

TO DREAM THE IMPOSSIBLE DREAM

... By Gene Pokorny

For quite awhile now this column has dealt with the student of the University, both as he is today and as he ought to be in the future.

The faculty of today fulfill their role in the classroom to the extent that they give lectures, hand out exams and grade students. This job needs to be done, and few would deny it.

The faculty should not be models of people who run from the world into academia, partly as an escape, but rather models of people who run into the world with the added knowledge and insight that a career in academia has provided them with.

THE NON-DIRECTIVE APPROACH In this approach to education the faculty member is merely to present bits of knowledge in his classroom, but he is not to tell the student what to do with the knowledge.

This rationalization is simplistic. The faculty members who use it fail to see the important distinction between the weak, authority-seeking students who do want them to make what should be their decisions and judgments, and the new students who ask and want faculty to assume their proper share of leadership on campus and in the world.

The new student realizes the fallibility of the faculty. He knows they are not speaking words of absolute truth, and he does not expect this of them. He merely wants them to provide some leadership along with their bits of knowledge.

The key distinction, then, is between a situation where the faculty person is an authority figure and a situation where the faculty person provides leadership. The attitudes of both the faculty and stu-

dents in each case are different. In the situation where he is an authority figure the faculty person is falsely built up, while the student is made less than totally "human," less than free.

And even if many students do seek the authority figure situation here at the University, it is not right for the faculty merely to say no to that situation without saying yes to any other. It seems that the far better role on the part of the faculty would be to provide leadership in all situations.

THE FACULTY TODAY If anyone needs examples of the present leadership void on the part of the University's faculty today he has only to look at the Faculty Senate or the local chapter of the American Association of University Professors.

Those who do not care are in teaching merely as a vocation. Instead of worrying about whether education is attaining its goals, they worry about how soon they will get tenure. Those who do care quite often in a period of time get discouraged and either leave the institution or become the department cynic.

In the last few weeks definite signs have indicated that perhaps at last the new student is emerging at the University. It can only be hoped at this time that a new faculty will emerge NOW to join these students in creating a better University and world—a faculty which assumes its role of leadership in the drive toward the realization of the "Impossible Dream".



JOHN SCHREKINGER'S My Soul Is Free

EDITOR'S NOTE: John Schrekinger wrote a column about the problems and his personal dissatisfactions with the idea of "brotherhood" in the Greek System several weeks ago. His column today is about some of the complimentary aspects of Greek "brotherhood."

The idea of brotherhood is a worthy one, one toward which men claim to strive. Brotherhood practiced among a relatively small group of people would also seem a worthy ideal, perhaps an important step toward a brotherhood of all men.

Some religious organizations and Greek houses claim brotherhood as their ideal. For those who are members, Greek houses do approach this ideal. Members live, study and have fun together.

They usually help each other if the need arises. Although not every member is a very close friend of every other member, there is at least a casual friendship and a feeling of unity among all members.

While living in a "house," one learns to get along with others in the give-and-take of a close social situation, and to work together for the collective good. This form of living, of course, may lead toward conformity, through direct and indirect pressure by the brothers or sisters. Extremes of conformity don't necessarily occur in this type of situation, but it can't be denied that some pressure toward conformity exists in any Greek house.

No matter how a "house" might try to pledge only one "type" of person (and a Greek house doesn't necessarily do this), some difference in outlook and opinion are bound to occur. Everyone has a somewhat different background. This diversity offers an opportunity for a valuable exchange of ideas about all sorts of things, even though it doesn't assure such an exchange will occur.

All of us could devote a larger percentage of our discussion to things of interest and perplexity rather than the usual topics used for discussion.

Insofar as pledge training helps a pledge to become adjusted to campus life, in addition to teaching the history and ideals of the Greek house, it is a good thing. It is very helpful for a freshman to have a group of people who care about him and try to help him.

Unfortunately, pledge training also tends to make adjustments harder by added tasks and various sorts of pressures (sometimes in opposite directions —to be a good pledge and at the same time get good grades and be an "activities jock" and a social mover . . .), on top of the usual problems one faces upon entering college.

The function of these "extras," (especially those concerned with pledgship) in a "house" seems to be much the same as that of the tasks required of a novice in many ancient societies and some contemporary organizations — to make the person value membership highly, to feel a personal stake in the organization and to be sure the person is "ready" to be a member.

I question the validity and intelligence of a number of the attitudes and tasks required of pledges in some "houses." Pledge activities of benefit to the pledge, the house and, at the same time, not diverting too much time and energy from studying and other worthwhile activities, are perfectly all right.

