. I really do like the way the school is run.

Dahlia

Dahlia is a senior in a school where black and Mexican American

students make up one-half of the student enrollment. The school is located in a medium-sized city on the west coast. She is an Oriental American. Dahlia is an average student in the academic course and plans to go to college. She speaks of studying "a little of everything" and is uncertain as to what she will do.

I think racial tensions have lessened this year because of our principal. He gives us more of a chance to express ourselves, like, with this "open door policy". He leaves his door open to the hall, and anyone can walk in and say whatever is on their mind and they won't be disciplined for it. If they have a big gripe, they can just talk it all over. I've talked to the principal about racial gripes, and also, little things like about the water fountains and stuff. We have committees in student government, but sometimes they don't get to them as fast, so we can just go in and talk to him about it, and he usually, you know, inquires about it. Like our parking—that's always been a big problem because kids have their own cars and not everyone can park, so this year we found a new place to park just by going in and talking to him.

I remember the principal we had last year—we barely saw him. He was always in his office; he would be at games, but he didn't come out to the assemblies or say anything. Our new principal is really great! Everyone knows him; he talks to everyone and makes us feel that he is more a part of us than a part of the older generation.

The student council can make rules about student activities but the principal always has the control to say, 'Well, that's rash,' or whatever. On most issues, I think he should have the say about it because he has to present it in front of the faculty. But I think we have a pretty strong voice because as long as we put down the basic facts about what we want, then we can go on. Our power is pretty extensive now because we can more or less decide what is happening with students. We can pass on a lot of things among ourselves—like budgets and stuff. Our council passes most of those things, you know, and our principal usually signs his name and says, 'All right, we will do something about it.' He always looks into it, you know, and I think this year we have accomplished a lot. I think that if we had any more power, we would be running the school.

Running the school really depends on ability to cope with the problems and administration should be there for discipline, is pretty extensive. The way we are run and have a suggestion box, and then the student government; we mull over those things and then we present them to the principal and he sees what about them. If it comes from student government through committees and everything to make it right, and then we present it.

I've enjoyed being in student government for a number of things. I feel that I want to do some things, I want to want to feel like I have gone to this school for reasons than just for an education. The principal coordinates all the activities that go on in the school. I've really been a good class. We have a director of student activities, the sponsor of the activities themselves. This way, we get Negro minorities, too, and have representation whereas last year, only a certain little group of votes, ran for office, and got in.

We also have different kinds of committees like a "Boys' League" and a "Girls' League" that work for the school—we had a big changeover in the boys' league this year because there were protests. The rule was long hair but the rule was your hair has to be long I don't like long hair on guys though though they have to wear it long if they want to. They say it is clean. You can tell by the way they wear it is—that's how I personally feel. Now, the bottom of their collars and their sideburns, I think this year the system is a lot better. The decisions depends upon the issue really. The system is able to go by what is set down in the rules. If there is then disciplinary action should be taken. The students would be hard on each other if there was no disciplinary action is if you go to an assembly everyone, you know. The only way you can get disciplinary action is if you go to an assembly.

You can tell we aren't together at school.

half of the student enrollment. The school is a medium-sized city on the west coast. She is an average student in the academic and is uncertain as to what she will do.

Students have lessened this year because of our door policy. He leaves his door open to anyone who can walk in and say whatever is on their mind. They can be disciplined for it. If they have a big problem, they can talk it all over. I've talked to the principal and also, little things like about the water. We have committees in student government, but you don't get to them as fast, so we can just go in and talk about it; and he usually, you know, inquires about parking—that's always been a big problem for our own cars and not everyone can park, so we have a new place to park just by going in and

the principal we had last year—we barely saw him in his office; he would be at games, but he would be at the assemblies or say anything. Our new principal is great! Everyone knows him; he talks to us and we feel that he is more a part of us than the previous generation.

I can make rules about student activities. The principal has the control to say, 'Well, that's the way it is.' On most issues, I think he should have the final say. He has to present it in front of the faculty. He has a pretty strong voice because as long as he has the facts about what we want, then we can talk to him. It's pretty extensive now because we can more control what's happening with students. We can pass on things ourselves—like budgets and stuff. Our principal says those things, you know, and our principal says, 'All right, we will do some-ways looks into it, you know, and I think we have accomplished a lot. I think that if we had any other way of being running the school.

Running the school really depends on officers who have the ability to cope with the problems and everything. The administration should be there for discipline, but I do think our power is pretty extensive. The way we are now, we hear everything and have a suggestion box, and then those suggestions come into student government; we mull over those and then we just bring them to the principal and he sees what could logically be done about them. If it comes from student government, it has gone through committees and everything to make sure that everything is right, and then we present it.

I've enjoyed being in student government; I like to be a part of things. I feel that I want to do something at the school or I want to feel like I have gone to this school for, you know, other reasons than just for an education. Student government coordinates all the activities that go on campus; this year it has really been a good class. We have officers appointed by the director of student activities, the sponsor, and the elected officers themselves. This way, we get Negro students and the other minorities, too, and have representation from the different sides; whereas last year, only a certain little elite group held all the votes, ran for office, and got in.

We also have different kinds of committees. We have a "Boys' League" and a "Girls' League" that work on things like clothes—we had a big changeover in the boys' hairdos and stuff this year because there were protests. The guys wanted to wear long hair but the rule was your hair had to be above the collar. I don't like long hair on guys though they should have the right to wear it long if they want to. They should be able to as long as it is clean. You can tell by the way a person dressed how he is—that's how I personally feel. Now, see, they let it come to the bottom of their collars and their sideburns can also be longer. I think this year the system is a lot better. Control over such decisions depends upon the issue really. Everyone should be able to go by what is set down in the rules, and if a rule is broken, then disciplinary action should be taken. I guess a lot of students would be hard on each other if breaking the rules hurt everyone, you know. The only way you can get discipline or disciplinary action is if you go to an adult.

You can tell we aren't together at school. Kids don't support

our sports activities as much this year because of the riots and stuff. The Negro kids all feel, 'Why should we do anything for the school if the school doesn't do anything for us. They just want our ability so that they can get a better name.' Last year there was a fight between a Negro and a white guy on the track team. The Negro person refused to run because he felt he was disciplined differently from the white guy and he was kicked out of school. It wasn't true because I knew the guy he had the fight with and he was kicked out too! We also knew there was going to be a problem with the prom because there are kids who like the psychedelic music and kids who like the soul music. There was a big uproar and now we're having two rock 'n roll bands: one soul and one psychedelic. It was the only way to keep everyone quiet.

Communication between students could be a lot better as there's been a lot of unrest with the Negroes and whites. The administration has been trying to bring them together, but right now no one much cares. At the beginning of the year, everyone was all tensed wondering what was going to happen with the new principal. We could all talk about the racial tension quietly and everything but mostly the only times they talk is if something happens. I think we should have more talking done. Like, right now, when there is not so much trouble. The administration shouldn't wait for something to happen, but that's what they usually do.

Tanya

Tanya, a white student, is a junior at a nearly all-white school in a large city in the Southwest. The school was recently built and has the city's most modern educational facilities. Tanya, a top academic student, expects to go to college after graduation. She is thinking about becoming a teacher.

Last year we had the neatest principal, then he retired. This one that we got this year wants to run everything just like a dictator practically. Everybody hates him because he is sickening. You never see him around the halls or anything. It just seems like he sits up there like a little king and gives orders.

Like we were working on this civil rights thing and we wanted to have students come and, at least, explain to the classes what

was going on, what we could do, and st let us because it was too controversial. Every time you try and do something that we've petitioned for a lot of things never get anything. We petitioned for and we petitioned once for a boy who for some stupid reason; we petitioned get some information. Our petitions are council and nobody knows where they have been made. None at all! We m rights about the right to wear what y it around and got lots of signatures. T body listened and that's as much as w do anything.

Somebody makes the rules, so somebody change them. If there were a student think we'd be harder on each other than at least it would be more fair than they would get mad. We are all pretty serious though some of us might get carried away. I think that nobody gives us credit for should 'at least give us a chance, but if we let you do this, then within the week to be all messed up.' If we let you have you are going to want beards and next to your ankles.' Nobody wants to be a only doing it, you know, just to fight them were a lot more lenient on dress codes about the same, and I don't think we would extreme things. Perhaps at the very beginning of the year, everything would just be judge each other, you know.

This one boy I know had a picket sign. Now." The principal didn't know what to the boy's advisor, and sat down there we had a student council election, then him run. He said that, my friend was brought that sign, and that he should The kids from student council went to

uch this year because of the riots and feel, 'Why should we do anything for doesn't do anything for us. They just hey can get a better name.' Last year a Negro and a white guy on the track refused to run because he felt he was in the white guy and he was kicked out because I knew the guy he had the kicked out too! We also knew there was with the prom because there are kids music and kids who like the soul music. and now we're having two rock 'n roll psychedelic. It was the only way to

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was going on, what we could do, and stuff like that. He wouldn't let us because it was too controversial to have in a high school. Every time you try and do something, I don't know—it's just that we've petitioned for a lot of things in that school and we never get anything. We petitioned for better dress codes once, and we petitioned once for a boy who got kicked out of sports for some stupid reason; we petitioned for integration—just to get some information. Our petitions are turned into the student council and nobody knows where they go after that. No changes have been made. None at all! We made up a declaration of rights about the right to wear what you wanted to we passed it around and got lots of signatures. The principal and every- body listened and that's as much as we heard. Nobody would do anything.

Somebody makes the rules, so somebody has got to be able to change them. If there were a student discipline committee I think we'd be harder on each other than the adults would, but at least it would be more fair than the faculty is, and nobody would get mad. We are all pretty sensible about things even though some of us might get carried away by an idea. I just think that nobody gives us credit for being responsible. They should at least give us a chance, but they always say, 'Well, if we let you do this, then within the week everything is going to be all messed up.' If we let you have sideburns, well next you are going to want beards and next you will want hair down to your ankles.' Nobody wants to be all that weird! They are only doing it, you know, just to fight the administration. If they were a lot more lenient on dress codes, everything would stay about the same, and I don't think we would want to try all those extreme things. Perhaps at the very beginning, but by the end of the year, everything would just blend back in because kids judge each other, you know.

This one boy I know had a picket sign saying, "Integrate Now." The principal didn't know what to do, so he went down to the boy's advisor, and sat down there for hours. Then when we had a student council election, the principal wouldn't let him run. He said that my friend was truant because he had brought that sign, and that he should have just gone to class. The kids from student council went to the principal and said

that they were going to change the election rules so that truancy wouldn't be counted. The principal threatened to veto anything the student council did. He has the power to do that. It's really discouraging because he even said that he is not going to let us do anything!

It seems like mostly what our student council does is have birthday cakes. This year, nobody has been very happy with it. Our "head girl" completely goes with the administration. She won't fight the administration on anything, or she hasn't this year. And the "head boy" just kind of left things up to her. Next year, it's not going to be the same because there was really a reaction and the two new officers are completely different.

Students have to be willing to risk a little pride and be humble enough to talk to the administration, I guess. That's the way the administrators want it, you know. But we've talked with them before, without being belligerent or anything; we tried, except that it seems like it's going to take a lot of trying before we'll convince them. Administrators are very uncourageous men. They're scared to change.

Rick

Rick is a white student who attends an all-white school in the suburbs of a medium-sized midwestern city. A senior, he is in an academic course and plans to major in sociology or psychology when he begins college next year.

I don't particularly get along with the principal and it seems to me he makes no effort to get along with anybody. I think that most people would agree with that. He runs his school with an iron hand—you almost go in and salute him and even the teachers in that school are intimidated. He has this very hard attitude and he isn't friendly. He makes no attempt at really getting through to the students; he just isn't concerned with that. I think that's really important, you know, just to get some human concern.

He just thinks of students keeping up the high scholastic average that his high school has always maintained. All he's concerned with is that we're neatly groomed, clean, and come from nice, respectable families—and that's it! He doesn't care what we think or how we feel or anything. He runs a tight ship and he does a good job. He's a good administrator as far as get-

ting things done, but he doesn't let me do anything for myself. He has his nose in everything happening in class and out because he's always talking to the teachers. I guess it is a good thing.

I'm sure that he is a little bit scared. I do something really creative and probably the attitude of the school is to stifle discussion. It's probably fairly indicative of what the community is like. The principal is very quick and alert and sharp about answers about why and how to do things. I think that if the student council were sort of wondering how to do something, they wanted to raise a few questions, and they were answered by the man upstairs, then it wouldn't matter. I don't care that much, so it doesn't bother me. I dress in university type clothing and I don't get sent down because mom and dad like it that way. It isn't their idea of cool. I don't think there's anything to be scared about. His main problem is that you know, being sent down to the principal's office. Big deal!

I'm not really concerned with the ultimatum. I was kicked out of school for growing my hair. I think that it's so totalitarian and the principal is so authoritarian within the school. It would really be a good thing if there were some sort of understanding between the teachers and the students about what is happening and why they are doing it. I don't care much of this, 'Just do it because I said so,' and 'Just do it because the teacher said to me, 'Do something,' and 'Just do it because they said, 'Because I said so,' and 'Just do it because I said so.'

The principal was nice to me, relatively. I wouldn't get a haircut, so he made me get one. He said, 'You can come back after you get a haircut.' He paid for the first one. So I walked back. One time the principal said, "That's all right, you can come back." I went back, got another and came back. He looked at me and gave me the welcome. He said, 'Now you look like a white man.' He said, 'I'll send you to hell for that. I said, 'Don't you ever'

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happening in class and out because he makes a point to talk to
teachers. I guess it is a good thing.

I'm sure that he is a little bit scared of intellectual people who
do something really creative and probably radical for the general
attitude of the school is to stifle discussion and new things. He's
fairly indicative of what the community wants. The principal
is very quick and alert and sharp about coming back with legal
answers about why and how to do things, but a few people in
the student council were sort of wondering what this school is
doing. They wanted to raise a few questions, but after they're
answered by the man upstairs, then it's all right. The kids just
don't care that much, so it doesn't bother them. See, most kids
dress in university type clothing and keep their hair shortened
down because mom and dad like it that way. Growing a beard
isn't their idea of cool. I don't think the principal really has any-
thing to be scared about. His main problem is just discipline—
you know, being sent down to the principal's office for an hour.
Big deal!

I'm not really concerned with the ultimate decision about being
kicked out of school for growing my hair long, it's just the fact
that it's so totalitarian and the principal has so much autonomy
within the school. It would really be good if there was some
sort of understanding between the teachers and students as to
what is happening and why they are doing things. There is so
much of this, 'Just do it because I said so, 'stuff. Two times a
teacher said to me, 'Do something,' and I said, 'Why?' and
they said, 'Because I said so,' and I said, 'That's no reason
to me.'

The principal was nice to me, relatively, about my suspension.
I wouldn't get a haircut, so he made an appointment to see me
and said, 'You can come back after you get a haircut.' Usually
he paid for the first one. So I walked down to the barber shop.
One time the principal said, "That's not short enough," so I
went back, got another and came back with nice short hair. He
looked at me and gave me the welcoming of the prodigal son
and said, 'Now you look like a white boy.' Wow, I really gave
him hell for that. I said, 'Don't you ever say that to me again.'

Kris

Kris is a white student in her senior year in a small city school on the west coast. The school is predominantly white with a minority enrollment of approximately 15 percent. Kris is taking academic courses and plans to go to college.

There are a lot of teachers who are here because they know the system and they're willing to go along with it. They don't ask questions and they follow orders. You might as well have a tape recorder or some kind of computer because it's not a human being relating to other human beings. In fact, it does more harm than good because so many kids are being alienated from the whole idea of education.

The most important thing of all is that a teacher respect the students and their ideas. All the way through school I got the same kind of thing. I'm sitting in that chair, part of the class, and I'd better find out that the teacher is sitting higher than I am, and that I am supposed to follow—ultimately follow—his rules.

The teacher may have some feelings of how he's more liberal than most of those in authority and that he respects his kids, but there's always a place where the line is drawn, and this is as far as you can go. If you try to approach him in a human relationship, he gets too uncomfortable. He can always send you someplace else, complain to your parents, lower your grade, or send you to the dean. You have to call him Mister; he doesn't call you Miss. He is always one step above you.

If my English teacher says that this is the interpretation of a poem and she gives us this point to do as a test, I miss the boat if I've analyzed the poem differently. She'll say, 'That's wrong. Well, you have some interesting ideas here, but I think you've missed the entire point.' It never enters her mind that it's possible that we could both be right. Sometimes, it gets to the point where they'll tell me that it's possible for the two of us to be right, but, 'I'm grading you, dear.' They actually openly admit this kind of hypocrisy, but it still exists and there's no way of bucking it.

I'm not satisfied to sit in my English class and learn a very sterile rigid program of authors and plays. Students have a

universal interest in what is going to because of this age. It's like we were do our American literature class last year, and Bob Dylan's poetry because she really liked it. She said, 'Fine. Okay, I'll give you credit' and then proceeded to portray Bob Dylan as a sellout. Immediately, the girl was turned out of that class, and to the whole business of

I would enjoy teaching, but not in this country because I would feel really stifled under the system that I have been through. All the teachers in the school, almost without exception, have a top-down administration that certain controversial subjects are talked about in the classrooms because there is controversy outside about well-known programs, and these same kinds of controversies in the classroom. Teachers are given a script, a book and a curriculum that they are supposed to follow year, so they do the best they can with what they are given. The kids in turn are really boxed into controversial subjects.

I think I created a lot of trouble for myself from the beginning, because I argued with them. I discerned me about presentations in the classroom, particularly the anti-Communist, pro-American films which, in general, are so unrealistic a picture of the world and how it's going to be in the future. I am not getting the things that I want and I just get so disgusted seeing the results of this kind of education without any doubt that I'm not having a chance to talk about it with them and they may never question it.

Most of the teachers feel the obligation to do a news-clipping-and-talk-about-it-day, but it doesn't turn into an effective coverage of controversial subjects. If you give a little review of your article, you don't get much chance in the classroom to talk about it with the teachers individually buck whatever they want and carry on the classroom the

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universal interest in what is going to connect in their lives
because of this age. It's like we were doing memorization during
our American literature class last year, and a girl had memorized
Bob Dylan's poetry because she really liked it a lot. The teacher
said, 'Fine. Okay, I'll give you credit for your 60 lines;' but
then proceeded to portray Bob Dylan as being a phoney and a
sellout. Immediately, the girl was turned off to that teacher,
that class, and to the whole business of American literature.

I would enjoy teaching, but not in a regular public school,
because I would feel really stifled under the kind of system
that I have been through. All the teachers I have had in high
school, almost without exception, have felt pressures from the
administration that certain controversial subjects shouldn't be
talked about in the classrooms because they will cause arguments.
There is controversy outside about welfare and about all kinds
of programs, and these same kinds of conflicts will come up in
the classroom. Teachers are given a State-recommended text-
book and a curriculum that they are supposed to cover for the
year, so they do the best they can with what they are allowed, I
guess. The kids in turn are really boxed up and kept away from
controversial subjects.

I think I created a lot of trouble for my teachers all the way
from the beginning, because I argued about things that con-
cerned me about presentations in the texts, and the films, par-
ticularly the anti-Communist, pro-America kind of film. They
are older films which, in general, are slanted and don't give a
realistic picture of the world and how we fit into it now and in
the future. I am not getting the things that I want to learn,
and I just get so disgusted seeing the rest of the kids absorbing
this kind of education without any doubts in their minds, and,
not having a chance to talk about it with other people, these kids
may never question it.

Most of the teachers feel the obligation of Friday-bring-a-
news-clipping-and-talk-about-it-day, but that doesn't expand
into an effective coverage of controversial issues, because usually,
you give a little review of your article, but that's all. You don't
get much chance in the classroom to talk about these issues unless
the teachers individually buck whatever pressures are put on
them and carry on the classroom the way they want to talk

about the things they want to talk about.

I know of one counselor who ignored the textbook and spent almost all the time talking about outside things, and they weren't always directly connected with history, though he did tie the things in with the curriculum. The kids were really excited with that teacher and with that class. This was about the only class that they felt really excited about; the rest of it was wading through, getting the required things done. Every single history class I have ever had, the teacher starts at the beginning of the textbook and works his way through it, and lots of times, we never make it through the books, never get to the 20th century.

Kids are aware of how irrelevant grades are. They come to class and their first 2 weeks is an orientation period to figure out what kinds of things the teacher is going to ask them, how much they have to and don't have to do to get the kind of grades they want. You figure it all out and you can snow a teacher. I have been through 4 years of high school with maybe two or three grades that meant anything to me at all. I have gotten A's and B's all the way through, and it's really frightening for me to see my grades coming out like that and get commended for it. As a result I am funneled into college prep courses, the honor roll, and other kinds of things that I am being given because of my grades, and I see another kid in my social studies class, or some other class who is killing himself. He gets C's just because he doesn't quite get the hang of this, how to get through the maze, how to get on the right side of the teachers. That kid far more deserves the credit that I get and the grades that I get than I do because I haven't really worked. It is hard for me to understand why teachers don't see this big problem of orientation to college and do something about it, because it just seems as though this is the whole idea in high school. If you are successful, that means you are going on to college, you learned to beat the game, you have not really learned how to study, but what to study for individual teachers. I can pass my chemistry tests now without learning any chemistry, because I know my chemistry teacher. It is the same in all the other courses.

A lot of teachers concern themselves with the middle section of people. They are all the time addressing these students with the realization that they are the middle and you have the top and

the bottom students that are stuck the

The kids come tramping in and they them to cut up and not to have the same the other kids. You can't expect this the same tools as effectively as the high have been put in there in the first place equal or maybe better because they are far more realistic as far as seeing how really happening around them; more higher class who may have just been all game and are so involved in it that they ing outside. They don't realize what their own little world. That may be v that the teachers are expecting inferior ability from these kids, which isn't true

I don't think you can even blame because they are not consciously doing the teacher who is handed a class that to give them different material. She has with them than she has with her next p a low English class.

Kevin

Kevin is a white student who attends a Indian, and Oriental enrollment is abundant is located in a large city in the Northwest plans to attend college.

They're still running our school the an all-white school. And the teachers j students—by and large, I mean, then they're, you know, very outdated I think

There are some specific teachers that that, you know, they give you a book and and you learn things and write them down from different cultural backgrounds. identify with students and the students teachers. There's one incident I can remember getting down on a black student because

want to talk about. Counselor who ignored the textbook and spent talking about outside things, and they weren't lectured with history, though he did tie the curriculum. The kids were really excited with that class. This was about the only class I was really excited about; the rest of it was wading through things required to be done. Every single history class the teacher starts at the beginning of the class and goes his way through it, and lots of times, we read the books, never get to the 20th century. It shows how irrelevant grades are. They come to the end of the 2 weeks is an orientation period to figure out what the teacher is going to ask them, how to do it and don't have to do to get the kind of grades you want. I've done it all out and you can snow a teacher. I've done 4 years of high school with maybe two or three A's and got nothing to me at all. I have gotten A's through, and it's really frightening for me to see people coming out like that and get commended for being so well-tanneled into college prep courses, the honor roll, and all the things that I am being given because of my grades. I see another kid in my social studies class, or in my English class, he is killing himself. He gets C's just because he can't get the hang of this, how to get through the class, how to be on the right side of the teachers. That kid gets a lot of credit that I get and the grades that I get. I haven't really worked. It is hard for me to see the teachers don't see this big problem of orientation. They don't do something about it, because it just seems like a whole idea in high school. If you are successful in high school, you are going on to college, you learned to beat the system, you didn't really learn how to study, but what to do to get through the teachers. I can pass my chemistry tests now, but I can't do chemistry, because I know my chemistry from the tests. I don't concern myself with the middle section of the class. I spend all the time addressing these students with the middle section. They are the middle and you have the top and

the bottom students that are stuck there.

The kids come tramping in and they sit down and she expects them to cut up and not to have the same kind of thoughts as the other kids. You can't expect this low English class to use the same tools as effectively as the high English or they wouldn't have been put in there in the first place, but their thoughts are equal or maybe better because they are aware of things that are far more realistic as far as seeing how people act and what's really happening around them; more so than the kids in the higher class who may have just been aimed in on their own little game and are so involved in it that they don't see what is happening outside. They don't realize what is happening outside of their own little world. That may be where the discrepancy is, that the teachers are expecting inferior thoughts, inferior mental ability from these kids, which isn't true at all.

I don't think you can even blame the individual teachers, because they are not consciously doing this. It is automatic for the teacher who is handed a class that is a high English class to give them different material. She has more of an identification with them than she has with her next period that is classified as a low English class.

Kevin

Kevin is a white student who attends a school in which the black, Indian, and Oriental enrollment is about one-half. The school is located in a large city in the Northwest. Kevin is a senior and plans to attend college.

They're still running our school the same as they're running an all-white school. And the teachers just don't understand the students—by and large, I mean, there are exceptions. And they're, you know, very outdated I think.

There are some specific teachers that have teaching methods that, you know, they give you a book and you memorize a chapter and you learn things and write them down. The students come from different cultural backgrounds. The teachers just don't identify with students and the students don't identify with the teachers. There's one incident I can recall. A teacher started getting down on a black student because of his accent. It was a

history class, and he was talking about walking a certain distance, a mile. The teacher said the word is mile and wrote it on the board and just spent about 2 minutes trying to get this guy to pronounce m-i-l-e instead of mahl. That's a small thing and maybe it's not in itself bad, but just the whole idea that some teachers here really, just don't grasp why students are the way they are, particularly the black students and minority race students.

They are there to teach but teachers come to the classroom and the student doesn't want to learn and so they say, well I'm not going to teach them. They don't make any effort to understand that student and why he doesn't want to learn; why he sits on his butt and shoots spit wads and chatters with the girls. The teachers see it as not wanting to learn. They don't want to learn what the teachers are pushing at them. I mean, I think everybody wants to learn. But there's nothing they can identify or relate to as far as the teachers go, because they grow up from birth—you know their parents, et cetera—it goes back and back.

They come from a different environment. Their ways of talking, their ways of eating, you know, the way they sleep, what kinds of activities they have outside the school, and the facilities they have for studying, things are just not the same as maybe a white student's are. When you get a white teacher in the class, he's brought up the same way as most of the white students are—relative to the times. And the black student just cannot identify with the teacher who comes back after a weekend and says, 'Well, how many of you went skiing?' Most of them spent their time in a pool hall or something.

If you were white middle class—and there weren't many as far as the total population of our school goes—these white middle class students were his pets. You could see it; this is the way the whole teaching staff seemed to be to me, that they'd go into a class and automatically rate students. If you're white and dressed nicely and cleanly, you're at the top.

There are teachers who've done quite a bit to try to get things changed. They've had a lot of squabbling in faculty meetings and things. I talk to certain teachers that don't mind telling what goes on behind the doors who tell me that they argue for hours on things and nothing ever gets accomplished.

I think the majority of the teachers just if a guy gets into trouble, kick him out from anybody outside the school, so even have only those guys in class that support those guys that will sit there like rock.

There are some teachers that I have attempted at having some kind of education teachers who can't understand or fully connect on in minority students' minds because they don't need to. They are a lot more lot more freedom in the classroom. It's the teacher identify in every aspect with more so, the better. Teachers, at least difference.

