

The Regents

The general government of the University is under the direction of the Board of Regents.

No student, faculty member, administrator or citizen in the state could rationally dispute this fact. Furthermore none of these groups should hesitate to give the Regents the respect they deserve or to recognize their authority.

Courteous Respect

However, certainly the Regents as the state's elected representatives also owe courteous respect to the feelings and constructive intentions of the students, the faculty, the administrators and the state's citizens.

For instance the Regents as a constructive and enlightened government should be making a determined effort between now and next year to consider, study and understand the Student Bill of Rights.

Clark Kerr: Student Politics

(EDITOR'S NOTE: The following is the second in a two-part series on "Thoughts on Students and Politics," an address by Clark Kerr, former president of the University of California, which was given at a conference on "Students and Politics" at San Juan, Puerto Rico, March 27-31, 1967.)

The tone of a campus, even of the national student body, can be set by a minority. In the 1920's it was set by the collegiate group — the athletes, the fraternity men, the Big Men on Campus. These students concentrated on activities, on social life, on occasional pranks.

It is remarkable how so few can set the tone for so many. The central fact is that most students remain the same from generation to generation. They remain quite recognizable. But in each generation a few thrust themselves forward, or are thrust forward by the situation — in the stadium, in the classroom, before the microphone — and come to stand as changing symbols for the largely unchanging multitude.

Peace Corps Type

This dominant political activist tone ignores two other partially related and relatively new segments of student life: the Bohemians who are even fewer in number and the Peace Corps types who are the most neglected group of all but, in my judgment, potentially the most significant in the long run.

Some student tones cause more trouble for more people than others. The collegiate tone occasionally troubled the dean of students; the vocational and academic tone of the 40's troubled the college and the dean of the graduate school; the political activist tone of the 60's, the president and the regents. From scandals to grades and revolt, the tone of each generation has affected the temper and the tenure of a different layer of campus administration.

The life of an institution and the public reaction to it are greatly affected by the tone of its dominant student minority. The nature of this minority is quite volatile — now one thing, now another. At the moment, the nature is political.

Unique In History

The student political movement of the 1960's is, in the totality of its means and ends, unique in American history. No single element of its approach is entirely new but the combination of these elements is new. To speak of a "movement" at all is to over-state the situation, for the very nature of the activity makes it dispersed and diverse.

There are changing localities of action, vehicles for expression, tactics to pursue; and no developed ideology. It is a movement that can be seen and has been seen by many different people in many different ways.

"Confrontation politics" is the essence of the new student movement — confrontation with the power structure on main street, or the campus, or in Washington. This is the particular form that political action has taken. Civil Rights tactics are the great source of inspiration. The tactic is to pick an issue and confront the power structure with it as dramatically as possible. There are a series of acts and events, with a certain style to them and moving in the same general direction.

Issue-By-Issue

There are two elements intertwined in this new political activism. The first is composed of the issue-by-issue protesters; the second by adherents to one or another of the organized groups on the left. It is the first element which is unique and has set the decade of the 1960's aside as different from the past.

The elements of confrontation politics have attracted my attention as being of particular importance are these:

1. A concern for power: There is an obsession with power. The refrain again and again is the acquisition of power. It seems to be assumed that, with power, evil can be eradicated; that, without it, nothing can be done.

"Student power" can bring pressure on a university certainly, on a society possibly. It requires no reliance on a reluctant faculty, a quiescent labor movement, a non-existent peasant class. It also requires no fixed ideology. Ideologies divide as well as unite. They divided students in the 1930's.

2. The University as a base for power. The campus is the chosen focal point for activity. It is the place to arouse interest, recruit members, raise money, organize action, and from which to launch attacks on chosen targets.

3. Distaste for the "establishment." There is almost total rejection of the organizations that administer the status quo. The status quo is viewed as dominated by the "military-industrial complex." The university is seen as a hand-

The Bill of Rights is not a radical document drawn up by several students, but rather a serious attempt at improving the academic atmosphere and life of the Nebraska student. It was supported and approved by thousands of students in the school election this year.

Seriously Consider

These students represent every political philosophy and background. They do not plan on stuffing the Bill of Rights down anybody's throat, but these Nebraskans do expect the University's leaders to seriously consider the bill.

