

black power: talk in action

by Mary Maushard

Enlightenment and awareness: these two frequently used words are voiced again as the aims of the Students for Black Power in Dubuque.

Approaching the "white problem of middle class mentality," the group intends to "make white people not only aware of Black people, but also aware of what's happening in black communities, such as the Afro-American movement. We believe in these and hope to explain what they are and why they exist," states Joan Kiley, junior, and group spokesman.

As the culmination of an awakening year in the racial situation, the group first organized after the death of Martin Luther King in April. At this crucial point, explains Joan, "We decided . . . everyone who had a deep feeling should speak up."

Although not completely finalized, the group hopes to include students from the three campuses, as well as those from local seminaries.

The group functions through loose organization, preferring "no structure at all." With both white and black factions present, the meetings consist largely of discussion. "We are honest and disregard formalities; we really talk, not talk at . . ." Although no one is turned away, "we do not want people who come for a thrill," said Joan.

In accord with their open structure, the Students for Black Power do not have a calendar of planned events. Instead, "hopefully, we are going to recognize opportunities for action as they come."

"The cost of commitment for a white person is very high; it takes a great amount of humility, often forcing us to assume a subservient role," states Joan. "We are white, not black and we will never have black power."

Those involved advocate reading as the initial step toward understanding and empathy for the black race. "The Autobiography of Malcolm X" is their foremost suggestion for enlightenment.

The Students for Black Power feel they offer an opportunity for sincere students to "come out of themselves"—this being the reality of all the talk of love and brotherhood heard on the Clarke campus.



racists, churches cop-out

Black leaders like Charles Hamilton have been "sniping at the system" and uniting the black community. They are leaders who have unusual strength and conviction, reflecting their personal commitment and the urgency of the situation.

What is lacking is white leadership in educating the white population as to the complementary roles both races play in developing a sense of national unity and yet individual identity.

The white community has copped out. Their ears are closed because of fear, prejudice or apathy. Or perhaps they can only hear coins jangling.

The churches have copped out. It comes down to simple economics, a priest once told me. "The wealthy suburbanites will refuse to contribute to the collection if I preach what they don't like to hear." The Church is willing to take an unpopular stand on birth control, but continues to support integration only in nebulous, spiritual terms.

The Afro-Americans are making more of an effort in communication than are whites. At Fairmont Park in Philadelphia this summer, I was one of four whites in an audience of over 400 who attended open demonstrations on African Culture. An old, deaf and dumb Negro scratched in pencil his note to us: "Please move up closer. Don't be afraid. You're safe." For once the black congregation were themselves, seemingly without a care, but proud when they were proud to be black. And yet the next day they would be segregated, harassed, segregated, and economic exploitation at neighborhood white-owned stores — enough to make any black person wish he had the "back to Africa" attitude of being white.

But considering our record in the past 100 years, should a person be proud to be white?

tri-college team asks our support

The CCC . . . or is it the CCD . . . maybe the HBCB? Well, it is easy to see that not too many people are even sure of the initials, least of all what they represent.

The DCC (Dubuque Collegiate Council) has been organized and working for over a year already. It doesn't picket or march or protest much of anything. It is a constructive council.

The council consists of two representatives each from Clarke, Loras, and the University of Dubuque—the president of the student body and the social board chairman. It was organized to coordinate these schools' activities, something that has definitely been too long in the coming.

Thus far the council has concerned itself only with social activities. Its main projects being the Tri-College Weekend in late October and a series of "Big Name" concerts given free to students from any of Dubuque's three colleges.

Hopefully the DCC will be able to expand to include not only social happenings but more events along the line of last year's Mock Republican Convention in which all three schools successfully participated.

Much can be accomplished through the council—but not without student support. Too often complaints and criticism have taken the place of cooperation. Rumors and false reputations have pushed the schools too far apart.

The DCC has hopes of changing all that by tightening up the tri-college triangle . . . and mixing together all the students within it.

Linda Ziarko

revolt distorted as end, not means

This is the age of revolt. Everyday, news columns, magazines and television reports record the revolt of youth in accounts of lower education, student rebellion and the activities of the New Left. These reports lead up to a portrait of revolt for revolt's sake. It appears that the only thing characteristic of these various movements is a basic "againstness"—against authority, against the Establishment, against society.

Such revolt can have form and focus and a point, not because of what it is against, but because it inspires in us a re-evaluation of life as it is today.