One of the more worthwhile activities of my fraternity is constructive criticism of individual members. Each member in turn stands before the "house" for criticism by the other members. The rules require that criticisms be honest and constructive, and not an all-out attack on the man's personality.

Although one doesn't have to take these criticisms to heart, they are helpful in bringing into the open what at least some other people think of one's actions and attitudes. Going to a man privately and criticizing him face to face is also encouraged in the "house."

A person who wants a relatively large, close-knit society in which to live, such as is found in a Greek house, is unlikely to find it in a dorm or dorm floor. Residents change too much from year to year in a dormitory, and the feeling of belonging generally isn't enough to produce this sort of society.

For one who isn't particularly outgoing, the fearsome impersonality and loneliness of the University could be felt more in a dorm than it is in a "house." In an apartment, on the other hand, a person may have the advantage of living with a small group of friends, but his social contacts on campus possibly would be less.

What about the person looking for a brotherhood type of living arrangement, but doesn't want to be a Greek? Even for those who would want to be a Greek, lack of space and exclusiveness (not only based on race or religion, but also on personality, grades, looks, etc.) prevents a Greek system from accommodating everyone.

A number of arrangements could help alleviate this problem. Houses, similar to Greek houses, not requiring 100% vote, Greek houses independent of a national organization, social houses with both men and women members (I'm sure the problems could be worked out), international houses, more coops, or all or some of these could be available.

More long-lasting social units could be maintained in the dorms. Residence could be arranged so that one lives with people of very diverse background and interest, or exclusively with those of one's own major, or a combination of these two arrangements. For example, the first two years could be spent in housing with all sorts of people, and the last two years with those in one's major field.

Of course, people, both men and women, should also be free to live in an apartment if they so desire.

A campus should provide opportunities for living in a number of different social arrangements to meet the individual's social and educational needs and his preferences. A growing University can't just continue to stack students into high-rise dorms without taking into account the individual student.

Despite traditions which tie Greek "houses" too firmly to the past and trivia which at times keeps members from doing worthwhile things, "houses" do serve to break down some of the impersonality of the University, in addition to other benefits of brotherhood.

To meet the needs of all students, however, more diverse types of brotherhoods and other living arrangements should be available, in addition to a rejuvenated and revitalized Greek system, free of racial and ethnic discrimination, legally and in fact.

Steve Abbott's Agenbite Of Inwit

This week is a short week, consequently it is only fitting that this week's column be a short column. (Though tempted to stop here I'll continue.)

Recently we have observed that Scrip magazine has trouble scraping up enough do-re-me to come out. Consequently young campus poets go unpublished. Now in the interests of fine literature I propose a solution — a poetry contest. Yes sir, the Agenbite of Inwit Poetry Contest.

Since it's always best to try to kill two birds with one poem (whenever possible) here is what I propose. This University, like every human institution, has problems. Solutions are always hard to come by.

Thus the rules of the poetry contest are: (1) to write

about a University problem and offer a solution; (2) to keep poems 14 lines or less; (3) to enclose name and phone with every entry (pen names can be used if real name is included).

Finally for the prizes. (I would like to be like the Queen in "Alice in Wonderland" and say: "Everyone shall win and everyone shall have prizes," but . . .) The prize will be an Agenbite of Inwit party thrown in the winners honor.

Submit entries to Agenbite Of Inwit in care of the Daily Nebraskan office. Deadline for submission is Dec. 3.

Local literati, weep no more. Salvation is near at hand. Poets of Nebraska arise; you have nothing to lose but your sense of dignity.

Campus Opinion

Vivarium Concept Overdue

Dear Editor: A new concept to release people from their small aims and purposes that have divided and held humanity back, is long overdue.

The present drama of life on the world stage has in it two-dimension-oriented men seeking to solve three-dimensional problems. Too long have nihilism, cynicism and hypocrisy dampened the noble dreams of this nation.

Let us consider the Vivarium concept. The Vivarium is a new breed of social thinker. Vivarians consider themselves a replacement of the romantic Utopian; too long a social speculator.

Vivarians believe in social designing that is uncluttered by the ideological accumulations of the past and appropriating an "intellectual technology."

Vivarians engage in ferreting out non-things masquerading as things and they will expose the myths that operate under the name: Ideology.

Vivarians believe in becoming heroically involved in the pressing social issues of the day rather than seek the soft comforts of splendid isolation. Paul Armin Ronay

RAM Also Has Controversy

Dear Editor: There has been a large controversy about an IDC for the past several weeks, which the whole University is aware of. But, there is a similar controversy in Selleck Quadrangle concerning the RAM constitution and its implied provisions which I wish to make the University aware of.

The article in question is Article 5, section 4-c, of the RAM Constitution, pertaining to House Cabinets—"House committees shall consist of a House Student Conduct Board and a House Nominating Committee."

