

Love and Success: Continued

(Continued from page two)

prized. She wants to be wanted. Back of this is some deep insecurity flowing from her relation to her family, her high school, her home community. The studies made by Lloyd Warner and his associates, particularly of social relations within the high school, show how many girls suffer heartbreak because the school clubs are based on the social and economic standing of the parents. But whatever the source of exclusion may be—and it is not always economic—the key to a student's heartbreak is the sense of not belonging. It becomes also the key to the frantic efforts the student may make at college to reach those who are entrenched in the citadels of popularity with the only gift which they will prize.

A parallel to the girl who buys affection and a transient sense of warmth by sex is the boy who uses sex as a weapon. What is involved here is not so much popularity and the sense of belonging, but the inner feeling of power. We live in a society and in a world in which the young people are taught by everything around them that power counts, and power alone.

In "dating" pattern it may take the form of "playing the field," changing "dates" in dizzying succession, being seen only with the attractive and prized girls. But ultimately it takes the form of exacting submission and surrender from as many as possible.

The student develops a "technique" of persuasion which adds successive victories to boast about and to feed the consuming fire of his hunger for power.

The double theme that runs through these instances is the theme of failure and success. The fear of not being prized in the college community is the fear of failure within one's peer group. The drive to power is the drive to a feeling of success within the peer group. Those who use sex as submission and those who use sex as a weapon form part of a pattern which doesn't bear much relation to love or to genuine affection, nor even to the sexual drive itself. The episodes they take part in are barren of love, and even the sex is synthetic.

They are means to an end, and the end cannot be understood except within the framework of what has been called the "success-system" in American life.

It must be obvious that a society as fiercely competitive as ours will place its crucial emphasis on success. From the beginning the parents reward the child for every display of success and effectiveness, and the child is expected to reward the parents by "making good" at whatever task he faces in the classroom, on the athletic field, in extra-curricular activities. There is the ever-present premise that the one thing to be avoided is failure, and that more than honor and more than the sense of inner-rightness and more than the long-range fulfillment of life-purposes the thing that counts is success.

The success-system is always whispering to the student to be wary of entanglements with the "wrong" person—that is, with one who may prove unacceptable when judged by the going success-standards. What is emphasized is not love, or depth of relationship, or the chances of a rewarding and productive life, but how a boy or girl will be sized up as a catch or a prize by friends at school and the family and community at home. What will "they" think and say?

David Riesman's new book "The Lonely Crowd; A Study of

the Changing American Character" (I am troubled that thus far the reviewers have not grasped its importance) does not deal directly with the world of the college campus. But some of the concepts on which it is based shed a good deal of light on the problem of campus morality.

Riesman considers three basic types of character—that of the "inner-directed" person, that of the "other-directed" person, and that of the "autonomous" person.

The "inner-directed" character-type is best found in traditional societies, where a young person's behavior is determined almost beyond question by the deeply entrenched customs of the group, and there is little chance for personal choice. In our own society we have broken through this hard crust of custom, and we have achieved for ourselves and for our children the much prized freedom of making our own choices and determining our own relationships. But the freedom is more illusory than actual. For tradition we have substituted the opinions of those whose opinions count for us.

We have, in Riesman's term, become "other-directed." We

tend to live in the mirror of the prestige and the self-esteem which we derive from the esteem of others. Instead of a kit of values of our own, the young person prizes what Riesman calls the "popularity kit." And since morals are largely shaped by character, the morals of the college generation are largely those of the "other-directed" character-type which has become the dominant type of our culture.

This does not apply, of course, to all. The "autonomous" character-type—that of a person who has sifted the values of the group through his own mind and his own need, who puts depth and genuineness of relation ahead of what "they" think—is one that every teacher has met among his students. Such a person knows that he is part of the natural universe, and he recognizes the valid claims of the social universe. But he is also part of a moral universe within which he finds the means for an emotionally valid and productive life.

It is to this universe that we turn in the remaining articles of the series.

(TOMORROW: The Student and Religion).

Sex Ratio In Change

The University ratio of men to women went down .06 per cent from fall term, according to figures released by the registrar's office Wednesday.

Last term the ratio was 2.12 men for every woman, and is now 2.06.

Total registration as of Saturday the last day students could register without paying penalty fees was 4,434, a decrease of 17 per cent over last year's 5,350 at the same time. The number of men enrolled this term as compared to last year's showed a drop of 20 per cent, while the figures for women showed an 11 per cent decrease.

The sophomore class is the largest, having 1,023 members. They are followed by the freshmen with 988, the seniors with 891, and the juniors with 815. In addition, there are 542 graduate students and 175 special students enrolled for this term.

These figures are not complete as students have been registering this week. Monday, Jan. 15, is the deadline for registration. Final figures should be available soon after that date, the registrar's office stated.

Some mothers hire a baby sitter when what they really need is a lion tamer.

CAMPUS CALENDAR

9:00 to 5:00 — Aviation Cadet Selection Team, 315 SU
12:00 — Co-op Board, 113 SU
Speech Dept., 111 SU
4:00 — IVCF, 333 SU
Plymouth Club, 334 SU
YWCA, Alumni Hall
Panhellenic Exec. Council, 110 SU
4:30 — Ford Comm., 111 SU
6:30 — YMCA, 214 SU
Phi Beta, Men's Lounge, Gerlinger
Phi Delta Kappa, 112-113 SU
7:00 — Young Republicans, 315 SU
Alpha Phi Omega Rushing, Dads Lounge
APO Pledges, 213 SU
Hul-O, 333-334 SU
Tentatively Scheduled:
4:30 — Symposium, Villard Hall

OREGON DAILY EMERALD

TODAY'S STAFF

Asst. Man. Ed.: Bob Funk
Copy Desk: Gene Rose

NIGHT STAFF

Night Ed.: Margaret Phelps
Night Staff: Jean Asplund, La Vaun Krueger

Be Happy - Go Lucky!

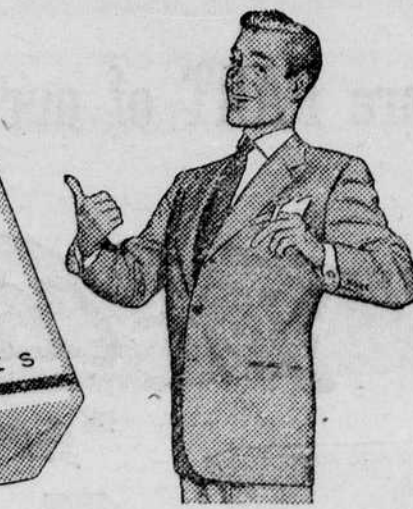


When finally that last bell rings,
I rush out in all haste,
For at the end of every day,
There's Lucky's perfect taste!
Edith Kirsch
Queens College

My brother goes to college, too.
He's taking chemistry —
His formula for relaxed nerves
is L.S./M.F.T.
Arthur Raben
Northwestern University

ENJOY YOUR CIGARETTE!...
If you're not happy with your present brand (and a 38-city survey shows that millions are not), smoke Luckies! You'll get the happy blending of perfect mildness and rich taste that fine tobacco—and only fine tobacco—can give you. Remember, Lucky Strike means fine tobacco. So get complete smoking enjoyment. Be Happy—Go Lucky today!

If you want to be a campus wheel,
A guy all fellas like,
Then steer 'em straight on what to smoke
Just tell 'em Lucky Strike!
William P. Tucker
Wake Forest College



L.S./M.F.T.-Lucky Strike Means Fine Tobacco

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