

IFC Move . . .

\$\$ Trends

Perhaps the fact that the four Interfraternity Council executives will receive salaries beginning in January is not important news in itself.

But it becomes more interesting when one considers that it is part of a trend in which the executives of prominent college organizations are now receiving salaries. The IFC officers now join the executives of the ASUN, the Daily Nebraskan and the Cornhusker in receiving salaries for their work.

At first glance this move might seem to some to be indicative of the image of money-hungry American and the college students emergence into this image. A more careful look proves more revealing.

No longer can these jobs be considered an extra-curricular activity which takes about two or three hours a week; now they are virtually full-time jobs.

This is complicated further by the fact that most college students will not finish their college career without working at least part-time, and there are

many who maintain full-time jobs.

If these executives did not receive salaries, it is very likely that some very qualified individuals would be unable to apply for these positions because of the lack of financial remuneration. In essence, this would limit the executives positions to those who are able to get financial support from elsewhere. And this is something which is contrary to the American system of democracy — at least in the ideal sense.

Although the salaries, in most cases, are far from what one could earn in the commercial labor market, they are, at least, an attempt to prevent finances from being a great factor in determining whether one should hold an executive office in these organizations.

At a time when students need the most qualified leadership possible, the Daily Nebraskan applauds attempts to prevent finances from being a deterrent to qualified candidates for executive positions in major campus organizations.

Are You Kidding Me?

Prof. Bernard S. Morris of Indiana University, when asked his opinion on the effectiveness of United States involvement in Vietnam here last week: "I think the facts speak for themselves; but I had always been under the impression that a good big man could beat a good little man. I think we've done an excellent job of disproving that."

John Hall, Mike Eyster and Andrew Rasmussen). Coeds, the time to organize is now!

Quotables of the week:
—A math professor, "I'd rather see a student carry 12 hours than drag 16."
—An SDS sympathizer, "I think our society has institutionalized the beaten path."

Nebraska Union Director Allen Bennett's comment on the Union Christmas decorations: — "Oh, good grief."

Dick Schulze's seven-man committee to evaluate Senate representation is just that seven MEN (Bruce Bailey, Bob Peterson, Loren Schulze, Bill Mobley,

Half of all the girls expelled from Zambia's schools are kicked out because they are pregnant, a wire service reports. Most of the pregnancies occur when the girls go on school holidays "determined to have a good time," according to a government official.

Have a happy holiday.

The Merger

Today the Daily Nebraskan presents the first of a four-part series on the possible University-Omaha University merge.

Today's story explains Legislative Bill 736, originated by state Sen. Terry Carpenter and passed by a large plurality in the last Legislative session.

The second of the series will explore OU student, faculty and administration opinion of the merger question. The third

story will consider opinions on this campus and the final installment will be a look at some of the immediate and long-range problems and advantages of a merger.

If the merger becomes a reality, students and faculty on this campus should be aware of what it will mean for this campus and for the state as a whole. The Nebraskan urges readers to read the merger series and to consider evidence put forward.

The Day Youth Was Defeated

Herewith is another unwritten chapter in that standard unpublished reference work, "A History of the World, 1950-1999." The title of this chapter is, "The Middle-Aged Revolution."

The initial indication that a revolution was brewing among middle-aged Americans was a report in Look magazine in the autumn of 1967 that Senator Everett M. Dirksen's first record, "Gallant Men," had "propelled him to fifth-rank position among 'Best Selling Male Vocalists'" — outpacing, among others, Elvis Presley and Bob Dylan.

At the time, the item aroused little interest. A month later, however, Senator Dirksen was gevently mobbed during a speaking engagement at the Oswego Garden Club and lost, to souvenir-hunting middle-aged ladies, one button from his double-breasted suit, a lock of his flowing grey hair and the last three inches of his sedately-patterned necktie.

The following week, after 13 ladies swooned during the Senator's rendition of the Bill of Rights at a League of Women Voters gathering, the nation awoke to the new phenomenon on its hands:

A middle-aged sex symbol.
"Senator Dirksen," Mrs. Homer T. ("Cissie") Pettibone, National President of the blossoming Ev Dirksen Fan Clubs, scold with a discreet sigh, "voices the secret aspirations of our confused generation."

