

A few years later, University black athletes announced they wouldn't compete against OSU until it did away with its ban on athletes' facial hair. The protest erupted when then OSU football coach Dee Andros threatened to take away a black athlete's scholarship if he didn't shave his beard. In the end, OSU dropped its rule, too.

The Black Student Union was formed in the late 1960s at a time when this campus, like others throughout the nation, saw a string of protest rallies, many dealing with black civil rights.

In 1968 the BSU presented a list of demands to then University President Arthur Flemming. The statement called for more black dorm resident assistants, "interpersonal training" for white resident assistants to help them facilitate communication between black and white residents, a greater emphasis placed on need when assessing financial aid requests and more black coaches.

It also demanded that black history and literature be integrated into the University's general curriculum: "A university which has the primary purpose of training teachers, social workers, social scientists, etc. to deal with the problems of society, yet excludes the historical and literary heritage of all the people is not performing a legitimate function in the case of today's realities."

Police harassment of blacks became an issue in 1971 when black students charged Eugene police with stopping and searching blacks unnecessarily. A letter to the editor published in the Oregon Daily Emerald from a BSU member stated, "We will not be harassed, we will not tolerate being stopped by the pig, questioned and taken to jail off of the humbug charges like they don't believe we own the cars we are driving."

The BSU brought its complaints to Robert Clark, University president at the time, who publicly condemned the harassment and called on people to document instances of it.

1976 saw the election of the first, and only, black ASUO president, Jan Oliver. Oliver is now the director of the

'Even going into restaurants, people turn and they look for awhile. I guess I should be used to it, but it's just something that you never really get used to.'

— Tommie Reynolds

University Council for Minority Education.

Of course, discrimination wasn't limited to campus. The community has its own story.

For the most part, black people didn't settle in Eugene until after World War II. Of the many blacks who came to the West Coast to work in shipyards, some came to Eugene to look for work in sawmills and government dam construction.

Several black families moved onto county property near the Willamette River. But when the county was preparing to build the Ferry Street Bridge in 1948, the families were told to leave.

A committee of 15 whites and seven blacks was formed to find a new location, and according to reports at the time, one of the committee members independently arranged a deal with five area realtors to sell the families lots on West 11th Avenue, one and one-half miles outside the city.

About 12 families paid exorbitant rates to move into shacks with no indoor plumbing in a swampy area near Amazon creek. The nearest source of water was a half mile away.

For \$3,500, one man got an unfurnished shack and four lots, with an average size of 52 feet by 160 feet. The families also paid \$2,000 for two lots with a two-room shack they wanted for a church.

About 127 black people lived in Eugene in 1952. When asked about the "Negro problem" that year, according to The Oregonian, a University staff member responded, "There isn't any problem. There just aren't enough Negroes."

In 1967 the Eugene City Council

promised to investigate a list of demands submitted by community blacks. Demands included more participation in city policy-making, the creation or expansion of jobs for black people, low-cost housing and anti-discrimination laws.

And in the late '60s the park blocks downtown were the site of several rallies protesting police harassment of blacks and the arrests of Black Panther Party leaders.

Things have changed since Mabel Byrd was barred from the dorms and since a black shantytown existed on West 11th.

But according to black students, faculty and community members, racism is anything but dead.

Newton tells of a carload of people shouting phrases such as "Go home nigger!" and throwing eggs at her while she walked along University Street.

Rhodes says white men have made sexually suggestive remarks to her because of a stereotype that suggests black women are more sexual than white women.

And she says an employer told her she must be different from "regular" blacks because she dresses well and because he had not had to fire her for being lazy.

Student JJ Birden tells of attending a social as a freshman and having people ask him what sport he played or what scholarship he was on before asking if he was an athlete.

Rodney Green, also a student, says when one of his friends danced with a white woman at a fraternity party, a white man pulled the woman aside and told her she should stay away from black people.

And Vicky Galbert, a member of the track team, tells of white athletes who assume she will beat them just because she is black.

There's more.