The way some teachers overcome this and employ the differences, and let the student's connection to his upbringing and environment. English class, writing an essay and having it and comparing it to Winston Churchill. Look at it from the viewpoint of where how he has grown up, what kind of person he has, what kind of thinking he does, and how developed. It might be a good essay with so-called grammatical errors.

But for the most part the teachers that are teachers who come in the classroom with question sheets. If you lose one, you pay for one. You have to go out and run a few more machines. They have set courses and schedules that can disrupt these. They don't realize that things are changing on the outside and you need to change your teaching methods. And they don't. There's just one set of rules. The teacher's results whether the group be white middle class who don't speak English, or a special class that there are differences. There are needs those to which they would direct them. The teachers don't come from an environment that in any way with the environment of mine.

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I think the majority of the teachers just want to sit back, and
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from anybody outside the school, so everything's fine, and they
have only those guys in class that supposedly want to learn or
those guys that will sit there like rocks and listen to them.

There are some teachers that I have respected for making
attempts at having some kind of education go on in school,
teachers who can't understand or fully comprehend what's going
on in minority students' minds because they are white. Maybe
they don't need to. They are a lot more flexible and they allow a
lot more freedom in the classroom. It's not really necessary that
the teacher identify in every aspect with the students, but the
more so, the better. Teachers, at least, have to recognize the
difference.

The way some teachers overcome this has been to recognize
and employ the differences, and let the student function in rela-
tion to his upbringing and environment. So instead of in an
English class, writing an essay and having the teacher correct
it and comparing it to Winston Churchill's essays, she might
look at it from the viewpoint of where this guy comes from,
how he has grown up, what kind of person he is, what facilities
he has, what kind of thinking he does, and how his thinking has
developed. It might be a good essay despite obscenities or
so-called grammatical errors.

But for the most part the teachers that really need to go period,
are teachers who come in the classroom with mimeographed
question sheets. If you lose one, you pay a dime because some-
one has to go out and run a few more off the mimeograph
machine. They have set courses and set patterns and nobody
can disrupt these. They don't realize that, for good or bad, it's
changing on the outside and you need to adapt yourself and
your teaching methods. And they don't allow any flexibility.
There's just one set of rules. The teacher will only allow certain
results whether the group be white middle class, Chinese kids
who don't speak English, or a special class. They just can't see
that there are differences. There are needs to be met other than
those to which they would direct themselves in other schools.
The teachers don't come from an environment which coincides
in any way with the environment of most of the students they

are dealing with. That's partly it. Others of them are just ignorant of the problems. Even within racial groups or any group, a person is an individual, and teachers are incapable of dealing with a person as an individual.

James

James is a white student in his junior year at a racially mixed school in a large city in the Northeast. Having received several offers of athletic scholarships, he plans to attend college to further his education.

I have a thing where I feel teachers out as soon as I come in there the first day. If they can't take a joke, what is he? Does he have feelings down inside? I mean, does he just come to school in the mornings and punch in and just come down to the class and teach a bunch of kids all day and then walk out. I like to see if they have feelings deep down inside.

This year I have an electronics teacher who is really a good teacher. He told everybody the first day that he wanted total cooperation. I have him three periods a day. Our first period is supposed to be theory, but before he starts talking about theory he gives us a little message. He tells us what he did when he was in the war and all that. He talks on our level, and tells us about how he was educated and his likes and dislikes. People respect him for it. But if I get one of these teachers that walk in and say, 'There is the book, this page, do it. That's nice, I'll check it again at the end of the period,' he is not putting the lesson across to you.

My history teacher puts the lesson across to me. He puts it down in kids' terms. He knew what the kids' problems were and that's why I think he is the 12th grade class sponsor this year. I went to meetings with him and we participated in a lot of activities together. I think he is a hell of a guy. Even when I'm not in his class and I see him in the halls he comes up to me and talks to me. I tell him what I think. He respects my opinion and I respect his. I think he is a pretty intelligent man.

I don't put down the Negro teachers, because a teacher is a teacher. I don't care what color he is. Some teachers put the lessons down a different way. I had this teacher one year, a

Negro teacher, who put down a white had this hate against white people. I don't know anything about her—that's just how mean she is. I don't know a teacher who is going to put you down and then go on and go on going to do. She didn't have a kind word to say. I don't do think she hated white people. She was better than in the class a lot better. I have met a lot of teachers and it is nothing new to me.

I think that all the teachers should come in the school to take a psychology class. I don't want them in on what is really happening. I don't want books made up with facts on what to do. I don't want to like when a fight breaks out in a class and then go on and go on thing. But I think they should be required to take a course before they are allowed to teach.

A perfect teacher is a guy that puts the lesson across and I get something out of the lesson. I don't want to take with me until the day I die; one day I die, I'm diced at all, you know, just put the facts across. I don't want much time to one student than he would like. I don't want like a good discipline teacher, a real good teacher. I don't had teachers that when you walk in a class and stand her, but I would like her because she respects you. Nobody would step on her. As soon as you disrespect you, you lose your respect. I like a teacher that really lay down the law. I am going to respect and I figure if I've got to be here every day, I'm required, I'm going to get something out of it. I'm disciplined right, you are going to learn from the process of learning.

Edna

Edna is a Mexican American student in a school with a large black enrollment and a few African American students. The school is located in a large city. Edna is a senior and plans to attend college.

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teacher who is going to put you down for everything you are
going to do. She didn't have a kind word for nobody. I really
do think she hated white people. She did treat the colored boys
in the class a lot better. I have met a lot of prejudiced teachers;
it is nothing new to me.

I think that all the teachers should be required before they
come in the school to take a psychology course that would clue
them in on what is really happening. They should have text-
books made up with facts on what to do in certain situations,
like when a fight breaks out in a class she might faint or some-
thing. But I think they should be required to take this kind of
course before they are allowed to teach in the system.

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had teachers that when you walk in a room you'd say you can't
stand her, but I would like her because she kept her class intact.
Nobody would step on her. As soon as they start stepping on
you, you lose your respect. I like a good teacher who is going
to really lay down the law. I am going to school to be taught,
and I figure if I've got to be here eight hours or whatever is
required, I'm going to get something out of it. If you are
disciplined right, you are going to learn and get the full value
of the process of learning.

Edna

*Edna is a Mexican American student who attends a school with
a large black enrollment and a few Anglo and Mexican Ameri-
can students. The school is located in a large midwestern city.
Edna is a senior and plans to attend college to study mathematics.*

My English teacher will say, "We will have a spelling test
today," and the kids will say, "No, let's not have it today, let's

have it some other day." She will either go along with it or not give it at all. She doesn't go by the rule of the head office here at school. For instance, there is a paper we have due next week. We were getting it all ready and she found out this other teacher wasn't having it due until sometime in December, so now she changed her mind and said we could have it done in December. Well, this is good for the kids that didn't have it started, and it is still good for the ones that have it finished already, but she shouldn't have changed her mind. That is giving the students a lot more leeway than we really deserve. Maybe she is trying to be responsive to what the class says rather than to the school office.

I haven't learned any English since the 9th grade, and I haven't had a good English teacher since then. My English teacher gives us a spelling test every week and then a make-up spelling test the same week. We do have a little bit in our grammar book and read a little bit of literature. The rest is just a fun session. She will start some discussion and, for some reason, it will be changed. Then everybody starts talking about something else. People are bored.

We have an economics class and the kids just go to sleep in there. There is at least five asleep there every day. It is just too boring. There is nothing to make us listen. The teacher just lectures and brings his personal life into the subject. He used to own a business, and tries to show us the way you can apply our economics to his business. It's a good example, but you just get tired of the same example.

The other day we had a substitute because he was absent. We kids really liked that substitute. He was teaching us out of the book, telling us about the Interstate Commerce Commission and explaining how it worked. Then he would read out of the book and explain it. We had a discussion about rates and everything and when everybody went out of the class, they hoped our teacher would be absent again so we could have him as a substitute because he was teaching us something. But the regular teacher came back the next day and things started over again-like they were.

My physics teacher is a swell guy. He is not really strict, but he doesn't have to be strict because the kids get along with him

so well. When he tells us to turn some in. The kids don't try to cut his class, but you don't want to. There would be when we don't want to do the work w it on us, we will do it next week." And ting paid to teach you and if I don't tea paid for nothing."

First he will lecture, then he will gi do, and then if you can't do them, he show you exactly how to do them, but everyone is finished, he will go to the the problems. If you didn't get them th them the second time. That way, by test, you will know how to do them.

There's around 20 students in the c there's four whites. The teacher is w alike. In another class the teacher trie colored students. Like some white k that would be better than the mark of she would give the colored students a hi I can't see why she would do it.

Our civics teacher was a good teache whole Constitution and what we didn explain. We didn't go by the book in th he lectured on pertained to the materi He brought up current things, often what was going on. We were talking right when they were having the riot on his class. He was a strict guy, and walk out. I don't see why anybody wou while they were walking out and busting there we sat discussing the problem.

Daniel

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when we don't want to do the work we will say, "Why pound
it on us, we will do it next week." And he will say, "I am get-
ting paid to teach you and if I don't teach you, I am just getting
paid for nothing."

First he will lecture, then he will give you some problems to
do, and then if you can't do them, he will help you. He won't
show you exactly how to do them, but he will help you. After
everyone is finished, he will go to the board and go through all
the problems. If you didn't get them the first time, you will get
them the second time. That way, by the time you get to the
test, you will know how to do them.

There's around 20 students in the class and out of those 20
there's four whites. The teacher is white, but he treats us all
alike. In another class the teacher tries to be more easy on the
colored students. Like some white kids could get something
that would be better than the mark of the colored students, but
she would give the colored students a higher grade. She is white;
I can't see why she would do it.

Our civics teacher was a good teacher. We went through the
whole Constitution and what we didn't understand, he would
explain. We didn't go by the book in that class, either, but what
he lectured on pertained to the material that was in the book.
He brought up current things, often enough for us to realize
what was going on. We were talking about the racial conflict
right when they were having the riot and nobody walked out
on his class. He was a strict guy, and nobody had the nerve to
walk out. I don't see why anybody would be scared of him, but
while they were walking out and busting windows and everything,
there we sat discussing the problem.

Daniel

*Daniel is a junior in a school which is located in a large city in
the Southwest. Daniel is Mexican American and attends a
school with black, Anglo, and Mexican American students. The
Mexican American student enrollment is the largest. Daniel*

plans to attend college and become a lawyer.

We have an old school faculty; there are a lot of old teachers. About 50 percent of them are Mexican American and about 50 percent are Anglo. On the whole, they are real nice and try to help in every way they can. Some don't care what kind of education the students get or how much just as long as they put in their day at school, but some are interested in the students.

I had an American history teacher who was a real nice man and seemed to be interested in the students and the community. He is an Anglo, but spends most of his life with Mexican Americans. He expressed ideas to us that we never realized about things that are being done wrong in our society. We didn't use a book, we just studied. He taught us from his research notes because the books we had were very old and didn't show both sides of the actual story. He pointed out both sides, not just Mexican Americans were wrong like we had been taught in other books. He didn't have to be strict because he was a very interesting teacher; he didn't have to tell the class to be quiet or anything like that because he let us talk. He could relate to students very well; I guess he had been working with them for so many years. He was trying to help get changes in the school and tried everything he could. He got in trouble and was called into the principal's office because he let us talk about outside issues in class.

My Spanish teacher was born in Mexico, but in her early years, came to the United States. She is an Anglo and a real nice lady who has tried to help us in everything we tried to do. She is a very good teacher and lets us speak out in class about things that we want to talk about. She never had to discipline any students. When she tells us to settle down to learn, we always do. We only had to study one literature book, but in the book reports we could select our own books and read whatever we wanted to. She didn't stress grades too much.

I think it would be good to have a Mexican American principal and teachers for Mexican Americans because when you are late for school or something and try to explain to an Anglo, "Well, I had to take my little brother to school or I had to do a lot of chores about the house before I left," the Anglo may have never

had to do that when he was going to maid around his house and never had thing before he left for school. If he would probably think that you are ly American has gone through the same tlem. If you have never had the proble from an outside point of view.

I think students could evaluate a school, not because we are authorities but we do know when we understand a teacher with a Ph.D., but if he did his material or pass it on to us, what good. The only way to know how good kinds of students he produces.

Rosa

Rosa is Mexican American. She is a se near a medium-sized west coast city. students are Anglo. Mexican Americ the remaining school population. Ro ness courses but wants to go to college tary education.

When I first transferred last year, I teacher because he was real strict. He your chair for anything. If your pur started talking to him and told him I w like that; I like to be respected just wanted me to respect him, he had to that it was just a discipline thing; he his class and he couldn't show favorit standing. I told him that the student as if he would be a dictator. He sta really angry. He said that he hadn't r hard on us. The next day in class he r and the students all laughed. Since t a very disciplined class, but we get and he talks with us and jokes.

He is a great teacher and gets along

and become a lawyer.

faculty; there are a lot of old teachers. Some are Mexican American and about 50 percent of the whole, they are real nice and try to help you. Some don't care what kind of education you get as long as they put you through it, but some are interested in the students. I remember a history teacher who was a real nice man who was interested in the students and the community. He spent most of his life with Mexican Americans and he told us that we never realized about the wrong in our society. We didn't use to realize it.

He taught us from his research notes and his notes were very old and didn't show both sides. He pointed out both sides, not just one side. We were wrong like we had been taught in school. We have to be strict because he was a very strict teacher. He didn't have to tell the class to be quiet because he let us talk. He could relate to us because he had been working with them for years. He was trying to help get changes in the school. He could. He got in trouble and was called out because he let us talk about outside things.

She was born in Mexico, but in her early years she lived in the United States. She is an Anglo and a real nice person. She helps us in everything we tried to do. She helps her and lets us speak out in class about things we want to talk about. She never had to discipline us. She tells us to settle down to learn, we have to study one literature book, but in her class we can select our own books and read whatever we want. She doesn't stress grades too much.

She would love to have a Mexican American principal in the school. Mexican Americans because when you are late in school and try to explain to an Anglo, "Well, my brother to school or I had to do a lot of work before I left," the Anglo may have never

had to do that when he was going to school. Maybe he had a maid around his house and never had to make up a bed or anything before he left for school. If he has never done that, he would probably think that you are lying, whereas a Mexican American has gone through the same thing and knows the problem. If you have never had the problem, you can't understand it from an outside point of view.

I think students could evaluate a teacher's ability to teach in school, not because we are authorities on education or anything, but we do know when we understand a teacher. There could be a teacher with a Ph.D., but if he didn't know how to present his material or pass it on to us, what he knows is doing us no good. The only way to know how good a teacher is, is by the kinds of students he produces.

Rosa

Rosa is Mexican American. She is a senior in a suburban school near a medium-sized west coast city. About 50 percent of the students are Anglo. Mexican Americans and blacks comprise the remaining school population. Rosa has been taking business courses but wants to go to college next year to study elementary education.

When I first transferred last year, I couldn't stand the Spanish teacher because he was real strict. He won't let you get out of your chair for anything. If your purse falls, there it stays. I started talking to him and told him I wasn't used to being treated like that; I like to be respected just like an adult, and if he wanted me to respect him, he had to respect me. He explained that it was just a discipline thing; he had to keep discipline in his class and he couldn't show favoritism, so we had an understanding. I told him that the students are very afraid of him as if he would be a dictator. He started laughing, but I was really angry. He said that he hadn't realized he was being that hard on us. The next day in class he mentioned what I had said and the students all laughed. Since then, he is real nice. It is a very disciplined class, but we get to talk and laugh a little, and he talks with us and jokes.

He is a great teacher and gets along well with all of the stu-

dents. He showed films from Mexico and Spain because we are studying about them, but we haven't had any lectures. He gives a lot of tests, a quiz practically every day. I think that is important, I really do. If he asked us to do a certain assignment and didn't test us or quiz us, we would take it for granted and study the day before the test. Now we are all studying the material while he is giving it.

I had two teachers that I disliked very much because they were very prejudiced. One was in the ninth grade when I was going to summer school. I was the only Mexican in the class, and there was one colored boy. When I have makeup on, I look like an Oriental. I went into this class and the teacher started talking about Mexicans being blanket-wrappers and chili beans, and things like that. He was saying Mexicans didn't apply themselves and wouldn't be good students, and the colored kids were worse. I was getting steamed up, but since it was my first year, I was kind of timid. So I says, "I will just keep quiet." And he just keeps talking and talking. Then he mentioned something about Mexicans being the dumbest ones he has in his classroom and at that time I was holding a B+ average. I said, "I don't think I am dumb," and he just looked at me and said, "Are you Mexican American?" I said, "Yes, I am Mexican American from head to toe," and he just looked at me and said, "Well, there are some exceptions." I told him I didn't think it was nice for him to talk like that in class and he said, "Well, I will talk to you after class." I said, "Well, if you have the nerve to talk about us in class, I don't see why you shouldn't discuss it with me now. I don't know whether this young man, the colored boy, will stand up for his rights, but I am going to stand up for mine. I am not dumb and I don't even think I will ever be." Now, he is real nice with me, he is always calling me "sweet-heart" and "sweetie" and all this. I think he is phoney to the core; he is phoney. I never thought of myself as being dumb or smaller than other people just because I was Mexican American.

The other teacher I disliked was my Business English teacher. That was last year. I would be in an honor society if it wasn't for her. I had an A in there and I knew I had an A in there. I would get straight A's in all my tests and everything I handed

in and still she would give me a B+. I deserved to be a member of the honor society but she had a bad attitude.

When we asked her to show us how she would never help us. She would say "I don't know." One time when she told me I had a B, some fact, I said, "Well, they told me I had a B to learn. I wasn't supposed to know every thing that have the degree; we don't." She would meet her after class. That's when she would never give me an A because I had a B. She needed that A, that's the only reason she would speak to the principal or to my guidance counselor because, you see, they are always on the case if I keep on getting good grades, maybe she would talk about me but she never did.

The history teacher we have is very intelligent. What I like about him is his experiences and what he used to do, and what he says in the book that the book says. He lectures on the schedule on the board, and what is going to happen the next day until the end of the grades you by points. You get certain points if you participate in class, he gives you points. He won't ever ask you to make up a test for you. I told him one time that I had to take a test if I could take his test a week later. He said, "Well, later, and he didn't say anything. He said, "The reason why I said that is because you are a student is absent from school and he would give them they give him an F and say, "Well, you know, you have known."

My music teacher is real nice with the colored people savages. He won't say anything to me. I am always telling him that are colored, and I don't appreciate that to shut up, because we are pretty close friends at all with me, but with a lot of the colored people.

If I were rich and had money, I do

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never give me an A because I had a bad attitude. She knew I
needed that A, that's the only reason she gave me a B+. I didn't
speak to the principal or to my guidance counselor about it,
because, you see, they are always on the teacher's side. I figured
if I keep on getting good grades, maybe she will feel differently
about me but she never did.

The history teacher we have is very interesting and very
intelligent. What I like about him is that he tells us about past
experiences and what he used to do, and he doesn't go by every-
thing that the book says. He lectures on a certain day. He always
puts the schedule on the board, and we always know what is
going to happen the next day until the end of the week. He
grades you by points. You get certain points on the tests and
if you participate in class, he gives you points for that, too.
He won't ever ask you to make up a test; he will leave it up to
you. I told him one time that I had to take two tests, and asked
if I could take his test a week later. I took it a whole week
later, and he didn't say anything. He is not prejudiced at all.
The reason why I said that is because some teachers, once a
student is absent from school and he is Mexican or colored,
they give him an F and say, "Well, you didn't come; you should
have known."

My music teacher is real nice with the Mexicans, but he calls
the colored people savages. He won't say it to them, but he will
say it to me. I am always telling him I have a lot of friends
that are colored, and I don't appreciate it anyway. I tell him
to shut up, because we are pretty close friends. He is not preju-
diced at all with me, but with a lot of the colored kids, he is.

If I were rich and had money, I don't think that I would

consider teaching because I would tend to be prejudiced. The best teachers are the ones that come from a similar background and know the kids' problems and how they feel about certain things. I feel that the person that is going to teach at a school that is composed of minority groups should be somebody that at least knows or has studied the problem, and not one that goes in there thinking he is going to tear all those little ignorant people up.

Lucy

Lucy is a black student who attends a school in a large city in the Northeast. Her school is predominantly white. She is a senior and plans to attend college.

Teachers don't give you a bad mark because you're black. But that's funny, too, because the education is white middle class type education and most of the black students who go there from black junior high schools are not prepared to do the kind of work that the teachers ask them to do. They fail to achieve—not directly because they're black, and not directly because the teachers are prejudiced against them, but because of inferior education in most black elementary schools and junior highs.

I had one very good English course in the black junior high school I went to. The teacher was very interested in things that meant something to us. And she would ask us to express ourselves in writing about things that really meant something to us, whereas, at the white high school we're asked to be able to write nice words on a nice piece of paper. The teachers are set on getting you through these college boards and into college and that's about it. It doesn't seem that they're that much interested in their course, but they want you to be able to do your reading comprehension on your college boards and do it well.

My French teacher is my best teacher. She teaches very well and she knows how to manage a class. I'm in a class that isn't particularly interested in French and a lot of them are younger students. I'm one of the few seniors in class—and she really has to be a talented person to keep the class going. She talks to us a lot, rather than just teaching us grammar. She wants

us to speak the language and talk in class because she keeps us busy. She gives her material and getting it across. A little homework she does give is very good. Your French.

My English teacher is black. I'd say she's very nonchalant and really nothing. I think she's there to draw the salary. Once in a while she communicates with us. It is more like a study hall. We're asked to write once in a while we have a discussion, but she goes on in the class.

My government teacher thinks that the system is lenient, that the criminal is being given a break in many cases with all the court decisions to tell the criminal or the accused people things like that. And, well, I think that the system she calls leniency is subtle prejudice. These things were formerly used against people who don't know their rights in court. We are taken advantage of so much. She brought up the money and property damage out in saying that we need new leniency. She took no recognition that these storekeepers were doing was wrong. She didn't want to even try to understand the feelings that people in the community had but just wanted to recognize the people who are building up businesses that we need. Another black student brought it up, that these people cheating the neighborhood for years and years and years and years, the goods, and all this. We had to just live with it and the teachers before they would have said that we were right about the suffering that the black community is in because we have been held down and cheated. People say that this was right, that whites just live on their illusions, and their righteous feelings, and somebody just smacks it out of their

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her material and getting it across in class, so that even the
little homework she does give is very easy because you know
your French.

My English teacher is black. I'd rather not talk about her.
She's very nonchalant and really not very interested in teach-
ing. I think she's there to draw the salary like so many teachers.
Once in a while she communicates with the kids, but the class
is more like a study hall. We're asked to read some books and
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My government teacher thinks that rules are becoming too
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she calls leniency is subtle prejudice on her part, because all
these things were formerly used against black people who don't
know their rights in court. We are the people who have been
taken advantage of so much. She brought the case of the looting
and property damage out in saying that this was part of the
new leniency. She took no recognition of the fact that what
these storekeepers were doing was wrong. She and the class
didn't want to even try to understand the looters' position or
any of the feelings that people in the black community have,
but just wanted to recognize the people who had spent their
lives building up businesses that were destroyed. Until I or
another black student brought it up, no mention was made of
these people cheating the neighborhood people out of their
money for years and years and years, the inferior quality of
the goods, and all this. We had to just hammer at the students
and the teachers before they would even concede a little bit
that we were right about the suffering. You have to admit
that the black community is in bad shape and that the people
have been held down and cheated. People had to finally admit
that this was right, that whites just want to hold on to their
illusions, and their righteous feelings. They hold onto it until
somebody just smacks it out of their hands.

If I were teaching a group, I'd want to know what they want to learn as individuals. I would find out what they already know, and then I would try to start with that and branch out into other areas. Because usually, as people learn what they want to know, they find out something else. Make it interesting. Compare something happening back then with something that's happening today. Make some kind of connection with people's everyday life. This keeps people from getting sleepy. Kids make noise because they think what they have to say is more important than what the teacher has to say. And they just don't feel like listening to her because she's boring or they're failing in the class and they're mad, and they just don't pay any attention.

A teacher should be able to stimulate interest in his students. It's fine to say that people should come to class interested. They'll get more out of it if they come interested, but if you have a system where you have to take certain courses, a lot of people are going to come to those courses without any interest and a teacher who teaches a course such as English, should be able to stimulate those students who aren't interested. It's hard. It's one of the most difficult jobs in the world.

Clifton

Clifton is a black student in a predominantly white school in a large southwestern city. He is a senior and wants to go into journalism.

Teachers should update their methods of teaching. That was one of the problems I had with one of my teachers; she had such antique methods. She used force rather than bringing the student out on his own, therefore, you never really learned anything. Most of the kids cheated because they were forced to learn.

A good teacher must have an objective attitude toward the students. Unfortunately, they are human. Many teachers, the minute you walk in grab an impression, and it sticks with you for the rest of the year. I can count the nonprejudiced teachers on my fingers. Many took the attitude, "Poor little Negro boy! I've got to help him; it's my obligation to help the poor little Negro boy." This angered me, and I had nothing to do with teachers like that. I tried not to get any teachers that I knew

were like that.

A number were quite violent toward me. I bumped into a Negro one day and practically bumped into the hall. I had a very prejudiced history teacher. The reason I just couldn't see that she was the average white person. One day she talked about Martin Luther King and she called me a nigger. I was very infuriated and told her that I was a Communist, then I was too, and I was damned proud of the office for claiming that I was a Communist.

I was in ROTC and I think that was the first time I ever run into. They gave all the authority to the ROTC corps and it was so crooked. I was buried in my first stripe. The first time I was buried in cleaning detail. I was disgusted with it. I was in that period, and three other guys come before me to clean that place, yet they assigned me to clean that place. I was disgusted. I had no need for it. I overheard the officers talking. I went in and told them what I thought and I was busted for talking out of proper language.

One day I left a notebook in a room and I was with people were using the same room. I went back and the teacher said, "Excuse me, what is your name?" "Are you a nigger?" I was wondering because I was with some niggers, and I was just wondering. I said, "Oh, no, ma'am, I'm a Negro." I was in the administration, and the administration called me a nigger with whom I had become very close, but I can't act belligerent. That was all right for me in school, but it wasn't all right for their sake.

In the mornings the black population of the school in one section and, strangely enough, they were segregated. We don't actually segregate with our friends one time during the day. I think the time we could actually get together and play dominoes.

The white kids had things like chess that they liked to play, but a couple of black kids got together and wanted to play dominoes.

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A number were quite violent toward Negroes. One of them bumped into a Negro one day and practically knocked him down the hall. I had a very prejudiced history teacher, but for some reason I just couldn't see that she was prejudiced: I thought she was the average white person. One day I told her something about Martin Luther King and she called him a Communist. I was very infuriated and told her that if he was a Communist then I was too, and I was damned proud of it. I got called into the office for claiming that I was a Communist.

I was in ROTC and I think that was the biggest farce I've ever run into. They gave all the authority to the guys running the corps and it was so crooked. I was busted twice before I got my first stripe. The first time I was busted, they had me on cleaning detail. I was disgusted with it because I was in third period, and three other guys come before me and clean the same place, yet they assigned me to clean that place. This was the same for everybody, but I was disgusted because I didn't see any need for it. I overheard the officers telling darky jokes, and I went in and told them what I thought about their darky jokes. I was busted for talking out of proper language.

