

# What we have here . . .

An ASUN Executive Committee which decided to recommend the retention of the present college system for electing Senate members has made a wise choice.

The Committee also showed foresight by offering suggestions for correcting the communication problems within Senate rather than burying the problem by redistricting constituencies.

Innovations such as senator seminars, office hours for senators or increased ASUN publicity could aid the next Senate administration to inform students of their senators' activities—an aspect noticeably lacking this year.

Elections last spring spawned an insipid group of senators whose worries did not include informing their constituents.

The senators alone, however, cannot be blamed for the communications gap between the Senate and the students. The executives, who often have struggled alone (by choice) ignored the 35 senators and 18,000 students who should know what the people they elected are accomplishing.

One of the best examples of the executives' failure to inform their constituents on important matters is the statement of students rights.

Perhaps no more than one or two select senators, let alone the average student, know what the two executives on the six-man Student Academic Freedom Committee have accomplished or if they have been representing the students' interests at all.

The new statement of students rights now is almost completed and still the executives remain mysteriously silent.

Students have not ever been assured they will have a voice in deciding the acceptability of the document. At present the fate of the bill rests solely in the hands of the Chancellor and whether he will process it through the usual channels is another mystery about which the executives have conveniently neglected to inform students.

Students realize that decision making is left to the discretion of the Senate but when they are not even informed about what decisions are being made, something is missing in the communications system.

The Executive Committee has some of the answers for remedying such problems in the future. The executives, however, have the only answer for the whereabouts of the Bill of Rights.

Cheryl Tritt

## Dan Looker

### We want Nixon

I told myself when I began this column that I wouldn't pick on the Republicans and that I would ignore my "opponent's views" as much as possible. Then as the weeks went by, I found myself occasionally agreeing with Mr. Reiser and I lost any desire to carry on a written debate. That was what I thought until two weeks ago when he made a drastic mistake—he rejected Nixon.



## Outlook

Richard Nixon is a tremendous guy, known affectionately to the American people by such names as Dirty Dick, Harold Stassen II, and the People's Party Hack. Next to Barry Goldwater he is my favorite GOP gunner.

When Richard Nixon points his finger at the press, drops his droopy jowls, and speaks—I must listen (even though he is a Republican). And when he knits those bushy eyebrows into a stern and commanding scowl—I feel a warm glow of affection for this friendly fellow (even though he is a Republican.)

Democrats all love him, even though we try not to. What about his foreign and domestic policies? Since he is a Republican, of course they wouldn't appeal to me, right? I think however Nixon is a very bright man and I find his views exciting.

His foreign policy is tremendous. After years of frustration in Vietnam he has come up with a brilliant solution—bigger bombs and more men. One wonders why no one thought of this before. Richard Nixon is offering the American people a real choice on Vietnam.

Some say that Nixon is more of a hawk than a LBJ, but of course Nixon wouldn't admit this because Johnson could point his finger and whisper "Dangerous radical! War fanatic!" and the same thing that happened to Barry would happen to Dick.

The rest of Richard Nixon's foreign policy is equally reassuring. It consists of containing Communism and does not worry about other pesky problems like nationalism, peasant and slum unrest and starvation.

His foreign policy can best be summarized as a sort of "warmed-over John Foster Dulles" policy. It is at least ten years old and has that aura of tradition about it, which is important in the twentieth century.

His domestic policy is fairly progressive, but it will not cause the Democrats any worry. If Nixon were elected, he would probably give all of the federal boards and commissions new names and everything would go on unchanged.

His policies towards the poor and the Negroes would probably be Republican paternalism—which the Negroes just love.

Richard Nixon is a fantastic presidential candidate. He and George Wallace will elect President Lyndon Johnson in 1968.

I will vote for LBJ, not because I like him that much (McCarthy or Kennedy would be much better), but because he will be the best man running.



William F. Buckley, Jr.

## Give me that old time religion

The doings of The Beatles are minutely recorded here in England and, as a matter of fact, elsewhere, inasmuch as it is true what one of the Beatle-gentlemen said a year or so ago, that they are more popular than Jesus Christ. It is a matter of considerable public interest that all four of The Beatles have gone off to a place called Rishikesh, in India, to commune with one Maharishi Mahesh Yogi.

The gentleman comes from India, and the reigning chic stipulates that Mysterious India is where one goes to Have a Spiritual Experience. Accordingly, The Beatles are there, as also Mia Farrow, who, having left Frank Sinatra, is understandably in need of spiritual therapy, and assorted other types including the press reports, a space physicist who works for General Motors.

It isn't altogether clear what is the drill at Rishikesh, except that — and this visibly disturbed a couple of business managers of The Beatles — a postulant at the shrine of Mr. Yogi is expected to contribute a week's salary as an initiation fee.

