

Guest Editorial—

Need To Adjust

By Ed Schwartz

Students are often urged to "adjust." WITH THE COLLAPSE last year of the educational philosophy of an entire decade at Berkeley and elsewhere, college administrators are going to have a few adjustment problems of their own. Higher education has changed. It is no longer a savored luxury of the elite, as it may have been 25 years ago. Nor is it the protracted guidebook for technocrats encouraged in the 50's.

The numerous popular attacks on specialization have succeeded sufficiently that even students are beginning to value liberal arts in the classroom and open discussion outside of it. This has come as a shock to those accustomed to the complacency of the "ivory tower intellectual" for whom a university was little more than a lab, a library, a classroom, and a bunk. It's time they recovered.

IN THE DAYS of elite education, there would have been some merit to the administrative contention that powerful student governments or vocal undergraduate political organizations were not an essential part of a campus. Learning was pursued either "for its own sake" or for a job. Even today, Dean Griswold of Harvard Law School could boast to a group of Oberlin alumni that "our students are too busy worrying about torts to get concerned about their role in the decision-making process."

GRISWOLD, however, presides over one of the last strongholds of the elite. The relationship between the law student and the university is vertical. He has no social rules. He is not expected to "develop as a whole man," although he might. Chances are that he has his own apartment and lives independent of university facilities, except those which relate to his study of law. His concern with university decision-making merely reflects the university's unwillingness to make any decisions for him.

UNDERGRADUATE SCHOOLS do not benefit from such laissez-faire policies. They boast large programs of extra-curricular activities to develop qualities of citizenship. They strive to uphold the moral standards of those enrolled. They may require that a student live in a college dorm, eat in a college dining hall, and obey a long list of college rules reprinted in a college handbook or tacked on a college wall. They may hire psychologists, special counselors, administrators of extra-curricular activities, even social directors. By their own admission, classroom education is only one part of their relationship to the student.

WHEN AN UNDERGRADUATE accepts this premise, however, that student's involvement in policy is equally necessary to develop "qualities of citizenship" and that student action in local communities is a desirable adjunct to courses in the social sciences, the same administrators will revert to the elitist argument that "education should be confined to the classroom—you have no business doing any of these things."

IF I WERE a rabid leftist, I would brand such sophistry as a glaring example of Establishment hypocrisy. So as not to impugn motives, I would suggest that it represents an unwitting contradiction.

I DO NOT OBJECT to a university which seeks to provide extra-curricular as well as classroom programs for its students. Indeed, as higher education is made available to large numbers and as course material replaces vocational training with "broad development," opportunities for action will be necessary for students to test conflicting theories through participation.

But a university cannot confuse development with indoctrination, participation with manipulation, and expect a person trained in critical thought to accept. The student need only examine Napoleon's system of non-represented governments to evaluate the political position of his student government. A quick intake of Socrates' "Apology" should provide him an incentive for honest expression. And then there's that messy business of civil rights.

THEREFORE, the administrator must adjust. If he wants the American campus to become a laboratory for the "leaders of tomorrow," he must create a campus community in which qualities of leadership can be developed—one which guarantees that a student opinion has some chance of implementation and which enables a student politico to work in the "real world" with the university's blessings. Otherwise, the administrator will discover that the student has learned his lessons too well.

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Campus Opinion—

Student Re-Explains Theory Of Communist China Expansion

Dear Editor:
It is my pleasure to receive Mr. F. S. La Croix's response concerning my last letter in the Daily Nebraskan. Answers provided here are designed only to serve the purpose of clarifying the truth.

First, Mr. La Croix seemingly agrees that there was no implication in

Messrs. Trask and Sakai's speech that there is a "continuity of culture and religion from olden times into the Chinese communist regime." Then it seems that Mr. La Croix is suggesting that the "imperialistic comparison" made by Dr. Trask and Dr. Sakai between historical China and Communist China, as they

are different cultural entities, is superficial.

A better exemplification of the Communist Chinese expansionism would have been the occupation of the three Baltic nations by Russia in 1940; since these two countries are both communist. It is due to communism that Communist China is expansionistic, not due to Chinese history. China was not a nation until this idea was imported from the West. China was a Culture. Documentations of this argument can be found everywhere in Chinese history, or especially in Professor Liang Shu-Ming's "The Essentials of Chinese Culture" 1949. That is the reason why the great empire of Rome is gone, but the vast land of China still exists. Just because China was not a nation, she did not undergo the "Decline and Fall of the Roman Empire."