One day I left a notebook in a room and two or three teachers were using the same room. I went back to get my notebook and the teacher said, "Excuse me, what is your name?" I told her. "Are you a nigger? I was wondering because I saw you eating with some niggers, and I was just wondering were you a nigger." I said, "Oh, no, ma'am, I'm a Negro." She took that to the administration, and the administration called my history teacher, with whom I had become very close, to explain to me that I can't act belligerent. That was all right for my two-cent Negro school, but it wasn't all right for their school!

In the mornings the black population of the school congregates in one section and, strangely enough, this is the only time that we segregate. We don't actually segregate; we just like to be with our friends one time during the day. This was the only time we could actually get together and have a lot of fun.

The white kids had things like chess games and checkers that they liked to play, but a couple of the Negro guys got together and wanted to play dominoes. The teacher came over

and took one look and said, "Why don't you play something like chess?" The students wondered, "Well, what's wrong with dominoes?" The teacher told them, "I just don't like the connotation of Negroes playing dominoes." The following week the guys got a little rowdy over the game and the teacher told them, "Get away, get away. Clear the aisles, clear the aisles. I don't ever want to see you on this side of the cafeteria again." And as she'd move some of the kids away, the guys she'd move said, "What're you going to do? Send us back to Africa?" She didn't bother us any more because she was afraid of an incident.

John

John is a black student in his senior year at an all-black school. The school is located in a medium-sized city in the northeastern part of the country. John is in the honors program.

My first year at school, I ran into some difficulty with a few teachers because I challenged their thoughts and they didn't like some of my opinions. One teacher in particular, who taught me English, was more interested in performing duties on the yearbook staff than in teaching her students.

We were in the honor section and she thought that we should just learn on our own and that we really shouldn't need a teacher with us, so she would tell us to do something and then leave the classroom and stay out the whole period. This would go on for 2 and 3 weeks. She'd just come in and say, "Read this and we'll talk about it later." That later might be 3 or 4 weeks later. When I approached her about this and told her that we weren't learning anything in the class, she didn't say anything to me about it, but my grades suffered severely.

The same teacher spent 3 months going over one book called *Ivanhoe*. It only took us about a week to read the book, but we spent the rest of the year discussing what went on in the story. It wasn't necessary, but she wouldn't accept the fact that most of the students could read and understand what was going on. If you didn't agree with her ideas, she didn't like you. She didn't want a student to voice his own opinion, and when I voiced my opinions about what was going on in *Ivanhoe*, she didn't go along with them, and wouldn't accept them, and

wouldn't let anybody else accept them.

You are told that you are wrong but you are wrong. You can't approach her after school because she is never there. She came to school for was the yearbook work that is that this year they took the yearbook from her and she resigned.

It is strange that the teachers that are the white teachers; the black teachers don't give a damn. They like any student who does everything and accepts everything they say. If you come to school every day, they love you. I think that I should not wear dungarees. The kids in the neighborhood think if they saw me running around the school with dungarees, they have nothing to do with teaching; I don't want to. This is the thing about our school—the teachers.

There was a program called "The Teacher's Seminar." Every teacher that stayed at the school was white. There were maybe 30-35 teachers and 10 teachers, and I could never find any of them. This alarmed me a lot because the white teachers have some points that they don't like. I find that the black teachers don't like to talk in front of the white teachers. The black teachers might not associate with the white teachers what they say. They want to be liked in the school; they want to be accepted. If you can get more participation from the students in school activities and get more discussion in the school, then you can probably get some of the students. You can't find the black teachers to talk to.

I take English right now, from a white teacher. In class she talks very militant, but she's not. I think that if she talked with more black students, the students would start thinking for themselves and not just doing what everyone says.

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said, "Why don't you play something like dominoes." The following week she wondered, "Well, what's wrong with you?" She told them, "I just don't like the con- playing dominoes." The following week she was bowdy over the game and the teacher told her to get away. Clear the aisles, clear the aisles. Get you on this side of the cafeteria again." She told me one of the kids away, the guys she'd move them. What are you going to do? Send us back to Africa?" She told me more because she was afraid of an incident.

He was in his senior year at an all-black school in a medium-sized city in the northeastern United States. He was in the honors program.

At school, I ran into some difficulty with a few teachers. They challenged their thoughts and they didn't accept them. One teacher in particular, who taught English, was interested in performing duties on the side while teaching her students.

She was in my section and she thought that we should do something and that we really shouldn't need a teacher. She would tell us to do something and then leave the classroom at the whole period. This would go on and on. She'd just come in and say, "Read this and do this." That later might be 3 or 4 weeks later. She checked her about this and told her that we were having a problem in the class, she didn't say anything. The students of my grades suffered severely.

She spent 3 months going over one book called *Ivanhoe*. She would spend about a week to read the book, but we would spend a week discussing what went on in the story. She would say that she wouldn't accept the fact that most students couldn't read and understand what was going on. She would say with her ideas, she didn't like you. She would say that he had to voice his own opinion, and when I would say about what was going on in *Ivanhoe*, she would say that she wouldn't accept them, and

wouldn't let anybody else accept them.

You are told that you are wrong but she doesn't explain why you are wrong. You can't approach her and talk about anything after school because she is never there. The only thing she came to school for was the yearbook work. The reason why I say that is that this year they took the yearbook assignment from her and she resigned.

It is strange that the teachers that usually stay after school are the white teachers; the black teachers are the first to go home. The black teachers don't give a damn about the students. They like any student who does everything they tell him to do and accepts everything they say. If you wear a white shirt and tie to school every day, they love you. The black teachers tell me that I should not wear dungarees in school—"What would the neighborhood think if they saw a whole bunch of people running around the school with dungarees on." This doesn't have anything to do with teaching; it's just a status symbol. This is the thing about our school—they are so status conscious.

There was a program called "The Advanced Humanities Seminar." Every teacher that stayed after school for this program was white. There were maybe 30-35 students in the classroom and 10 teachers, and I could never find a black teacher in one of them. This alarmed me a lot because I think that black teachers have some points that they should bring up, but you can't find that the black teachers don't like to talk about the racial problem in front of the white teachers for fear that the white teachers might not associate with them afterwards because of what they say. They want to be liked by all the white teachers in the school; they want to be accepted by the white people. If you can get more participation from black teachers in after-school activities and get more discussion groups going inside of the school, then you can probably get something done, but usually you can't find the black teachers to participate.

I take English right now, from a young black teacher. In class she talks very militant, but she's never around after school. I think that if she talked with more of the students, a lot of students would start thinking for themselves instead of accepting what everyone says.

I find that when a student doesn't question a teacher or when

a student doesn't criticize or challenge something that a teacher says, they're just pulling in everything and keeping it in their minds. But the only way that you can really make up your own mind about things is to question the teachers' viewpoints, what you think, what you read, and what you hear from other people.

I am taking a course in black history, and we have a teacher who is white and has written a book on the black man in America. His attitudes are different from ours; we don't think the same way. He seems to be naive and I don't think he should be teaching Negro history to us. I don't feel that white teachers should teach a black child any of the social studies—no history, no government, nothing of that nature—because the white person is going to have his different prejudices, and the black child is supposed to be thinking a different way because he is the person who has been subjugated all these years. I think that white people might be good in teaching things like math and science where you just have to know facts, but not anything that will influence the way you are going to think later on.

About 15 to 18 of the 37 teachers at our school live inside the black community. The others live in the suburbs or in the white areas of the city. It is funny that all of the white teachers who claim they sympathize with black problems and try to be liberal do not live in the black communities. You have about three-fifths of the teachers who don't give a damn about anything that happens in the school. They just come in there to get their pay checks, and you find out that these teachers usually don't teach you anything, either. These are the teachers with the attitudes of "I have mine; you have to get yours." They give you what is required. That's all and that isn't too much.

Pat

Pat is a black student who attends a predominantly white school in a medium-sized city in the Southwest. She is a senior and plans to attend college to prepare herself for a career in social work.

Well, we all hate to say it, but it is a fact that Negro schools are inferior. It is the fault of the white power structure, but it is a fact. Separate but equal—that was the joke of the century. Maybe it sounded bad of me to say it, but it is true. And if the

black teachers can't realize their schools no desire to do anything about making our city they take the top Negro teachers schools. They take the scum from the them in the black schools. This doesn't black students need the very best teachers.

I had some of the best teachers at the school that I attended; they do have the same token, there are many teachers who do this is something one can always do. That's so many people say, "Well, you can always do as if they aren't really preparing themselves their whole heart into it. This is a last anything else, you can teach.

There is this social thing in the black community everybody is conscious of their clothes, the halls talking about their parties. It's just everybody in the whole school, because of the money. Some teachers placed a great deal of emphasis on the sake of learning—because you really care because there is a grade. This is an important very few teachers emphasized the satisfaction of learning.

Comparatively, the teachers in the integrated schools are better prepared. Three-fourths of the teachers have degrees and are working on their Ph.D. I have had her Ph.D.—in a high school! These teachers know how to teach students, how to say "I don't know" to make you think. They aren't bogged down with stuff that doesn't really matter. The integrated schools it doesn't mean anything to sit there and read the book—but you should know how to appreciate them, and they really know how to teach.

History is the only class that I really care about because of the teacher. It is not that all the classes, but history was like something that it never stopped being alive to me, you know the picket line and there was history. I came to this was history. This was my class. Y

or challenge something that a teacher in everything and keeping it in their that you can really make up your own question the teachers' viewpoints, what and what you hear from other people. In black history, and we have a teacher written a book on the black man in are different from ours; we don't think to be naive and I don't think he should to us. I don't feel that white teachers of any of the social studies—no history, of that nature—because the white per- different prejudices, and the black child ng a different way because he is the ojugated all these years. I think that ood in teaching things like math and ave to know facts, but not anything y you are going to think later on.

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black teachers can't realize their schools are inferior, they have no desire to do anything about making them any better. In our city they take the top Negro teachers and put them in white schools. They take the scum from the white schools and put them in the black schools. This doesn't solve anything. The black students need the very best teachers.

I had some of the best teachers at the predominantly black school that I attended; they do have good teachers. By the same token, there are many teachers who are teaching because this is something one can always do. This is bad, because I hear so many people say, "Well, you can always teach," you know, as if they aren't really preparing themselves for this and putting their whole heart into it. This is a last resort; if you can't do anything else, you can teach.

There is this social thing in the black school. You know, everybody is conscious of their clothes, and the teachers are in the halls talking about their parties. It just warped everybody—everybody in the whole school, because the values were wrong. Some teachers placed a great deal of emphasis on learning for the sake of learning—because you really want to learn, not because there is a grade. This is an important part of it, but very few teachers emphasized the satisfaction that you get from learning.

Comparatively, the teachers in the integrated school are much better prepared. Three-fourths of them have their master's degrees and are working on their Ph.D.'s. One English teacher has her Ph.D.—in a high school! These teachers just know how to teach students, how to say "I do not know," and how to make you think. They aren't bogged down with a lot of other stuff that doesn't really matter. The important thing, because it doesn't mean anything to sit there and memorize facts out of the book—but you should know how to relate ideas and associate them, and they really know how to do this.

History is the only class that I really enjoy or tolerate, because of the teacher. It is not that I don't enjoy my other classes, but history was like something I lived. I left class and it never stopped being alive to me, you know. I went out in a picket line and there was history. I came home and thought and this was history. This was my class. You know, everything I

did was my history class, because of the way she taught it. There were nine students in the class; one Negro, two Jews, and one Unitarian—you know, a wide variety of people. And we would talk about things the way they should be talked about. I mean nobody evaded issues. A few students did, but the teacher didn't. I really think that she is a free woman, because she doesn't feel like she has to answer to anybody. I mean she knows what she believes. She knows herself; what her convictions are and her limitations and she accepts them. She sat up in class one day and said something about a "nigger". I wasn't offended, because I admire her for saying it and not running around apologizing to me and saying "No offense," and all that, you see.

And we talked about black people and what the history books fail to say, and how zero the books are that the standard classes use. She talks about Jews, too, depending on what the situation is. She says whatever the facts are. I can admire this about her, because my other teachers flinch when they have to say "Negro", or if anything of a racial nature comes up they just skip it. You don't solve problems by skipping, you know. I am not saying teachers should sit up and just out of the blue say, "All right, let's have a civil rights discussion," but whenever anything comes up I don't see any reason not to talk about it. And they give you the excuse that the parents don't like it, you know. And I just tell them, "If the parents don't like it, they can take their children out. I mean, if that is the case, my mama doesn't like the fact that you won't talk about it. But you don't care about my mama; all you are concerned with is the white children's mothers." And this, to me, just shows the failure to reach everybody.

The other teachers are very good as far as good teachers go, but they have a hang-up. They aren't ready for us, black students, and are having problems getting adjusted, just as we are. I get very angry with them, because I always felt that adults were infallible; I looked up to them and worshipped adults, and now I am finding out that isn't the way it is. It is hard to accept this, and I feel like, "Well, there is nothing wrong with me. Why can't you accept me for what I am?" But they don't do this.

My reading teacher was also my English teacher. Her views

are not with the times. And I have from a different age. Although I wish of view, I don't really expect her to, me over an hour about how Mark thought, "Thank you, are you going to students about it?"

In my reading class this girl was workers and she said, "I don't understand making more than the minimum wage think they deserve any more." This is teacher discussed anything like this wrong thing—that she didn't think people minds need money. She said, "You are preparing to be a doctor or something, money you make." But I pointed out an hour, if you can't feed your family the bare necessities, it is still not the like the fact that I am studying hard as of my classmates who wasted their time that exists that we have to accept, thing about "love thy brother," whatever. They tell me that the strikers are making minimum wage—well, who said the minimum

Having well-rounded teachers who know how to deal with students is more important than two-times-two-is-get teachers who can make the student do to fit into society and find his place, union worker or as a lawyer.

class, because of the way she taught it. There were Negroes in the class; one Negro, two Jews, you know, a wide variety of people. And she handles the way they should be talked about. She handles the issues. A few students did, but they don't think that she is a free woman, because she has to answer to anybody. I mean she has to answer to the whites. She knows herself; what her convictions are and she accepts them. She sat up and said something about a "nigger". I wasn't surprised to admire her for saying it and not running away from me and saying "No offense," and all that,

about black people and what the history books say. In the books are that the standard classes are the whites, too, depending on what the situation is and the facts are. I can admire this about some teachers flinch when they have to say something of a racial nature comes up they just avoid the problems by skipping, you know. I am surprised they should sit up and just out of the blue say, "I'm going to have a civil rights discussion," but whenever they don't see any reason not to talk about it. I don't see any excuse that the parents don't like it, you know. I mean, "If the parents don't like it, they can go home." I mean, if that is the case, my mother would be fact that you won't talk about it. But my mama; all you are concerned with is the children." And this, to me, just shows the way the world is.

Teachers are very good as far as good teachers go, but they aren't ready for us, black students. We have problems getting adjusted, just as we have with them, because I always felt that adults were set up to them and worshipped adults, and that isn't the way it is. It is hard to accept that. "Well, there is nothing wrong with me. I'm just here for what I am?" But they don't do this. My mother was also my English teacher. Her views

are not with the times. And I have to understand that she is from a different age. Although I wish she could see my point of view, I don't really expect her to, you know. She talked to me over an hour about how Mark Twain loves Negroes. I thought, "Thank you, are you going to tell some of your white students about it?"

In my reading class this girl was discussing some striking workers and she said, "I don't understand it, these men are making more than the minimum wage and I just really don't think they deserve any more." This is the one time my English teacher discussed anything like this in class, but she said the wrong thing—that she didn't think people who have undeveloped minds need money. She said, "You spend all your life maybe preparing to be a doctor or something, and then you deserve the money you make." But I pointed out that if you are making \$2 an hour, if you can't feed your family and clothe them and have the bare necessities, it is still not the way it should be. I don't like the fact that I am studying hard and have to help feed some of my classmates who wasted their time, but this is something that exists that we have to accept, and there is always this thing about "love thy brother," whether he is black or white. They tell me that the strikers are making more than the minimum wage—well, who said the minimum wage was enough?

Having well-rounded teachers who have really had training in how to deal with students is more important than knowledge—more important than two-times-two-is-four. It is important to get teachers who can make the student realize what he has to do to fit into society and find his place, whether it be as a sanitation worker or as a lawyer.

Bernadine

Bernadine, a senior, is a black student at a school in a large northeastern city. The racial composition of the school is about 65 percent black and 35 percent white. She takes academic courses and plans to major in philosophy in college next year.

The schools are just racist. Every time I mention that everyone has a fit because they think they are getting the best education possible—they aren't! There are a lot of black kids that are coming up now who can't read or write, and they are going to be the ones who are going to feel the thrust of this whole racist system.

Now that I look back, the funny thing about tracking, was when we left kindergarten, it seemed like all the students who lived on my block were put in one class and all the kids who lived in homes were put in another. After junior high school all the kids who lived in the projects were almost all placed in one school. The track system seemed to be based solely on your economic status. All the kids in the middle-income were placed in one track and all the kids who were poor were placed in another. Somehow or other they put me in the track with all the kids who had middle-incomes and who lived in homes.

When I got in junior high school, they put me in something like "track one" and said I was "honors" and I said that was nice and all. The kids in my neighborhood didn't particularly like me because they said I was uppity, and the kids in class didn't like me because they said I wasn't uppity because I wasn't like them. It was kind of a trying thing for me because it seemed as if I was alienated from the kids on my block and even from the kids in school. I'd never bring my friends home because the block was so dirty and at the same time, the kids I'd grown up with on 54th Street wouldn't play with me. They said that I used too big words and so I got to have a deep inferiority complex.

I know that the guidance department is a great failure—the department isn't saying anything except that you ought to take advanced math, but, other than that, the department isn't giving the type of guidance which is going to be beneficial to students. And there's always this thing about, "Take industrial arts, take business courses, because you're not fit for college

preparatory,"—that's insane! We're preparatory's not for you," and many there's this image that whatever the They just can't see that the "Man" re he hasn't taken time to really be correct. who have been fooled into taking busin "A's" and "B's" and then at graduation man, I wanted to be a chemistry teacher any college prep courses.

In the ghetto schools especially, often guidance counselors trying to counsel black trust a white counselor though I've been and really wanted to talk with somebody treat us like we are, "Oh, you poor Negro are, letting you come to our school. We with you and try our best to mold you ought to be. And then, if you are nice let you be part of our society." This is doggone it, if I had a problem, I would go

I remember when I first got to high honors track. I really didn't want to go have a time. When you're in "honors" completely different from being in honor In a Negro school, we couldn't possibly teach with the same capacity as a white she got so little funds and hardly any money was poured into new white schools the way she was supposed to. I'm pretty teacher frustrated.

We had this book, *Adventures in Art* they had one Negro poet in there, James a term paper on him and compared him to who wrote that beautiful dialect poetry remarked at the end of the paper that Dunbar better than I did James Weldon Weldon Johnson had this idea that any and dat," he was illiterate. Now Paul I that that's the way Negroes speak, and and dat." I happened to mention this i

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At high school, they put me in something called honors and I said that was not fair because in my neighborhood didn't particularly care about honors and I was uppity, and the kids in class said they said I wasn't uppity because I was trying to do a kind of a trying thing for me because I was alienated from the kids on my block and school. I'd never bring my friends home because they were so dirty and at the same time, the kids on 4th Street wouldn't play with me. They used bad words and so I got to have a deep

the guidance department is a great failure—the only thing that you ought to do is to get out, other than that, the department isn't doing anything which is going to be beneficial to anybody. Always this thing about, "Take industrial courses, because you're not fit for college

preparatory,"—that's insane! We're always told, "College preparatory's not for you," and many believe it, see, because there's this image that whatever the "Man" says is correct. They just can't see that the "Man" really is not interested so he hasn't taken time to really be correct. Many of those students who have been fooled into taking business courses are getting "A's" and "B's" and then at graduation they decide that, "Oh, man, I wanted to be a chemistry teacher," but they haven't had any college prep courses.

In the ghetto schools especially, oftentimes you have white guidance counselors trying to counsel black children. I wouldn't trust a white counselor though I've been depressed about things and really wanted to talk with somebody. The counselors here treat us like we are, "Oh, you poor Negroes." And, "Here we are, letting you come to our school. We are really going to work with you and try our best to mold you into what we think you ought to be. And then, if you are nice little Negroes, we might let you be part of our society." This is the way they feel. And doggone it, if I had a problem, I would go and talk to a tree first!

I remember when I first got to high school, I was put in an honors track. I really didn't want to go because I knew I would have a time. When you're in "honors" in a Negro school it's completely different from being in honors in a white school. In a Negro school, we couldn't possibly expect the teacher to teach with the same capacity as a white teacher. For one thing, she got so little funds and hardly any new equipment. All the money was poured into new white schools, so she couldn't teach the way she was supposed to. I'm pretty sure that made the teacher frustrated.

We had this book, *Adventures in American Literature*, and they had one Negro poet in there, James Weldon Johnson. I did a term paper on him and compared him to Paul Lawrence Dunbar who wrote that beautiful dialect poetry. I really like it, and I remarked at the end of the paper that I liked Paul Lawrence Dunbar better than I did James Weldon Johnson, because James Weldon Johnson had this idea that any time a Negro said "dis and dat," he was illiterate. Now Paul Lawrence Dunbar knew that that's the way Negroes speak, and that we still say "dis and dat." I happened to mention this in honors English class,

which is 90 percent white and they had a fit. Then, we talked about how James Weldon Johnson showed that the Negro was being assimilated, but he isn't—he isn't even in the mainstream of American society today!

We were also doing a bit of philosophy in there, reading *Lord of the Flies*. Up to then I had had no philosophy, no method of reasoning. I wasn't trained to take one sentence and get a logical conclusion from that first sentence. I had nothing like that because in my black junior high school, we simply looked in the book and got the answers. We never actually had to think; the answers were right there for you. It was like, "What word would you put in this sentence? Go back to the story and find the correct word." It was never, "What word would you place in the sentence? Think of a word that would connote the meaning."

We had a discussion in student council recently about whether we should inculcate black history with white history. I told them it was highly unfeasible because I have a notion that whoever does teach Negro history will be white. A lot of those white teachers have the missionary zeal where going to ghetto schools and upbringing little black kids becomes their mission for life. And this is the way they've been all through history. Secondly, you would still have people who are prejudiced, and who would perhaps mention one or two Negroes but then just go right on. In order to get the full benefit of black history, you have to teach it as a separate course.

The humanities teacher asked us what we would like to see in such a course and I said, "Well, when you get to the part of the slavery days in the United States, don't skip over it and make some nice-nice statement like 'It was terrible. It was the most inhumane act against any man that man has inflicted!' Just don't say anything like that. We all know that it was inhumane. Just tell us the facts and don't pass over the Negro as if he were a chair or something. Talk about his problems. The teacher tried, but he didn't succeed. We had this series of books and one was a history of the 1920's. It talked about America's morals and the end of World War I, but it had nothing in there about the Negro renaissance of the 1920's, or the Negro migration from the Southern rural areas to the Northern

urban ones. It had nothing about that. Like that, which are so racist. I just want any more!

I guess the major change I'd like to see is in the books. Some of them are in awful condition of the book that bothers me so much. They're going to have to start changing them, not in a token manner, you know. They're going to change all the books he uses. When he talks about tokenism in there, he's going to have to change that history book was supposed to be multi-racial. It pointed out what some white man said, "They were worthy to be in any race," and that they were completely different—which we're not.

You might take Far Eastern Problems, the history of Africa or the history of Latin America, the history of Europe or the history of the United States—never about black history. You might throw a little chapter in there about Africa and westernized the people by taking them to savage conditions. The only time it seems to be achieved is when the white man did it in school and that's racist!

If we could ever get an accurate history of the white man came—perhaps we'd have to go to the reservations and ask them about it, in a token manner, you know, "Okay, now what? We're going to have to talk to them like human beings. Americans don't talk to each other as if they're simply an object or something of the country."

I wouldn't put any explorers in there. They were traveling up and down the St. Lawrence. Jacques Cartier came. I'm sure they were the explorers in there. I'd start from where the blacks came over, and take the history of the black man in America, believe that the history of the black man in America itself, for if it weren't for

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I guess the major change I'd like to see in the schools is with
the books. Some of them are in awful condition but it's not the
condition of the book that bothers me so much, it's what's inside
of them. They're going to have to start talk about blacks, and
not in a token manner, you know. The teacher's going to have
to change all the books he uses. Whenever he finds a bit of
tokenism in there, he's going to have to point it out. Like my
history book was supposed to be multiracial but it really wasn't.
It pointed out what some white man said about Negro Senators:
"They were worthy to be in any race," and it sounded as if we
were completely different—which we really aren't.

You might take *Far Eastern Problems*, but you never hear of
the history of Africa or the history of Latin America. It's always
the history of Europe or the history of Germany or the history
of the United States—never about black people. They might
throw a little chapter in there about how England went into
Africa and westernized the people by taking them out of their
savage conditions. The only time it seems anything was ever
achieved is when the white man did it—this is what they teach
us in school and that's racist!

If we could ever get an accurate history of America before
the white man came—perhaps we'd have to go to the Indian
reservations and ask them about it, not in a condescending
manner, you know, "Okay, now what did your ancestors do?"
We're going to have to talk to them like they're people. See,
Americans don't talk to each other as if they're people—it's as
if you're simply an object or something existing for the good
of the country.

I wouldn't put any explorers in the books because Indians
were traveling up and down the St. Lawrence River before
Jacques Cartier came. I'm sure they were, so don't even put
the explorers in there. I'd start from 1619, the first time the
blacks came over, and take the history from there. I actually
believe that the history of the black man in America is the history
of America itself, for if it weren't for the toil and sweat of the

black people, America just wouldn't be. I'd change the whole history course.

The whole class took a trip to Vermont once, to an all-white school. Two Negroes and one white student happened to walk into this all-white class. It was comparable to our basic track and the kids were talking about slavery, everyone started giggling, like, "Here comes some Negroes and we're talking about slavery."

The teacher had "The Advantages of Slavery" on the board because the day before he had talked about the disadvantages of it. This girl asked us if we thought Negroes would do whites like whites did them? I told her, "We don't want to do you all like you did us—that's completely dehumanizing. Not only did they dehumanize us, but they dehumanized themselves when they enslaved us. All we want now is self-determination." The teacher was trying to get them to recognize the "Negro problems." I don't like that word, "Negro problems"—it's not our problem! The white man created it and he's going to have to solve it. But I was thinking: is that happening all over the country, you know, in classes? Are white kids thinking that if we ever got free, we're going to do them like they did us? We aren't really out to do evil for evil.

You know, it's a requirement to take a government course to get out of high school. It was a great big farce! For example, here I was learning about democracy, but how can you learn about democracy if there is no democracy? How can you teach something which isn't? Sure, you can read the Declaration of Independence, but realize that Thomas Jefferson had slaves when he wrote it. You've just got to know those little picayune points which people think don't matter. Don't talk about some freedom and democracy, knowing I don't have it. I'm all for democracy if we're going to be a democracy.