Recently the RAM Student Conduct Board (SCB) Committee has set up by-laws for the future RAM SCB (now in the process of being ratified), which states — "this board shall be the only board that shall have jurisdiction over the above regulation." Article II, sec A, of By-laws of RAM SCB.

This is a contradiction of their own constitution. I ask, how is it possible to have a RAM SCB operating under unconstitutional by-laws. Why should RAM deny individual houses the right, implied in their own constitution, to have individual House Conduct Boards. A Mad Swede From Gus III

Impressions Of Experience . . .

Dear Editor: Recently, while sitting in one of Lincoln's finest, I overheard or thought I do, er did, a staggering, no, I was staggering, conversation.

Revolving, that is the conversation not me, on past experiences and what it would be like . . . sorry, fell in my mug and nearly drowned. Recovering, I managed to inch over the rim and said, "Wascha talkin' 'bout," and they did.

At any rate the conversation rolled around, so did I come to think of it, to resolving things, and being dissolved at the moment, I was rip ready to resolve anything.

Then I got to thinking, why I did that I'll never know. Like a flash it all came to me in a "Grove" of ideas about what they were talking about and such . . . oh heavens, enough.

Some of our more illustrious celebrities might have resolved these impressions of experience in a fit of Freudian nonsense . . .

Rocky: I will do my best to convince the people of New York that water is fattening (1964) . . .

M. Farrow: If I get married the one thing my husband will have to be is frank . . .

J. E. H.: Almost 200,000,000 people and we only have dossiers on 175,000,000 . . . I must close the gap . . .

LBJ: We are not about to send American boys nine or ten thousand miles away to fight what Asian boys ought to be doing . . .

And sip on, or so on. But, I guess everyone is going home now, so guess I'll leave, er leave too.

The crowd is gone, the door is locked but here I sit, that's cause I'm crocked . . .

But the best one yet, "What do you mean, three date rule. Yes, I know the pledge policy but we've been engaged for six months . . .

Overheard, "Shay, da sesada size of that turkey in the window?"

"No, son but that fly in the bottom of your glass is gonna drown unless you sip faster."

May the bird of Miles Standish jump up and fly away from your T.G. feast, and may Nebraska do something devastating "Sooner" this week.

Have a sappy hanks living, er somptin like dat . . . No Narrie

Our Man Hoppe Revolution That Failed



Arthur Hoppe

The following press release has been received in the mail.

"At a time when our country is struggling side by side with the freedom-loving people of a small nation beset by revolutionaries and invaders it is well to recall the part played by another nation in our early history—a part strikingly similar to the role we play today.

"At the time of the so-called American revolution, the King of France, although at odds with the English king, had the wisdom to see that England's struggle with the rebel hot-heads in America was in truth France's also.

"Let them win in Concord," the French King told his ministers, "and we will one day fight them in the boulevards of Paris."

"Without his wholehearted support, the authorities in the Colonies might not have been able to pacify the rebellious rabble and crush their renegade intellectual leaders — Washington, Jefferson, Adams, and other followers of the dangerous doctrines of Locke and Rousseau.

"Had these power-mad traitors seized control in the Colonies, no duly-constituted government would have been safe from their ruthless international cursade to convert the world to anarchy and mob rule.

"Under the Domino theory, Canada would have

fallen next, then Louisiana, Texas, Mexico and the French West Indies.

"Thus France entered the war in 1775, landing 100,000 "advisers militaires" (ci) in Nova Scotia and Quebec. Their famous "cherchez et destroyez" campaign starting at Lake Champlain and culminating in the capture of the demagogue, Washington, as he attempted to cross the Delaware River in an open boat poled by wild Indians, spelled the turning point in the conflict.

"And so the war came to a speedy end. The exiles and refugees, including the rightful Colonial Government, returned from Canada to their great plantations where the energetically undertook to repair the ravages of Washington's rag-tag army of undisciplined irregulars.

"At a splendid triumphal ball, the 'deeds' given landless farmers by the revolutionary 'government' were burned amid cheers of 'God Save the King.' Soon, peace, dignity, and justice were again secure under a stable government, sanctioned and protected by the British Crown.

"How we have grown and prospered in these past 190 years. Thus it is appropriate that we join with our neighboring countries — the French Autonomous Republic of Louisiana, the Crown Colony of Canda, Spanish Mexicali, and the Free State of Russian Indians—in saluting that

wise French King whose fateful decision did so much to preserve our precious heritage of colonial allegiance and to make the world safe for monarchy."

(Signed) Sir Homer T. Pettibone Governor The Dominion of Columbia

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