Secondly, Mr. La Croix asserts that the Mongolian and Manchurian histories merged into Chinese history. But Chinese history did not merge into Mongolian and Manchurian histories. What the Mongols and Manchurians did is not representative of the main stream of Chinese history. Under the Mongol reign from 1279 to 1368, in China, the long-respected intellectuals in Chinese society were placed to the ninth class in Mongol rules, just below the eighth class, prostitutes, and barely above the tenth, beggars. Nothing could be more un-Chinese than this. In 1937 the Mongols prohibited the Chinese from possessing arms; even the knife for kitchen use was under supervision of the Tartars. And Mr. La Croix says that "those invaders made a great contribution to the growth of China as a nation."

Thirdly, I do not deny that there are some communist sympathizers among overseas Chinese. But I deny that all overseas Chinese are communist. This is a logical distinction between the universal statement and the particular statement. With the aid of this distinction, we are able to recognize that not all Chinese are Red. Thank you.

Lloyd L. Lee

Article, Author Said Not Representative

Dear Editor:

Since I feel that you have expressed some very intelligent and reasonable opinions on a variety of issues, I will assume that your "Editor's Note" before the quote from the November issue of RAMPARTS simply stems from a lack of knowledge of the nature of that publication. Anything written in this magazine should be given about the same weight as an article published by the K.K.K., the John Birch Society, or any other extremist group along these lines.

Ignoring the nature of the publication, the author sounds like a typical member of the S.D.S., whose thinking is based only on emotion and is totally oblivious to the political exigencies of the situation. There

School Spirit Same As '63?

Dear Editor:

Jim Swartz's comments last week about Missouri students and their school spirit may be true, but they also hit home in reference to Nebraska students and their spirit during the Nebraska-Oklahoma game of 1963.

That game also left a bad taste in the mouth; Nebraska hosts, too, were savages; and the dignity and respect of our school was lowered on that day.

President Kennedy had died the day before, but the game was not postponed, fans quietly filed into the stadium, and stood in a moment of silent tribute. Nebraska dominated the game from the start, a thrilling, high-scoring affair, and everyone was justifiably excited.

There was no excuse, however, for the savage exhibition that began even before the end of the game. From high in the stands fanatics showed their Orange Bowl enthusiasm by pelting players on the field with oranges. Even with pads and helmets, Oklahoma players must have been a little shocked when someone's aim was true. Of course, anyone throwing from the top rows only hit other, less-fortunate fans.

Will there be a repeat performance of savagery this year against Oklahoma, on Thanksgiving Day, before a national television audience? Will someone show their school spirit by selling oranges, cotton balls, or sugar cubes before the game? I hope not!

Milton Gustafson

Viet Nam Article Demands Rebuttal

Dear Editor:

The article by Richard Browne concerning the "true feeling" of the people of Viet Nam in last Wednesday's paper demands rebuttal because of its discrepancies, poor logic and disregard of facts.

Mr. Browne states that he has just returned from a brief revisit of South Viet Nam, and that he was commissioned by the people of Viet Nam to convey a message... a message which contradicts the official view on Viet Nam that Washington "propagates." Quite obviously then, these views are also "propagated" by the governments of England, Canada, West Germany, Australia, New Zealand, Korea, Thailand, Japan, the Philippines, Formosa, etc., etc., and South Viet Nam herself.

He further indicates that he found the popular spokesmen for virtually all elements of the population, except for the military and the refugees, voicing vigorous opposition to American policy in Viet Nam. And yet who but the military and the refugees have been the most directly affected by the war which in turn is influenced by our policy? But do they protest? No.

It appears Mr. Browne has not bothered to obtain the opinions of the essential elements. Furthermore he states that his knowledge of the peasant's opinion was gathered from secondary sources. ARE WE TO BELIEVE THAT THIS MAN IS TRUTHFULLY SPEAKING FOR THE VIETNAMESE PEOPLE? If the Vietnamese are so vigorously opposed to our policy why are they not demonstrating against it? The fact is there have been and are demonstrations for U.S. policy.

His message continues further by stating that the U.S. should permit the Vietnamese to work out their own "internal" disputes free from the unsettling effects of foreign interference. Mr. Browne seems de-

termined to avoid the facts, it is rather puzzling to think that he does not consider the 101st, 308th, and 324th regiments of the regular North Vietnamese army now in the South to constitute outside interference; or that he considers the 45,000 North Vietnamese infiltrated into the South since 1959 an internal problem. And this infiltration continues at the rate of 1000 men a month. As for our presence there, we were invited by a sovereign and independent nation to help in supporting, supplying and advising its forces to resist armed aggression from without.

