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Great Loss To Students

Kester Svendsen was a man whom the Emerald often disagreed with, but one we never disrespected.

Svendsen, who died of cancer Saturday night, left behind a list of credentials long enough to make him a member of "Who's Who in America" since 1952. But to students he was noted for two seemingly conflicting traits: a general disapproval of student participation in academic decisions, and a genuine interest in his students.

He doubted the utility of SEARCH and condemned student activism on campus, and he expressed his feelings on such subjects articulately and frequently. But in the classroom, he was an excellent teacher. The keen wit that stifled many student opponents in debate also needed many more students to learn.

His is a dying breed of men—classical scholars. Few men are found now with such a dedication to learning, and fewer who have learned so much.

Images come to mind of the traditional humanist, the "well-rounded man." This he was—a Milton scholar, a master chess player, a Guggenheim Fellow. We tend to discredit knowledge of this sort, in preference for "social awareness." But then, he was also a leader in the faculty and a strong and progressive head of the English Department.

The loss of Kester Svendsen means the loss of a great name to the University. It also means the loss of a great teacher, and that's more important.

Footnote

Toward the end of the last century the growth of industry was creating the need for a literate working class, and was shifting hordes of illiterate people from the farms to the cities, where there were no chores to keep the children occupied all day. Simultaneously, the large cities were being engulfed by waves of immigration from southern and eastern Europe. The traditional curriculum obviously was suited neither to the capacities nor the needs of children from peasant and frequently alien backgrounds — particularly with the available teachers. Instruction, as a result, degenerated into a singsong concert drill and recitation by rote, and children in droves deserted the schools as irrelevant to the world in which they lived.

—Charles A. Silberman in "Crisis in Black and White"



"The Nixon-Agnew Laff-in's a comedy show . . . Right??"

Clyde DeBerry and Calvin Harris

Black Students Making Impact

Editor's note: The following is the second and concluding part of an essay by Clyde DeBerry and Calvin Harris on Black Power and Human Rights on College and University Campuses.

In the first part of the essay, DeBerry and Harris discussed the effectiveness of Black power bases on campus, and the exercise of such power, in positive or negative terms.

Proposition 4: There are a handful of Black students on the campuses at Oregon State University, the University of Oregon, and Portland State College. The issue of Black Power and human rights on these campuses is, in this context, three dimensional.

First, there is the struggle to bring more Black students to these schools. Second, the curriculum must be made relevant to the needs, desires and goals of the Black community. Third, to the extent that an alliance can be built between the Black students and the broader student movement, based on mutually desired goals, the concept of student power will have meaning. There will be no student power movement unless such an alliance is built. There will be no alliance until the Black students and the community of which they are a part have organized an independent power base, a base which has strong links between the Black students on campus and the Black community off campus.

NATIONAL SCALE

On a national scale, the Black student movement is making its impact felt on all of the major college campuses. As Lerone Bennett, Jr., points out in his recent article printed in Ebony Magazine, "Of greater immediate consequence are the first tentative changes in policy and personnel." Largely as a result of the action," Bennett went on to say, "or the threat of action by Black students, the number of Black students, though still small, has increased and will undoubtedly increase even more by next fall. New and Black faculty members, secretaries, building construction workers and laborers, have also been hired."

"More significantly," Bennett continued, "there has been a crucial crack in the White wall of traditional White-oriented curriculum. An Institute of Black Studies, coordinated by Nathan Hare, who was discharged from Howard University, has been initiated by San Francisco State College."

Much has been said lately about the lack of discipline among college students as a whole. They are "irresponsible," lacking in "moral fiber," so the generation of the Al Capone's and the Baby Face Nelson's continually preaches. In a book entitled "The Political Scarcity," published in 1962, Myron Weiner addresses himself to this problem. In many respects, we do not believe that it is a communications gap that prevents students and the university structure from having a meaningful dialogue. Rather, it is the content of what is being communicated that is at issue. However, Mr. Weiner makes a partially relevant observation:

We have tried to suggest that indiscipline within the universities or colleges reflects a breakdown in communication between the University or college authority and the students . . . The results may be—and thus far

have been—not only to widen the breach between students and authorities, but, more seriously, to widen the gap between politics and public policy in students' minds—the former being thought as a futile but exciting outlet for the personal protest, the latter as the edicts and actions issuing from an aloof and non-responsive government or University.

The concrete demands by organized student groups against University and non-University authorities while often irresponsible in their initial appearance, are often potentially negotiable and manageable. If university authorities are able to develop procedures by which students may present their grievances, universities and colleges will do more than eliminate indiscipline. They will educate students to recognize the relationship between politics and public policy, and thereby strengthen the capacity of students to function as adults within a democratic society.