When David Anthony, a University history professor, moved into his home here, one of the first things a neighbor asked him was how long he planned to stay.

Debra Cook, a black community leader who works at Clergy and Laity Concerned, a local human rights group, tells of being taunted by a white man in the Dairy Queen restaurant near campus.

Everyone watched as the man behind her called her names, but no one said a word, she says. The woman in front of her shrugged off the man's behavior with, "He's just having a bad day," and the counter clerk offered help to him before Cook even though she was first in line.

"I know who I am," says Cook, "but at that moment I felt like less than a worm."

And when Cook went to rent her current apartment, she was told she couldn't keep her dog there, even though the prior tenants and the landlords had dogs. The apartment even has a built-in dog door, she says.

She got the apartment only after she set up the landlords by having a white professor and his wife ask for and receive permission to rent the apartment with their dog.

"You have to play these little games a lot to get things," she says.

But racism isn't always overt. More often, racism cloaks itself in subtle and even unconscious gestures and comments. And that can be worse.

"It's easy when you have the signs

The Man With A Dream



"I have a dream."

Those memorable words have out-lived Martin Luther King Jr., the man who had accomplished much in the name of civil rights and human decency before an assassin's bullet put an end to his life in 1968. He would have been 58 years old today.

But the dream didn't die with King. His family, led by his wife Coretta, have continued the fight to achieve the dream Martin Luther King Jr. dared to attempt to fulfill, even in the face of unfriendly economic and political times.

Simply stated, King dreamed of somehow realizing a day when everyone, "...all God's children, black men and white men, Jews and Gentiles, Protestants and Catholics..." will be free. It's hard to say when the dream came to King, but his quest to attain it began in 1955.

It was the year Boston University awarded King a Ph.D. in systematic theology, but 1955 was also the year of the Montgomery bus boycott,

which started shortly after Rosa Parks was arrested for failing to relinquish her seat to a white man.

By December 1956, the U.S. Supreme Court upheld a lower court ruling declaring busing unconstitutional, and Montgomery, Alabama buses were integrated for the first time. King had been the leader of the boycott.

During the next 12 years, King became a target for threats and bombings. In 1958 he was stabbed in the chest by Izola Curry while autographing his book in Harlem; in all, he wrote six books during his short lifetime. He was arrested a dozen times for his civil rights activities, and when he was not in jail having supper with some of the less savory elements of society, he was being invited to the White House, or to see India's Prime Minister or Pope Paul VI.

On Aug. 28, 1963, at the Lincoln Memorial in Washington, D.C., Martin Luther King Jr. delivered his

most famous speech; before a crowd of more than 250,000 he told of his dream. The speech stirred the hearts of Americans, blacks and whites, and other peoples around the world. And in 1964, at the age of 35, he received the Nobel Peace Prize in recognition of his efforts.

That same year President Johnson signed the Civil Rights Act of 1964, which guaranteed access to public accommodations. In 1965 the Civil Rights Movement strode ahead once more when the president signed the Voting Rights Act.

At the same time, the Vietnam War heated up, and race riots in Watts and Detroit and other major cities left hundreds of people dead and injured. King denounced both the war and violence at home, while intensifying his peaceful civil rights efforts.

But on April 4, 1968, while talking with colleagues on the balcony of the Lorraine Motel in Memphis, Martin Luther King Jr. was mortally wound-

ed. The picture of him lying on his back in a pool of blood while those around him point to the rooftop in the direction of the gunfire, is etched indelibly on the memories of many Americans.

The Civil Rights Movement of the '60s made great strides. However, the movement took its toll on those who organized and led it through some of its most critical years. Civil rights activists Medgar Evers, James Reeb, Viola Liuzzo, James Meredith, Malcolm X, and Martin Luther King Jr. were all the victims of an assassin's bullet during those turbulent years.

Today, the Civil Rights Movement has come to a near standstill. Some people old enough to remember what it was like before the movement say advances have been taken away and things are beginning to look like they once did.

The dream still has not been realized.

— CURTIS CONDON