

One More Suggestion

Criticism offered per se, though it may strike at the heart of a problem, is more often than not received with a negative attitude, thus nullifying any constructive gains to either side.

Some time ago we took a swing at this year's Homecoming agenda by pointing out that for a University currently experiencing an increased acceleration towards things academic, very little was being done by the Homecoming committee towards featuring the educational side of the University.

Perhaps we're beating a dead horse, but for what it's worth, here is another suggestion to go with all our previous, unsolicited advice: Why not a compact, interesting display from each of the schools, to be placed in one central area? For example, the lobby, under the archway and, weather permitting, out into the courtyard of Lawrence Hall? At each exhibit could be two or more professors to explain their respective schools and departments; the current programs, progress, and plans and goals for the future. Frankly it would present an excellent opportunity to impress alumni with the financial problems encountered in maintaining a top-flight curriculum, to be down-right mercenary about it.

Needed: Your Support

Last spring the ASUO Senate voted to change the United Appeal drive to a Campus Chest drive, thereby including in one full swoop the United Appeal, Eugene Mission, heart, cancer, cerebral palsy, muscular dystrophy, arthritis and rheumatism, mental health, polio, national scholastic service and fund for Negro students.

The chest has not set a definite goal in contributions, but it figures that about 55 cents per student will be sufficient to fill its quota. The breakdown is 75 per cent for U.A., five per cent to the Eugene Mission and 20 per cent to the remaining charities.

This consolidation has reduced campus drives to two a year. The World University Service drive will continue separately in the spring.

With just the two appeals for money remaining, it is hoped that students will be able and willing to contribute more money than has been given in the past. Perhaps, in our isolated little social and academic worlds, the realization of other people's sufferings becomes dulled in our minds. We now have the opportunity, in a small way, to show that this is not the case.

Therefore we urge students to support their Campus Chest. The past showings have not been good. We can change this with our willing contributions.

Why Spain?

The addition of the dictatorship of Spain to President Eisenhower's previously announced nine-nation good-will tour is a reminder that this country's foreign policy rests on only one supposition—that of self interest.

It is easy to forget this. At times one slips and finds himself basking in the warm glow of Mr. Eisenhower's warm image, and somehow the impression is conveyed that this country is leading a great moral crusade. Nothing is farther from the truth and the fact Mr. Eisenhower plans on having tea with Generalissimo Franco proves it.

Self interest—the kind that can be measured in tangible, quantitative terms—is the President's only justification for accepting Franco's invitation. This renews the whole question of the morality of getting close to dictators.

That the generalissimo's regime has been

Perhaps the argument is valid that even with a compact exhibit, alumni still won't come. But that can be gotten around; for example, put it on the schedule as a coffee hour and reunion—a reunion with academics.

With all this well intended advice, The Emerald has also been accused (in a nice way) of being apathetic to the Homecoming celebration. This we do not feel is justified, and we hope to prove it with our Homecoming edition. The planned program is an ambitious one and should prove an exciting weekend both for students and returning alumni. Features have been incorporated (Friars reunion, Karl Onthank day) which will probably be worthwhile and impressive. And the committees have worked hard, hard, hard, to make the whole weekend a success.

Perhaps Homecoming isn't the place to point up the academic progress of the University. Undoubtedly many feel this way. However others are just as convinced (including The Emerald) that this weekend provides a golden opportunity for returning alumni to witness a University's academic and cultural growth.

Our opinion, good, bad, or indifferent.

one of the most bloodstained in history hardly needs further arguing. Still, we deal with Spain and on December 21 the President will drink tea there—or maybe cerveza. The fact that this is going to happen should concern people.

Franco's regime has not been established on popular support but on the uncompromising machinery of violence. He is in the tradition of past tyrants like Batista and Hitler and present tyrants like Trujillo and Chiang Kai-Shek. What value will the President's stopover in Madrid be to this country? While this is difficult to say there is nothing uncertain about the fact that Franco will benefit greatly from such a meeting.

What will happen in Spain is that Franco will participate in the reflected glory of a man who has been identified throughout the world as a man of peace. In a sense, the President, in allowing Franco to have his picture taken with him, will be conferring a certain approval on the dictator.