Clarence

Clarence is a black student who attends a predominantly white school in a medium-sized southern city. He is a senior and is enrolled in an academic course. He plans to attend college and major in science.

School's all right, I guess. See, I don't like it that much any-

way. I can't explain that. I don't know. get tired of it. Education in high school to show you what life is going to be. Math history are best for that. I think you need them they teach you—you will need them in

They have Plan I and Plan II. Plan I got to take algebra, history, and all that take 2 years of science, general math, and I didn't want to be taking all those wouldn't go to college. I think I need want to take them right now. I've had I'll be taking math next year, and the course that is because I lost a half this semester. I don't think you need them all in business tell you the truth, I don't see any sense college and taking all those other subjects business college, you just take that one

I have a C plus average. I really do in grades. When you learn—like you learn you're going to forget it right after the new to you the next year. I really don't doing anyway. If you know it, you are most, they are just going to memorize pass the test. That's about what everybody

A system without grades would be a would have to be more strict than they of the people know they could pass with all, they wouldn't do any work. If a student something he would study.

I like to read American history books black author but I can't think of the name to think of it we don't ever talk about. Not much at all, nothing but the Civil War history we talk about. In American history things that were going on in the world. whites, we talked about this just all the get a chance we would talk about curriculum a course. They would ask you your opinion have the questions on the paper, then we

...st wouldn't be. I'd change the whole
...trip to Vermont once, to an all-white
...d one white student happened to walk
...It was comparable to our basic track
...king about slavery, everyone started
...es some Negroes and we're talking about

"Advantages of Slavery" on the board
...he had talked about the disadvantages
...if we thought Negroes would do whites
...told her, "We don't want to do you all
...completely dehumanizing. Not only did
...t they dehumanized themselves when
...e want now is self-determination." The
...et them to recognize the "Negro prob-
...word, "Negro problems"—it's not our
...n created it and he's going to have to
...nking: is that happening all over the
...asses? Are white kids thinking that if
...going to do them like they did us? We
...il for evil.

...quirement to take a government course
...It was a great big farce! For example,
...out democracy, but how can you learn
...e is no democracy? How can you teach
...Sure, you can read the Declaration of
...ze that Thomas Jefferson had slaves
...e just got to know those little picayune
...ak don't matter. Don't talk about some
...e, knowing I don't have it. I'm all for
...g to be a democracy.

...ent who attends a predominantly white
...d southern city. He is a senior and is
...course. He plans to attend college and

...ness. See, I don't like it that much any-

way. I can't explain that. I don't know. You just, after a while,
get tired of it. Education in high school is just the beginning
to show you what life is going to be. Math, English, and medieval
history are best for that. I think you need just about everything
they teach you—you will need them in the long run.

They have Plan I and Plan II. Plan I is for college and you
got to take algebra, history, and all that. Plan II is you can
take 2 years of science, general math, and all. I am in Plan II.
I didn't want to be taking all those hard courses and then
wouldn't go to college. I think I need them, but I just didn't
want to take them right now. I've had all the science I need.
I'll be taking math next year, and the only reason I'll be taking
that is because I lost a half this semester and a half last semester.
I don't think you need them all in business college. Really, to
tell you the truth, I don't see any sense in staying 4 years in
college and taking all those other subjects you don't need. In
business college, you just take that one subject.

I have a C plus average. I really don't see much importance
in grades. When you learn—like you have an A plus average,
you're going to forget it right after the summer. It will just be
new to you the next year. I really don't see what the grades are
doing anyway. If you know it, you are going to learn it. For
most, they are just going to memorize it for that time just to
pass the test. That's about what everybody does.

A system without grades would be all right but I think they
would have to be more strict than they are now because if most
of the people know they could pass without doing anything at
all, they wouldn't do any work. If a student was interested in
something he would study.

I like to read American history books. I read one book by a
black author but I can't think of the name of it right now. Come
to think of it we don't ever talk about Negro history at school.
Not much at all, nothing but the Civil War—that's about all the
history we talk about. In American history, we talked about
things that were going on in the world. But about Negroes and
whites, we talked about this just all the time. Every time we
get a chance we would talk about current events. It was like
a course. They would ask you your opinion on the subject, they
have the questions on the paper, then we would have a discussion

on it.

They have training over at the high school now. They get you a job like salesmanship, outdoors work, plumbing, and all of that. You can work during school. You get out around 12 or 2 and you get credit for it. Then after the end of every year, you can put an ad in the paper finding these jobs. Two of my cousins and two other guys applied for jobs through the school but the jobs they got, they didn't like them. Most of it was housework, you know, or something like that. I think they tried them out, but they didn't like them, so, they just quit.

Work really doesn't matter as long as it pays good. Like that data processing—that's real good money. I'd like to do it but if I would find an outdoors job, I would do it before I would the IBM because I like to use my hands. The students who is taking the data processing course have to go to a special school to use that machine. I can't stand an inside job hardly though I know there is where the best opportunities are. With electronics or something like that, I know I have to go on indoors, but as long as I have any kind of choice, I will take outdoors any time.

I keep my problems pretty much to myself. I think I could have gone to the counselors, people go to them easily. I've seen my counselor several times to get my schedule for next year, but the counselors couldn't do anything about your problems because you couldn't change classes just like that. It was no use going to them because they would have so many students over there, you had to take whatever they had already given you.

Randolph

Randolph, a black student, is a senior at an all-black school in a large midwestern city. The school is vocationally-oriented and has been closely associated with an industrial firm where Randolph plans to work after graduation.

This year—actually I could have graduated last June, but I had another season of eligibility to play football so I came back and played football. I was through with my English, math, and history. This semester I took something just to keep me in school: I took business law, business arithmetic, sociology, and physics.

My sociology class is very interesting. I think it is too interesting because the teacher, I feel she does her work, and the students. At the present time and at the beginning we were not doing too much about black and white people. We just talk about it; know; culture, behavior patterns, when in different situations and attitudes of

I like history and I think it is an interesting class. I was a freshman and a sophomore my first year. I didn't know too much about the Negro, about his life and the things that he had done in the past. I know now, over us, you know, and I didn't pay attention to that I have had Negro history, things that I can look back and see how they would say every school, not only in the United States—country—should have a class on Negro history. It's interesting not only to the colored people but to the white people a chance to actually see the beginning of the causes of the problem, and by knowing that you can take a different view of the situation. It's a better way to solve the problems. I think that this walkout they didn't have a Negro history class. The walkout it started.

Negro history was such a large class that we didn't actually have it at the present time, but we did discuss it. We talked about the causes of the problem through history at the tension as it built up. We were building up and building up. A lot of people were paying jobs and the family situation. They were frustrated because they see no way out. Then the kids are left all confused. They don't know. I like the riot, the kids feel like, "Here we are, something, to get out and let loose," and it's just a vicious circle and it is hard to know.

We needed something to inspire students. We just hang around. We had program

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My sociology class is very interesting. Some of the kids don't think it is too interesting because the teacher is pretty old, but I feel she does her work, and the students have to do their jobs. At the present time and at the beginning of the sociology class we were not doing too much about the conflict between the black and white people. We just talked about the world, you know; culture, behavior patterns, where you find different people in different situations and attitudes of society in general.

I like history and I think it is an interesting course. When I was a freshman and a sophomore my history courses didn't have too much about the Negro, about his accomplishments, and all the things that he had done in the past. He just seemed to fly over us, you know, and I didn't pay much attention. But now that I have had Negro history, things have begun to come to life and I can look back and see how we were kept down. I would say every school, not only in the city—but in the State and country—should have a class on Negro history. It is very interesting not only to the colored people but it would give white people a chance to actually see the beginning of the trouble, the causes of the problem, and by knowing the causes, people would take a different view of the situation. I think it also would be a better way to solve the problems. A few years back before this walkout they didn't have a Negro history class, but after the walkout it started.

Negro history was such a large class and the course covered so much that we didn't actually have the chance to get up to the present time, but we did discuss the riots of last summer. We talked about the causes of the rioting and looked back through history at the tension as it built up. And these things were building up and building up. Also, we talked about low paying jobs and the family situation. A lot of parents get so frustrated because they see no way out and they break up and then the kids are left all confused. Then when something breaks like the riot, the kids feel like, "Here is my chance to get something, to get out and let loose," and everything explodes. It's just a vicious circle and it is hard to get out of this circle, you know.

We needed something to inspire students to do more than just hang around. We had programs and stuff, but it just

seemed like it didn't get to the students for one reason or another. They would go to another school and see the modern buildings and things that those kids had—just the physical features. While here, the school is old; the place was tearing down; the tenth floor was the worst gym in the city. It all kind of made the students feel, "What the heck"; you know. Since the walkout we had, it has gradually been getting better and better; they've been trying to modernize. They put in a new gym floor, fiberglass backboards for basketball, new desks, and they're giving out free textbooks. When I came, we had to buy them; it cost about \$25 for school supplies. Now they pass them out and you give them back at the end of the semester.

The counselor that I have been assigned to is white. He's been great to me. He has been interested in the students—not just the high academic ones, but also those who have problems. And he really cares, you know, and he'll do everything in his power to help you, even if you don't show no interest. He's white, but I like him. He's one of the best counselors here. Although they want high school graduates to go right into work, I think they should put more emphasis on going on with a higher education. Generally, that is about my only complaint.

Getting a job is good; you get a lot of prestige working in an office rather than working in a factory and places like that, that don't have prestige; but still, by going to college and coming out with a degree you can still go back to the office and be in a better position than you would be after graduation from high school.

I believe that there are quite a few students who just went to work because they had the opportunity to get a job right now, a good job, with a lot of prestige and which paid well. But they had the ability to go to college. That is why I say they ought to emphasize college a little more than just coming out of high school and going to work.

Rosa

Rosa is Mexican American. She is a senior in a suburban school near a medium-sized west coast city. About 50 percent of the students are Anglo. Mexican Americans and blacks comprise the remaining school population. Rosa has been taking business

courses but wants to go to college next year for education.

This year I have been taking business Spanish, music, and p.e. but these courses are not what I want to do. That's what the counselors when I first started, I got them going to start as college prep, but even though how hard it was and they discouraged me from taking and business courses. I regret it now that I'm in college. I could really pass them just as well as anybody can. I'm not the way I feel, and that's the only way to know. When I was going into the ninth grade, they told me to take English 1A—that's high English, but to take English 1B is pretty good, because I was getting real good in school. In fact, I got an honor trophy for English. "Why couldn't I take English 1A?" That's the very high students. So, I said said, "I'll take 1B." I took it and within 2 weeks I was in college. I showed them.

My guidance counselors have been telling me to do me anything—that's what makes me a student. I'm a counselor and some child was getting bored. I went to show him other courses that would be better than that later on, in the future, he would be better than that thing, you know. Not get into a college because of laziness—that's ridiculous—you're wasting your money there. Like me—I wasted my whole 4 years in high school, and here I want to become a teacher. I went to find out about colleges I had to look up. Sometimes I would have trouble filling out the forms to understand some things. I figured that I should look about all those scholarships, I could have gotten them. My counselor kept telling me I didn't know what I was doing it for my own good, but still, I went into the matter a little more, and tried to encourage me, because for a while, I was not going to college any more!

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can. She is a senior in a suburban school
west coast city. About 50 percent of the
Mexican Americans and blacks comprise
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courses but wants to go to college next year to study elementary education.

This year I have been taking business, government, English, Spanish, music, and p.e. but these courses are not preparing me for what I want to do. That's what I hold against my counselors when I first started, I got them blindfolded. See, I was going to start as college prep, but everybody was telling me how hard it was and they discouraged me, so I'm taking office and business courses. I regret it now as I will have to take them in college. I could really pass those college prep classes just as well as anybody can. I'm not conceited, that's just the way I feel, and that's the only way to be. I remember when I was going into the ninth grade, they told me not to take English 1A—that's high English, but to take English 1B. And I was pretty good, because I was getting real good grades in grammar school. In fact, I got an honor trophy. So then I told them, "Why couldn't I take English 1A?" They said that was for the very high students. So I said said, "O.K., I will take English 1B." I took it and within 2 weeks I was changed to English 1A. I showed them.

My guidance counselors have been lousy. They wouldn't tell me anything—that's what makes me so angry. If I were a counselor and some child was getting bad grades, I would try to show him other courses that would maybe interest him and that later on, in the future, he would be able to become something, you know. Not get into a college prep course and do lousy—that's ridiculous—you're wasting your whole 4 years there. Like me—I wasted my whole 4 years trying to be a secretary, and here I want to become a teacher now. When I wanted to find out about colleges I had to look up everything for myself. Sometimes I would have trouble filling out some blanks; I couldn't understand some things. I figured that if I would have learned about all those scholarships, I could have applied for them. My counselor kept telling me I didn't know anything. I think he was doing it for my own good, but still, he could have looked into the matter a little more, and tried to help instead of discouraging me, because for a while, I wasn't even thinking of going to college any more!

A lot of the guidance counselors don't like us period. They

feel that since we are Mexican Americans, they don't want to help. Students figure that counselors think they're dumb and ignorant, and wouldn't get anywhere anyway. They said that they were going to get us a Spanish counselor and a colored counselor. That I want to see! At my junior high they have a colored counselor for the colored kids and this counselor is a very good counselor. He's—well, I think he is good because he comes from the same background as most of these kids, and even though he is a middle class citizen now, he was poor before and he knows what has been going on and understands those problems.

I really don't think that grades are that important. I think that what you get out of the class is more important than grades. All the time when I am taking a test that I am timed at, I cannot do good. I have never been able to do that because I have to hurry, and I do lousy on it. In Spanish he gives us a whole period, I time myself so I am not under pressure. I do very well then.

I don't think I go and choose my friends because they are smart or for their good looks but, at school, if you want to get anywhere you have to get good grades. If you are going to be popular, you have to have good looks or have real good grades or be a teacher's pet. In our school, the only Mexican Americans who care are the ones getting high grades. All the rest don't really care that much. They have an inferiority complex; they figure they can't do something, so they just forget about it, you know. I don't think that is right at all. There are some kids who probably have bad study habits, but it is probably not even their fault that they have these habits and just because of their background, a lot of kids don't even hang around with them.

Our government teacher tells us about minority groups in his class. In our California history section he was telling us about Murieta and all the bandits. That's what I like! When he was talking about Murieta, he says that a lot of people think that those stories are just a bunch of hearsay but he says that some so-called "Mexican bandits" were good leaders, Mexican American leaders. Any other teacher would have said, "vandalism" or "they are no good, they shoot and kill people." He would always tell us that they weren't all bad. I think that

pointing these things out is part of society. Otherwise it's all Anglo people—French and English, and once in a while Mexican, but very rarely. I always like to hear about the bandits. I thought that was the most interesting part of the whole course.

I don't like government very much. I like to know what we are going to do in the future. We don't know much about American life, society, or politics today. I was in business class that would always bring up things like that and he told us about it very loudly because he might get reprimanded for it. We were talking about the Bible and it was all legal. He told us he could give us a discussion, too.

I work with four colored kids, and they tell me how unfair it is, and how they would like to know more history. They can't read their novels or literature. I always agree with them and tell them it is fair that they have their literature, to be able to enjoy the class. I would like it to be more about Negro history.

In English class we were going to read a book by a colored boy. He is always interested in books. I tried, but, just because the book was in the administration wouldn't let her get it.

Pablo

Pablo is a Mexican American student at a all-Mexican American school in a large city. He wants to become a teacher.

When I started junior high they told me that only a certain amount of the students get to take a little bit. When I was in the ninth grade I was taking Algebra I and there was a class that was for the colored kids and these were considered sophomors. I went back to the Mexican American school and they don't have trig. We fought for trig and

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about the past, I like to know something about what we are
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American life, society, or politics today. There is one teacher
in business class that would always bring up racial disturbances
and things like that and he told us one time not to speak so
loud because he might get reprimanded. That really surprised
us. We were talking about the Bible and how slaves got treated
and it was all legal. He told us he could get in trouble for that
discussion, too.

I work with four colored kids, and they talk about school and
how unfair it is, and how they would like to have some Negro
history. They can't read their novels or have a class in Negro
literature. I always agree with them because I think it is only
fair that they have their literature, too. In fact, I would prob-
ably enjoy the class. I would like it because I don't know much
about Negro history.

In English class we were going to read a book suggested by
a colored boy. He is always interested in reading books. The
teacher tried, but, just because the book cost five cents more, the
administration wouldn't let her get it. I think that is ridiculous!

Pablo

*Pablo is a Mexican American student in his junior year at an
all-Mexican American school in a large city in the Southwest.
He wants to become a teacher.*

When I started junior high they tried to advance us, but
only a certain amount of the students got a chance to be pushed
a little bit. When I was in the ninth grade there was one class
taking Algebra I and there was a class taking world history
and these were considered sophomore courses. Then we go
back to the Mexican American school and find out that you
don't have trig. We fought for trig and they are going to have

it next year. We also demanded that Algebra I and world history be taught at our school in the ninth grade. Why should we have to fight? We got a smell of a better education, so why can't we have it here at this school? That only proves how the teachers and the administration are behind. They don't think that the Mexican American has the ability to take courses like that. We don't have the ability because when we started elementary they don't try to advance us.

In our school they have two classes in chemistry. One, like the class I was in, had 18 people in it. If we could get trig, we will have a terrific chance at having harder courses. You take Algebra I in the ninth grade, in the tenth grade you take geometry, in the eleventh grade you take Algebra II, and in the twelfth grade you take trig. It is a great idea. You can take math courses, because nowadays math is very important. Students before us had tried to get enough students who were ready to take trig, but nobody is prepared for it. The education is behind. You go to some Northside school and, wow, you have two or three classes in trig because they are prepared.

With English, it's the same thing, kind of retarded. In elementary school they say don't speak Spanish because it's bad. They say that there is a law against speaking Spanish. Well, we looked it up and it only stated that all classes should be conducted in English. There is also a treaty that says that Spanish can be used. You start off bad when they tell you, "No, only English." I'm sure that everybody wants to learn it, but when they tell you that you have to learn it, it makes it difficult. They try to force you to learn English, but if you want to learn, you will learn.

What do you get from English? In literature class, I didn't get anything. I joked around in the back, and this and that. It is a big bore. You can't make a person do something by force. You can, but he is not going to try his best. I started reading this summer when I wasn't working. I read the Communist Manifesto. Why should I read a lot of fiction? They give you a list of fiction books that students should be reading, but why read a lot of fiction books? Why can't you read and find out the real truth? I didn't finish it.

The Spanish course was good, but they really ought to teach

you how to speak correctly but they a conjugation." They ought to let you s ought to let you talk among yourselves

You get some courses in junior high you are learning it here in American thing over and over. They don't try to you are studying in the Mexican Rev Mexican is bad, bad, bad. The United Texas," and this and that. They aren things that are really happening now. last thing you might get in the book w tion. That's I don't know how many y changing so fast that those books are beg

Tom

Tom is a white student in a large city of the country. The school has only a students. Tom is in the academic track expects to continue his education at a n

The counselors really don't do anything to the counseling office and they give really talk to you. You get in, 5 minute somebody else is waiting. It's so impe of kids—2,100—and something like six 300 kids to a counselor and, brother, unless you're in trouble. If you get in the counselor a lot.

It's the middle class kids who are m rich or the poor. Rich kids don't need they want help, they can go to a psych here has been on the poor kids. We ha and other things for them, but for the lo class, nothing is done for them in the w Like they're the forgotten class, and mo going to college. It's kind of an accept is a college preparatory school. There p complaints about the fact that it is a pressu the C+ student with a 2.5 average or h such wide ranges of abilities and intere

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was good, but they really ought to teach

you how to speak correctly but they always say, "Learn the conjugation." They ought to let you speak it correctly, they ought to let you talk among yourselves.

You get some courses in junior high like world history, and you are learning it here in American history. It is the same thing over and over. They don't try to get it up to date. When you are studying in the Mexican Revolution, they say, "The Mexican is bad, bad, bad. The United States comes and helps Texas," and this and that. They aren't trying to put in the things that are really happening now. You get a book, and the last thing you might get in the book was Kennedy's assassination. That's I don't know how many years back. Things are changing so fast that those books are beginning to be prehistoric.

Tom

Tom is a white student in a large city in the northwestern part of the country. The school has only a few blacks and Oriental students. Tom is in the academic track. He is a junior and expects to continue his education at a military academy.

The counselors really don't do anything for you. You go down to the counseling office and they give you a book—they don't really talk to you. You get in, 5 minutes later you get out, and somebody else is waiting. It's so impersonal. There are a lot of kids—2,100—and something like six counselors; that's about 300 kids to a counselor and, brother, you just don't see them unless you're in trouble. If you get in trouble a lot, you see the counselor a lot.

It's the middle class kids who are most disgruntled, not the rich or the poor. Rich kids don't need counseling as much—if they want help, they can go to a psychiatrist. The emphasis here has been on the poor kids. We have vocational programs and other things for them, but for the lower class and the middle class, nothing is done for them in the way of college counseling. Like they're the forgotten class, and most kids in my school are going to college. It's kind of an accepted thing here that this is a college preparatory school. There have been a lot of complaints about the fact that it is a pressure school and geared to the C+ student with a 2.5 average or better. In a school with such wide ranges of abilities and interests, honors courses are

a good thing because there are kids who are interested and regular kids who think that the subject is dead because of the kind of teachers they have had. A lot of teachers treat honors class just as a regular class but you have to work harder and there's that pressure to get an "A". It's always kids competing because you have all the kids who can do it together. Competing could be a good way to learn. If you were an "A" student in the regular class, you would get a "B" in honors. It should be all "A's", "B's" and maybe a few "C's". If the kid's not getting it, kick him out; put him in a regular class.

We have one Negro and one Oriental in our honors program. I don't know if the other minority students are all in vocational programs, but there are not too many in the honors classes. It's mostly white kids in this program. I don't know why, but it might be because of backgrounds. Most of the kids in the honors classes are the ones who get places at the university and intellectual discussion is done at home. I took psychology this year and we talked a lot about educational systems. We finally came to the conclusion that honors classes should be abolished as the best way to help those who haven't had that kind of cultural background. When you put them with a lot of kids who are smart, it brings them up. You might say it rubs off. They work harder, but then you find that the smart kids don't work quite as hard, and it also sometimes stifles discussion.

Blacks should have just as good an educational system as whites. If blacks aren't learning as fast as whites, it's not because they're black. In psychology, we studied that black intelligence is just as good as white, even though the black intelligence scores on Army tests rate them as morons. You'll find that it's not because they're black, it's because they live in slum areas. Whites who live in slum areas have just as low an intelligence. You take the blacks and whites out of the slums, put them in the Army and you'll find their scores are tight up there.

Instead of the usual six periods a day like most schools, we're trying a new experimental thing. We have seven classes, but only five a day and an extra period called "E" period which is supposed to be "Enrichment"—to get help from your teachers

if you need it, time for a little extra work if you're behind. I like it because it brings a variety into school. You're not always in the same period every day, and you're not always in the same foreign language the last period.

I don't feel we have to be always having a new subject. I know I've learned a lot of stuff while I was studying. It's kind of hackneyed, but I've learned about drugs, politics, and about things going on in the world this rotating schedule. Like we talk more about current events than history, though the teacher does cover all the materials required by the curriculum.

On the other hand, having gone through this schedule, I feel that you might learn a little less in more classes but you get less depth in each one. You have to cut down the things he teaches. Some of the teachers cut out the deadwood in their classes. They lose the small things that made it interesting.

We have a course on "Minorities" this year. It's an elective that's offered to everyone. I signed up for it. It should be open to everyone. I signed up just too full. Now, I'm having second thoughts about it. The new teacher isn't the one I don't think that makes as much difference as you might not the type of teacher for that course. I don't like that kind, "See those questions in the back of the book, get them all out!" If there is anything like that! A "Minorities" class has to be more than a lecture. It can't be a lecture course or you might not be having it. They had mostly magazine articles and books like *Black Like Me* and *Uncle Tom's Cabin*. In a temporary issue sort of thing, they had articles about minority groups that contributed to the development of the States. I think it should be incorporated into the regular courses. The two cultures aren't really different. American and they should both be in the curriculum.

Being an honors course, we talked about Douglass' and Booker T. Washington's views on education. History nowadays mainly covers the general

There are kids who are interested and work that the subject is dead because of the way we have had. A lot of teachers treat honors as a regular class but you have to work harder and try to get an "A". It's always kids competing with the kids who can do it together. Come the way to learn. If you were an "A" student you would get a "B" in honors. It should be and maybe a few "C's". If the kid's not doing it; put him in a regular class.

and one Oriental in our honors program. Other minority students are all in vocational classes. There are not too many in the honors classes. It's because of this program. I don't know why, but it's because of different backgrounds. Most of the kids in the honors are the ones who get places at the university. The discussion is done at home. I took psychology and studied a lot about educational systems. We reached the conclusion that honors classes should be a different way to help those who haven't had that background. When you put them with a lot of work, it brings them up. You might say it's harder, but then you find that the smart kids work as hard, and it also sometimes stifles

just as good an educational system as the one that isn't learning as fast as whites, it's not fair. In psychology, we studied that black students are just as good as white, even though the black Army tests rate them as morons. You'll find that because they're black, it's because they live in slum areas who live in slum areas have just as low IQ as the blacks and whites out of the slums, and you'll find their scores are right up

at six periods a day like most schools, we're not a mental thing. We have seven classes, but we have an extra period called "E" period which is "enrichment"—to get help from your teachers

if you need it, time for a little extra study, or time to make up work if you're behind. I like it because it puts a little more variety into school. You're not always having history first period every day, and you're not always dragging through a foreign language the last period.

I don't feel we have to be always having teachers supervising. I know I've learned a lot of stuff when I was supposed to be studying. It's kind of hackneyed, but I learned things about drugs, politics, and about things going on in the world with this rotating schedule. Like we talk more about other things than history, though the teacher doesn't really have time to cover all the materials required by the teaching manual.

On the other hand, having gone through both schedules, it feels that you might learn a little less with this one. You take more classes but you get less depth in each one, and each teacher has to cut down the things he teaches. I imagine it made a lot of teachers cut out the deadwood in their courses, but you also lose the small things that made it interesting.

We have a course on "Minorities" that they instituted this year. It's an elective that's offered to juniors and seniors, but it should be open to everyone. I signed up, but the class was just too full. Now, I'm having second thoughts about signing up for it again. The new teacher isn't—well, she's white. I don't think that makes as much difference as the fact that she's not the type of teacher for that course. She's the "busy work" kind, "See those questions in the back of the chapter. Write them all out!" If there is anything kids hate, it's something like that! A "Minorities" class has to be taught through issues; it can't be a lecture course or you might as well forget you're having it. They had mostly magazines and there were a few books like *Black Like Me* and *Uncle Tom's Cabin*. Being a contemporary issue sort of thing, they also learned about the minority groups that contributed to the history of the United States. I think it should be incorporated into the regular history courses. The two cultures aren't really separate; they're both American and they should both be in the history books.

Being an honors course, we talked about where Frederick Douglass' and Booker T. Washington's views differed and things. History nowadays mainly covers the great generals or the great

leaders in Congress; they leave out the great black philosophers and black inventors though Booker T. Washington always seems to spring up in any history course. We kind of took our history in units. At first, we talked about the Revolutionary Period but we just didn't talk about American Revolution; we talked about the effects of revolution on societies, and how our society compared with the Russian, French, and the Glorious Revolution in England. We never came out and said, "I think this is best," and the teacher acted as a moderator.