The immediate result of the budding revolution was a revival of old Marlene Dietrich movies, the replacement of rock music with Glenn Miller records on most radio stations, and a new attitude toward the nation's youth, summed up by the slogan, "Never Listen to Anybody Under 30" — or, in the phrase that became popular in many households, "Shut Up and eat your spinach."

Hardly a magazine hit the streets

without a cover story entitled, "The Sexual Revolution in Our Suburbs" — the gist of each article being that virtually no one over 30 talked about sex in public any more.

The biggest change was in men's fashions. In pursuit of the new image of dignity, age and wisdom, men gave up perfumes, girdles and hair dyes, with the single exception of "Silver Threads" — a product designed to provide "that distinguished touch of grey at the temples for those immaturely ungreying."

With a sigh of relief, they also gave up Royal Canadian Air Force exercises, in order to become portly, and took up fat cigars, in order to appear imposing. Across the land, men were once again admired, not for their youth, but for their age, experience and standing in the community.

As for youth, it said what it had said for generations: "Our parents don't understand us." Although one young man did add perceptively: "I think it's just a phase they're passing through."

This proved all too true. The crisis came at the 1971 Chicago Convention of the New Middle, when Homer T. Pettibone, portly, greying and cigar-smoking, suggested in a speech that it was high time middle-aged ladies gave up perfumes, girdles and cosmetics and lengthened their skirts to cover their ugly middle-aged knees.

His wife, Cissie, led the resultant riot by hitting him over the head with a placard while crying, "You're nothing but a fat, cigar-chewing, over-aged slob!" Across the land, middle-aged wives took a good look at their middle-aged husbands and said much the same thing.

The revolution collapsed. The cult of youth was restored. Anything anyone with acne said was widely venerated. And the country returned to normal.



For Colleges . . . What Approach To Drug Abuse

By DAVID AIKEN
Collegiate Press Service

College administrators were told last weekend that they should adopt a policy of "quiet rationality" in dealing with student drug users, that legalization of marijuana is more likely to come through the courts than through legislative action and that there is wide disagreement over the dangers of LSD.

The administrators heard those views at a conference on drugs at the University of Chicago. The conference was sponsored by the National Student Association (NSA) under a grant from the National Institutes of Health.

Many of the administrators were from schools where, according to some of them, there is as yet little use of drugs. A number of them acknowledged that they are perplexed over what they should do if they found students turning on with marijuana or taking LSD.

According to Howard S. Becker, professor of sociology at Northwestern University, administrators tend to take harsh action for two main reasons: they believe the use of drugs has had effects on students and they are under pressure from alumni, trustees and the public.

If drug use were dealt with more quietly, without creating widely publicized incidents, administrators would probably act differently, Becker said. "To create a drug incident on campus, it takes administrators and the press as well as students," he said.

The most likely way to avoid campus drug incidents, Becker suggested, is to "educate administrators to a calm, rational position." Trying to force students to stop drug use entirely, he said, would require "extreme totalitarian measures, the equivalent of stop-and-frisk laws, such as room searches."

The current laws against possession of marijuana in most states, which usually carry heavy penalties, figured in much of the discussions.

The dilemma of administrators was voiced, in an interview, by Jim Reynolds, program director of the student union at Kansas State University. "Do we protect students from civil courts and handle it as a matter of education," he said, "or should students take the legal consequences of drug possession?"

Many of the delegates were interested in attempts to reduce penalties of possession.

Ralph Oteri, the Boston lawyer who is currently attempting to bring a test case on marijuana to the U.S. Supreme Court said, "I expect to see federal marijuana laws found unconstitutional very soon, because they both require paying a tax and make possession illegal, which is self-incrimination."

Judicial decisions, such as the one Oteri is seeking, appear to be the main hope for abolition of marijuana laws. Michigan State Sen. Roger Craig, who is attempting to get that state's marijuana laws repealed, says, "Nobody is interested in touching it, and because of my stand on marijuana, I may not be in the Michigan legislature much longer."

After hearing the evidence on the relative effects and penalties, Robert Dewey, dean of the chapel at Kalamazoo, (Mich.) College, said he concluded that "marijuana must be set in the context of general drug use, including alcohol. There should be the same kind of approach," he said.

While most of the psychologists and medical researchers at the conference felt that the danger from smoking the common type of marijuana is no greater than from drinking liquor, there was disagreement on the dangers of LSD.

