

Table Talk

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BLACK POWER EXTREMISTS BLOCK SOLUTIONS TO RACIAL CRISIS, LUTHERAN WRITER SAYS

[It is hoped that someone will
respond in writing to the follow-
ing]

I think it is fitting to end the quarter with one more article. There is something that is bothering me, and I wish to air my views. My opinion is based on two assumptions: First, that this is a graduate school where students come for one reason and that is to prepare for their future occupation; second, that the purpose of this institution is to give the students that which they seek. Or to put it another way, the school is here for the benefit of the students, and not the faculty, etc.

Now, to the issue, class attendance; it seems to me quite "unreal" that an instructor at this institution should require attendance to his classes. This not only seems wrong, but also goes against the fact that it is the students who pay (or in who's behalf money is given), and the instructors who are paid. Therefore, it would seem that it is the students who should require instructors to attend classes and not the other way around. I think that the decision to attend classes is totally that of the students and not to be required by the instructor. The students come to learn and they pay to learn; therefore, it is up to them to decide if going to a particular class is the best possible way to learn.

So what about the instructors? If instructors wish good class attendance, then they should not require it, but earn it. I definitely feel that students attend classes that are interesting and enlightening! If a class is not worth while, then why should it be attended? If an instructor wants the students to be in his class, then it is his responsibility to make that class

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February 5, 1969. NEW YORK --(PRT)--
A call against submission to the separatist objectives of Black extremists in American cities has been issued by a Lutheran writer who has reported on the urban crisis and the evolution of race relations to the church-related press for a decade.

Robert E. Huldshiner warns in an article written for the February issue of "Lutheran Forum" that "to knuckle under to the new creed of black separatism is to sacrifice a rising black middle class, a growing involvement of blacks in the institutions of the country, including the churches, an increasing level of prosperity among the blacks and a quickening dialogue among blacks and whites of parallel educational and cultural concerns."

"Lutheran Forum" is an independent monthly for discussion of theological and social issues of relevance to churches. Dr. Huldshiner is associate director of the Lutheran Church in America's Commission on Press, Radio and Television.

In his "defense of the white middle class" he takes issue with the assertion of Black Power extremists and their white supporters that "white equals racist and that all of the white middle class is guilty of suppression of, and conspiracy against, all people of different color." Racism exists, the author says, but "it is not tied to the color of the skin but to the closedness of the mind."

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both interesting and enlightening. To require attendance is to deny the rights of the student, and is what I seriously consider "childish." There is a quote, build a better mouse trap and the world will beat a path to your door; well, have better classes and the students will attend.

Fred Lehr

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John Kindsvatter,
President
Bookstore Executive
Committee

BLACK POWER (con't. from page 1)

He warns specifically against accepting the claim of black separatists that integration has failed and the only hope for solution of the race problem lies in development of separate societies with whites and blacks refraining from becoming involved in each other's affairs.

"I'm not suggesting that the black revolutionary movement is a dark conspiracy or has no place in the general process of developing a multiracial society," the author writes. "The black revolutionary has his contribution to make if the options are kept open. Let his call for Black Power be accompanied by specifications on how he intends to use his power and how it will mesh gears with the other powers that determine the decision-making process in this country."

Huldschiner feels that this clarification is needed because "the demands for power by many black revolutionaries are devoid of sound motivation. Blackness itself is no qualification for anything - leadership, executive positions, admission to college or graduation from seminary. To accept the demand for double standards for whites and blacks would only broaden the gap between the races, not close it."

Integration, while proceeding agonizingly slow for the man in the ghetto, has made miraculously fast progress as seen in the perspective of centuries of racial discrimination, the author writes. The black man "has become visible within the structure of society, not at its periphery." And the white middle class has moved along, trying to come to grips with its own prejudice, relearning history, readjusting its field of vision.

To write off the whole middle class "as a ghastly mistake is childish," Huldschiner states. "Its values, establishments, traditions are not much to be proud of... but it has proven, through its short history, an

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amazing ability to adjust, to accommodate new groups in society, to let tensions build and resolve, to grapple with the problems of its own making and find partial solutions to parts of them, to equalize its uneven profile by shearing off the tops and filling in the potholes."

The author defends the churches against attacks that they are insensitive to the race problem. "It has become their overriding pre-occupation," he notes. But it should be realized that "we live in a system of options. To have an option is a right. To exercise it is our freedom. But there is no obligation for any institution, not even the church, to be every man's option.

"The Lutheran Church is one of the options before the American people. It never asked to be the only one. It should offer itself as a desirable choice. But it is nowhere written that it must be something it is not in order to be acceptable to those who might join it if it were not what it is."

Black Power extremists and their white supporters, Huldshiner states, pose a specific threat to the country's progress toward healthy race relations. They endanger the middle class of all races whose basic value is the right "to stand up to the collective mind and say, 'I am I, not a racial or sociological classification'... I believe there is still more hope for finding sane solutions to our problems within the framework of this peculiarly American type of open-minded bourgeoisie than there is within the framework of a closed authoritarian proletariat of Marcusean inspiration."

submitted by
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