The regular history classes didn't go into Reconstruction; while our honors class spent about a month on it. We realized that in history there aren't any cold, hard lines like knowing that Abraham Lincoln and George Washington weren't all pearl white and other people, like Jefferson Davis, who we think of as bad guys, weren't all bad. You had to sift these things out so that you were challenged to learn and it was left up to you to decide. In regular classes, the teacher always feels that kids can't decide for themselves. I really don't see why we learned about Reconstruction and kids who aren't smart enough to be in honors didn't.

One of our electives is psychology which I took because it is an easy "A". It turned out to be a tough class, but I really liked it. We discussed the psychology of education, the psychology of crowds, and how people like Hitler could move the German Nation into war. We also talked about the psychology of races and nationalities, especially last semester when Martin Luther King died. We went into what was happening in the cities and urban problems like overcrowding as a cause of mob violence.

We studied how a personality is built up and it was really very interesting because you could relate it to things around you. The basic problem of so many schools today is that it's so hard to relate school to the things around you. Like imaginary numbers in trig, I don't retain those because it has no relation to what's happening around today. I wouldn't even use trig unless I was going to be an engineer, so I don't bother to learn it too well. I took it because it is required for college and if I want to go to a high scholastic college, then I have to have trig and all this stuff. Math is theorems, formulas, and computations, and so you can't expect a kid to get excited about it.

LORI

Lori, an Anglo, is a junior in a school in the Southwest. Her school is approximately 30 percent Mexican American. Lori has taken several law courses and had planned to become a lawyer. In the interview, she had just decided to

I am so sick of school. It seems like the same thing over and over, and the class is so old. This business law course that I took has books copyrighted in 1946—they are old, elective, and I was curious to see what it was kind of general. It was mostly a kind of punishment you have when you get in trouble or kind of crime. We also learned all about insurance and boring.

When you say that a class is required, how do you have to take that for? It's boring with that attitude it's bad. But I don't really should be able to take whatever course I want. I should take some classes that are really interesting, English, and it wouldn't be a good idea to take required courses. Some kids might say, "I don't want to," so we are just going to sit there and take economics and stuff just to get through by. I think you should be required to take some sort of contradictory, come to think of it, Next year will be good because there is one I'm taking, "Social Problems." I don't like that about.

I don't think that grades are important like you can really try and really be interested in talking about, but when it comes to tests, they are not up to it that day, so you get a grade. I don't think it really shows what you know. The grade scales are so dumb; I don't know how they grade. For instance, you get a test and if you get enough, then you get a grade that is sort of dumb. I don't like their grading.

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pect a kid to get excited about it.

Lori

Lori, an Anglo, is a junior in a school located in a large city in the Southwest. Her school is approximately 70 percent Anglo and 30 percent Mexican American. Lori is taking business courses and had planned to become a secretary. At the time of the interview, she had just decided to go to college instead.

I am so sick of school. It seems like every year you do the same thing over and over, and the classes and textbooks are so old. This business law course that I had this year used books copyrighted in 1946—they are really old! It was an elective, and I was curious to see what it was like. The course was kind of general. It was mostly about torture and what kind of punishment you have when you commit a certain kind of crime. We also learned all about insurance. It was real basic and boring.

When you say that a class is required, kids say, "Oh, ick! What do you have to take that for? It's boring." If they go into class with that attitude it's bad. But I don't really think that students should be able to take whatever courses they like. I think I should take some classes that are really going to help me, like English, and it wouldn't be a good idea for me to decide about required courses. Some kids might say, "We don't have to take it, so we are just going to sit there and take shop and home economics and stuff just to get through by the skin of our teeth." I think you should be required to take certain classes; that's sort of contradictory, come to think of it, but I think you should. Next year will be good because there is only one require course. I'm taking, "Social Problems." I don't really know what it is about.

I don't think that grades are important to learn. It seems like you can really try and really be interested in what they are talking about, but when it comes to tests and stuff—maybe you are not up to it that day, so you get a bad grade on a test. I don't think it really shows what you know or what you don't know. The grade scales are so dumb; I just don't understand how they grade. For instance, you get so many points on each test and if you get enough, then you get an "A." Well, I think that is sort of dumb. I don't like their grades, but I don't think

that the pass or fail system is very good either. Evaluations might be good—I don't really know; we have always had grades.

We had a film on sex education last year that didn't tell us anything we didn't already know. It seems like they are keeping you away from it or something, but if you are curious, you are going to find out anyway, whether they tell you or not. I think they should really have a class on sex and a teacher that is really interested in explaining everything to you. Sure your parents do plenty of it, but in a class you can discuss and find out what people are thinking.

I wouldn't even take American history if it wasn't required for college credit. History is important, like about what happened and everything, but when I got in there I didn't like it because it was really a long time ago and not very interesting. We didn't just use the textbook; we would go to the library every week or every 2 weeks and read different material on what we were studying. I think it was mostly domestic history. We talked about the Depression but didn't read any books about what it was like to live then; we just went by the text and read things like how the labor unions didn't get off to a good start in the twenties and thirties. When we got to World War II, we read different books, and had some choices. We read mostly about Hitler and Mussolini; we read about Roosevelt too—about how he introduced the CCC and WPA for people who didn't have enough money.

We stopped our history in 1944 and learned nothing about modern times or [what happened in] the last 25 years. I don't think we have any courses that go up to the present so I don't feel I know much about what's been happening from 1950 to 1968. It would be better to find out what we are living in today. When you go so far back in history it doesn't really get through to you because you can't experience what those people felt. I do have a sense that riotings and burnings have taken place before and that history is just repeating itself now. I remember when we read about Negroes in the twenties. Everybody was prejudiced against them and they always used to riot and stuff like that. I think other people started those riots, but people just keep on remembering and keep on hating and it just drives Negroes to it again.

During the first semester in America talking about the Civil War, my teacher said the South wasn't against Negroes being there, it was just that they didn't have the same.

We don't have any special course on Negro history—it's all in the one history class for American kids in our history class say 'white people; that all the textbooks are for whites'. I think that they are sort of.

In English we read *In Cold Blood* and *Grapes of Wrath*. We had to read them at the end. We didn't read any books by Martin Luther King or W. E. B. DuBois or Langston Hughes or Wright though we did read *Black Like Me*. It was really interesting. The author wanted to really find out what it was like and how people treat you. It was really interesting.

The guidance counselor always calls our classes we need to take, what classes we need to take, what our electives are. He asks you what you want to do and then tries to encourage you to take it. I don't know, I sort of wanted to be a doctor, but I am still going to keep up with my biology. The guidance counselor has really helped me. Last year, I really goofed up in biology. I don't know, and he would sort of give me a pep talk. He was really good; I really liked him. I've heard a lot from my friends about their guidance counselors. They only call them in when they have to go to the office for the next year and never to see him. They are always too busy or they are down in the office and just don't have time, you know.

Sharon

Sharon is a senior at a school in a large city. Her student body is becoming increasingly diverse. She is in regular classes in the commercial

I am taking a commercial course. I am taking office practice, and English. In all my

system is very good either. Evaluations really know; we have always had grades. Sex education last year that didn't tell us anything we already know. It seems like they are keeping something, but if you are curious, you can find out anyway, whether they tell you or not. I don't have a class on sex and a teacher that is just explaining everything to you. Sure your teacher is, but in a class you can discuss and find out for yourself.

Learning American history if it wasn't required. History is important, like about what happened, but when I got in there I didn't like it. It was a long time ago and not very interesting. The textbook; we would go to the library every 2 weeks and read different material on it. I think it was mostly domestic history. I don't like depression but didn't read any books about it. Then; we just went by the text and read about labor unions didn't get off to a good start in the thirties. When we got to World War II, we had some choices. We read mostly about F. D. Roosevelt; we read about Roosevelt too—about the CCC and WPA for people who didn't have

any money. I learned nothing about what happened in the last 25 years. I don't like the classes that go up to the present so I don't want to know what's been happening from 1950 to the present. I want to find out what we are living in today. Learning about history it doesn't really get through. I don't want to experience what those people felt. I don't want to see the riots and burnings have taken place. It is just repeating itself now. I remember the riots with Negroes in the twenties. Everybody was in and they always used to riot and stuff. I don't know if people started those riots, but people are still rioting and keep on hating and it just drives

During the first semester in American history, when we were talking about the Civil War, my teacher sort of got across that the North wasn't against Negroes being slaves in the South; it was just that they didn't have the same cheap labor.

We don't have any special course on Mexican American or Negro history—it's all in the one history course. The Mexican American kids in our history class say this history is only about white people; that all the textbooks only give one side—the whites'. I think that they are sort of propaganda myself.

In English we read *In Cold Blood*, *Catcher in the Rye* and *Grapes of Wrath*. We had to read the book and write a paper on it at the end. We didn't read any Baldwin, Ellison, or Richard Wright though we did read *Black Like Me*. I thought that was really interesting. The author went into the Negro area and wanted to really find out what it was like, what prejudice was, and how people treat you. It was really good.

The guidance counselor always calls us in, and discusses what classes we need to take, what classes we have to take, and then what our electives are. He asks you what you want to go into and then tries to encourage you to take classes that would help you in that field. I really haven't decided what I want to be. I don't know, I sort of wanted to be a secretary, then I decided not to, but I am still going to keep up my business classes. My guidance counselor has really helped me. During my sophomore year, I really goofed up in biology. I would always go in to him and he would sort of give me a pep talk, you know. He was really good; I really liked him. I've heard many bad comments from my friends about their guidance counselors—how they only call them in when they have to make up their schedule for the next year and never to see how they are doing. They're always too busy or they are down in the lounge drinking coffee and just don't have time, you know.

Sharon

Sharon is a senior at a school in a large northeastern city whose student body is becoming increasingly black. Sharon is white. She is in regular classes in the commercial program.

I am taking a commercial course. I have stenography, typing, office practice, and English. In all my classes, like my stenog-

raphy class, and typing class, there are a lot of black kids. We get along pretty good.

In your senior year, when you graduate, they get you lined up for a job. They have this work program for seniors where you work a week and go to school a week or you can work half a day and go to school half a day. You get credit for working and also get paid. Really, the counselor's no help at all. She just tells you, "What do you want?" and then you tell her what you want, and then they say, "Well, you can't have it!" This friend of mine went down and wanted the trade prep. They told him that he could either have the commercial or the trade prep. He asked for the trade prep and they gave him commercial, so he has typing—not even stenography—a boy doesn't type! He went down to change it and they said it was too late. They just give you what they want to give you.

A guidance counselor should be someone you can talk to and bring in problems. The student counselor helps you get your courses. If you don't like your teacher, they don't help you enough. Everybody says, "Go to your counselor, go to your counselor, don't tell me." You go and you wind up getting something they want to give you. I went last year and haven't gone since. A couple of friends left school because they just don't have any interest and figure they would be better off if they got a job. A lot are just disgusted about school.

This year I have big classes—maybe 30 or 35. I like it because everybody gives their opinion. My history class is the only one that isn't. It's about 17. I don't like it because it's practically all boys and only about six or seven girls. The kids are sort of weird; they're different. They don't talk; they just sit there. You have to bang them in the head to make them say something!

Last year, I had one of the discipline officers for English. He was very strict. You knew he meant business so you just sat there and acted adult. Mostly it was like, Shakespeare, "Romeo and Juliet" and all that poetry. I think English should be required, but like the Shakespeare bit, no. You don't need that to go out and get a job, you don't have to know Shakespeare.

Tests make people study. I know that. First you read a chapter and then have a quiz on it, then you read four chapters and have quizzes on each one, and at the end of the fifth chapter

you have a big test on all those little it better. It's easier to study for each all in your head at once. A lot of kids have a test but if it was something I ancient stuff, I'd read the book. The Ci to me so if we weren't having a test, I

It wouldn't be good not to have grad know what level you'd be in or anything "star class"—that's what they call all know, advanced. They have harder bo all that. They have three star classes classes, and if they didn't have grades, i ones back. And then if you put the on in a smart class, then they'd just flunk. with their own grade level. I've never class because I just want to go with th

I'm in a history class that's sort really not. It's called sociology, and th get economics, geography, and somethin on sociology, it's about the world and pretty good. I like that, but they sho American history because a lot of kid and don't want to take it. Parts of Negroes, you know, what you think ab it does; why shouldn't it be done. In th heredity—black and brown eyes—and different kinds of marriages, like the C girl, and what come out. We hav class and the teacher always has discus and down, like if you are under 21 an should you get juvenile court or a re stuff like that and also about dope, th with the pushers at school. Everybody racial bit to worry about that. I like

William

William is a white student at a predom a large midwestern city. He was a ju interview and expected to go into the Ar

class, there are a lot of black kids. When you graduate, they get you lined up in a work program for seniors where you work school a week or you can work half a day. You get credit for working, but the counselor's no help at all. She says, "You want?" and then you tell her what you want, say, "Well, you can't have it!" This is what they wanted the trade prep. They told you to have the commercial or the trade prep. You took the trade prep and they gave you commercial, so you can't do stenography—a boy doesn't type! He said they said it was too late. They just said they couldn't give you.

You should be someone you can talk to and your student counselor helps you get your work. Your teacher, they don't help you enough. You go to your counselor, go to your counselor, and you wind up getting something they didn't do last year and haven't gone since. A school because they just don't have any work. You would be better off if they got a job. A job out of school.

Classes—maybe 30 or 35. I like it because it's a union. My history class is the only one I don't like it because it's practically all girls. Six or seven girls. The kids are sort of quiet. They don't talk; they just sit there. You have to be in the head to make them say something! You have the discipline officers for English. He said he meant business so you just sat there. Mostly it was like, Shakespeare, "Romeo and Juliet" poetry. I think English should be about Shakespeare bit, no. You don't need that much Shakespeare. You don't have to know Shakespeare. You study. I know that. First you read a chapter, then you take a quiz on it, then you read four chapters on it, and at the end of the fifth chapter

you have a big test on all those little chapters, and you learn it better. It's easier to study for each chapter than to cram it all in your head at once. A lot of kids don't study unless they have a test but if it was something I liked, like queens or that ancient stuff, I'd read the book. The Civil War isn't interesting to me so if we weren't having a test, I wouldn't read the book.

It wouldn't be good not to have grades because you wouldn't know what level you'd be in or anything. Like, they have the "star class"—that's what they call all those that's ahead, you know, advanced. They have harder books, harder words, and all that. They have three star classes and they have regular classes, and if they didn't have grades, it would hold the smarter ones back. And then if you put the ones that really can't do it in a smart class, then they'd just flunk. It's better to have them with their own grade level. I've never wanted to be in a star class because I just want to go with the regular speed.

I'm in a history class that's sort of like history, but it's really not. It's called sociology, and through the year we will get economics, geography, and something else. Right now, we're on sociology, it's about the world and crime, and all that. It's pretty good. I like that, but they should not put that under American history because a lot of kids don't know what it is and don't want to take it. Parts of the book are about the Negroes, you know, what you think about intermarriage; what it does; why shouldn't it be done. In the beginning, it was like heredity—black and brown eyes—and then it went into the different kinds of marriages, like the Chinese marrying a white girl, and what would come out. We have black and white in our class and the teacher always has discussions of what's going up and down, like if you are under 21 and you murder somebody, should you get juvenile court or a regular court. We discuss stuff like that and also about dope, though there's no big deal with the pushers at school. Everybody's too wrapped up in the racial bit to worry about that. I like that class.

William

William is a white student at a predominantly black school in a large midwestern city. He was a junior at the time of his interview and expected to go into the Armed Forces after graduation.

tion. He is in one of the lower academic tracks.

Our school is primarily colored—there's about 80 percent of them and 20 percent of us, but in ROTC class, there's more white people percentagewise. See, if you take ROTC, you get out of gym and also get two and a half more credits than if you would be taking the other. The white kids don't play basketball or nothing because the colored kids take over, so the white join ROTC which is mostly drilling and it learns you how to become a soldier. They teach us about rifles and how to use them. When you get into the Army you become a private first class instead of a buck private. We only wear uniforms on Wednesdays, Fridays, and special days. The ribbons mean that I volunteered for detail service; the blue star means our colonel inspected us. We have a fancy drill book that tells about all kinds of drillings, and then we have the rifle manual which our sergeant calls "the Army prayer book".

It doesn't matter what grade you're in when you start ROTC as long as you are 14 years old. You have got to go for 4 years if you want it to help you in the Army and then you are one rank higher than anybody else. We meet every day for one period. Sometimes they make you come early in the morning before class and make you drill all day too, until maybe 5th or 6th hour. Then, we get excused from other classes, and when we have football games or teachers' meetings, we make sure there is no trouble. We stand in front of the gates and when people try to sneak in, we throw them out. Then once a semester we go out and shoot and have inspections in our uniforms. We get to win ribbons. We learn with M-14's, but when we go out shooting, we use 22's. The M-14's are real without the firing pins; they aren't allowed to bring those to school.

I'm going to transfer to aeronautics school next year where they teach you to work on planes. You get your high school diploma and a technical diploma and then you can go into the air force, go to college, or become an engineer because you've got two diplomas. I don't think they have ROTC up there—that's one thing I'm sure going to miss. I like ROTC.

I go to my counselor every other day. After school if I don't have nothing to do, I go in and talk to him. He helps the kids.

He don't just sit there like some counselor says, "Come back another day." unless he has to go to a meeting. When history, he talked to me about it, and back into it. And whenever I have a like if I get in a fight or something, I and talk to him about it and he will help the kids go to the principal. I like it better he can help you more.

I got an "E" in Spanish at first, but work I like it a lot. It's a lot of fun to learn. Once in a while, my teacher keeps the You repeat after her and then you say of a good method of teaching. We have and homework every day.

In English we read poems about Negroes ever read about—I don't like poems; a teacher who gives you hard problems. Once in a while in English class my teacher. We always read, that's all we ever do—tests, and she'll also give us five or six poems that we have to write by hand—like that either. I got bad handwriting, and write and write. It doesn't help me ever complain are my English teachers in that class than in any other. She says handwriting we are going to keep on with a 50 word essay a week I wouldn't mind of hundred words in that other assignment time to write it—usually about 2 days the other homework, you can never get it. I student in the class has to do handwriting. I complained to her about it because we thought we smart off, we'd get kicked out. This kick us out!

In world history, we have debates all the time. We talk about racial problems, but most of the time we're afraid to speak up because they think we're dumb. At school, they'll get jumped if they say anything.

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history, he talked to me about it, and went down and got me
back into it. And whenever I have a problem or something,
like if I get in a fight or something like that, I go up to him
and talk to him about it and he will help. He don't make the
kids go to the principal. I like it better if you can talk to him;
he can help you more.

I got an "E" in Spanish at first, but now that I'm doing the
work I like it a lot. It's a lot of fun to learn a different language.
Once in a while, my teacher keeps the same work up too long.
You repeat after her and then you say it by yourself. It's kind
of a good method of teaching. We have a test every other day
and homework every day.

In English we read poems about Negro history—that's all we
ever read about—I don't like poems; I like debating class or
a teacher who gives you hard problems and keeps you busy.
Once in a while in English class my teacher'll give us a story.
We always read, that's all we ever do—that and take vocabulary
tests, and she'll also give us five or six hundred word pages,
poems that we have to write by hand—for handwriting. I don't
like that either. I got bad handwriting, but I don't like to write
and write and write. It doesn't help me. The only ones who
ever complain are my English teachers because we write more
in that class than in any other. She says, "Until we get a 'B' in
handwriting we are going to keep on writing." If she gave us
a 50 word essay a week I wouldn't mind it. But there's a couple
of hundred words in that other assignment and it takes a long
time to write it—usually about 2 days for me and then with
the other homework, you can never get it all done. Almost every
student in the class has to do handwriting. We've never com-
plained to her about it because we thought, you know, that if
we smart off, we'd get kicked out. This teacher would probably
kick us out!

In world history, we have debates all the time. I like debates.
We talk about racial problems, but most of the white kids are
afraid to speak up because they think once they get outside of
school, they'll get jumped if they say anything against the black

people. And this is true. There's too big a percentage of blacks in the school to really get your say-so in. Kids in our class mostly say that they don't think it's right for the colored people to beat up on white people. The colored people are asking for separate States—we debated that in world history and all the colored kids were against the idea. They said that if whites gave them separate States, it would be foolish because once we were divided, somebody else would come in and take over the country. They said they should learn to live together instead of fighting all the time. Then America would be a better place to live.

2
Once in a while our world history teacher brings up the subject of race and tries to put more Negro history into the schools. In most classes, though, they don't say nothing about it. I think they should bring it up in every class. Like our teacher brought up the Revolutionary War where they threw snowballs at the guards in Boston and the war started. Well, one of the first persons shot was a colored person. Negroes were as important as white people in American history. They should bring more of that up and have the Negroes be part of the people instead of being ashamed because they were slaves. Then maybe they wouldn't try so hard to beat white people up. If you bring too much colored—Negro—history into the school, white kids will stop listening and say, "Who wants to hear about some nigger?" And that's exactly what all the kids are already saying. They'll just sit there and mope around and won't listen. Tomorrow, we've got to see a play. They want all the white kids to go. They're making it a rule—I don't think it's fair. You just shouldn't have to see a play you don't want to see. They always have the colored plays because the colored people set them up. They got to pick the plays but they never have nothing about a famous white person or something like that. So I usually don't go to none of them.

Mark

Mark is a senior at a suburban school which was nearly all-white until recently, when a number of black students were bused from the inner-city. The school is in the northeastern part of the country. Mark, who is white, is an above-average student and expects to go to college next year.

School life, by its very nature, is unnatural and integration is no more unnatural. . . . Education is not just pure facts; it is with people, for what good are facts going to do if you can't get along with people? Go off and be a hermit, a hermit with a Ph.D. or something! You can't do that, you have to be able to get along with people.

This is the second year of a busing program, but I don't think it's working out nearly as well as it should. The Negroes are just not able to mingle with the white students, or very little. When you go down to the cafeteria at lunch time, you see all the Negro students sitting together in one corner, and completely disassociated from the whites. Very rarely will there be a white student sitting with them. It's not hostility, but I think they have the feeling that they just don't quite belong with the white kids. The suburb is nicknamed, "Wealthy Town," and perhaps it is the feeling of economic and cultural differences that separates them. I don't know, but there is a feeling that they just don't quite belong with white students.

One problem I am having is that I had always spoken of them as "Negroes" because it seemed to me that "colored" was offensive and "black" was offensive. Riding home on the bus from a music convention the day King was assassinated, they said they didn't like being called "Negro", they liked "black". But I'm having trouble saying "black". It doesn't—it seems offensive. I don't know. I really don't know. I know that "Negro" was a word that the white man gave him and I get the impression that "black" is the name they have chosen for themselves. I don't know who gave them the name, "colored"; I don't know if they choose that or if the white man gave that to them. They didn't like that name; I never have, and I have always spoken of them as "Negroes". I don't like "Afro-Americans"; it sounds unnatural. I would like to say what they want me to call them

and I honestly don't know what to call

I sort of wonder if they want this or don't want integration; maybe they want this. This suburb is predominantly Jewish, Catholic and a small Protestant community. You can't tell one from the other except by the name "Goldberg" and "Silverstein" and thirdly, that, they've lost their identity. I am not sure of it when I am walking down the street. My Jewish faith, I have become integrated, considered an American, not a Jew, and then the Catholic and the Protestant.

And I think that the Negro wants to be by the very fact that he doesn't look like the white man. By now wanting to be called Negro even further alienating himself from the white man. They really do want to be by themselves. So they go out with, "Put them on an island. Put them on an island. Let them stay there." I know that I'm not sure if that is what they want. I know that some of my best friends are Negroes. One of my father's friends is a Negro psychologist. The first violinists at school is a Negro girl. She lives here; she is not bused in from the city. After Luther King's assassination, she was afraid that something was going to happen. She was afraid of the Negroes.

Several times in English we started to talk about the riots but we really never got far—class. Outside the English and social studies teachers couldn't have cared. I happened to be in this morning and the teacher was real. She didn't have any feelings one way or the other. She said, "Well, it's a horrible thing," "It's a horrible thing." The French teacher said, "I'm going to language lab today," and the chemistry teacher's lecture planned. By the time it got to the topic had died.

There was a lot of tension. Everybody was nervous for the school to blow up. After school

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I sort of wonder if they want this new identity. Maybe they
don't want integration; maybe they want to keep their identity.
This suburb is predominantly Jewish but there is also a
Catholic and a small Protestant community. At the high school,
you can't tell one from the other except hearing names like
"Goldberg" and "Silverstein" and things like that. Other than
that, they've lost their identity. I am Jewish, but I don't think
of it when I am walking down the street. Though I have kept
my Jewish faith, I have become integrated so that I am con-
sidered an American, not a Jew, and the same with the Catholic
and the Protestant.

And I think that the Negro wants to keep his identity, just
by the very fact that he doesn't look like the rest of us—it keeps
him apart. By now wanting to be called "Afro-American", he's
even further alienating himself from society, so I wonder if they
really do want to be by themselves. Somebody's always coming
out with, "Put them on an island. Put them on an island and
let them stay there." I know that I'm not in favor of it, but I
wonder if that is what they want. I can always go and say,
"Well, some of my best friends are Negro," but I like them. One
of my father's friends is a Negro psychiatrist and one of our
first violinists at school is a Negro girl—her name is Pearl and
she lives here; she is not bused in from the city. After Martin
Luther King's assassination, she was scared to death of what
was going to happen. She was afraid of the riot.

Several times in English we started to have discussions about
the riots but we really never got far—not even in government
class. Outside the English and social studies departments, the
teachers couldn't have cared. I happened to be in math class
this morning and the teacher was really pretty wishy-washy—
she didn't have any feelings one way or the other. She just kind
of said, "Well, it's a horrible thing," because everybody says,
"It's a horrible thing." The French teacher said, "We have to
go to language lab today," and the chemistry teacher had a big
lecture planned. By the time it got to our history class I guess
the topic had died.

There was a lot of tension. Everybody was just about ready
for the school to blow up. After school that day, we had a silent

memorial service. What surprised me was that the first students to leave were the black students. They stayed maybe 10 minutes. Then, one by one, they left. I think it left some of us feeling a little ridiculous. Here he was their leader and they weren't going to stay, so why are the white people staying? Are they doing it just so they can look good? King was doing a good job; he was a man to save the world—he was the man to do it. I really felt he cared. I didn't want to leave; I don't know quite why and I don't think anybody said a word to me the whole time. It was sort of beautiful—it really was. And now, as soon as he is dead, Stokley Carmichael is saying, "Get out there and burn and loot." If black power is not violence, and if there are Stokley Carmichaels and H. Rap Browns, it must be that some Negroes want Stokley Carmichaels and H. Rap Browns. They are not forcing themselves on anybody. I don't quite know why this is what some Negroes want.