At least one Regent recently has been making public comments about the Bill of Rights. For the benefit of the University, the students and the state, he should consult with the students and study the document more carefully.

The Bill of Rights is an important issue to the students and it must be dealt with accordingly.

maiden to this complex, doing research for it and training its servants. Much of the intellectual establishment is viewed as bought and paid for.

4. Orientation to specific issue: Ideology is suspect. Also, given the variety of points of view among participants, it would be completely divisive. There is no more chewing on the beard of Karl Marx, although there is a certain blindness toward the left-wing authoritarianism of Cuba and China, even though authority in other and less harsh forms is violently opposed. If there could be said to be any inherent central ideology, it would be syndicalism with its emphasis on means. And syndicalism was never much of an ideology.

5. Participatory democracy. There is a distaste for all bureaucracies, including their own. The ideal is the Town Meeting, or the Quaker committee meeting.

6. Tactics for the short-run: The methods of action are all aimed at quick impact, such as the sit-in, the picket line, strike, march, vigil, teach-in or other forms of mass demonstration.

7. The importance of style: The new reformation starts by nailing bold theses to the Cathedral door — with flash bulbs and cameras ready to record the scene. Demands are made suddenly, dramatically, publicly. Instead of working within organizations and through channels and by consultation, the appeal is directly to the mass public. Thus it is necessary to get the attention of the press and TV. Violation of rules and the law is one quick way of doing this. It is a lever that can be pulled to get instant attention. Advertising techniques come to the campus in the service of prophecy not profit.

8. Allies and allied enemies: The new activists can look, within the campus, for support from the few Bohemians and often from the Peace Corps and academic styles as well; and outside the campus, from the Old and New Left, the New Theologists, and the remaining minorities. The essential theme, however, is one of students by themselves largely isolated from external groups. They ask for little help, as the slogan "don't trust anyone over 30" implies.

The new approach has worked on some issues and in some situations, but not on all issues and in all situations.

The basic fact is that the United States is not a country given to revolts and that university students are not open to constant revolts. Little revolts either do not work at all or not for very long. The issue-by-issue protest movement of the 1960's, as contrasted with the ideological political activism of the 1930's, is more dramatic and troublesome in the short-run but less permanent in the long-run.

Early Decline

Confrontation politics, on balance, it now appears, may face an early decline. Its use by students, in the absence of new developments, may gradually fade back to more normal levels. This will equally disappoint the hopes of advocates of student confrontation and the fears of the enemies.

This is not to suggest that there will be no more confrontation tactics, but rather that they will set less of the tone of campus life in the years just ahead. Confrontation will become a tactic in the arsenal rather than the tactic. This form of protest which followed upon apathy will in turn be followed by some new mood and style.

The dust raised by confrontation politics has often obscured to the public the urgent fact that the student generation of today has some very real concerns and some helpful suggestions. Its means have too often stood in the way of its ends. It is now time, it seems to me, that its substance be brought forward in its own right; that reliance come to be placed more on persuasion in the longer run than on confrontation in the shorter run. The very flexibility of students will aid this transformation. Some of the same people seeking the same goals will embrace new approaches.

The new student has a role to play in the new age in the United States. This may illuminate rather than obscure the concerns and the morality of a broader segment of modern American youth; whose approach may help to lead, rather than fail to coerce, their fellow citizens. However this may turn out, there will be a new student generation and it will again be different. It will be different, but it will continue to be in a position to make its presence felt, one way or another, more than in earlier periods of our national history. This is one of the new realities that neither the campus nor society can escape.

—Collegiate Press Service



Our Man Hoppe

Can Nixon Stand Pat?

Arthur Hoppe

Hi there, friends in televisionland. It's time for another visit with Dick and Pat, those just plain folks who live in the little vine-covered cottage up the street and around the corner.

As we join them this morning, Dick, bleary-eyed, frowly-haired and suffering from 10 o'clock shadow, is just staggering into the kitchen. His lovely wife, Pat, and their two pretty daughters, Trish and Julie, are already seated in the breakfast nook.

Dick (making an effort): Hi, hi there, everybody. I can't tell you what great pleasure it gives me to be with such a fine group as...

Pat: We're your family, dear.

