

# Black Power Questionnaire Uncovers Clarke Attitudes

The newly formed Clarke Students for Black Power Organization recently distributed a questionnaire dealing with attitudes towards civil rights, the Negro (in general and at Clarke), and toward Black Power.

The results of this questionnaire will be published in the *Liberator*, in detail. Only the most relevant questions and results are summarized below. Approximately 350 students answered the questionnaire here.

Almost 58% of the general student body gave a positive response to the meaning of black power. This included education, pride, economic and political power. Five per cent had no opinion and the remaining 37% listed violence and black supremacy.

Seventy-two per cent felt that the black people are not moving too fast, some indicating that the white man is holding the movement back. Twenty-one per cent responded negatively.

Eighty per cent support civil rights marches, though most stipulated that these be non-violent.

Seventy-five per cent felt that violence should not be used even "if no other way is possible." Twenty-one per cent advocated violence but only under certain conditions.

Of the student body who responded, 48% admitted prejudice, ranging from slight to hatred. Two per cent remained silent and 50% claimed to be unprejudiced.

Parents of 60% of those answering were considered prejudiced by their daughters. Only 3% felt their parents were not prejudiced. Of 60% whose parents were prejudiced, 61% felt influenced by their parents, and 39% felt they thought and acted without being affected by their parents' stand.

Ninety per cent felt that white people have a misconception of the Negro, while 84% agreed that government help for minority groups was necessary.

When asked if the Negro had a misconception of white society, the answers varied, significantly. Seventy-two per cent of the OCS felt that this was true; 70% of the Mary Josita Hall residents disagreed; and Mary Frances Clarke Hall and West Hall residents divided, with 40% agreeing with the statement and 60% disagreeing.

Sixty per cent of the student body questioned would date interracially, if given the opportunity. Thirty-three per cent reacted very strongly against such dating, mostly in reference to marriage.

When asked their reaction to an interracial couple on the street,

only 51% had a positive reaction, 20% held no opinion, and most felt it was not their "business." Twenty-nine per cent reacted negatively, using terms such as "disgust," "sick," or "degrading" to describe how they felt.

Ninety-four per cent are eager to listen to an explanation of Black Power. Seventy-six per cent of the students felt positively in regard to Negro students on this campus, 22% reacted negatively and 2% held no opinion.

Seventy per cent of those answering felt that the college should "invite more (Negro students) in," 15% held no opinion and the remaining 15% objected to the special effort of "inviting."

Eight per cent felt that being a Christian did not call for a stand on the matter although largely depending upon individual conscience.

When asked to what extent they would "take a stand," only 25% would act further than discussion, listening, or reading. West Hall dropped down to 12% in active commitment while Mary Frances Clarke Hall residents boasted 47% in active commitments.

Compiled by Patricia Langley



SOPHOMORE JOAN KILEY participates in the silent vigil held in Washington Park.

(Photo by Barbara Puls)

# Silent Weekly Vigils Express Student, Citizen Peace Hope

Not all demonstrations for peace are noisy, disruptive events. Each Sunday morning from 10-11 a.m., a group of Dubuquers and local college students express their desire for peace in a silent vigil at the Dubuque Post Office.

Sponsored by the Meaningful Worship after the Manner of Friends (Quakers), the vigil has been organized by the two members of the group in Dubuque, Mrs. Robert Vernon and Mrs. Louise Halliburton, during the summers of 1966 and 1967 and during the winter months this year, for the first time.

As few as seven or up to 40 people have joined in the vigil, wearing signs reading, "silent vigil for peace," and facing the Post Office building. The participants include Loras, Clarke and University of Dubuque students, teachers from the colleges and women from the city.

Clarke sophomore Joan Kiley explained that "the idea of the peace vigil is that not everyone

is there for the same reason. Rather, it's a public expression of an individual attitude. Peace is a broad concept—we hear a lot about people wanting peace. This gives people a chance to say so and relatively few people see the advantage of it."

Senior Mary Gordon described the peace vigil's purpose as being "to show how we stand regarding the war. We don't agree with American policy in Viet Nam."

One organizer of the vigil, Mrs. Louise Halliburton, expressed her belief that, "to hold a vigil is to take a stand, figuratively as well as literally. After much reading, thought and discussion, a point is reached where demonstrating one's belief is necessary. . . . If we believe that the energies of the people and the wealth of a great world power can be directed toward more constructive goals, then we need to help in every small way we can. We need to take a stand."

—Barbara Puls

# Movement Here Aims To End Race Prejudice

"Call me a nigger if you want. If you can never admit that you have prejudice, you can never be cured," said George Wilson, Loras junior who spoke recently at a Black Power discussion/lecture held at Clarke.

The cure, Wilson and many other college students in Dubuque are counting on, is this newly-formed Black Power organization. It had its start in September as several students, black and white, decided that the time had come to take action. However, the actual formation of an organized group did not come about until several months later. This spring finally brought forth the realization of some of the group's efforts in the beginnings of a publication and the formation of an official organization.