I think—I think the people doing the looting are financially red about the eye. I don't see it as senseless; I see that they hate their life. Like I can understand it's a hot summer night and a gang of kids get together and a policeman comes along and beats one of them up—but I doubt if anybody else knew why they rioted. I think the trouble with looting is that it's fun—it's fun to smash windows, take clothing and TV sets—but they are not doing it for civil rights. It's used as an alibi. If the Negro is going to burn, loot, and smash windows, why does he do it in his own neighborhood? Why does he destroy what is his? Someone living in a rich suburb is not going out and loot because he has everything that he wants. So why doesn't the Negro come out to the rich suburbs? It doesn't make sense to me. The stores that were looted belong to the white owners. You see, they hate the white man, but they really don't know why they hate him. They just want to hate, I think.

I was afraid of the rioting but I thought, "Maybe now we are going to have to do something because we are going to be afraid not to. The white man is getting too afraid not to do anything. He is not going to dare to just sit there and hope it's going to blow over." And it seems to have done something. I don't know; I have no evidence, but civil rights has been stirred up again. People were starting to forget and, like myself, getting a little

irritated with it, you know, "Here they don't even care about civil rights." But woke up everybody—sort of jabbed th

Norman

Norman is a white student in a large part of the country. He has been attending school although he plans to transfer to his senior year. Norman hopes to major goes to college.

One thing I really envy about the Negroes is a sense of purpose: they know what they want, you know, frustrated about being a rebel, they know, having this feeling of energy but they don't know how to direct it. They really have something to fight for. I kind of envy them because they are doing something like that. I go from one thing to another, really seems to have any permanent relevance. I really kind of felt guilty, it's easy to talk and say, "Oh, I'm not prejudiced," but it doesn't do anybody any good, it's a theoretical discussion. The only way you can change something is really by doing something. I just don't feel guilty. I've been brought up with the Negroes, I'm prejudiced—that's really what makes me so

None of my friends seem very concerned about the fact, I am coming to the conclusion that the Negroes are pretty much racists. They're so bigoted, they know that they are going to teach their kids the same way. They may never meet a Negro, but they know they will hate them and don't keep their houses up. They just don't care. I asked, "Well, how come everybody gets so angry? Luther King got shot when nobody cared, and Rockwell is killed—it's just the same thing about it; they don't want to think about it from their minds. I get kind of angry about changing those kids' attitudes at school. I don't know that these guys who feel this way don't

surprised me was that the first students students. They stayed maybe 10 minutes. left. I think it left some us feeling a was their leader and they weren't going white people staying? Are they doing good? King was doing a good job; he world—he was the man to do it. I really want to leave; I don't know quite why y said a word to me the whole time. It it really was. And now, as soon as he nael is saying, "Get out there and burn r is not violence, and if there are Stokley Browns, it must be that some Negroes els and H. Rap Browns. They are not anybody. I don't quite know why this is at.

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irritated with it, you know, "Here they go, looting again. They don't even care about civil rights." But the assassination sort of woke up everybody—sort of jabbed them in the arm.

Norman

Norman is a white student in a large city in the northwestern part of the country. He has been attending a nearly all-white school although he plans to transfer to a racially mixed one for his senior year. Norman hopes to major in psychology when he goes to college.

One thing I really envy about the Negroes is that they have a sense of purpose: they know what they want. They are not, you know, frustrated about being a rebel without a cause; you know, having this feeling of energy but not knowing where to direct it. They really have something that they want and are fighting for it. I kind of envy them because I don't have anything like that. I go from one thing to another and nothing really seems to have any permanent relevance. I started thinking seriously that I really kind of felt guilty about, you know, it's easy to talk and say, "Oh, I'm not prejudiced" and "I'm open-minded," but it doesn't do anybody any good if it is just a theoretical discussion. The only way you can accomplish anything is really by doing something. I just kind of started feeling guilty. I've been brought up with the principles of being open-minded—that's really what makes me sick about my friends.

None of my friends seem very concerned and as a matter of fact, I am coming to the conclusion that the majority of them are pretty much racists. They're so bigoted and everything and I know that they are going to teach their kids to be exactly the same way. They may never meet a Negro through their whole life but they know they will hate them, and that they're dirty and don't keep their houses up. They just don't care. One kid asked, "Well, how come everybody gets so upset when Martin Luther King got shot when nobody cares when George Lincoln Rockwell is killed—it's just the same thing." People don't think about it; they don't want to think about it, so they just dismiss it from their minds. I get kind of a hopeless feeling about changing those kids' attitudes at school because it is obvious that these guys who feel this way don't want to talk about it.

They just—they don't want to think about it, you know. They just get uncomfortable and want to pass it off.

There is an awful lot that I haven't learned and there is no way that I can learn it by going to an all-white school or an almost all-white school. Though academically, it is probably the best school in the city, I feel like it is kind of socially stiff and narrow. The worse part about it is that it is so homogeneous. Probably the kids from the richest districts go there; I can think of maybe two or three Negroes who live in the area. I mean, I have grown up with middle class white kids, I went to grade school with them, and I really have to admit my ignorance about the racial problem. I am transferring to a school that has a big cross-section for my senior year. I know it's not going to be a natural setting because I am not a minority race in this country and I'm going to be a minority when I am at that school. It would be a good experience to know what it's like, but I don't want to stay a minority race because there is no point in making myself suffer any more than I have to.

It's probably more important for my school than for any other in the city to have programs that go down to the central area. Not so much with the attitude of helping the Negroes, just for learning what is going on. But they don't have anything like that—at least not that I've heard of. I realize that I can't bring the poor black out of his poverty; I realize it's a false idea but—I just kind of want to understand, you know. It is kind of scary to have all this black power around and have no idea exactly what they are advocating.

Black power is getting to mean that Negroes want a separate society and they don't want to take white standards; they want to keep their own culture separate—they talk of improving their own economic conditions, taking over for themselves, but not being absorbed into the white community. I read about Negroes during and after Reconstruction when they didn't think of themselves as being equal with whites because they had always been taught that they weren't equal. They didn't want to be black and if there was one thing they could have, it was to be white.

It seems to me, though, that the reason they would want to go to white schools is just being practical. They realize that if

black schools aren't as good, it is not naturally as good; it's because, you know, opportunity to be educated as well and ties. It is not so much a matter of price it is just being pragmatic.

Now it's their right if they don't want sure are not giving the impression that don't say, "We want to," you know. I'm making a choice, taking a stand, "For want your help. We are going to do this understand us and you are not doing us you as allies; we don't trust you and we the big thing that seems to be the most a little out of desperation—well, not hasn't worked the other way, I mean, grated. It seems to me that if they want are not going to get it by saying that t

I doubt very much if the majority of Speeches by Rap Brown or someone who get a gun because you are going to need it in the paper—though it is usually just I realize that they're taken out of context that what he says is so emphatic, it kind I mean, I am not saying that it is scary rather have things happen nonviolently, violence really doesn't get too far.

Beth

Beth is a white student in a school located on the east coast. The student body is almost all blacks and whites. Beth will graduate herself as an average student and plans

I think the racial disorders are deep mean, I think there are Communist racism. There must be some kind of deep in the heart of the black militant because I am very close to a couple of colored people—I do. I don't have any I think they are equal to everybody.

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black schools aren't as good, it is not because blacks aren't naturally as good; it's because, you know, they haven't had the opportunity to be educated as well and don't have as good facilities. It is not so much a matter of pride in being black or not; it is just being pragmatic.

Now it's their right if they don't want to be integrated. They sure are not giving the impression that they want to be. They don't say, "We want to," you know. I mean, they seem to be making a choice, taking a stand, "Forget it, white! We don't want your help. We are going to do this on our own. You don't understand us and you are not doing us any good. We don't want you as allies; we don't trust you and we don't like you." That's the big thing that seems to be the most frustrating—it may be a little out of desperation—well, not desperation, just that it hasn't worked the other way, I mean, they haven't been integrated. It seems to me that if they want to be integrated, they are not going to get it by saying that they don't want to do it.

I doubt very much if the majority of Negroes feel that way. Speeches by Rap Brown or someone would say, "Well, go and get a gun because you are going to need it this summer." I read it in the paper—though it is usually just parts of their speeches. I realize that they're taken out of context, but it seems to me that what he says is so emphatic, it kind of seems like violence—I mean, I am not saying that it is scary to me. I would much rather have things happen nonviolently, but I realize that non-violence really doesn't get too far.

Beth

Beth is a white student in a school located in a large city on the east coast. The student body is almost evenly divided between blacks and whites. Beth will graduate in June. She describes herself as an average student and plans to study nursing.

I think the racial disorders are Communist-instigated. I mean, I think there are Communist attitudes in among the racism. There must be some kind of Communist power down deep in the heart of the black militants and the black people because I am very close to a couple of colored kids and—I like colored people—I do. I don't have anything against them, and I think they are equal to everybody.

I was talking to some colored kids—they don't want black power; they just want equal rights; they just want to have their pride restored. I had down-to-earth talks especially with one boy in my advisory and history classes. I'm very close to him and feel free to talk to him about the racial situations. He likes to talk to me about it, too. From what he says, it seems to me that there are so many colored people who don't know what to do that they follow militants or they follow the people that are making trouble just because they don't know what else to do and don't have enough background to stand up for what they believe. They don't know what they believe in exactly because it's so mixed up nowadays.

Colored kids say equality when they describe black power. I don't know exactly how the definition is set in my mind. "Power" is a very strong word and if you said "Black Power" right away, if you don't know what it means, you think that it's a force that is going to overpower you. That's what it sounds like, like an overtaking of the white people; but they want too much power, I think. White power is almost gone now. White power is slave holders, white racists, and white employers who wouldn't employ blacks. White power is segregation.

There's a definite gap now between the coloreds and the whites in this school. There is fear, especially on the white people's side. It's like an overwhelming feeling. Even if they try to overcome it, it's impossible because there's so much tension now. I can't understand what's happened because every teacher I know treats every kid equally. I mean, there's no discrimination at all. Maybe between a few ignorant whites, there's discrimination, but it's always been that way, and always will be that way. I can't see why the blacks want anything different than what they were having before—especially in this school. They never made an effort to change anything and there wasn't anything to be changed. I don't think there is a way to change things now. It's horrible to just think of it.

There was supposed to be a man talk in assembly—a black militant or something—and he stirred up the colored kids so much that they just shoved every white person out of the auditorium including the teachers. The whole school was crowded by whites and blacks, and everybody was screaming, and you

could hear the screams through the third class during that time and we discussed kids weren't there to discuss it. I think people and they were saying that it was just a couple of trouble-makers stirring turns out that almost every colored person joined the other side. That's what I can't live with. It was like they were a traitor if they did that. They are blacks, so no matter what they were wrong or right, they went with the

And now the worst ones have made a decision. It follows the decision. It's crazy! They tell the students in the school to be black and that's the period. If you ask me that sounds like it's now all-black—it never used to be integrated, but now—I don't like it because of the hard feelings for the whites. They are wanting to be equal and integrated, but the Whites feel they are being left out and saying, "You ought to be left out. We want to now it's our chance to get ahead." In my eyes, they are all equal, but I think

Ever since then, there has been not two sides; like these people lost their sense of direction to walk through the hall and pass each other without anything of it, but now you feel like the thing is so sarcastic to you. In fact, the other day the girl's room and a colored girl come in and say, "We're going to get you." I didn't even say anything to her that would make her stand what they're doing. It's so hard to

We talked a lot about equality among the two classes and what we thought would happen came out that to have colored people living with white people, there's going to have to be integration of the two races. Of course, I don't think it's going to work out that way. You can't live with it as the years go by. The white people and the colored people; the colored people would

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to be a man talk in assembly—a black —and he stirred up the colored kids so oved every white person out of the audi- eachers. The whole school was crowded and everybody was screaming, and you

could hear the screams through the third floor. I had my history class during that time and we discussed it in there only half the kids weren't there to discuss it. I think there was two colored people and they were saying that it was nothing—it was nothing; just a couple of trouble-makers stirring up trouble. It now turns out that almost every colored person in this school has joined the other side. That's what I call it, "the other side"—it was like they were a traitor if they didn't go with them because they are blacks, so no matter what they were doing, whether it was wrong or right, they went with them anyhow.

And now the worst ones have made a decision and everybody follows the decision. It's crazy! They want 50 percent of the students in the school to be black and they want their own lunch period. If you ask me that sounds like segregation. My choir is now all-black—it never used to be that way; it used to be integrated, but now—I—don't like it that way because there's hard feelings for the whites. They are always talking about wanting to be equal and integrated, but that isn't integration. Whites feel they are being left out and a lot of blacks are saying, "You ought to be left out. We were left out for so long. now it's our chance to get ahead." It's kind of carried away. In my eyes, they are all equal, but I think black power is crazy.

Ever since then, there has been nothing but hate for both sides; like these people lost their senses. You used to be able to walk through the hall and pass colored people and think nothing of it, but now you feel like they're going to say something sarcastic to you. In fact, the other day I was walking in the girl's room and a colored girl comes behind me and says, "We're going to get you." I didn't even know her; I never did anything to her that would make her say that. I don't understand what they're doing. It's so hard to grasp all this.

We talked a lot about equality among the races in history class and what we thought would happen in the future, and it came out that to have colored people live peaceably with white people, there's going to have to be intermarriage between the two races. Of course, I don't think it's going to happen soon, but it's going to work out that way. You'll see more and more of it as the years go by. The white people would marry the colored people; the colored people would marry the white people

—I never thought about what the kids would turn out to be. We never talk about that.

The teacher used to ask what would I do if a colored guy asked me out. I have had that happen to me. Most white girls wouldn't accept a date right away by a black guy because he's colored. It's like, "You stand on your own side and I'll stand on my side: you marry blacks and I'll marry whites." A lot of colored kids I know have asked me out and I felt funny. I didn't know how to act. It wasn't that I had anything against them. I think I would have gone out with them if I wasn't worried about what people would think because there are a lot of colored kids in school that are so close to me that I don't even see their color. I think I'll change as time goes on, but that's why I turned down a few guys. I explained it to them. Most of the times, we both felt the same way about it. You can't just live your life in a fishbowl; you have to consider other people.

That history teacher made us care and everybody knew what was going on. Black students got to say what they wanted; he let them say anything they wanted to say; he didn't hold us back. It was a really good class because we found out how the colored people really felt and the colored people found out how the white people in that class felt. I think all teachers should encourage discussions like that because, you know, some white people hate colored people just because they're colored and some black people hate white people just because of their color. It shouldn't be that way.

I think the idea of having history is good because it brings a lot of people out of the dark, especially white people. Because, you know, the study impresses on whites as being the ones that hurt the colored people the most. I mean, because people just hate colored people because of their skin, that's not right. If they learn from the beginning how it really is, the colored people—no matter what they were taught from childhood—can learn to forget it and, you know, learn new things. That's the way it should be and it turns out better for both sides.

It's now getting to a point where I know they have equal opportunities, maybe not in the South as much as in the North, but it's growing rapidly. I don't think any colored person has any excuse for not having a good paying job or going to a good school

or getting a good education because there are better opportunities than white people have. I had to wait and apply for a job this summer. I had to wait and apply first and if he wanted the same job, he had to wait down. That's crazy opportunity! And all over the country with all employers I know in the city they do it all over the country.

Race doesn't make much difference. People can't understand what's happening. They just get along. It's just like a volcano erupting. It's like this—there never used to be a feeling of what's happened.

Roxanne

Roxanne, an Anglo, is a junior at a high school in a suburban area outside a large city. Her school has a substantial number of black students. Roxanne is planning to graduate from a neighboring teachers' college with her

I don't know all I should about the situation on the other side of town. I do know that the problems are because the kids are poor. They can't buy what they can't require a person to buy a way that they can't.

I don't think their education is—well, it's not as good as is in the better schools because the district has to pay the taxes, and without this you can't get the materials you need for a fine school. It's not exactly fair, but many of these people are poor. Their religion believes in having many children; in a way it is bad. If you can afford it, many means have them, you know. But if you can't, they can be brought into this world. Unwanted children.

If a poor American really wants to get a good education, I think he should try to talk to the principal or a superintendent. If you want to learn, that you think you have

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ask what would I do if a colored guy had that happen to me. Most white girls right away by a black guy because he's stand on your own side and I'll stand blacks and I'll marry whites." A lot of e asked me out and I felt funny. I didn't wasn't that I had anything against them. gone out with them if I wasn't worried d think because there are a lot of colored so close to me that I don't even see their nge as time goes on, but that's why I ys. I explained it to them. Most of the same way about it. You can't just live you have to consider other people.

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or getting a good education because they have as many, if not better, opportunities than white people have. I went to apply for a job this summer. I had to wait and see if a colored person applied first and if he wanted the same job, I would be turned down. That's crazy opportunity! And the situation is like that all over the country with all employers. It happened to me and I know in the city they do it all over the place.

Race doesn't make much difference any more—that's why I can't understand what's happening. Everybody I know used to get along. It's just like a volcano erupted. It never used to be like this—there never used to be a feeling of hate, I don't know what's happened.

Roxanne

Roxanne, an Anglo, is a junior at a nearly all-Anglo school in a suburban area outside a large city in the Southwest. The school has a substantial number of blacks and Mexican Americans. Roxanne is planning to graduate early so as to attend a neighboring teachers' college with her friends.

I don't know all I should about the conditions in the schools on the other side of town. I do know that they have many problems because the kids are poor. They can't educate them as much. They can't require a person to buy a workbook because the child can't.

I don't think their education is—well, it's not offered like it is in the better schools because the district they live in can't pay the taxes, and without this you can't get the fine books and all the materials you need for a fine school. I wouldn't say it was exactly fair, but many of these people bring it on themselves. Their religion believes in having many kids. In a way this is good; in a way it is bad. If you can afford the kids, then by all means have them, you know. But if you can't then they shouldn't be brought into this world. Unwanted children are something else.

If a poor American really wants to do something about his education. I think he should try to talk to someone who can help him. He can go into town, look up councils, or talk to a school principal or a superintendent. If you tell him that you really want to learn, that you think you have the potential and all you

need is the chance, then I am sure he'll help you.

When you are born in America, you have a chance. But in so many countries like Japan and China, a person's life is not so important. In America a person's life is something, but if a person dies in Japan, that is just one more to be done away with—it's not too important. I feel that human life is valued. Although they sit around on their porches and—well, like the winos, are not too worried about anything but their drinks—the others, the children, even when they are getting into trouble, they want to live. The value of life is important. They don't have the high ideals or the high goals that the better cared for kids do, you know, those who are middle class or rich. Of course, they do dream of a fine car and money, but as far as becoming something—going to college, and being a leader of people—I don't think this is something that they look to. It's because of their environment. I don't think they are made to love people either; I don't think they get the feeling to love others because the others around them aren't too loveable.

Poverty for the people on the west side and those in Japan and China is different because, at least, the Americans are a free people. We have freedom of speech and freedom of action, as far as keeping in the law. Countries have to have laws, but they are free people—poor people do have this in their favor. I have nothing against colored people, but I feel that people should be given equal opportunities. What they do with these opportunities is up to the person. They claim they are being treated unfair; that they couldn't get a job every place they went. And I said, "Well I've tried to get lots of jobs and couldn't, you know, because I wasn't qualified." That was the thing I tried to get across to them. It's not because you're black.

There are about six colored people in my English class and I noticed that when we write papers, they always end up with something to do with black power or the difference between white people and the colored, the Negro. Some things don't even pertain to this, but they find a way of bringing it out. When school first began, we wrote a paper on ourselves—what we like and don't like—and the colored boy told about how he doesn't like the mistreatment with the Negro. Then we wrote a character sketch, five out of the six in our room wrote on Martin Luther

King. When black power and demands thought it was right. In a way, they had now, I don't. I think they want superior

One of my best friends in the band nut. I really like him. We argue all the and civil rights. Well, I wouldn't say t it. He will tell me what he thinks and I people. I didn't before. I agreed to a I it seems that the colored person now. h they feel or what their leaders say is do not look for themselves to see what closed mind to other people, "Don't co mind is made up." They don't welco people's opinions.

Larry's mind is made up. I don't thin I thought I might have a chance, but won't change them under any circum that a person should stand up for his ri by this I mean moral principles—that an open mind is not good. Oh, he says inferior. He says that they are not s this and he believes this, and nobody mind. In many cases, I think that the N at getting a job than a white person. tion, our city would have riots. We wo ance against the law and we haven't. trouble with racial problems and our have many either.

Kathy

Kathy attends a nearly all-white su medium-sized southern city. She is w honors student all through school and plans to spend a year in Europe as an church-related program before beginni

I've got a good friend who's a Negro a top basketball player and he mixes He's just one of us. Larry's always

I am sure he'll help you. America, you have a chance. But in Japan and China, a person's life is not a person's life is something, but if a it is just one more to be done away with. I feel that human life is valued. and on their porches and—well, like the tied about anything but their drinks—even when they are getting into trouble, value of life is important. They don't the high goals that the better cared for who are middle class or rich. Of course, car and money, but as far as becoming lege, and being a leader of people—I thing that they look to. It's because of n't think they are made to love people y get the feeling to love others because aren't too loveable.

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colored people in my English class and I rité papers, they always end up with lack power or the difference between red, the Negro. Some things don't even find a way of bringing it out. When ote a paper on ourselves—what we like colored boy told about how he doesn't n the Negro. Then we wrote a character k in our room wrote on Martin Luther

King. When black power and demands for equal rights started, I thought it was right. In a way, they had a legitimate complaint—now, I don't. I think they want superior rights, not equal rights.

One of my best friends in the band is a colored boy. He's a nut. I really like him. We argue all the time about equal rights and civil rights. Well, I wouldn't say that we argue, we debate it. He will tell me what he thinks and I usually define the white people. I didn't before. I agreed to a lot of things he said, but it seems that the colored person now has a closed mind. What they feel or what their leaders say is what they believe. They do not look for themselves to see what's going on. They have a closed mind to other people, "Don't confuse me with facts, my mind is made up." They don't welcome suggestions or other people's opinions.

Larry's mind is made up. I don't think I can ever change him. I thought I might have a chance, but he has his opinions and won't change them under any circumstance. Now, I believe that a person should stand up for his rights and have principles; by this I mean moral principles—that's good—but not having an open mind is not good. Oh, he says that Negroes are treated inferior. He says that they are not given a chance. He says this and he believes this, and nobody is going to change his mind. In many cases, I think that the Negro has a better chance at getting a job than a white person. If there were discrimina- tion, our city would have riots. We would have all sorts of defi- ance against the law and we haven't. There hasn't been much trouble with racial problems and our school doesn't seem to have many either.

Kathy

Kathy attends a nearly all-white suburban school outside a medium-sized southern city. She is white. Kathy has been an honors student all through school and after graduation in June, plans to spend a year in Europe as an exchange student with a church-related program before beginning college.

I've got a good friend who's a Negro, his name is Larry. He's a top basketball player and he mixes well with the students. He's just one of us. Larry's always the center of attention.

Everybody likes Larry. He's real nice and the boys don't mind rooming with him, you know, when they're on basketball trips. Larry's not a top-notch student—he's about the average class, but he gets along real fine. Larry's kind of disturbed to see white people and colored people fighting and arguing because he has so many good white friends. If more people were like Larry we wouldn't have any trouble at all.

I don't think it's really important to have Negroes in the school, but if they had to be there, I wouldn't want it to be just half-white and half-Negro, you know—I'd want them to just gradually build up in the school. Most of the Negro students stick together. They're always in their little bunch and in class they'll kind of veer away. I think if they had—if they liked people, they'd get to know people. In class, you know, they kind of stick to themselves. Just seeing them in the hall, they're not the kind of people—you know, there are a lot of "all American" Negroes that you'd really enjoy knowing, but these don't seem like the top-notch students, except for Larry and another fellow in the band.

Riots are senseless to me. I think quiet, intelligent talk will do twice as much as a riot, but they get so emotional about it and end up yelling. When Martin Luther King was killed we talked till we were blue in the face. It was just on everybody's mind. Some people thought that it was good that he had died. Before he was even shot, some people said, "Oh, I wish somebody would shoot him." But then he really was shot and they were kind of shaken up because of all the riots. He's played up to be such a peace-lover—Nobel Prize winner and everything—but everywhere he's gone there's been a riot. Nothing was going wrong in Memphis until the union stepped in and King and Abernathy came down. They kind of told them that, "You ought to be mad; you ought to get riled up," and the Negroes did. They didn't know what was going on.

We've talked in church for the last three Sundays straight on the racial situation. We talked about what we can do to help end the bitterness, and so we're planning on having some colored Sunday school come visit us and talk it over with them, you know, just have an open session and find out how they feel about what's been going on.

Virginia

Virginia is a sophomore in a small city is Mexican American. Blacks and M school comprise about 11 percent of the Virginia wants to become a librarian.

I have some friends that are colored against them before, but sometimes they I like them all right as long as they let you fine. Like, well, I had gone to play friends and we were just fooling around would start following us everywhere but just don't like that.

After Martin Luther King was shot the Senior patio because it was a white were pretty mad at the whites. After sat out there too and they said, "White with the whites?", and we said, "We want to sit with us, you can. Why don't is what Kennedy always wanted." They you guys come and sit with us?" We guys said no." So, you know, it works some black who are prejudiced against of it that way before until this past year could ever be prejudiced against white pretty mad after King was shot and a man against man killing." They said white that killed a black, and it was a white so it is not man against man. It is white against black."

Not all the blacks are for this racial of buildings and everything. Some of one crowd, they are getting a group together. They say, "Well, I will do it because together too. I can't figure out why they got homes—I mean, maybe their houses are just causing more trouble; they killed, the whites are getting killed, and much left. Maybe some of the reasons

He's real nice and the boys don't mind now, when they're on basketball trips. Student—he's about the average class, Larry's kind of disturbed to see white fighting and arguing because he has friends. If more people were like Larry would be at all.

It's important to have Negroes in the school. If they were there, I wouldn't want it to be just for show, you know—I'd want them to just be in the school. Most of the Negro students hang out in their little bunch and in class. I think if they had—if they liked to hang out with white people. In class, you know, they don't. Just seeing them in the hall, they're not. You know, there are a lot of "all American" students, really enjoy knowing, but these don't, except for Larry and another

one. I think quiet, intelligent talk will help, but they get so emotional about it. When Martin Luther King was killed we were all shocked. It was just on everybody's mind that it was good that he had died. Some people said, "Oh, I wish someone would have shot him." But then he really was shot and they were angry because of all the riots. He's played up the Nobel Prize winner and everything—like there's been a riot. Nothing was done until the union stepped in and King was killed. They kind of told them that, "You don't want to get riled up," and the Negroes were angry at what was going on.

For the last three Sundays straight on we've been talking about what we can do to help. We're planning on having some colored people come in and talk it over with them, you know, a discussion session and find out how they feel about

Virginia

Virginia is a sophomore in a small city on the west coast. She is Mexican American. Blacks and Mexican Americans at her school comprise about 11 percent of the total student population. Virginia wants to become a librarian.

I have some friends that are colored. I never had anything against them before, but sometimes they bother me, you know. I like them all right as long as they leave you alone and talk to you fine. Like, well, I had gone to places and I was with my friends and we were just fooling around or something and they would start following us everywhere we went—I don't know, I just don't like that.