Dick: Thank you... with such a fine group as my family this morning. As we

look ahead... Pat (worried): Please dear, don't make a speech. Not before breakfast. I'm sure it isn't good for you on an empty stomach.

Dick: Now, now, one little speech never hurt. Hair of the dog, so to speak. As we look ahead...

Pat: (wringing her hands): Oh, you promised me you would give up politics. You promised the press they wouldn't have you to kick around any more. You promised...

Dick (belligerently): I can take politics or leave them alone. Next, you'll be saying I'm a habitual politician.

Pat: But just look at yourself. First you go off to Europe on a month-long speech-making binge. Then you're whooping it up at press conferences all over Asia. And now...

Dick (triumphantly): Exactly! My extensive foreign travels prove conclusively that I am no petty politi-

cian seeking votes in the hustings. No, I have become a statesman.

Pat: A statesman?

Dick: Yes, I have eschewed political machinations, given up buttonholing delegates and risen above personal ambitions in order to travel widely abroad and thus acquire a comprehensive knowledge of global affairs. These are the demanding attributes of a statesman.

Pat (happily): Oh, dear, I'm so glad. I'm sure you are doing the right thing.

Dick: I am too. Being a politician was ruining my image. And where are Romney, Reagan and Percy weakest? In foreign affairs. Then, with Rockefeller out... Well, thanks for the three-minute egg. I'm off to Latin America.

Pat (gathering her children to her): There, there, we must have faith in Daddy. He will return to us one day.

The Peaceful Snatch

... by Steve Abbott Great In Spite of YD's

Going to war is a citizen's patriotic duty. Complying with your induction notice is the very least you can do to repay the country that has given you so much — these are popular, unquestioned assumptions. Beside these arguments most Americans dismiss as irrelevant any talk of morality. But even if morality were irrelevant and we considered only America's interests, can we be sure that compliance with the draft is always patriotic?

Webster defines "patriotism" as "love of country and devotion to the welfare of one's country," and "patriot" as "one who zealously supports the authority and interests of one's country." I trust that no one will quarrel with these definitions and I assume further that all agree the "authority of government" is the Constitution.

The draft a danger to our principles of government? You never realized this? I refer to a speech Daniel Webster delivered to the House of Representatives on Dec. 9, 1814, concerning a conscription bill introduced during America's first great war, waged against Britain. I would ask you read the entire speech for what follows is merely a condensation of a couple sections: "Is this, Sir, consistent

with the character of a free Government? Is this civil liberty? Is this the real character of our Constitution? No, Sir, indeed it is not. Where is it written in the Constitution, in what article or section is it contained, that you may take parents from their children or children from their parents, and compel them to fight the battles of any war, in which the folly or the wickedness of Government may engage it? Under what concealment has this power lain hidden, which now for the first time comes forth, with a tremendous and baleful aspect, to trample down and destroy the dearest rights of personal liberty? ...

"But it is said, that it might happen that any army would not be raised by voluntary enlistment, in which case the power to raise armies would be granted in vain, unless they might be raised by compulsion. If this reasoning could prove anything, it would equally show that whenever the legitimate powers of the Constitution should be so badly administered as to cease to answer the great ends intended by them, such new powers may be assumed or usurped, as any existing administration may deem expedient... then the powers of Government are precisely

what it chooses they should be.

"The tyranny of Arbitrary Government consists as much in its means as in its ends: and it would be a ridiculous and absurd constitution which should be less cautious to guard against abuses in the one case than in the other... A free Government with arbitrary means to administer it is a contradiction; a free Government without adequate provision for personal security is an absurdity; a free Government, with an uncontrolled power of military conscription, is a solecism, at once the most ridiculous and abominable that ever entered into the head of man."

Daniel Webster

Daniel Webster was one of the first to raise his voice against the peaceful snatch of constitutional guarantees by a draft system but he has not been the last. I would refer the reader to the case of Mitchell vs. United States, and the brief of Mr. Mitchell for more detailed information on the situation. Justification for the draft call cannot simply be found in the text of the Universal Military Training and Service Act. Unless that act conforms to the supreme law of the land it is of no force and effect. Marbury vs. Madison 5 U.S. 137.

Campus Opinion

Make AWS Voluntary

Dear Editor: As a coed who has never been campused I can still say that I agree with those who feel that AWS should become a voluntary organization.

