



As I See It . . .

by joel lundak

Cyril Connolly, author of *The Unquiet Grave*, uses the German word, angst, to represent "anxiety, spleen, noia, guilt, fear, remorse, cafard." Angst is the twentieth-century threat to happiness, which itself is no longer a positive state. Connolly continues, "Angst may take the form of remorse about the past, guilt about the present, anxiety about the future. Often it is due to our acceptance of conventional habits of living, through an imperfect knowledge of ourselves."

Angst would appear to summarize the condition of widespread neurotic dissatisfaction so sadly characteristic of the modern world. UNESCO published, in 1953, a booklet dealing with this problem, entitled "The Community Factor in Modern Technology." The purpose of this essay is to draw upon the reports of the UNESCO publication, and examine a little more closely the phenomenon of Angst.

The authors of the UNESCO publication, Jerome F. Scott and R. P. Lynton, point out the twofold need of human beings: commodities and communities. They showed how the two were closely related in successful communities of the past. Reviewing the medieval community, they show how the various aspects of life were integrated, and closely associated with the guild.

Men lived and worked in village groups in which they had status and enjoyed respect. Good workmanship, neighborliness, and honest dealing were valued by codes that were habitual to the groups. Furthermore, "The activities of the inhabitants promoted economic ends at the same time that they sustained spontaneous co-operation and solidarity." The guild system of developing trainees, apprentices, and master craftsmen provided a social as well as an economic hierarchy in which men could carry out the tasks expected of them and be assured of receiving recognition. They could learn from their elders and teach those younger than themselves. "A unison of outlook was also induced by the paternal organization, in which they all not only worked, but also lived together in the same house, ate the same food, shared in the same pleasures and in the same sorrows."

The authors conclude that there are four characteristics of established communities: first, all aspects of life are closely integrated; secondly, social "belonging" is automatic; thirdly, continuity is sustained by attitudes, customs, and institutions; and lastly, the important social groupings are small.

Communities before the

industrial revolution, in other words, were an integration of all aspects of life and were closely interwoven with the economic system in a way in which they are not today. Men knew what was expected of them, and what they, in turn, could expect at each stage in their lives. Co-operation was trained into them, so that they grew into and with the social structure.

The post-eighteenth-century industrial-economic system, on the other hand, has changed this, and destroyed most of the bonds which in the past tied men to each other and their communities. The factory system has ended the close relationship between owner-manager and laborer. This lack of relationship has often degenerated into hostility, especially as ownership has been removed from the locality. Working conditions are now such as to inhibit friendly association among employees during the working day.

Activities have become specialized and distinct, and are labeled "work," "leisure-time," etc. All but material incentives

have been eliminated. Villages have grown into cities, and groups have developed sub-groups, each with its own interests. Communities now experience substantial flux.

All of these factors diminish the sense of belonging, of responsibility, the sense of community. Men can no longer expect anything except change. In all too many cases, they do not even understand what they are changing from. In the constant shifting and relocating, human associations are inadequate. Individuals are taught to adapt — not co-operate. Under such circumstances, they quite often experience unhappiness, "emptiness," and planlessness. They feel nostalgia for whatever has been left behind.

The social sickness which concerns the authors of the UNESCO publication is strikingly similar to what seems to be characteristic of Connolly. For people who have nothing to live for, to love, to belong to, or believe in, life is truly, as it is for Connolly, an unquiet grave.

Questions and Things

Why doesn't someone take a stand on NSA so a true, fact-giving argument can take place?

Why do the Union's cold sandwiches often cost more than hot ones? By what right or ordinance does AWS have the obligation to watch over women in activities?

Why not assume that Mid-Western farm girls can make decisions for themselves — that they can take care of their own health?

Why not establish, and print, definite penalties

for definite violations of the AWS rules? Why not have uniform justice?

Why not weigh the activity offices according to the amount of time required? Why not have the activities themselves submit this information? Why not thank the library for the new coat of paint?

What has the IFC accomplished since December?

Why not write Lettertips? What happened to the good old-fashioned practical joke? MAW

From My Angle

When an organization exists for the propagation and therefore the acceptance of its particular ideas or doctrines, we can term it a "propaganda" organization.

Anyone who has looked into NSA, as far as campus information now allows him to, immediately asks himself, "What goals is NSA striving for?" They are certainly not being outlined to us in any definite sort of form.

How can we know whether affiliating with this organization will be a benefit or a degradation to the Nebraska campus and the nation if we do not know what goals are to be sought?

When anyone conscientiously joins an organization, he makes an oath to himself to support his organization and further its goals. He does not join if

he does not know its goals and what it is trying to influence people to believe.

We do not know the goals of NSA. Let us not join until we know its goals (and not just liberal-view goals). When its goals are stated clearly to us, then let us decide whether we can conscientiously spread these goals and influence other people to the thinking of the organization.

Everyone as a person spreads his own propaganda each and every minute of the day. Each tries to influence others to his way of thinking. We do this without thinking because we know our own goals and want others to believe them, just like I am doing here—trying to influence a few people to at least view the subject from my angle.

E. Eugene Baillie

A Peak Worth Climbing



Daily Nebraskan

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Open Letter to the Omaha Schools

TO STUDENTS, FACULTY AND ASSOCIATES OF THE OMAHA SCHOOL SYSTEM:

The Tech-Northeast game last week brought out some facts I'm sure you have been quite aware of in the past and have done nothing about.

I personally know that instructors, administrators, and principals have encouraged their best students and their best athletes to leave the state of Nebraska to go to other schools such as Iowa State, Cornell, etc.

When an incident comes up like last week, you immediately say we'll not help Nebraska University in sending our best students because—

Nebraska University's failure for big expansion can be pointed to in the fact that its biggest city continually sends away its top prospects to other schools. Maybe Nebraska University should start thinking about taking away some of the facilities that it offers to you such as the medical school, etc.

I feel that it's time that Omaha Public School System become a slight bit more friendly to the University or the University take actions of cutting off benefits Omaha has.

Quit criticizing your home school and start supporting it, everytime you hurt Nebraska University, you in essence hurt yourselves. You depend on Nebraska and its output, continue down the present line and the people of rural Nebraska,

that area outside of Omaha might start jamming it down your throat.

How about encouraging your people to go to Nebraska and in the end help yourselves. Omaha is still part of this great state.

THE OLD PRO

Opportunity Knocks

To The Editor:

This Sunday, March 18, Nebraska International Student Association (NISA) is offering to you and to your on and off campus friends, the opportunity of a lifetime, not only to meet your foreign colleagues but also the opportunity to sample their varied respective dishes.

Is there any better way of promoting international relations and understanding between American and foreign students? How can one understand another if nothing is known about them?

How many of us will have the opportunity of visiting 20 different foreign countries? How many of us will ever have the opportunity to eat 40 different foreign dishes? The answer is unquestionably, very few.

Here is your opportunity, in just a few minutes, to tour the kitchens of the world

E. Markosky
Canadian Grad. Student

Questions Writer

Gentlemen:

In regard to Mr. Stastny's article in a recent Daily Nebraskan, Mr. Stastny writes of a topic that is no longer timely. The entire UN Congo operation took place several

months ago, and the fact is that the UN's Congo action was both justified and successful. It has become increasingly apparent that the United Nation's action was in the best interest of the United States and the entire Western world as a whole. And it is further in our best interest to support the UN with all of our resources. And if the best way to lend our support is to buy bonds then let's do it. The price for peace can never be too high.

Mr. Stastny, entire ar-

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Campus Calendar

PEOPLE-TO-PEOPLE job placement committee will meet on Sunday at 3 p.m. in 349 Student Union.

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