A weeks salary may not be very much for these

and me, but it is a whole lot of sterling for a Beatle, and one gathers from the press that the business managers thought this a bit much, and rather wish that The Beatles could find their spiritual experience a little less dearly.

The wisdom of Maharishi Mahesh Yogi is not rendered in easily communicable tender. It is recorded by one disciple that he aroused himself to divulge the sunburst, "Ours is an age of science, not faith," a seizure of spiritual exertion which apparently left him speechless with exhaustion, I mean wouldn't you be exhausted if you came up with that?

It is reported that The Beatles were especially transfixed when the Maharishi divulged, solemnly, that "speech is just the progression of thought." One can assume that the apogee of their experience was reached upon learning, from the guru's own mouth that "anything that comes from direct experience can be called science." It is a wonder that the entire population of the world has not gravitated towards the cynosure capable of such incandescent insights.

I am not broke, but I think that if I were, I would repair to India, haul up a guru's flag and — I guarantee it — would be the most successful guru of modern times. I would take The Beatles' weekly salary, and Mia Farrow's, and the lot of them, and I would come up with things like:

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as — forgive you so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be thankful."

To the especially wordy, I would say: "Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Can it be imagined that I would be less successful,

quoting these lines, from a single letter of St. Paul, than Maharishi Mahesh Fakir, has been? The truly extraordinary feature of our time isn't the faithlessness of the Western people, it is their utter, total ignorance of the Christian religion. They travel to Rishikesh to listen to pallid seventh hand imitations of thoughts and words they never knew existed. They will go anywhere to experience spirituality — except next door.

An Englishman need go no further than to hear Evensong at King's College at Oxford, or to hear high mass at Chartres Cathedral; or to read St. Paul, or John, or the psalmists. Read a volume by Chesterton — the Everlasting Man; Orthodoxy, the Dumb Ox; and the spiritual juices begin to run, but no, Christianity is, well, well what? Well, unknown.

The Beatles know more about carburetors than they know about Christianity, which is why they, like so many others make such asses of themselves in pursuit of Mr. Gaga Yogi. Their impulse is correct, and they reaffirm as man always has, and always will, the truism that man is a religious animal.

## Professors speak

### Evaluating tomorrow's Teacher

Editor's Note: This week's contributor to the Professor's Speak column is Dr. Kenneth Orton, professor of educational psychology and measurements.

The role of the university as a community of scholars interested in employing a rational approach in the solution of existing societal problems is little questioned. In view of this role in promoting change through the use of a rational approach outside its walls, it is surprising to note that the university community has not been particularly successful in modifying its approach to one of its major tasks — that of instruction.

As has been the case for a number of years, we are lecturing to our students about information which has accumulated within a given area. We ask our students when they will learn to think, but seldom even allow for thought except through the assignment of a term paper. Faculty to student or student to student confrontations are infrequent and not the norm.

Instruction as it now exists is not the way many of our university faculty members and students would prefer it. If the dissatisfaction exist, what are the conditions which contribute to the maintenance of the traditional lecture system for a majority of classes?

The following factors seem to me to be worth serious consideration in seeking answers to this question.

A. Burgeoning enrollments have resulted in lecturing to large classes and TV sections in order to instruct many students with few faculty members.

B. The professor teaches as he was taught, and in the majority of instances he was taught by a lecture method. Success to him is defined by the congruence of his performance with the performance he is attempting to copy.

C. The new professor spends considerable time developing his lecture notes during which time he finds himself increasingly involved with research, committee work, advising, service, consulting in the real world, and a host of other essential and non-essential activities which demand a great deal of his time and energy. These demands on his time usually interfere with any attempt at innovation in instruction.

D. Since student expectations are geared to the impersonal approach, the system as it now exists is generally acceptable for a large number of students. The lecture assignment system interferes least with their daily schedules and requires the least effort in terms of developing new response systems for enquiry and communication.

E. Physical facilities are planned to aid in administering mass education. Large classrooms and rooms for television lecture seem to be the vogue. Rooms for small group discussion are at a premium.

The demands of mass education may force us to continue to consider the lecture system as a prime means of instruction. But there are a number of alternatives to lecturing in person that will allow better use of the instructor's time. One of these is to audio-tape and transcribe lectures which may then be presented to the student on the first day of class.

Another is to audio-tape lectures which could be made available for students to listen to at appointed times. Third, lectures could be video-taped and projected during the usual class periods. Finally, there are programmed texts available for particular course areas which may be used in place of lecturing.

The additional time now available to the instructor could be used for consultation with individuals or small groups of students or in order to stay abreast of his field. I'm sure a number of additional options for use of the

instructor's time could be stated with only a little effort.