We are all aware of the breakdown of contemporary society. Something has gone wrong. Protest speaks everyday in the form of strikes, violence on the streets, marches and demonstrations. The American Dream has become a nightmare for the rising generation.

Yet this does not make destruction and revision our only recourse. We must have a new definition of revolution—a definition which implies goals to be accomplished and hence direction.

In this age of accelerating change and growing challenges, the revolt of youth should be for nothing less than quality and individual excellence which survives against the pressures to bigness and material success and conformity.

To question the old answers; to try the new way; to realize the time-honored dreams of man—this is the revolt of youth. But it is a revolt which requires knowledge, goals and understanding. That is what the long education of youth is all about—to learn about life and man's heritage. Perhaps this is something the new radicals have forgotten about: they are so busy trying to reform and shape society to their image, that they have forgotten to question the image.

—Jeanne Blain

students, faculty give reactions to proposed attendance policy

by Louise Patry

"I think it is a good idea" . . . "It will allow us to express our maturity" . . . "I think it is time to eat" . . .

These comments, expressing student concern over the proposed abolition of a uniform attendance policy and class attendance record, adorned the bulletin board set aside for this in Mary Bertrand Hall.

"Student response shows the full gamut of maturity here," says Sr. M. Helen Thompson, Clarke's new Academic Dean, who announced the proposal. However, she finds immaturity the exception.

Sister has long been convinced of the value of student responsibility for class attendance, and especially believes in having worthwhile experiences at Clarke. Unaware of the present policy when she arrived here, she discovered the issue in reading last year's minutes of the Educational Policies Committee.

This committee had in turn received the proposal from the Academic Life Committee, whose interest, according to its chairman, Rosie Vito, originated in student complaints that mere absenteeism sometimes resulted in lower grades.

This year the proposal will come before the new faculty interim body, the replacement for the Educational Life Committee which voted itself out of existence last spring. This committee works parallel to the twelve-student Academic Life Committee—each can propose, talk over and investigate ideas.

Questionnaires drawn up and distributed by Department of Life between Sept. 27 and Oct. 1, polled students on the issue. "People are very much in favor of it," Rosie reports. "Many say that such a proposal should have been passed several years ago."

The faculty appears largely to share in that opinion.

"Sister (Helen Thompson) is not merely instituting a system of cuts, but re-emphasizing the responsibility of students and instructors to work together," explained Sr. M. Marguerite McMeans, head of the French department. "The whole approach is very sound and I agree with the rationale of the proposal," she added. "The board should the wide range of mentalities we must deal with, but we must gear our classes to the academically mature student."

"Very frequently, when the students take a dim view of the class, they are unprepared for it," said Sr. M. Martin Mackey, head of the sociology department. "Not only should they be there, but they should be prepared as well." However, under the new system she believes that the student is given an additional opportunity to take on maturity, and speaking for herself, she adds, "who likes all that bookkeeping?"

Sr. M. Xavier Coons, drama department, says that she has not changed her point of view at all, and that she has always graded on class participation. "If the students do not come, I consider that my fault," she explains.

The abolition of class attendance records "places the brunt of responsibility where it belongs," says Sr. M. Sheila Houls, English department head, "on the shoulders of the instructor to make the class interesting, and on the shoulders of the student for attendance."

Sr. M. Michaels Rink, head of the biology department, agrees with this view, particularly concerning student responsibility. "What," she asks, "would happen if the faculty stopped coming to class if it thought the classes were boring?"

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LETTERS

Dear Editor,

Perhaps I flatter myself in thinking that I have a sincere concern about the outcome of the Democratic Convention, especially if those who "really care" want to "bind the country's wounds." It seems to me that a lot more came out of Chicago than a nominee, accusations, and a desire for unity.

Many idealistic, liberal people with a dedication to truth left that city as alienated and revolutionary cynics. They came to challenge "the system," overturn the status quo, and force the power bloc of Daley and the Democratic Committee into a confrontation. They were met with the agents of the Daley brand of "democracy" who imposed "law and order" on free Americans. A "law" of ignoring citizens' rights and dignity, with an "order" produced by hatred, contempt, fear and irrational judgment.

This was the real outcome of the Democratic Convention, the exposition of our country's weakness, its violence and its fear. I would hope that before the country's wounds are bound, some honest reflection goes into those ideals of freedom, democracy, and brotherhood upon which this country was supposed to have been founded, but have since been lost sight of.

—Joan Kiley

The courier

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