After Martin Luther King was shot they all got together on the Senior patio because it was a white who had killed him. They were pretty mad at the whites. After Kennedy was shot, we sat out there too and they said, "Why should we have to sit with the whites?", and we said, "We aren't asking you. If you want to sit with us, you can. Why don't we become as one? That is what Kennedy always wanted." They said, "Well, why didn't you guys come and sit with us?" We said, "We tried, but you guys said no." So, you know, it works both ways. There are some black who are prejudiced against whites. I never thought of it that way before until this past year, you know, that coloreds could ever be prejudiced against whites, but the coloreds were pretty mad after King was shot and then somebody said, "It's a man against man killing." They said, "Remember it was a white that killed a black, and it was a white that killed Kennedy, so it is not man against man. It is white against white; not white against black."

Not all the blacks are for this racial rioting and the burning of buildings and everything. Some of them are good, but this one crowd, they are getting a group together to get a riot up. They say, "Well, I will do it because you will." They argue together too. I can't figure out why they burn. I mean, they've got homes—I mean, maybe their house will be burned. They are just causing more trouble; they are getting themselves killed, the whites are getting killed, and there is not going to be much left. Maybe some of the reason they do this is because

they say, "Well, you guys want your rights, you don't think we are as good as you," and so they show that they are good and that they can do what they want and not get caught. There is more to it, I know there is, but I really don't know why.

We were talking about the black students yesterday. They feel they shouldn't be in school on time. Not all of them have a reason, they are just late because they want to be late. They really don't care if they are on top or what kind of grades they get because they have to go to Vietnam and fight the war, and then they come back here and are not treated the same. So all they do is come to school and somehow get into discussion talking about black and whites and the history of the blacks. The blacks don't want to learn about themselves. They know about their past history. Who wants to learn about his own nationality, I mean race, rather than learn a subject?

There are quite a few Mexican kids, but only about 12 colored kids and you find that a lot of white kids won't associate with them. Now, I will, but no matter what color you are, you step on me, I am going to step right back. If you treat me good, I will treat you good. I am not prejudiced or anything like that—that's another thinking that is kind of bad with the school; a lot of kids think, "Well, gee, I am lighter than you, so I won't say hello. You say hello to me first. I am better than you; I am superior because I am white." I don't dig on that. I don't think anybody's any better than anyone. When God made men, he made them all equal; if somebody came out a little darker, it's not the kid's fault. We are made the same, but only there is a different color. Their lips may be bigger or their noses wider, but they can't help it, I mean, that's how they were born. Some Negroes are mixed, white and black—I don't know what they do. I really don't. I think it is worse for them in a way, I don't know. Like when it comes time for a girl to get married, who is she going to go with, a black or a white? It's really a big mess.

My future mother-in-law doesn't like me because of my nationality. It makes me feel like some kind of creep from another world! You can't please somebody that thinks they are superior to you, you know, you are never good enough. Like, she's Irish and she's white—she is milk-white. She doesn't like me because I am Mexican, Filipino, and Spanish—you just can't

judge a person by color.

The coloreds are tired of the whites they do. They want equal rights and w dirty. I think they treat them really rot to them just because they are darker. I separate bathrooms and separate bus drinking fountains and stuff like that—I I mean, how would like it if someone ma side of the bus or made you drink out of tain? No white person would stand for are going to just say, "Well, you guys a thing, so we are going to do something a I also think that that's the wrong attitu

They should find one man and tell tha and let him go about getting it, but pe that man was Dr. King; I don't think hi in him that much. A lot of Negroes fe him he has a good chance of getting int know, very often a lot of his "peace mar It wasn't that his people were following that, "If we follow him, well, something i start a little trouble, here is a chance for a gain recognition by it, but they are or really, because—I think the Negro kin that's what the white people might clas but really he just wants equal rights; he for a job and if he qualifies, to get the job it, too. Still, they should choose just one have that person go up to Congress and what we want. You don't want us to pro to riot, but this is what we want."

Protests are good in a way and bad in get their way, they are going to keep on ting recognition by protesting and all. I want to help themselves. If I was a Neg look, they ain't paying any attention to keep my mouth shut, and don't say what Maybe if I go out there and march up a "Well, these people want something". I d

want your rights, you don't think so they show that they are good and want and not get caught. There is but I really don't know why.

the black students yesterday. They hool on time. Not all of them have because they want to be late. They on top or what kind of grades they to Vietnam and fight the war, and are not treated the same. So all they somehow get into discussion talking the history of the blacks. The blacks themselves. They know about their learn about his own nationality. I rn a subject?

ican kids, but only about 12 colored of white kids won't associate with matter what color you are, you step right back. If you treat me good, I t prejudiced or anything like that— t is kind of bad with the school; a I am lighter than you, so I won't say first. I am better than you; I am " I don't dig on that. I don't think anyone. When God made men, he ebody came out a little darker, it's made the same, but only there is a ay be bigger or their noses wider, n, that's how they were born. Some d black—I don't know what they do. orse for them in a way, I don't know. r a girl to get married, who is she a white? It's really a big mess.

doesn't like me because of my eel like some kind of creep from ease somebody that thinks they are you are never good enough. Like, -she is milk-white. She doesn't like ilipino, and Spanish—you just can't

judge a person by color.

The coloreds are tired of the whites treating them the way they do. They want equal rights and white people treat them dirty. I think they treat them really rotten. They are not fair to them just because they are darker. Down South, they have separate bathrooms and separate bus stations and separate drinking fountains and stuff like that—I don't think that's fair. I mean, how would like it if someone made you sit on the other side of the bus or made you drink out of a separate water fountain? No white person would stand for it. I think the Negroes are going to just say, "Well, you guys ain't going to do something, so we are going to do something about it ourselves." But I also think that that's the wrong attitude to take.

They should find one man and tell that man what they want and let him go about getting it, but peacefully. I don't think that man was Dr. King; I don't think his people really believed in him that much. A lot of Negroes felt, "Well, if we follow him he has a good chance of getting into a riot." Because you know, very often a lot of his "peace marches" turned into riots. It wasn't that his people were following him, but they just felt that, "If we follow him, well, something is going to give, or if we start a little trouble, here is a chance for a riot." They think they gain recognition by it, but they are only hurting themselves really, because—I think the Negro kind of wants sympathy, that's what the white people might classify it as, "sympathy", but really he just wants equal rights; he wants to be able to look for a job and if he qualifies, to get the job—I think that's part of it, too. Still, they should choose just one man or one woman and have that person go up to Congress and tell Congress, "This is what we want. You don't want us to protest, you don't want us to riot, but this is what we want."

Protests are good in a way and bad in a way. If blacks don't get their way, they are going to keep on burning. They are getting recognition by protesting and all. I think that they should want to help themselves. If I was a Negro, I would feel, "Well, look, they ain't paying any attention to me. If I just sit here, keep my mouth shut, and don't say what I want, I won't get it. Maybe if I go out there and march up and down, they will say, 'Well, these people want something' ". I don't think white people

take time to really find out what the Negro wants. If the Negro leaders and the white leaders sat down and discussed it, maybe something would get worked out. I guess when you get mad enough, and want something bad enough, you are going to get it; and no matter how you are going to do it, you are going to get it. If I were a Negro and I didn't have equal rights, I would end up protesting, but, also, I don't think there is anything that would make me very mad.

In another way, it is still wrong what they are doing—rioting, you know. If white people wanted something, they wouldn't go protest and all this stuff. There is a lot of poor whites too, but you don't see them out really protesting and rioting. The colored people think, "I am darker than you, you have to treat me better, you have to feel sorry for me." They want a lot of sympathy and a lot of free handouts—I don't think that is right either. If you want to be treated equal, go out and work equal. Some of them do want jobs and want to work for themselves. Maybe the young people say they want charity but the older people want to support their families—and they have large families! I mean, I am not prejudiced or anything but sometimes, some of them are no good.

I don't like it if a colored person is better qualified than a white, and they give the job to the white—I don't think that is fair. If a man or a woman is qualified, give him the job. Now that's what I call "equal rights". The Negro wants everything that a white wants in life: happiness, peace, that's what I want in life—just happiness and peace. No more killing; no more prejudice; everybody able to get along. I feel, though, that this will never happen.

Edgar

Edgar attends an all-Mexican American school in a large city in the Southwest. He is a senior. At the time of the interview, he was uncertain what he would do after graduation although he was considering applying to a local community college.

I haven't known that many Anglos. Those in my community is all Mexicanos. If they would blindfold you and throw you in there, you would think you are in Mexico, aside from the signs and all that.

Where I come from, everybody speak all you know, Spanish. And when you sudden they put you into this Anglo right away—nobody knows how to speak try to counteract this by forbidding Spanish is bad, you know, they keep "Spanish is bad, Spanish is bad." What idea that Spanish was a dirty language.

You get so you don't identify. What an American? No, I'm not. I am a I don't actually know what to call myself title, "Mexican American" while I am. When they say "Americano" they mean I am brown—I am not an American. Americano means American," so every means an Anglo. There has got to be a something as simple or as important I don't know. I think the problem is in don't teach you anything.

I got this thing. I am as brave as a near Anglos. If I hadn't seen any Anglo right away I get thrown in with a bunch feel kind of funny. I feel alone—all by. And when I mix with Negroes, I can't the whole bit, but there is always the know, I feel uncomfortable. I haven't why. I hang around with nothing but throw in this colored guy, I don't know not the same type that I am used to deal to have schools with Mexicanos, Anglos ever the city is made out of, so everybody is.

They tell me I could have gone to a what would I be doing in an all-Anglo couldn't have gone to any school. I could all-Anglo school because I wouldn't have workload. I would have flunked like the stay around the neighborhood because I. The standards aren't as high. Most of

out what the Negro wants. If the Negro leaders sat down and discussed it, maybe worked out. I guess when you get mad about something bad enough, you are going to get you are going to do it, you are going to do and I didn't have equal rights, I would also, I don't think there is anything that bad.

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colored person is better qualified than a white man for the job—I don't think that is fair. If a white man is qualified, give him the job. Now we have "equal rights". The Negro wants everything for himself: happiness, peace, that's what I want and peace. No more killing; no more discrimination. I want to be able to get along. I feel, though, that this

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many Anglos. Those in my community would blindfold you and throw you in if you are in Mexico, aside from the signs

Where I come from, everybody speaks Spanish, and that's all you know, Spanish. And when you are 6 years old, all of a sudden they put you into this Anglo school, and it's English right away—nobody knows how to speak English. Then they try to counteract this by forbidding you to speak Spanish. Spanish is bad, you know, they keep drilling this into you: "Spanish is bad, Spanish is bad." When I was little, I had the idea that Spanish was a dirty language and I felt kind of rotten.

You get so you don't identify. Who am I, you know. Am I an American? No, I'm not. I am a Mexican American. Now, I don't actually know what to call myself because I hate the title, "Mexican American" while I am talking to my friends. When they say "Americano" they mean Anglo but look at me, I am brown—I am not an Americano. And they say, "But Americano means American," so everybody to them in America means an Anglo. There has got to be a problem somewhere when something as simple or as important as what you are, and you don't know. I think the problem is in the schools because they don't teach you anything.

I got this thing. I am as brave as a lion as long as I am not near Anglos. If I hadn't seen any Anglos for a long time and if right away I get thrown in with a bunch of them, you know, I feel kind of funny. I feel alone—all by myself. I feel inferior. And when I mix with Negroes, I can't—I will talk with them, the whole bit, but there is always this little thing about, you know, I feel uncomfortable. I haven't been used to it, that's why. I hang around with nothing but Mexicanos and when you throw in this colored guy, I don't know—he is different. He is not the same type that I am used to dealing with, see? You have to have schools with Mexicanos, Anglos, and Negroes and whatever the city is made out of, so everybody can see how everybody is.

They tell me I could have gone to any school in the city but what would I be doing in an all-Anglo school, you know. I couldn't have gone to any school. I couldn't have gone to an all-Anglo school because I wouldn't have been able to take that workload. I would have flunked like that and my best bet was to stay around the neighborhood because I could find an easy school. The standards aren't as high. Most of the kids all feel like, "I

can't do it." They have been taught to feel like this.

I remember phrases from my history book like, "Santa Anna knew that he was dealing with a superior class of men." It is phrases like that stay in my mind; they stay on the surface, but they keep drilling this junk in your heads until it gets to your subconscious. "Santa Anna knew that he was dealing with a superior kind of man; superior kind of race." And, "He knew that they were too much for him" or, "To the south of our border is a country inhabited by people who like siestas and who take life generally at a very easy pace. This sleepy atmosphere induces a laziness." In other words, God bless the lazy bums. They never will make anything of themselves! What am I— inferior or something?

And I remember the geography book we had in that history class. We got to this town in the United States and it said: "In the city, in the plaza area to the West Side lived many Mexicans." So here is a book that has been approved by the State; they use it all over the place and it comes out with a crazy deal like, "Where many Mexicans live." Am I a Mexican or an American or a Mexican American or a Chicano or what? In the book it says in black and white, "Where many Mexicans live." So I was calling me Mexican. And, you know, what really burned me up was that a lot of people don't mind it any more. They are getting used to it; they are being indoctrinated with this; they don't care any more. They are 6, 7, 8, years old when they start school and can be molded like clay. You tell them, "Man, you are a little bit too dumb," so they think, "Oh, I am dumb." They believe what you tell them. Some of this junk has been going on for so long and is so rotten that they are getting used to being treated like animals.

Some of those teachers who've got names like "Hernandez" are not Mexicans any more. They hate themselves, I think; self-hate; you know. Like, they don't want to be identified with a Mexican, "Don't brand me that." What's so wrong about being a Mexican? Students are coming out like that. The top students are really getting pressure from the teachers not to identify with friends on the West Side; that the only way to get anywhere is to leave the group entirely. Like, you know, become a pharmacist and move out. Forget the group—that's the only way to

get ahead. Then there is the rest. They but they want to make a decent livi identity of being a Mexican. Then, t bottom that says, "Oh, I want a beer with all that junk,"—they don't give are frustrated; they don't think they blame them, you know. They come ou and real rotten environment, and the and all this Mickey Mouse junk in schoo don't have anything to be proud of. The where you can wash dishes. I mean, I me, I go and apply at some departmen opening, an Anglo comes, he is going to It's weird. If they need a stockboy sor know, they might take me, but working —it will be an Anglo. People around less ought to be like that. They are us

The Mexicano has been kind of slo ball going, it isn't going to stop until And a lot of them are waking up say just hope that we get it through the p I mean, what I learned out of trying t channels is that you can't get anything than one way to skin a cat. This town is it's boiling. If the pressure is great change. But when you get that much going to be violence. What are peopl for—nothing but their rights. All the is supposed to be theirs. I hate to say that nonviolence is going to work.

No Government is strong enough to su When you have a Government that is n of the people it should be straightened to be a little trouble. It's good, because if nobody asked any questions, if nobody would you have? A state of robots. perfect. So actually, when you have a is a problem and people are interested

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geography book we had in that history class in the United States and it said: "In the West Side lived many Mexicans." It has been approved by the State; they used it and it comes out with a crazy deal like, "live." Am I a Mexican or an American or a Chicano or what? In the book it says, "Where many Mexicans live." So I don't. And, you know, what really burned people don't mind it any more. They are being indoctrinated with this; they are 6, 7, 8, years old when they started like clay. You tell them, "Man, you're dumb," so they think, "Oh, I am dumb." They remember. Some of this junk has been going rotten that they are getting used to being

people who've got names like "Hernandez" and more. They hate themselves, I think; self-hate they don't want to be identified with a name that." What's so wrong about being people are coming out like that. The top students are under pressure from the teachers not to identify with the West Side; that the only way to get anywhere is to identify with the West Side. Like, you know, become a pharmacist. Forget the group—that's the only way to

get ahead. Then there is the rest. They might not go to college, but they want to make a decent living, yet they retain this identity of being a Mexican. Then, there is the group at the bottom that says, "Oh, I want a beer," and "Don't bother me with all that junk,"—they don't give a hell either way. They are frustrated; they don't think they have a chance. I don't blame them, you know. They come out of real rotten families and real rotten environment, and then they get into trouble and all this Mickey Mouse junk in school about their history, they don't have anything to be proud of. There is always a restaurant where you can wash dishes. I mean, I don't care what they tell me, I go and apply at some department store where there's an opening, an Anglo comes, he is going to get the job. I know that. It's weird. If they need a stockboy somewhere in the back, you know, they might take me, but working with the people up front—it will be an Anglo. People around here feel that it more or less ought to be like that. They are used to it.

The Mexicano has been kind of slow, but once we get the ball going, it isn't going to stop until we get what we want. And a lot of them are waking up saying, "Wait a minute!" I just hope that we get it through the proper channels because— I mean, what I learned out of trying to go through the proper channels is that you can't get anything done. There is more than one way to skin a cat. This town is getting to a point where it's boiling. If the pressure is great enough, they have to change. But when you get that much pressure, it is usually going to be violence. What are people yelling and screaming for—nothing but their rights. All they are asking for is what is supposed to be theirs. I hate to say this, but I don't think that nonviolence is going to work.

No Government is strong enough to suppress the whole country. When you have a Government that is not catering to the wishes of the people it should be straightened out. There always has to be a little trouble. It's good, because if nobody said anything, if nobody asked any questions, if nobody did anything, well what would you have? A state of robots. And no Government is perfect. So actually, when you have a riot it means that there is a problem and people are interested in trying to solve it.

History repeats itself. You have a riot, you have a lot of

burning, you know, national attention is focused upon the problems and everybody wants it solved. Look at King: marching, voter registration drives. I think he was effective when he died; when they shot him that really brought him out. It is kind of a rotten thing to say but here he is nonviolence, you know, and he is shot in the head.

When they were burning, a lot of people used to say, "Well, I was with the Negro all the way—before he got nonviolent." Which means, you know, "I was with the Negro while he was washing my car, or while he was fixing breakfast. I was with him 100 percent then, but when he started doing something about it. . . ." It's kind of hard. What if he doesn't want to give in to violence; what's next? We tried it one way; all our lives we have been nonviolent. We haven't fought; there haven't been that many riots; there haven't been many burnings. We have tried it their way; we are going to try violence.

This country is so mixed up—I mean, you don't have any choice. Either people start practicing what they preach or this country is going to go up in flames. A revolution, that's what you have if you start bringing in the Army. And how many Mexicans are in the Army? How many Negroes? Are they going to be killing their own? Boy, either it works or that's it for the United States. There are no two ways about it.

It is certainly too late for my parents, it might be too late for me, but maybe it's not too late for my kids. I am a sad case right here. I know I could have been somebody. I mean, not that I am not going to be anybody. I know and I don't care who tells me that I didn't have an equal chance with some Bobby Smith or Sally Jones somewhere else. I didn't have those same chances. And I will die with one of those fire bombs in my hand or with a rifle atop a building before I let my kid go through the same junk that I did. It sounds scared to some people, but the Anglos fought in World War I and all that because of what they believed. They made the mistake to teach me to believe almost the same stuff: fight for what's right and for what's good. So I will fight. I will fight anybody. And actually if I do this, I feel I will be making America strong because I am practicing what I have been taught, you know, "the American ideas." So if I were not to do anything, then I would actually be a very

poor American and I would be helping corny and stupid, but how many people like, "I love America?" I do love America but I love this country and I think I live in. It's man's only hope, you know.

America is going to have to straighten out two ways about it. This country can't let its schools fail and then the Government waste those other training programs. If they stop and teach us our culture, our heritage, and start treating us as we are, Mexican. That's America's hope as far as I am concerned. We all go down the drain.

Vernon

Vernon, a sophomore, has been attending school in a southern medium-sized city, taking advanced academic courses and considers himself a black.

The reason I decided to go to a white school had gone to another school the year before because of trouble with the teachers and with students and I got into fights all the time. There was a white school in my district close to me, so I chose that. The white school has been around longer; more funds are put into it, and they are better because the superintendent attended there. He would want it to be the best in the district. It is the best in the county.

This school has about 1,600 and only a few Negroes. Like we ought to have a lot of problems. Negroes ought to come, but they don't want to live close to the school, within walking distance. They want to go, and I can't understand why. They can't compete or are afraid, or just don't want to live with white students.

When I first attended I felt funny and out of place, but in time it got better. I

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Vernon

*Vernon, a sophomore, has been attending a nearly all-white
school in a southern medium-sized city for 2 years. He takes
academic courses and considers himself a fairly good student.
Vernon is black.*

The reason I decided to go to a white school was because I
had gone to another school the year before and I had a lot of
trouble with the teachers and with students in higher grades,
and I got into fights all the time. There were only two schools
in my district close to me, so I chose the better of the two. The
white school has been around longer; it has a longer history,
more funds are put into it, and they have the best teachers
because the superintendent attended that school and naturally
he would want it to be the best in the county. And the school
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This school has about 1,600 and only 13 are Negro. It seems
like we ought to have a lot of problems, but we don't. More
Negroes ought to come, but they don't want to. A lot of them
live close to the school, within walking distance, but they don't
want to go, and I can't understand why. Maybe they think they
can't compete or are afraid, or just don't want to be around
white students.

When I first attended I felt funny around the people; I felt
out of place, but in time it got better I wanted to play football,

and I entered when I was a freshman. When I first got on the football team, a lot of the guys wouldn't talk to me, and they acted as if they were scared of me.

I went to the principal about one guy who thought he was tough because I didn't want to get into a fight. The principal told me not to worry, that things would be better and that people had to learn how to adjust. I thought everything would come out all right, but in every class the people wouldn't talk to me. I was quiet in the class and wouldn't say much. All I did was get my lesson. I made the honor roll just about every 6 weeks the first year.

I had two fights that year. The first one was with a guy 2 years older than I was. Every day he call[ed] me names, so one day I fought him in the cafeteria. We didn't fight long; we just exchanged a few licks. A teacher took us to the office and we talked about it. The principal made me promise that I'd never get into a fight again, so I had to promise.

Everything was pretty good and I was adjusting; I had several friends. Most of my friends were on the football team, and everybody was getting along all right. I began talking to some of the girls—friendly conversation. They were the most shy at first. And some guy wanted to fight me. I didn't fight; I backed down, because I remembered the promise I made. But he kept after me every day, so I just had to fight him. We fought, and I beat him up one time. I went to the office on my own. I explained to the principal why I couldn't avoid the fight, and he told me I had to learn to adjust. He told me they would learn.

I didn't think the principal was prejudiced, but I thought he was going slower than he should have been going while not being as direct with the students as he should have been. He would not directly tell them that they shouldn't be prejudiced against Negroes or anything like that. He just beat around the bush. My second year was a little bit better. My relations with the students were better, and I began to talk in class with them hard as I did when I was a freshman, so my grades weren't as high but still, I wasn't failing anything. At the beginning of the year I went to football camp and all the new guys coming on the varsity team have to go through a special initiation. I was the only Negro on the team, and so I thought everybody

was going to be after me, but they did have to take something from them. At football camp I learned that they play hard but always didn't mean what they said. If they say something or something like this, it wasn't bad at all. Most of the guys on the football team now that don't get mad at them; I just call them names. It's just an exchange of words, nothing more.

Most of the Negro students don't feel like the white students because they haven't come in on the football team at camp to make them. They're only kidding about a lot of the things that my white friends are not friends with because the other Negro students object to it. They consider a bad word once in a while.

I think it's wrong for you to have to be afraid to say a bad word such as "nigger." I have my friends who never say it, sometimes they'll say, "Excuse me; I'm sorry; don't mind." And I say, "It's all right; it doesn't bother me." And it works out, but some of the other students immediately they'll get all fired up and start an argument or something. But in the other way, and it's really not as big a deal as it is, in my opinion. If people all learn to respect each other and learn to give a little and take a little, everything will come out all right.

Some of the Negro students are prejudiced in a way, myself—but they aren't as prejudiced as the white students that I know. But still, in the long run, it works out fine. I don't think they're getting from getting their lessons. I think they're not getting it, but most of them do. Most of the Negro students are doing pretty well. As a lot of white people make it appear, the Negroes can't come to white schools as easily as the white students, but I know this is wrong, because I was to, I wasn't always the smartest in my class, and when I came here, I found out that

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Most of the Negro students don't feel the way I do about white
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my white friends are not friends with the other Negro students
because the other Negro students object to them saying what
they consider a bad word once in a while.

I think it's wrong for you to have a friend who would be
afraid to say a bad word such as "nigger" around you. A lot of
my friends who never say it, sometimes it will slip out and
they'll say, "Excuse me; I'm sorry; don't pay any attention."
And I say, "It's all right; it doesn't bother me." That's the way
it works out, but some of the other students, if they hear it,
immediately they'll get all fired up and they're ready to fight
and start an argument or something. But I've learned to go the
other way, and it's really not as big a problem as people think
it is, in my opinion. If people all learn how to get along with
each other and learn to give a little and take a little, then every-
thing will come out all right.

Some of the Negro students are prejudiced—I'm prejudiced,
in a way, myself—but they aren't as prejudiced as some of the
white students that I know. But still everything works out all
right, it works out fine. I don't think that prejudice keeps them
from getting their lessons. I think they have other reasons that
they don't get it, but most of them do get their lessons. Most
of the Negro students are doing pretty well. It's not as hard
as a lot of white people make it appear. A lot of them say that
Negroes can't come to white schools and keep up with white
students, but I know this is wrong, because at the school I went
to, I wasn't always the smartest in my class, but I was at the top
and when I came here, I found out that I could be at the top of

the class if I really wanted to. A lot of other Negro students were just like I was, they weren't so smart at the other schools, but still they do just as well at a white school, and one of the best white schools. I don't think that the learning capacity is any different between the students. You have real smart on both sides, but just saying a person is dumb because he's a Negro is just somebody's way of expressing his racism.

Last year when we had assemblies and things like that the Negro students always got together and sat together, but everyone is adjusting now, and they don't look for each other. They have other friends to go to, and that's making a big difference. In the lunchroom we used to sit together. We still sit together sometimes, but not all the time. We don't go around trying to find each other and trying to make Negroes the only ones we'll sit with, but we have other friends to sit with and eat with.

The white students have accepted us more, and we talk more freely with them. For example, last year when I was a freshman, there was a girl in my homeroom who sat beside me in the auditorium in assembly. She never would sit there because she didn't want to sit beside me. I thought it was funny, but this year she's a real good friend of mine, and we're talking and discussing things. She's changed in a year, and I have, too, toward the opposite race.

There's still one place where I come in contact with people that are afraid of Negroes. That's on the school bus. I haven't had any classes or made friends with any of the students on the school bus, and no one else has. They seem reluctant toward us, and on the bus they won't sit with us. We're not begging them to sit with us, but if there's a seat and a Negro is in it, they won't take it. They'll stand up before they'll take it, and I turn around and laugh at them. Last year when I was a freshman, they threw paper at us because we sat near the front. We took it last year because the bus driver told us he didn't want any trouble on his bus, but this year I've adjusted to the students enough to feel that the people on the bus ought to adjust also. They haven't thrown any paper this year, and if they do, I'd probably get up and hit one of them.

It is wrong to keep Negro history out of the books. Sometimes I tell the white students things that the Negro has accom-

plished and they don't believe me. But and tell them all the wrong the people a Negro history in the history courses. I this year, but last year I took civics—and the only Negro we ran across the T. Washington. He was a smart man, people more important than he was that don't get recognition for it.

