

From Mali

African Dancers Here

By SHERYL MACY
Of the Emerald

There was nothing self-conscious about Tuesday's performance of Les Danseurs Africains. Each of the performers obviously felt an uninhibited joy in the movement of his body and the sound of his voice.

The 32 members of the troupe are not professionals in any sense. They are the best dancers, acrobats and warriors of Mali who have been transplanted, almost against their will, onto the stage.

Their performances, therefore, were not performances at all, but repetitions of familiar religious and cultural ceremonies, unhampered by formal choreography or staging, and placed directly on stage.

Women in the group often dance topless, according to reports, but were fully covered for the Eugene performance.

When Mali and Senegal obtained their independence from France in 1960 and formed the short-lived Federation of Mali, one of their first acts

was the formation of an ensemble of leading singers, musicians, acrobats, witch doctors and medicine men from every tribe. Their purpose was to bring the Black man's art and culture to the attention of the outside world.

The tribesmen were reluctant to perform their dances in public, or to leave their villages. It took a great deal of persuasion and in some cases, near kidnapping to transport the bewildered tribesmen to Paris for the First Annual Festival of the Black Man's Art in 1966.

Although the original ensemble won first prize at the festival, as soon as it returned to Mali its members disappeared into the woods and haven't been heard of since.

Since that time the National Institute of Arts of the Republic of Mali has formed a permanent ensemble which is on its first tour of the United States.

This group, which has now had considerable performing experience, still maintains a fresh, improvisational style.

oregon
daily

EMERALD

Vol. LXVIII UNIVERSITY OF OREGON, EUGENE, WEDNESDAY, NOVEMBER 13, 1968 No. 38

SDS Activities Feature Free University, Concert

A Free University and a concert by the Grateful Dead will highlight today's activities of U.S. Memorial Week, sponsored by the Student for a Democratic Society.

The Free University will offer classes designed to "help people challenge the system of relationships 'by' dealing with techniques and insights needed to act against the feeding-programming process," of the system's education, according to an SDS release.

Students, non-students and faculty members will teach in seminars beginning at 10 a.m. in the EMU ballroom.

Scheduled discussions include "Colonialism and Imperialism," dealing with the "definition of U.S. foreign policy and its impact on the other powers," to be led by John Froines; "The University as a Reflection of U.S. Society," dealing with "corporate intervention in the multi-versity," led by Kip Morgan;

and "Useful Technology for Political Activities," dealing with the full "use of resources in battling mass society," led by John Platts.

Other discussions will involve

The Grateful Dead concert tonight has been moved from Mac Court to the EMU Ballroom and dancing will be allowed, Dave Gwyther, spokesman for SDS, said Tuesday night.

The move came after a meeting with Acting President Charles Johnson re-affirmed the policy of not allowing dances in Mac Court due to the possibility of damage to the basketball court.

"Boycotting and the Farm Union," led by Robbie Hanna; "Democracy and the Death of Liberalism," led by Blaine Ackley; "Tactics in the Yippies," led by Don Gwyther; "Theory of Bureaucratic Hassling," headed

by Dave Gwyther; "Military Resistance," headed by Mark Kleimai; "Use of Violence in the New Left," headed by Marty Bennett; and open discussion of non-violence and the revolution and prison tapes of resisters.

More definite plans and tactics concerning aspects of demonstrations will be discussed at a 1:30 p.m. session in the EMU ballroom. Heading the seminar will be Dave Gwyther, who was active in the Poor March on Salem and present at the Democratic convention in Chicago; Kip Morgan, who was present during the Columbia University demonstrations and also at the Democratic convention; and Blaine Ackley, who was in Oakland during recent riots.

Another discussion at 3 p.m. will involve high school organization for political change.

A concert by the Grateful Dead and the Sir Douglas Quintata at 7 p.m. in McArthur Court (Continued on page 2)



Photo by Dean Tonn

AFRICAN ARTISTS
Dance ensemble displays culture

Resistance Seeks 'Brotherhood of Man'

Editor's note: Emerald reporter Don Mack engaged in a discussion-interview with three members of the University Draft Resistance movement. The following is their explanation of the nature, purposes and history of the Resistance.

By DON MACK
Of the Emerald

Can there be a society which revolves around the concept of "brotherhood of man," where human values, rather than economic gain, are the basis, and where there is no violence, fear or manipulation?