Daniel X. Freedman, chairman of department of psychiatry at the University of Chicago, said reports of chromosome damage due to LSD use have all the elements of a scare story. Recently published research reports on the question are split, he said.

Helen Nowlis, dean of students at the University of Rochester, criticized current policy of most universities on drug use. "The posture of the university toward drugs is really a prototype of all sorts of things which never really get out in the open," she said.

"Education is trying to meet today's problems with elaborations of techniques that may have been proper 20 or 30 years ago," she added. "In loco parentis may have been all right when all the students came from the same background. But you can't be a parent to 6,000 students whose families have very different social and economic positions."

CAMPUS OPINION: Meaning Of Freedom

Dear Editor:

During the past few weeks there has been much published concerning the concept of "freedom." However, I feel compelled to note that few writers have thought it necessary to adequately define what they mean by this "concept."

Are we to assume that each person comes into this world "knowing" what freedom means, or is it possible that one of life's major tasks is to achieve a life style that will allow man to discover his own freedom?

It would seem that many have come to believe that freedom means the absence of all restraint. To be free, some have suggested, is not to be hampered in their choice of how they are to live their lives. Such a conception of freedom is in conflict with the total concept of freedom. Absolute freedom from any restraint would make of freedom a demonic force. For example, some of President Lincoln's adversaries, prior to the Civil War based the slavery arguments upon this absolute concept of freedom. Freedom, they maintained, allowed man to be free to buy and sell slaves.

Freedom, I submit, is more situational than absolute. We all possess sphere within which we operate with more or less freedom from external restraint, but no one operates

within a sphere where there is not limit placed on his behavior.

In any University there are many situations that are relatively free from external restraint.

What is required is the development of an awareness of the reality of situational limitations to the pure expression of freedom. The person who fails to acknowledge and act upon the requirements of freedom appropriate to each situation in his own community is not a heroic reformer, but a maladjusted person who has not developed a mature understanding of himself, of the intellectual basis for his actions and the basic requirements of social living.

Even more important is the fact that when students look upon freedom as the absence of restraint they are tempted to believe that the only freedom which they are able to possess and exercise is that which they have been able to win from a reluctant and opposing power structure, faculty, administration, Board of Regents or other governmental agencies.

When this happens the student often keeps score to see who is winning. Campaigns are waged by which supposed increased freedoms may be won. Such an attitude towards freedom will inevitably result in the lowest form of cheap political activity. When this happens at an edu-

cational institution, the very meaning of freedom in the university suffers.

The student, if he is to find freedom at all, must find it in his creative involvement in the social forms at hand. Such freedom recognizes the obligation of the student to express his freedom within the objective structure of the group or situation in which he participates.

For the person to act in a manner which denies the intrinsic importance of the social form granted to him for his own creative expression, is for him to pervert his freedom. A person must discover the true expression of his freedom in meaningful action within the social medium in which he is given the opportunity of acting.

Freedom then, is not something which comes to a person from without but comes by developing a life style which enables one to express himself creatively within the context of that point of history he lives.

For the reader who cares to explore this concept of freedom more thoroughly, I refer him to Professor Herbert Stroup's article on student freedom in the October 1958 issue of "Educational Therapy" from which these concepts are essentially drawn.

John Breckmeijer

Latin Writer Witness Of Times

(Editor's Note: Latin America and its people should concern and interest North Americans because of the past involvement of the United States and Latin America and because of possible important future focus on the countries.)

The following article was written by Ruben Ardila, of the University Department of Psychology. Ardila, a native of Columbia, is the author of a book and several published papers.)

By RUBEN ARDILA

We, Latin Americans, are proud of Miguel Angel Asturias the new winner of the Nobel Prize for literature. Guatemala's writer, had been a candidate for the Nobel Prize two years ago, so it wasn't really a surprise. However, given the quality of his work and its great social message, this Nobel Prize has a very special meaning for Latin America.

Asturias is our second winner of the Nobel Prize of literature, after Gabriel la Mistral, the Chilean poetess (1954). An Argentine received the Nobel Prize for peace in 1936, and another Argentine got the Prize for medicine in 1947. Nobody has received the Nobel Prize for physics or chemistry in Latin America, and it would be interesting to think how many years will have to pass before a Spanish American produces scientific discoveries, in physics or chemistry, or great enough importance to win a Nobel Prize.