In the belief that one of the prime goals of a college education is to encourage critical thinking through instructor to student and student to student confrontations, provisions for small group discussion are essential. Reducing the amount of time in lecturing would, of course, allow more opportunity for such confrontations.

Another possibility for additional interaction is to divide a class into a number of smaller units and meeting with each unit once a week with guided independent study intervening between meetings.

The above approaches will require quite different physical facilities with the possibility of a number of booths being made available for listening to tapes and an increased number of smaller rooms in which small groups could meet. These space requirements need to be considered in planning for learning space in the future.

In summary it is my belief that there is a need for change in instructional patterns. Some possibilities for varying instructional formats presently available to us are not being given serious attention at this time. The availability of new media for instruction, the strong reaction of both students and instructors to the traditional lecture system, and the need for more personal confrontations of faculty and students suggest that we should seriously consider alternative ways of working with students in instructional situations.

# Campus Opinion

Dear Editor:

The American Negro is a captive in his own land. He is a subproletariat which is deliberately and ruthlessly exploited by the business interests in America. Like all people who suffer colonial domination they are both a source of cheap labor and a highly lucrative market to which one is able to dispense otherwise unrewarding goods and services.

The colonial analogy is not at all as absurd as it may at first appear. Colonialism is primarily the economic exploitation of natives of the colony while denying them access to the advantages for the mother country. The usual characteristic of colonialism not present in the American situation is that the power of the colonizing country is imposed from without, that is, by a foreign power.

Negroes are systematically excluded from membership in labor unions, particularly the trade unions and have been fired as a stipulation of union-management contract agreements where they already held jobs; therefore they are prevented from improving their economic position by means of collective bargaining and have no control over their wage earnings which are often below the national norm in spite of minimum wage laws.

All peaceful attempts by the American Negro to enter the economic and social framework through normal means have failed. Conscientious efforts to co-operate with and be "intergrated" into "regular" political organizations have ended in bitter disappointment and disillusionment.

It is clear that whites in America act as a group only in what they regard to be their own economic and political self-interest. If Negroes are to achieve liberation from the condition of servility which afflicts them, then they must weld themselves into a solid and independent political unit, one not under obligation to establish or accept political institutions, which would act only in its own self-interest and would collaborate with either of the two national political parties only insofar as they expressed the interest of the Negro. Extra legal means would be used only if met by unjust and inhuman, even if "lawful", opposition by the combined "white" oriented political parties.

The aim is peaceful change in order to gain economic and political influence which will insure against a return to the present colonial relationship of black people to white America today. That in essence is the aim of black power.

William Carl Shriver  
Graduate Assistant, Dept. of Art

## John Reiser

### The coming fury

What's on the country's mind as it faces another summer of black revolution in the ghettos of our cities?

The reaction one would expect from a nation which saw it was in for big, big trouble would be to seek out the most realistic ways of avoiding it, but different thoughts are on the minds of many Americans apparently.

Accepted is the idea that we must choose between "guns and butter." And the choice has evidently been made, as the war in Viet Nam goes on and the war on poverty is choked off.



## Hearts and Hands

With another violent summer in prospect, many seem content to speculate on how we shall wage war, not on poverty, but upon the poverty-stricken, as the cries go up to "shoot the looters" and to "show who's boss."

There is no need to show the black American who's boss, for he has grown up with that knowledge. But all the guns this country can keep steady will not force him to accept the idea and that is his credit, in my opinion.

I do not advocate violence. Rather, I advocate an end to violence. But the power to end violence is in the hands of those of us who created the conditions that bred the violence.

Violence will not be ended at the muzzle of a National Guardsman's rifle. It will be ended when every American can look forward to getting his share of "the American dream," when citizens of all races share in the enjoyment of the plenty most of us take so much for granted.

It will end when guilt-ridden white America stops assuring itself that black Americans live in ghettos "because they want to be with their own kind" and admits that they live there because they can't buy a house in suburbia, either because they are denied the jobs for which they are qualified, or are denied the skills to qualify them for jobs, or are simply denied the right to buy the kind of house they can afford.

It will end when the day arrives that the vicious American is no longer the victim of the most vicious system of consumer-exploitation in the history of this country.

Most Negroes will not participate in the rioting and looting which is on the summer agenda for America, but few will not know something of what is going through the minds of those who do.

John Dryden told us, "Beware the fury of the patient man." To those Americans who urge Negro citizens to "just be patient," comes the reply that most of them are being patient, probably more patient than we have any right to expect, but that their fury mounts.

No one—black or white—doubts that a hard, difficult road is ahead as we finish this too-long-unfinished business, as we set out to calm this mounting righteous indignation, this fury, if you will.

But let no one doubt that we must set out upon that road and let no one doubt that he shall have to do part of the walking.

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