The Resistance says there can be, and they claim to be working toward such a society.

The following account of concepts raised during an interview with three Resisters at the University, Marty Bennett, Ron Funke and Marshall Johnson, will attempt to dispel doubts, questions and misconceptions of the Resistance movement.

NOT PART OF SDS

A common misconception among University students is that the Resistance and Students for a Democratic Society (SDS) are one and the same.

Bennett explained the difference between the two as "essentially ideological." The Resistance, he said, employs non-violent orientation and tactics and subscribes to no social or political philosophy other than the "politics of brotherhood."

SDS, he continued, will resort to violence and prescribes to a pre-set social program, namely socialism.

The task of the Resistance is to build a whole new way of life. And for the devoted Resister, the Resistance is a way of life, he said.

The individual, the resisters said, must recognize that peace and brotherhood are a way of life for himself, his relationships and his community. Resisters claim no allegiance to any flag or nation-state, but to humanity and the world.

Their immediate objective is abolition of the draft through complete and open non-cooperation with the Selective Service System. Their long-range goal is bringing about significant changes in America's pattern of values, priorities and institutions.

The first nationwide action recorded by the Re-

sistance was Oct. 16, 1967, when approximately 1,400 men across the United States and several European cities returned their draft cards and publicly announced their non-cooperation with Selective Service.

Since then, some 3,000 to 5,000 are estimated by the Resistance to have turned in their cards during several nationwide days of non-cooperation. Thursday is another National Day of Resistance.

In the words of a nationally prominent Resister, David Harris, the Resistance is "building a whole new set of assumptions upon which a culture may rest, finding a whole new base for society to be built upon."

The Resisters' weapons are their lives and the manner in which they live them. If their task is to build brotherhood into a social and political reality, they claim they must pay more than "lip service" to the idea of brotherhood of man by living brotherhood, they said.

Bennett likes the phrase, "The means are the ends in the making," when he describes the idea of "living our lives consistently with our rhetoric."

The Resistance spreads through universities and communities in the form of small groups of individuals speaking informally.

FIGHTS DEPERSONALIZATION

There is a great emphasis on the individual and personal contact in this movement. Johnson characterizes the Resistance as "dealing with people as individuals, not as the masses," in an attempt to fight the depersonalized, machine-oriented American system.

They resist an "impersonal, coercive and violent" America in which they claim the individual is "dispossessed," having no control over the circumstances influencing his life.

The Resistance, according to the group, pictures the Selective Service System as an indication of the inequities in the American society and as the destroyer of "possession of life." Conscription is to be destroyed, say the Resisters, in order that the individual may begin to have possession of his own life.

Johnson insisted that the key to the success of the Resistance is "the liberation of the individual from the fear instilled in him by the nature of the American machine."

Liberation Press, an organ for the national Resistance movement, has written the price of this "liberation" is a small one—up to five years. When put in the context of a life whose whole direction is aimed toward significant changes, Liberation Press contended "Repression is inevitable."

"We may or may not ever go to jail for returning a draft card," Liberation Press said. "But if we do go, we go knowing that we leave a community to which will will return, in which we have done real work together."

Funke envisions a society based on "human values instead of economic gain," where a child could decide if he wanted to go to school, where a person could donate to his country, rather than have his money forced from him through taxation.

Bennett conceives of a future where society provides "an environment without violence, fear, or manipulation; where a child is sensitive to life and behavior around him; and where he has the ability to relate as a free man."

PROGRAM PLANNED

Johnson asks for a government which admits man is capable of making basic decisions affecting his own life.

Thursday is a National Day of Resistance, and the University's Resistance leaders have a full day of activities planned.

In the morning, the Campus Draft Committee plans a teach-in, a free speech platform, and "Guerilla Theater," dealing with the topics "The Theory of the Draft System" and "Non-Cooperation as a Political Weapon."

At 11:30 there will be "light and heavy raps" by Resisters, professors and citizens at the EMU, followed by draft card burning by complicitors.

At 2 p.m. complicitors and Resisters will march to the draft board, at 2 p.m. where some 15 to 30 individuals are expected to turn in their draft cards, complicity statements, induction notices or any written statement to be presented in person to the draft board.

At 5:30 a Resistance Potluck will be held at 1200 Ferry St. at 5 p.m., and a "celebration of life," party and bonfire, will follow at 8 p.m.