This assumes, among other things, that the administrators as a group are committed to building a democratic society. There is the further assumption that democracy can be maintained as a visible system within the present political and economic structure. Such assumptions are, to say the least, open to serious doubt.

The implementation of Black Power may yet save our democracy and liberate Black people since it forces our country to come face to face with many ideological issues. There is yet another question—what good does it do to struggle for a recognition of cultural heritage in the absence of a conscious effort to attain political and economic power?

In this sense, Black Power as a concept, as a political movement, is aimed at creating a power base directed toward social change. It appears that there are some groups on certain college campuses that are engaged in an "intellectual power process," rather than a "political power process." They are, in short, concerned with attaining "cultural power" rather than political power, which is an impossible goal.

MUST HAVE POWER

Actually, no people can maintain their cultural identity unless they have the political and economic power to do so. Throughout history, the oppressing class has always maintained its hold, first by taking political power away from other classes in society, and then by demolishing the cultural identity of the oppressed people.

This is not to suggest that the intellectual process is separate from or in conflict with political action. Rather, it is to suggest that such a process must be action-oriented.

One does not bring about social change by contemplating his intellectual navel. To us, the political process evolves into three stages: a) goal clarification; 2) tactical orientation at each phase of the struggle; and c) the action itself or series of actions. Given this historical period, all of these processes should be occurring simultaneously.

Black Power, therefore, is a political goal aimed at bringing about fundamental social change. The Black student movement, to the extent that it struggles for political power on campuses, will play in important and vital role.

Emerald Editor:

Map Library

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The Map Library (now located in 165 Condon Hall) extends to all faculty and students a warm welcome. We would also like to express our thanks to those thoughtful faculty members and students who, in response to our request, have donated maps to the Map Library.

To those of you who travelled this summer, on the continent or abroad, I direct this plea. If you do not need all those maps (road maps, city plans, etc.) which you picked up along the journey, the Map Library would certainly welcome them.

We invite you to come to the Map Library and browse. We have a large and varied collection and are here to serve you.

Rebecca A. Wilson,
Map Room Librarian

Review Traffic Laws

Emerald Editor:

I am interested to see that the ASUO has expressed a concern over the hazardous traffic intersection at the corner of 13th and Agate.

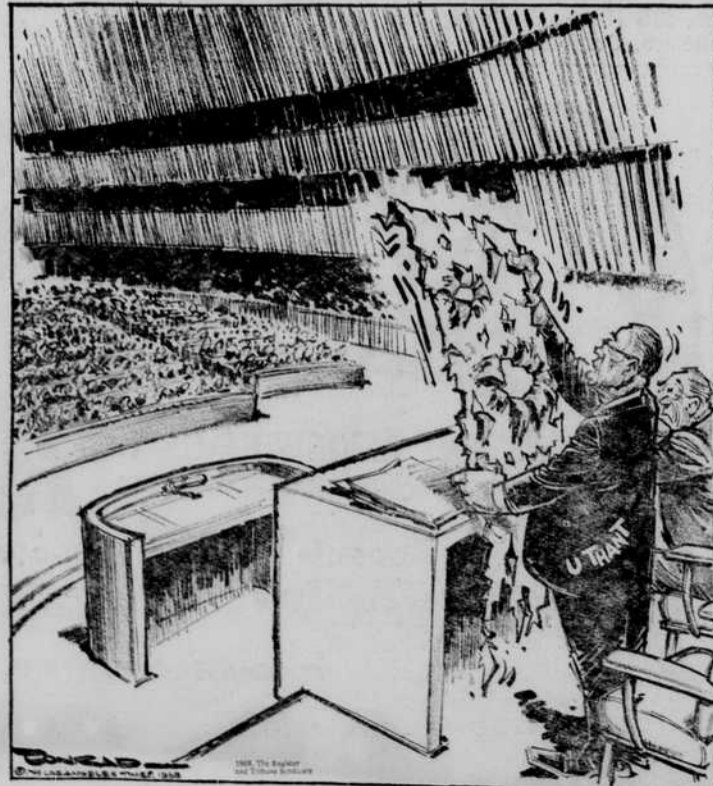
I must commend the students for the action which the student organization has taken with regard to the situation. In publicly pointing out that the student body is concerned over the 12 accidents which have occurred at the intersection, they are attempting to encourage the city council to act on either erecting a four-way stop or install traffic lights.

One of my concerns as a candidate for state representative from Lane County is a general review of Oregon's traffic laws. This country's uprisings over the war and death toll in Vietnam should be nothing in comparison to the public indignation which should exist about the destruction and death which

occurs on the highways and city streets.

I am concerned about traffic safety and I am happy to share that concern with students. I am happy to have the opportunity to align myself with students who are putting forward reasonable requests.

(Continued on page 7)



"We shall begin the twenty-third General Assembly with a reading of what's left of the U.N. Charter . . ."