The President's reasoning probably goes like this: Franco should be kept happy. He may not be a good man but he is the leader of a strategically important country. Our bases must be maintained and there is no point in going out of our way to offend him. After all, he is on our side.

This position may be tenable. But if it is, the argument that this country should not deal with Red China because of its immorality seems considerably weakened. Apparently the world is supposed to conclude there is a qualitative difference between Communist and non-Communist dictators.

Perhaps all this teaches us is that there are dictators in the world and that they must be dealt with. Not to deal with them is to deny they exist and to abdicate responsibility for effecting changes. Because we grant the need to deal with them does not mean we have to make them our drinking buddies.

American policy in this matter seems curiously turned around. In Franco we have a dictator we not only deal with, but at the same time, by drinking with him, we go a step further and allow him to identify his regime with our ideals. In Red China we have a dictatorship we not only refuse to drink with, we refuse to deal with it as well.

A way should be found whereby we can deal with both but drink with neither.

(EWC)

Little Man on Campus



Writer Claims U.S. Occupation Impedes Okinawan Alliance

By MITSUGU SAKIHARA

Until last year the schools in Okinawa had been forbidden to educate their students as the citizens of Japan. After a long, persistent and bitter protest from the teachers union in Okinawa, the U.S. military government finally conceded (to pacify the discontent of the teachers union and the people, and thus preventing the former's drift toward the communist faction, I believe).

A new education law was passed stating that the aim of education in Okinawa was to educate students as the citizens of Japan.

But to rejoice over this was premature. Though the U.S. government officially allowed this, unofficially they still persisted in their effort to alienate Okinawa from Japan.

In the hustle and bustle of daily life, the average Okinawan soon starts forgetting that he ever was a Japanese. Although the statistical mean average for the economic level of the Okinawan has risen under U.S. control, the gap between the small wealthy class who would generally benefit from the American occupation and the large poor and lower class, has been widening.

The majority of Okinawans, who are peasants with less than one acre of hard, unyielding soil, have both their hands and minds busy with the problem of how to eke out a living from day to day. And if his land, unfortunately, is near a U.S. military base, he must live his life under the constant fear of 'land requisition.' Many peasants who have already been routed out of their land often with less than nominal payment.

Partly because of the necessities of daily life, and partly because of artificial barriers, the average Okinawan soon starts acting as though he is a non-Japanese. Some even go further and have illusions of being American subjects.

What is called the American way of life is definitely associated with the higher standard of living. Then again he stumbles over an invisible but very real line which is carefully drawn between the American and the Okinawan.

When an Okinawan steps out of his house, he cannot escape the ubiquitous sight of the barbed wire fence setting off the exclusive American military and civilian residential areas

which include green golf courses with armed guards and signs saying "No Okinawans allowed without pass." Exceptions exist.

Some Americans live without barbed wire fence around them and right in the native city, and I have never heard that they have ever been endangered by the intrusion of the 'uncivilized' Okinawans. Still, the fact is that the majority of Americans seem to prefer the isolated life in the compound where they live in a small American colony.

Reversion to Japan is the wish of all Okinawans and those few who are outspokenly for the immediate return have often been termed as anti-American, although it should not be taken for granted they are anti-American. The United States has repeatedly said that the 'residual sovereignty' of Okinawa still rests with Japan, and that the United States has no intention of keeping Okinawa as her permanent possession.

Nevertheless the United States is keeping Okinawa indefinitely. (Unfortunately no one seems to know how long that is). In other words, it may come to an end tomorrow or may last for 99 years. It is up to the United States and not to the people in Okinawa.

Since there is only one Japan for the people of Okinawa to go back to, and since the United States has never claimed Okinawa for a permanent possession, the question is not whether the Okinawan people want to go back to Japan or not. The question is when the U.S. permits Okinawa to go back to Japan.

After a long separation from Japan, the island's whole economy has been made part of the U.S. dollar economy. If Okinawa is returned to Japan suddenly without being prepared for it, there will certainly be a great disruption in Okinawan society. If Okinawa is ever to be returned to Japan, the people certainly would like to know when and be prepared for it.

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