Mr. Browne states that a most Vietnamese do not share the view that stopping China is an objective which justifies unlimited sacrifice. But then he says it is more alarming to see themselves pushed towards China than it is to see us pushing them towards communism. First he indicates that the Vietnamese do not think it is vital to stop China, and THEN he says that they are afraid of falling into the clutches of China. Now we ask you, what kind of sense does this make? The whole thing reeks of inconsistency.

He concludes by saying that the Vietnamese wish we would go and fight "our" quarrels elsewhere. He has previously stated that the war is an internal conflict and now he is saying that it is our quarrel. We fail to comprehend this man's unique mode of reasoning and representation of nations. Anybody for a freshman course in logic?

Our summary might best be presented by what Mr. Sisouk, the Laotian Minister of Finance has said: "For the Americans to pull out of Southeast Asia would not only be a tragedy but a disaster." We cannot desert the people of Viet Nam now. TO SETTLE FOR ANYTHING LESS IS TO MAKE A MOCKERY OF WHAT THIS NATION BELIEVES IN, AND STANDS FOR.

Respectfully,
Brett Ratchiffe
Dave Meyer
Bob Gleisberg
Charles Lofton

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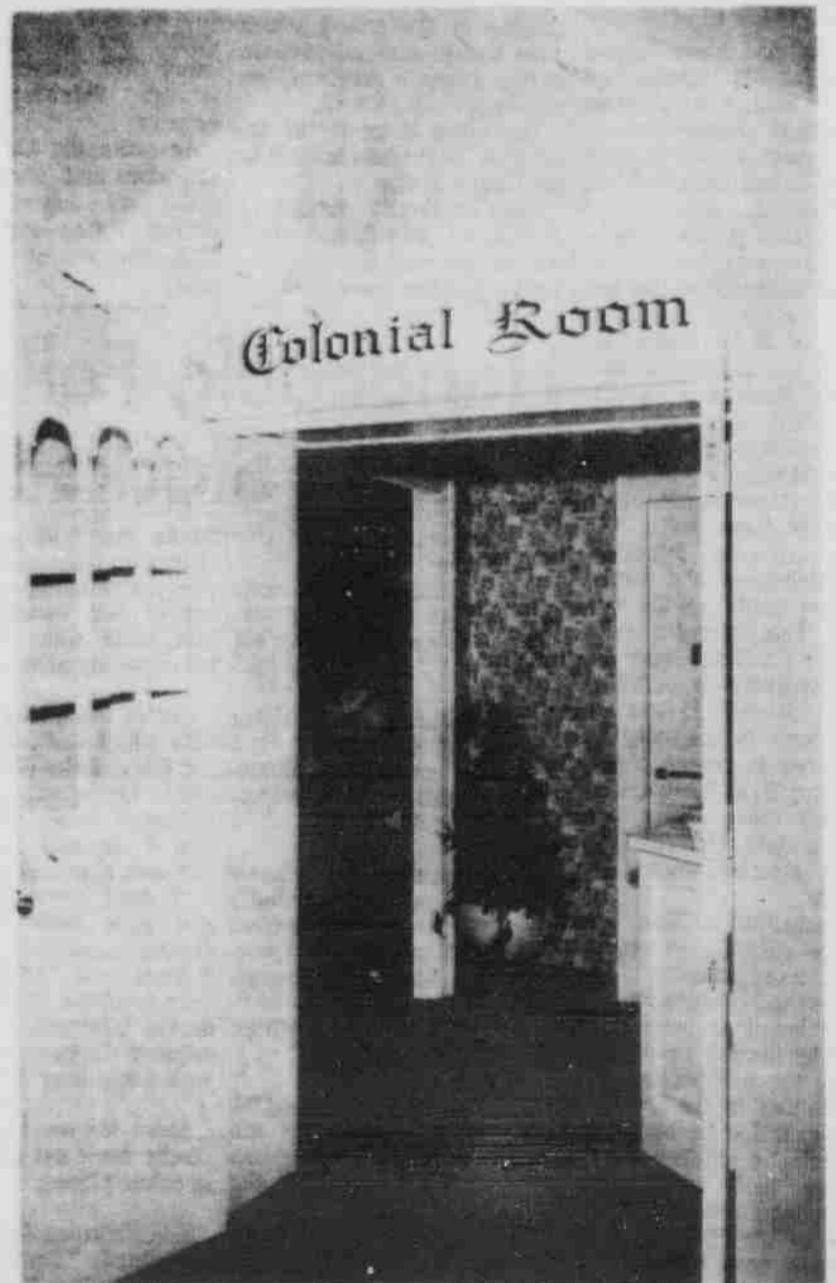
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