A newsletter, *The Liberator*, sponsored by the Clarke Students for Black Power organization, appeared last week. This first issue was a concise two and one-half page article emphasizing education as an essential part toward the understanding of Black Power.

Regular Black Power meetings have also been held at Loras and the University of Dubuque. They are always open to anyone who is interested. At one of the Clarke meetings freshman Marilyn Miller stated the Clarke Black Power movement as existing "to further knowledge and acceptance of Black Power on Clarke's campus and in this community."

Approximately 50 girls attended this meeting at which the first topic of discussion was the problem of whether or not there would be a separate all-black Black Power group and an all-white Black Power group or if the two groups would combine. It was decided that the groups combine.

Both speakers Lynn Warts also stressed the importance of "functioning as one organization. We are not two groups—black and black—and we'll be going together in an united effort." She went on to say that "we must also work with Loras and the University of Dubuque to get the job done."

Black Power discussions have been held to help educate white college students to the actual meaning of Black Power. One such discussion began recently with two Loras students, one black, one white, giving their definitions of Black Power. George Wilson, Negro spokesman, told the almost all white audience that most of them probably have a negative view of

Black Power, that they probably equate it with violence.

He explained that Black Power really means that the black man wants to control his own destiny, his own community, his own environment.

The black man wants to control his own environment economically. He does not want a white merchant operating in the ghetto, taking money out of the community and going home to an all-white upperclass society.

He also wants political Black Power. If one-third of a city is black, then one-third of the city council should be black; one-third of the fireman; one-third of the policemen. . . .

Wilson added that he was not trying to get everyone to come around to his side but just to let people know what it is Black Power is aiming towards.

The other speaker at the discussion, Steve Adamovich, Loras junior, spoke on the role of the white man in the Black Power movement. He stated that white followers must set about to change the mentality and the attitudes of the white majority. They must not continue to think of Negroes as slaves.

He also warned that "if you don't advocate revolution in this country, you might as well leave it—because soon you won't have a country . . . as it is today." The discussion then turned into a dialogue meeting with questions and answers coming from all parts of the audience. It was a beginning, an effort to educate the people of Clarke, with the hope that they will go out and educate others.

The Black Power organization plans to work beyond the newsletter with a radio show and to get more Negro literature and periodicals for the library.

They plan to inform the local community, too, but begin by educating themselves on the effective use of public pressure. Then they will start working on Dubuque—to educate, to present their ideas or even to boycott, if necessary.

The organization has ideas, plans and will probably have to expand. Their actions will touch upon many people—this is what they intend. And in the end they hope to erase the Black Problem image that too many people see when they read the words Black Power.

—Linda Ziarko

# 4 Exchange Students Evaluate Current Clarke-Xavier Program

The Clarke-Xavier University exchange program was designed to create new attitudes toward civil rights and broaden the experience of those involved. Now, after four months, the two Clarke students in New Orleans and the two Xavier students here evaluated the exchange experience in a special Courier interview.

Both Rosemary Giron and Linda Papion from Xavier find girls at Clarke "typical" of college girls anywhere. However, Rosemary finds that the girls here have closer ties to home and are more concerned with their parents' attitudes than are students at Xavier. "It seems," said Rosemary, "that we are more independent at Xavier because each person is struggling to get his education and has his own financial difficulties."

Linda has often been disappointed by attitudes of girls here. Often they don't have any opinions about Negro civil rights issues, she said.

Both girls have met other Negro students at colleges in the city and find them different in temperament from Negroes in the South.

"They seem to be more forceful and to react more quickly and radically than we would," says Linda. Both girls agreed that while all Negroes share in a search for pride and identity, they differ in their ways to achieve it.

"Perhaps our attitudes are different," said Rosemary, "because at home everyone is trying to help each other whereas in the North each man is on his own."

As for the academic life, the girls found that if it does differ, it differs in emphasis, not content. Whereas Clarke emphasizes a liberal arts background, at Xavier students specialize earlier. Both had the common college complaint, "I've never had so much work in my life."

They also feel a closer relationship between faculty and students at Clarke, Linda said. "So many of our professors teach at other colleges in the city that the only time you can see them is at office hours, whereas here the sisters live right on campus and you can approach them at any time."

Perhaps the biggest complaint of both girls was about social life. "Different people have different tastes—in dance and music, for instance," said Linda. "This is important in social life, but there just isn't any social outlet for us on this campus."

"But I've learned so much about people," said Linda. "So many different attitudes have been thrown

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# Dubuquers Prepare Poor People's March

To focus on actual problems of poverty in Dubuque and to give local support to the national campaign in Washington, there will be a Poor People's March in Dubuque tomorrow morning at 10:30 a.m.

Organized by a group of concerned Dubuque citizens, the march will originate at the Washington Opportunity Center and end at Washington Park. There will be speakers at both sites.

An effort will be made to get poor people of Dubuque marching to identify themselves with the aims of the national march.

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