Although our science is only beginning, our literature has reached a great level and everyday becomes better, more ripe and more sophisticated. The work of Latin American writers like Carpentier, Guimaraes Rosa, Neruda, Cortazar, Mejia Vallejo, Fuentes, Borges, Asturias, and many others is given an important place in the world panorama.

However there are many steps to be climbed. The literature of our continent is mainly descriptive, external and without enough psychological depth. A large number of young writers, however, are producing works with more universality and profundity. Surely the first subject that would interest a Jose Eustacio Rivera, who was a good observer, as all writers pretend to be, is the majesty of the landscape that surrounds him, the "vortex", the jungle, the conflict among men, and the perennial fight against nature; he will write about that natural world, he will say that the forest is like a cathedral, he will show how men become monsters in that wild world. The book that results from this, *La Voragine (The Vortex)*, is a literary jewel and describes a living reality. The next step is to center our attention in another type of reality, the human reality. A more refined society produces a number of conflicts that offer a rich material for literature. Today we have Leon de Greiff, who protests against the "foolish dispositions of fastidious ethics", and Jorge Zalamea who conceives a great *Sueno de las Escalinitas (Dream of the Staircase)* in which all the injustices of the world are brought in front of the tribunal of humanity.

One of the most serious discussions in Latin American literature in the last years has been the polemic between the writers who talk of commitment, of social reality, and the ones who prefer to write "pure literature," and to describe universal problems. Miguel Angel Asturias is probably the best writer of the first viewpoint, and Jorge Luis Borges the main defender of pure literature. The bitter discussions around this problem are now over, and we realize that it was nothing more than a pseudoproblem. Asturias has been a writer aware of the realities of his epoch, a real witness of his time. His cause has been the cause of Latin America. He said that he wanted to be the tongue of his "tribe", to talk about the hopes, the dreams, the myths of his people. A novel like *Hombres de Maiz (Men of Corn)*, published in 1948, utilizes a vernacular language, against the rigid patterns of the academicians; and at the same time it deals with Indian legends, Indian psychology and Indian cosmography.

El Senor Presidente (Mr. President) was published in 1946, and it is probably Asturias' best known novel. The subject is dictatorship, that plague of our countries that has been one of the causes that delayed progress. Although Asturias doesn't talk about Guatemala, is very easy to realize to what he is referring.

His life has been imprinted by his time. Asturias was born in 1899, the son of a lawyer and a teacher. In his childhood he felt the problems caused by the dictatorship of Estrada Cabrera in Guatemala. When he grew up he studied law, he became a student leader, collaborator of student newspapers and cofounder of the Popular University, an experiment in public education in Guatemala.

In 1923 Asturias was sent by his family to London, in order to study and to escape from the political problems of the country. Visiting Paris he became aware of his main interest: to study the Mayan culture; he stayed in Paris several years; he translated the *Popol Vuh (1925-1926)*, that philosophical work of the primitives inhabitants of America that is the cause of astonishment in the intellectual circles of the whole world. In Paris he wrote a lot of poetry. His first book, *Rayito de Estrella (1925)* was published there.

Asturias has spent half of his life abroad. That peregrination began when he was very young. In 1933 he went back to Guatemala. He devoted himself to writing poetry and articles for newspapers. Among his books of this period worth noting are *Emulo Lipolidon (1935)* and *Sonetos (1937)*.

His diplomatic career has been as brilliant as his literary career. At the moment of receiving his Nobel Prize he has the post of Ambassador of Guatemala in Paris. His political interests were on the side of Arbenz and Arevalo, the left wing reformists. Asturias' main political work was to avoid an invasion of Guatemala from El Salvador (1954). However, when Castillo Armas entered Guatemala, he deprived Asturias of his citizenship rights and obliged him to go into exile in Buenos Aires. Only last year, after the election of the moderate leftist government of Mendez Montenegro, Asturias was invited back to his country and to rejoin the foreign service.

In order to understand the social problems of the time, the best thing to do would be to read the trilogy of the United Fruit Company, three novels devoted to the red-hot problems caused by the famous American company in Central America: *Viento Fuerte (Strong Wind, 1950)*, *El Papa Verde (The Green Pope, 1955)*, and *Los Ojos de los Enterados (The Eyes of the Buried, 1960)*.

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