There's only one time that I have a teacher, and that was in my English about clear thinking and writing, and got to the part about prejudice and fear and biased opinions. The teacher told discussion. We had a very good debate a lot of Negro leaders and segregationists. I found, were more conservative than my teacher seemed to be more liberal.

I am the only Negro at school that's rest of them aren't in clubs. I tried to accepted; I think it was because I'm were a lot of guys who had much lower got into the club. I'm not bitter about about joining it. There's always going

There are some Negro instructors, the freshman class because the admin students are inclined to be prejudiced that they are wrong in this approach in time because I did it and a lot of my friends were as prejudiced as the them, but now they aren't because I'm

Renee

Renee is a black student in her senior white school located in a large city in country. She has been taking academics and wants to go to college.

We have a good time at school, we Some of the students are prejudiced a

wanted to. A lot of other Negro students they weren't so smart at the other schools, as well at a white school, and one of the I don't think that the learning capacity is on the students. You have real smart on saying a person is dumb because he's a body's way of expressing his racism.

We had assemblies and things like that the boys got together and sat together, but every- and they don't look for each other. They go to, and that's making a big difference. used to sit together. We still sit together all the time. We don't go around trying to trying to make Negroes the only ones we'll the other friends to sit with and eat with. s have accepted us more, and we talk more for example, last year when I was a fresh- l in my homeroom who sat beside me in the bly. She never would sit there because she beside me. I thought it was funny, but this od friend of mine, and we're talking and She's changed in a year, and I have, too, race.

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plished and they don't believe me. But I bring proof to them and tell them all the wrong the people are doing by not including Negro history in the history courses. I'm not taking any history this year, but last year I took civics—the study of government—and the only Negro we ran across the whole year was Booker T. Washington. He was a smart man, but there are a lot of people more important than he was that have done things and don't get recognition for it.

There's only one time that I have discussed prejudice with a teacher, and that was in my English class. We were studying about clear thinking and writing, and forming opinions. We got to the part about prejudice and forming prejudiced opinions and biased opinions. The teacher told me to lead the class in discussion. We had a very good debate on George Wallace and a lot of Negro leaders and segregationists. Some of the students, I found, were more conservative than I thought they were, but my teacher seemed to be more liberal than I thought he was.

I am the only Negro at school that's in the French Club. The rest of them aren't in clubs. I tried to join one club, but I wasn't accepted; I think it was because I'm a Negro, because there were a lot of guys who had much lower averages than I did who got into the club. I'm not bitter about it. I wasn't really anxious about joining it. There's always going to be somebody prejudiced.

There are some Negro instructors, but they are confined to the freshman class because the administration feels that all the students are inclined to be prejudiced against them. I think that they are wrong in this approach because anyone can adjust in time because I did it and a lot of my friends did it. A lot of my friends were as prejudiced as they could be before I knew them, but now they aren't because I made friends with them.

Renee

Renee is a black student in her senior year at a predominantly white school located in a large city in the eastern part of the country. She has been taking academic and vocational courses and wants to go to college.

We have a good time at school, we have a pretty good time. Some of the students are prejudiced and they don't want to be

bothered with you, but others they'd give you their right arm, they were just that good friends. Like when I had left my lunch money at home or something, they would actually loan me money. A lot of the white-kids would do it and some of them wouldn't. You know they felt they shouldn't be associated with colored, and they come over there and sit at the table and eat lunch with you just as big and bad. And when they get to talking about colored, they'd rather not say anything than say something against anybody's rights.

They usually keep an even number of colored kids in each class. Like my gym class there are four of us—there were four, one girl transferred, so that makes three. In my Latin class there are two of us. In my Algebra II class there are four of us. They have even numbers so, you know, everybody has a companion. Maybe it's just a coincidence, but that seems like an awful lot of coincidences to me.

For lunch all of us go out to the Waffle Shop, colored kids and white kids, all of us just like a little dove, a couple of colored kids spotted in like pepper and salt. It's not that they'll be trying to do everything for you, but you know, they just look at you as one of them. It doesn't make any difference to them. One colored boy was sitting there drinking chocolate milk, and this white girl came up beside him and said, "That's why you're colored now, you drink too much chocolate milk." See, little things like that, and she gave him a carton of white milk. I don't see anything to get upset about that, it's all in fun. If you can't take that, you don't need to be up there, I don't care what anybody says. A lot of kids feel that the white students are prejudiced, but I don't. Maybe because I can get along with them, and maybe it's because they like me or I like them or something like that, but I never really had any problems with any white persons except for the teachers.

After school everybody will be rushing home, and the way I come home, it's mostly colored kids, because white students live out the other way and all the colored kids come through downtown. There are about three kids up there that don't live out this way.

This white boy had a party over the weekend that was a downright party. We had a good time. I went. They're forever

having parties and they wouldn't dream without us being there, because they are timers. We had the phone numbers on the bulletin board, and a lot of students look at it. I couldn't invite everybody out, living in the city, you know, you're going to be going to so many parties, you don't have time to go to your home, really. They don't worry about coming out there after school if they're going to be with all my friends have been out there when they come, but they have met both of my parents or know my father. Practically everybody knows the school and stays forever up at that school straightening out.

That's why a lot of the colored kids don't come now, their parents don't come up to the school out of interest. Sometimes my parents show up, but that's much better than not enough.

When Martin Luther King was shot on Friday and these kids from another school came and said that they were coming up to the school and wanted all colored students to boycott the school, they were going to come rioting. So everybody was running around the school and found this out. All the teachers were sitting in classes with no teachers, because the school was out. The white students actually left school whether they got marked or cut in school. And the others, they jammed the phone numbers to call the school to let them go. The school had dismissed school that day, there was a riot.

I have gone to so many different types of schools. I went to this school there were about 25 colored kids in school, and I was one of the 25. It didn't matter how high was mostly Negro. Whether the school is high or low doesn't make me any difference, so long as I can get along with white—they don't try to rub it in that way.

Dan

Dan, a black student, is a junior who attends school in the Midwest. The school's enrollment is about 100.

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having parties and they wouldn't dream of having a party without us being there, because they always call us the soul-timers. We had the phone numbers of our homes up on the bulletin board, and a lot of students look up there and call us. I couldn't invite everybody out, living in an apartment, but we'd be going to so many parties, you don't have time to have any at your home, really. They don't worry about that. A lot of them come out there after school if they're going shopping. Practically all my friends have been out there where I live, and some of them have met both of my parents or know either my mother or my father. Practically everybody knows my father because he's forever up at that school straightening out messes.

That's why a lot of the colored kids have a hard time to go now, their parents don't come up to the school and show any interest. Sometimes my parents show too much, but then, too much is better than not enough.

When Martin Luther King was shot we went to school that Friday and these kids from another school called some students and said that they were coming up there that day and they wanted all colored students to boycott classes. If they didn't boycott class, they were going to come up to school and start rioting. So everybody was running around when they got to school and found this out. All the teachers left. We actually sat in classes with no teachers, because the teachers were afraid. The white students actually left school and they didn't care whether they got marked or cut in school or what, they left. And the others, they jammed the phone booth telling their parents to call the school to let them go home. By the time they had dismissed school that day, there wasn't anybody at school.

I have gone to so many different types of schools. When I went to this school there were about 25 colored kids in the whole school, and I was one of the 25. It didn't bother me. My junior high was mostly Negro. Whether the school is segregated, it doesn't make me any difference, so long as—if its predominantly white—they don't try to rub it in that I'm colored.

Dan

Dan, a black student, is a junior who attends a school in a large city in the Midwest. The school's enrollment is predominantly

white. Dan is an above average student and plans to become an electrical engineer.

It's a pretty nice school. It's not that old, I suppose it's about 10 years old. I think all the kids that are there seem to be pretty efficient and they're not prejudiced in any way, at least as far as I've encountered. There aren't any teachers that say, "I won't call on him because he's a Negro." They won't do that. In fact they tend to call on me more, because I raise my hand all the time.

We could have more Negro teachers over there, not because the white teachers are prejudiced or anything, but it'd just probably make the atmosphere maybe a little more relaxed, although I feel right now the atmosphere seems to be relaxed.

The church I go to is all-white. When I first went to it, I think we were about the only Negro family in the whole church. The only time that we had any trouble was when that one lady, and she was really an old lady, said, "Why don't you colored folks go to another church?" We just said that this was our church just as well as her church. Since then my whole family's been taken as members of the church.

We can date white girls, too. The school officials don't mind at all. In fact, the only time that you might run into a problem is when the parents don't care for it. In one case I know, a boy was going with a white girl and the principal called the parents to let them know about this. I don't know how necessary it was, but they just might have been prejudiced. Now, I believe this principal is very fair and he's definitely, in my opinion, not prejudiced at all.

Celestine

Celestine attends a school with a racial composition of equal numbers of black and white students. The school is located in a medium-sized city on the west coast. Celestine, a black student, is a senior and plans to go to college in the fall.

Negroes don't feel a part of the school. When our school is in the newspaper, you never see a Negro. In fact, a lot of people say that it is an all-white school.

Comparing my freshman year with my senior year, I don't

seem like the same person. I thought I looked up to a white person and [the] than I was. I always tried to prove my person, but I always thought they were I guess they grow up in an environment naturally have to be smart. Then, again Negroes were lower than they should be I was really mixed up then.

I was reading up on a small portion just as much a part of history as government that a lot of slaves invented things and away from them because a slave wasn't like that. I didn't know that this was the they sold the people; it's like they were

It's not civil rights that we are striving for. Civil rights—I don't know how that even because we are humans, and just to what does that really mean? You just because you are human and it is right to sit in the front of the bus or in the back has nothing to do with it. I never really had a black student conference. It was really about Negroes pulling together—correctly pulling together. While I was up there someone in this world with something to have more respect for the black women so sweet and nice, and everyone was too

I used to think that the Black Panther that all they thought about was rioting. Well, I got to meet two or three of the intelligent. They gave a play, a Negro men and a white man who were in jail how they treat them and everything. I got off because he couldn't get out of jail and that I am today, you made me. I got it to think back and think about the white hate. To kill and steal, and things like this all from? When the white man brought disease—colds, chickenpox—to

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seem like the same person. I thought all white men are good; I looked up to a white person and [thought] they were better than I was. I always tried to prove myself better than a white person, but I always thought they were smarter than I was; I guess they grow up in an environment where they just naturally have to be smart. Then, again, I always thought that Negroes were lower than they should be. I'm still mixed up, and I was really mixed up then.

I was reading up on a small portion of Negro history. It's just as much a part of history as government is. I found out that a lot of slaves invented things and the white man took it away from them because a slave wasn't allowed to invent things like that. I didn't know that this was true. You should see how they sold the people; it's like they were dogs.

It's not civil rights that we are striving for, it's human rights. Civil rights—I don't know how that ever got into the situation, because we are humans, and just to think about civil rights, what does that really mean? You just think about civil rights because you are human and it is right to do this; to go in and sit in the front of the bus or in the back of the bus. Civil rights has nothing to do with it. I never realized that until I went to a black student conference. It was really beautiful and you talk about Negroes pulling together—correction, black people really pulling together. While I was up there, I really felt like I was someone in this world with something to do. And the black men have more respect for the black women, and the women were so sweet and nice, and everyone was together.

I used to think that the Black Panthers were really bad and that all they thought about was rioting and things like that. Well, I got to meet two or three of them and they were really intelligent. They gave a play, a Negro play, about two Negro men and a white man who were in jail, and the difference in how they treat them and everything. The Negro guy got teed off because he couldn't get out of jail and he said, "Everything that I am today, you made me. I got it all from you." And just to think back and think about the white man—he has taught hate. To kill and steal, and things like this, where do we get this all from? When the white man first came over here, he brought disease—colds, chickenpox—to the Indians.

As far as the skin problem is concerned, they're always trying to get dark like we are, maybe not as dark as we are. We always thought that the light skin was the best skin because the white man sets these standards.

Some Negroes really think they have bad hair, but really it's not bad hair, because if you take a white person's hair, they can't put a hot comb in there and press it out like we do they can't make it frizz all up and things like that, so who's to say who had the worse hair and who has the best hair. When the boys came out with this processed hair—Whew! Have I ever! That was the worst thing that could have ever happened to a Negro. Now that they have the naturals out, the Negro guys—the black guys—the Negro guys really look tough to me. It looks a lot better than this process stuff. And why do they do this? Because the white man set the standard that the straight hair is the best. My sister and I were debating this point straight hair and naturals for the Negro girls, and she said, "You're just saying that the straight hair looks better because the white man set the standard. If you weren't raised in a white America and you were used to tangled hair, you wouldn't think that straight hair was the best." And I said, "Okay, what you said is right, but you said 'if'. But I was raised in this white man's world and I do think that straight hair, on some people, looks better; and I think that the naturals, on some people, look better. When I see a girl with a natural and a girl with straight hair, and the girl in the natural looks worse, I'm not going to lie. To me, she looks bad, and the girl with the straight hair, if she looks better, she looks better. And there's no way in the world that you can tell me differently, unless my environment is going to be around black people with natural hair for the next 50 centuries."

But black people have already stated that blackness is a state of mind; you don't have to wear a natural to be black. You don't have to wear raggedy clothes to be black. You don't have to wear black to be black. It's how you feel. Some people aren't as militant as other people, but they're still black and they're aware of it, and they're proud of it. To some people, black is really if you're proud of your color; if you're accepting what you are.

You go up to a lot of these kids and say, "You're black, too," and they say, "No, no, I'm not. I'm anything but black." They really think that. A lot of black people say that if you do that you're wrong, you're an Uncle Tom, you're washed, and stuff like that which is really wrong. We should learn to respect the other person because their's is different; not accept it, just respect it. White men left their mother country free over there and they wanted free over here and they respected the others' personal opinion here and did the same thing their mother country did to take all the youth of America to put in a sick world.

We're living in a white America and trying to make it an unwhite America. America, period. We aren't striving for a black man's world, it's just that you have a sense of honor, and not ashamed of it.

Ollie

Ollie attends a school with a large, no-nonsense principal. The school is in a medium-sized city in the North. Ollie is a student in his senior year and plans to

There was one boy from our high school who was the only way to get something is to play the game. He'd come among the black students and say, "I'm not of this blackness inside. I said, "Well, come on, tell me that you are aware of your blackness and tell him. Don't play that Uncle Tom game. You're Uncle Tom straight. He don't know what he's doing inside and it don't make any sense. You're not doing nothing to come to me and say that you're not black."

During school you always had to align yourself with what you wanted, and I was at a point where I hated all white people. But then I sat down and I discussed it with my mother and she said, "You're not for hate."

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You go up to a lot of these kids and say, "I'm black and you're black, too," and they say, "No, no, I'm not black; I'm not black. I'm anything but black." They really think that this is a disgrace. A lot of black people say that if you don't think the way they do that you're wrong, you're an Uncle Tom, you've been brain-washed, and stuff like that which is really not right. Everyone should learn to respect the other person's opinion, even though theirs is different; not accept it, just respect it. That's why the white men left their mother country because they didn't feel free over there and they wanted freedom of speech and they respected the others' personal opinion[s]. But they came over here and did the same thing their mother country did. It's going to take all the youth of America to pull together to help this sick world.

We're living in a white America and we have to realize it and try to make it an unwhite America. We have to make it an America, period. We aren't striving to make America just a black man's world, it's just that you have to be aware of blackness, and not ashamed of it.

Ollie

Ollie attends a school with a large nonwhite enrollment. The school is in a medium-sized city in the Northeast. Ollie is a black student in his senior year and plans to attend college.

There was one boy from our high school who said that the only way to get something is to play that Uncle Tom role. And he'd come among the black students and tell us that he is aware of this blackness inside. I said, "Well, don't come to me and tell me that you are aware of your blackness. Go to the white man and tell him. Don't play that Uncle Tom role, because to him you are Uncle Tom straight. He don't know what you feel here inside and it don't make any sense. You are not accomplishing nothing to come to me and say that you are with me."

During school you always had to almost plead for something that you wanted, and I was at a point that I really thought that I hated all white people. But then I sat down and thought about it and I discussed it with my mother and saw there was no reason for hate.

I have always been in the kind of environment all through

school, not only just white people doing things to me—hindering me and holding me back—but my own people. That is what really hurts, because you expect the white man to do something. You expect it. But when it comes from your own ranks, it catches you by surprise. That is mainly part of the reason why we are here because the black people we put faith in at that time showed us they were all for us, and all they have done is gotten higher positions.

Every time you pick up a paper it says, this black student did this, and people build their feelings on what they read. In the paper we were dirty dogs; we were hoodlums. A lot of people who don't even know us had the conception, "Gosh, these guys must be really terrible." But they should really be in things, get out there at that high school and sit in on what goes on in the administration, get in the classes and see how they teach and what the kids learn; get in and find out what these kids are fighting about, because nobody is going to get up there and fight for no reason. When you have a riot, you have a problem, you really do.

If I were to come to you and tell you my grievances, you would automatically say, "Okay, we will see about this." If you are shunting me off and I try every way to get across to you peacefully like things should be, and nothing happens, what do I have left to do but violence? Everybody knocks violence, but you can't get anything unless you can bring the white man to the conference table, and that white man is too ignorant to look at the fact of what lies ahead, so there is nothing else but violence.

Black power is not violence, but sticking together. Black power is awareness of yourself, political power, economic power, but a lot of people don't understand this. They just think of it as violence.

I would like to see the day when the black man, as a whole—not just my community, but as a whole—the black man can have something that really belongs to him; if he can just grab his culture and learn it thoroughly, and then pass it on and not feel that anything white is right. Like I would get up to making about \$20,000 a year and come in your neighborhood and tell you, "This is right and this is wrong. I feel for you." And go

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everything, to him, is great; he has a
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Not the generation now; now the fe
somebody else up with you," and that
to see radical changes in schools. I wan
colleges, universities, high schools own
citizens, because I feel that the whit
you about yourself. He can tell you, b
but if I am black and I am in front of
about his culture, then I am intereste
something that makes me feel good.
culture, it really is a burden; I just r
could just talk about and talk about.

I would like to see the attitude of so
to stop saying that the white man ow
can get out there and really do someth
you are not going to get it. You might
and when you get up there, you can do
you are really operating.

Pat

*Pat is a black student who attends a pr
in a medium-sized city in the Southw
plans to attend college to prepare her
work.*

I transferred to this school as soon
grated. I have to admit that it has be
have attended, and I have enjoyed it in
a great deal, but socially, it falls shor
I made any white friends at this sch
the school smiles.

When King was assassinated; I got s

white people doing things to me—hinder-
back—but my own people. That is what
you expect the white man to do something.
When it comes from your own ranks, it
is. That is mainly part of the reason why
the black people we put faith in at that time
all for us, and all they have done is gotten

pick up a paper it says, this black student
build their feelings on what they read. In
dirty dogs; we were hoodlums. A lot of
know us had the conception, "Gosh, these
terrible." But they should really be in
at that high school and sit in on what goes
on, get in the classes and see how they
kids learn; get in and find out what these
kids, because nobody is going to get up there
on. When you have a riot, you have a
no.

you and tell you my grievances, you would
okay, we will see about this." If you are
try every way to get across to you peace-
d be, and nothing happens, what do I have
to do? Everybody knocks violence, but you
less you can bring the white man to the
that white man is too ignorant to look at
head, so there is nothing else but violence.
at violence, but sticking together. Black
yourself, political power, economic power,
can't understand this. They just think of it

the day when the black man, as a whole—
y, but as a whole—the black man can have
belongs to him; if he can just grab his
thoroughly, and then pass it on and not
te is right. Like I would get up to making
and come in your neighborhood and tell
d this is wrong. I feel for you." And go

back up here in my white neighborhood and forget about you.

Instead of moving into a white neighborhood, build up your
own neighborhood. That is what I mean, because the black
man pays. The moment he gets some money in his pocket and
he can do something with it, he has to go out and marry a white
woman or a white man or move in a white neighborhood. Then
everything, to him, is great; he has accomplished a goal in his
life.

Not the generation now; now the feeling is, "Get up and pull
somebody else up with you," and that is what I want. I want
to see radical changes in schools. I want to see more institutions,
colleges, universities, high schools owned and operated by black
citizens, because I feel that the white man can't really teach
you about yourself. He can tell you, but he can't really feel it,
but if I am black and I am in front of a black person telling him
about his culture, then I am interested because I am learning
something that makes me feel good. When I talk about black
culture, it really is a burden; I just run off. It is something I
could just talk about and talk about.

I would like to see the attitude of some of our people change;
to stop saying that the white man owes them something; they
can get out there and really do something, because if you wait,
you are not going to get it. You might as well strive a little bit,
and when you get up there, you can do something—that is when
you are really operating.

Pat

*Pat is a black student who attends a predominantly white school
in a medium-sized city in the Southwest. She is a senior and
plans to attend college to prepare herself for a career in social
work.*

I transferred to this school as soon as the schools were inte-
grated. I have to admit that it has been the best school that I
have attended, and I have enjoyed it in the sense that I learned
a great deal, but socially, it falls short. I don't really know if
I made any white friends at this school because everybody at
the school smiles.

When King was assassinated, I got so sick of people grinning.

I was tired of walking half to three-quarters of the way with my hand extended and not seeing a hand to put in mine. A girl told me, "You have become bitter as a result of King's death," and I said, "What do you expect?" They would say, "Well, here we are; we want to be friends, now." I'd say, "Well, then, you have to understand. We are human; I think we are super-human, as a matter of fact, to take a lot of this junk. But you have to understand that it is hard, by now. It is going to take a little getting used to. Here you come, all of a sudden, and you haven't had nothing to say to me before."

I wore a black mourning band, and they thought it was some kind of conspiracy. I said, "Well, you deserve to think it, if you are that dumb." They don't understand. They don't know why I would burn down their house. All they are going to say is, "Please don't." or "Niggers burning up the city; they are at it again. It's all they can do."

I always have to remember the first day I came to this school. I sat down at my desk and everybody gets up like I have the plague, and after the first grading period when I get A's and B's, they said, "Well, the Negro has sense." Everybody comes to you like you are a magnet, and I don't like to feel they are using me because I can do something for them, because I feel like I am the same person I was when I came here, except now they know a little more about me and what I have on the ball.

White kids do everything. Really I was surprised at the things they do, the way they talk to the teachers and stuff. In black schools, kids would get smacked around for questioning people, and you don't dare contradict the teacher in some classes, or dare say the man in the book is wrong, because there is this thing about, "He wrote the book; obviously, he must know more about it than you." I think it is a question of attitudes, because nobody ever ran around telling me "You are inferior," but I was listening for it all the time, so I could hear it. Teachers read books or something and say, "They probably do like this at the white school, but we aren't able; you people can't do it." Students don't realize it is cutting them down. I didn't see feeling inferior to anybody, especially if you can hold your own; but I did, and I still do, despite everything. I attribute this to

the fact that this is the way my parents think and act. I am sure they don't do it because I realize this is the way in their times.

The thing that is very sad is that many people are not even aware of the fact that they are personally, I was made more aware of myself when I came to this school, because you can either do it or you can't. To be white or you will be black, as black as black.

In our lunch room we have this table because this is where all the soul people sit. There I would say, "Ah, this is ridiculous, you are all together." But now I feel, "Well, why are we really genuinely together, and they are not? They don't mind coming over and sitting with us. Black students are not willing to say, 'I am sick of the white students saying, 'You are inferior, with me.'" I feel, "Well, why don't you come over. It is not that the black students try to come over, they aren't ready to say, "Look, people, we are here, come and try to see things my way for a while."

We wanted to get a club organized to raise the awareness. What we had in mind was that the black students could get with the white students about it—what you think of me and what you can see that I am good for more than just sitting and working in your kitchen and stuff. The reason a lot of white people act the way they do, they don't know.

This guy who lives in a very la-de-da house, he came up with this thing about riots. I said, "Well, I don't advocate riots, so I am not for that, but I can understand. You run around setting up programs for the Negroes, showing them stuff they need. You guide them through your section of the city, take them to the art galleries and show them what a painting is and take them to the

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the fact that this is the way my parents have taught me to
think and act. I am sure they don't do it on purpose. I can't
hate them for it, because I realize this is just a result of living
in their times.

The thing that is very sad is that many of the black students
are not even aware of the fact that they are black. I think, per-
sonally, I was made more aware of my blackness after going
to this school, because you can either do one of two things; try
to be white or you will be black, as black as you really are.

In our lunch room we have this table, and I call it Harlem,
because this is where all the soul people sit. When I first went
there I would say, "Ah, this is ridiculous, we cannot all sit
together." But now I feel, "Well, why not?" because if whites
are really genuinely together, and they want to be your friend,
they don't mind coming over and sitting with you. Many of the
black students are not willing to say, "You come over here." I
am sick of the white students saying, "All right, you can sit
with me." I feel, "Well, why don't you come sit with me instead?"
It is not that the black students try to be white, it is just that
they aren't ready to say, "Look, people, you have got to look at
me and try to see things my way for a change."

We wanted to get a club organized for the purpose of black
awareness. What we had in mind was a meeting place so the
black students could get with the white students and just talk
about it—what you think of me and what I think of you, so that
you can see that I am good for more than just waiting on you
and working in your kitchen and stuff like that. I think the
reason a lot of white people act the way they do is because they
don't know.

This guy who lives in a very la-de-da neighborhood for white
folks came up with this thing about rioting and how ridiculous
it is. I said, "Well, I don't advocate rioting. Nobody organizes
riots, so I am not for that, but I can understand why it happened.
You run around setting up programs for the culturally deprived
Negroes, showing them stuff they never can have—take and
guide them through your section of town, these big \$50,000
homes; take them to the art galleries and they don't even know
what a painting is and take them to the opera when you know

they will never go again." And he is sitting at his big, plush home and has never seen the slums. I said, "We need to get a program for culturally deprived white people to show you what a slum is." They just don't understand it. They don't know. They have had everything they wanted, needed and everything and I guess they can't be expected to know what it's like not to.

I have gotten used to being not in with it, because I was ostracized by black people for going to white schools. There was this thing, "Oh, she thinks she is too good to go here." And then, the white people don't want you, so you are just sort of there. Of course, this is all part of the desegregation experience. I don't consider myself to be really warped or one-sided, but I was last year, because it was such an adjustment. "Here I am; nobody wants me"—and I didn't go anywhere; I just stayed home and studied all the time.

Many, many black people down those of us who go to white schools; because they feel we thought we were too good to go to the black schools. What good does it do to spend thousands of dollars, years in court if you are not going to send the students after you get the schools open?

The whole purpose of education is to go out so that you can prepare yourself to work and live with people and I haven't learned that at this school. The solution to the problem lies in the schools. You can't kill off all the racist parents. They will eventually die, but we don't have time to wait while they are messing up their children's minds. You spend more time in school than you do at home, and if the schools were set up right, if they learned about black people, if we could understand why and talk about the problems, then I think much more would be accomplished. The students could help their parents to understand; I think we could even help influence our parents, unless they are just really zero.

We are being trained, not educated, and this goes back to everything that I said about learning how to live with people and finding your place in the world. I liken what I am getting now to going to the top of the Himalayas with the finest teachers, the finest library, studying for 10 years, and I am all but a genius when I come out. I go into the world, and nothing fits. I am a misfit. I am there tick, tick, ticking.