I know that there are some girls who believe they should have hours. If they need this "protection" it should not be denied. But, those of us who do not wish to be under AWS's authority should be given the right to denounce membership.

"Auntie" A.W.S.

Membership, Courts Questioned

Dear Editor: The demonstration against AWS court Thursday brought to light two crucial problems the students on this campus are now beginning to face: voluntary membership in AWS and the unwritten law that campus courts are closed.

A petition is now being circulated which is destined for ASUN which states that the undersigned students demand that AWS membership is voluntary. Being a member of AWS it is a proposal which I heartily support for more reasons than can be enumerated here.

However I feel that it is unfortunate that the second problem has been ignored or forgotten in the onslaught of controversy over AWS membership.

I believe that a valuable means of communication between students and their representatives is being lost by the closed court policy. If students were allowed to be at court proceedings it would facilitate understanding of those organizations of which they are members. An understanding is a prerequisite for students to fill their positions as informed, competent, and concerned members of the university community.

Andy Corrigan

Simple Answer, Complex Problem

Dear Editor: The letter written to you appearing on April 20 under the heading "Greeks Have Rights, Too" needs appreciation for its indication of a very simple answer to a very complex problem of human society. But a few points still trouble me off and on. As the name of the writer is not known, I would like to call him Mr. B. (according to the last remark "No Baloney").

Referring to the questions of Mr. B., "Why shouldn't we discriminate? Isn't one of the basic tenets of our democracy that people have the right of free association?" I completely agree to the latter portion but the trouble arises when I try to connect the two. Is it completely correct that according to American democracy free association can only be obtained by discrimination? And if that becomes the final idea then isn't it true that all our efforts towards a great cosmopolitan university of education and culture have failed? I do not think we do this discrimination while assigning the Negro youth to fight in Vietnam shoulder to shoulder with fellow white (Greek, as Mr. B. says) Americans!

For centuries in the past, different ancient civilizations of the world knew this process of discrimination and practiced it to the fullest extent. As a result they lost cooperation, lost a lot of talents, became slowly weaker and disappeared in the march of time. The nations who still practice this are the most backward on the surface of the earth and we call them underdeveloped. Most of us know how the unfortunate Negroes were snatched away from their motherlands to some early American plantations (wasn't that interfering into small circles of unwilling harmless people?). All the efforts were concentrated by some white people to keep these poor beings from any kind of human advantage. Were both the sides happy and peaceful?

There is a proverb "Rights in the hands of a few is evil." I do not think we have any democratic rights unless our minds are improved enough to claim it to be at a human maturity standard. It does not need a human brain to stay enclosed in one circle. All creatures do that. It is only when we arrive at human level that we have enough mental development to be able to overlook these differences.

One of the basic differences of man from other animals is that man always tries to improve himself more and more. A good way to do this is to learn from others. For thousands of years many people took lots of troubles to look into other worlds. It went in many forms as expansion of religious thoughts, extension of commerce and exchange of ideas through education and other means. We do not know when it started, but I am almost sure that if this wasn't done in one way or other, that is if all the people in all the ages decided to stay happily in their own circles, we would be sitting in the stone age again and not much Greek or Negro would be left of us.

Deb

Dear Editor:

The Daily Nebraskan should perhaps be congratulated for its worthy efforts to keep Democrats informed of the latest social events in the so-called Young Democrats.

With their previous hero behind bars for selling pornography, it is only fitting that they now look elsewhere for guidance and inspiration. Perhaps, last Thursday, they found a kindred spirit in the weak sister who spent most of his time throwing rocks at other democrats and criticizing a people of whom he knows nothing: Those Nebraskans who do not presently attend the Nobby Tiemann Study Club for Rich Kids, for example, even though they have not been enlightened by the "pillar of wisdom" in question, are certainly not unaware of the fact that small towns are declining in population.

Whenever there is a political campaign, whenever there is a picket line to man, or campaign work to be done, or constructive suggestions to be made, or a public criticism of republicans in office needed, the so-called "Young Democrats" of this campus are conspicuous: by their absence and their silence. So here's a word of encouragement for all you YD's: keep it up, the Democratic Party will continue to be great in spite of you.

Tom Bleaser

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