

# Impressions of cafe, old man gathered at reservations

**Editor's note:** Robert Ross, who accompanied the Duprees for a part of their stay at the two South Dakota reservations, records his impressions here. Ross is an unclassified graduate student at the University.

by Robert Ross

About two weeks ago, I spent three days with Mark Dupree and his wife at the Rosebud Indian Reservation in South Dakota. The trip was something of an awakening. Since my own confused and ambiguous impressions would seem meaningless to anyone else, I will try to describe some of the incidents in such a way that the reader may form his own impressions.

First, there is the only cafe in or near St. Francis, S.D. We enter through a low door past the curious stare of a tiny girl. She is not yet three and does not talk to us. More small children are inside; they are not as timid.

We are greeted by a man of about 30 who tells us that the menu consists of a choice between hamburgers, cheeseburgers or cold sandwiches. The three of us walk past 11 pinball machines and sit in a booth. I brush dirt and crumbs from the table with my forearm. Two or three teenagers with nothing better to do are playing pinball, but we are the only real customers.

The decor is early barracks with dirt. The building itself looks like a World War II temporary military-type construction. The timbers supporting the low roof sag dangerously and the rough floor looks like a sub-flooring.

Mark keeps saying, "This is like Mexico. But we didn't see anything as bad as this in Mexico."

Then, a small girl comes running with two glasses of water. She actually has to reach up to get them on the table. As she runs back for the third glass, we begin to laugh — a strange, sad, soft kind of laughter.

## Cold pictures

A dead cold breathes out from the photographs hanging on the wall of a Mission museum. The pictures were taken during the winter and the white snow and the white sky merge creating a blank surreal background.

In one, Forsythe's troops, bundled in great coats against the cold, are stacking frozen bodies onto a wagon. The wagon is nearly full. The team stands humped against the barren landscape. One thinks of Robert Frost "... from what I know of hate, I'd say that for destruction, ice is also great and would suffice." One thinks also of the pictures taken in winter during World War II of scenes along the road to Moscow.

In another photograph, old Chief Big Foot himself stares at us. He lies on his back, one side of his body buried under drifted snow. His right hand is raised toward the camera in a frozen grotesque of a lecturer's appeal to an audience. His clothing is in rags and snow lies in the wrinkles of his old face — despair lies there also. His eyes are open and, at first, it is unclear whether or not he is alive or dead.

## An old man

An old man in a wheel chair clears his throat apologetically as we enter another museum, this one is at Wounded Knee trading post on the Pine Ridge reservation.

He mentions a small admittance charge. We give him the change and begin to wander around the log building. Many things are displayed — pipes, costumes and paintings line the walls

in crowded neatness. There is a reproduction of the famous Sun Dance painting and another shows men smoking in front of a ceremonial tipi.

We begin to ask the man about some of the things which we see. Soon he is telling us much of what he knows about the Sioux. He tells me a story about a spider. I do not believe that the story is genuine, but I forgive him quickly when three tourists come in.

One of the three is deaf. They talk loudly for about five minutes, looking at nothing. One of them makes a few derogatory remarks about an old calvary saddle. After they leave, the spell of communication between the old man and us has been broken. So we leave too, promising to return some day.

In talking to that man, we found a frank anger toward the white man, though he remained friendly with us. Before the interruption, he seemed most eager to talk to someone.

When Mark mentioned that his last name was Dupree, the man told about an old Dupree family in the area, where they had lived and where they might be found now.

## He is proud

He seemed to be proud of his museum and the things shown there. Though he is not Sioux, as are most of the Indians on the two reservations, he is an Indian. And he is proud of that, too.

What more can I say? It is my hope that what few muddled conclusions I have formed at this time are part of a human common denominator of fellowship and compassion, and that similar ideas have already begun to form in the mind of you, the reader.

I cannot really change anything by suddenly at this point telling you what to think, and I prefer not to try. If I am wrong in my estimate of human nature, it will make little difference what is said here, anyway.

For, if I am wrong, our race does not have much time left. Death ends all discrimination.

## Gaining an education . . .

# A visit to the Indians and a request for action

**Editor's note:** Mark Dupree, a graduate student in English, spent the week of June 2-9 at the Pine Ridge and Rosebud Indian Reservations in South Dakota. His primary reason for making the trip was to find out what conditions at the reservations were like.

by Mark Dupree  
We talk of ceasing wars  
And propose and propose a revision  
Of the draft or the tax.  
We glory in reforms of an irrelevant university.  
We curse injustice and sicken  
At corruption's stay.  
But to act, oh to do—  
There's always the fifty-year delay!

My wife, Bob Ross and I just returned from a week at Rosebud and Pine Ridge Indian Reservations in South Dakota. The venture was prompted by a desire to educate ourselves.

Fortunately, we met Robert Burnette, former chief of the Rosebud Tribal Council for eight years and responsible, in part, for passage of the American Civil Rights Act last year.

He is spearheading a campaign asking tourists throughout the nation to boycott South Dakota until the Honorable Governor Farrar retracts his statement that "there is no discrimination against the American Indian in South Dakota."

A person has to be more than blind not to notice the degradation heaped on the Indian by the white communities located near both the Pine

Ridge and Rosebud Reservations. Until less than three years ago there were such signs as "No Indians Allowed" or "No Dogs or Indians Here" in two western Nebraska towns near the reservations.

There are a few persons in Gordon and Valentine, towns important to the Rosebud community, that will attest to the Nebraskan's role in Indian exploitation.

Such financial greed as a gutted trailer house renting for \$80 is deplorable enough. Or the fact that the entire eastern section of Pine Ridge, which consists of prime farmland, has been deeded to private hands is sufficient for mild anger, particularly when the government was responsible for the shifty trade which provided the Indian with the unfarmable western section of the county.

It is unnecessary to go back 100 years to dredge up the slaughter of the American Indian. Indian murders still occur. For example, six murders can't quite get solved at the isolated reservation of Lower Brule.

Burnette is planning a Warpath Dance for July 4 at Spring Creek on the Rosebud Reservation. The dance will draw attention to the Indian's plight. At the same time the tourist boycott will be kicked off by commemorating the murder of a 28-year-old Indian last April. The alleged white murderer is said to be without motive. Inquiry into the death has produced many conflicting details, according to the Indians with whom I spoke at the Rosebud Reservation.

I plan to make the 400-mile trip to attend the Warpath Dance on the Fourth of July.

Burnette has asked the Episcopal Church for \$17,000 to fund his project,

and chances are that he'll get it. He intends to take his stories to the cities of the nation to arouse support and concern. The Warpath Dance and tourist boycott should call attention to the real Indian dilemma and to the Indian's discontent. It will be one of the first organized Indian protests.

The action-oriented Burnette has written a book, "The Tormented American," which is being published by Prentice-Hall and should be released this fall. Together with an upcoming article in Life magazine, it looks as if the American public is going to have a more difficult time forgetting the 150-year suppression of the true Americans.

My respect for Burnette runs deeper than a sympathy for his philosophy and approach. His Indian-ness and his desire to help all of the Indian nations in the country through the boycott, which is also aimed at raising the Indian's self-respect, is sufficient credential for me to follow him.

The reservation conditions which I witnessed would fill many more column inches. But in brief, I found three problems to be paramount:

—lack of self-respect and lack of interest in a fantastically rich culture, a culture that most shy away from.

—lack of employment and consequently no income to operate in the white man's monetarily steeped world.

—encroachment of the middle class and imposition of a foreign set of values.

The Office of Economic Opportunity and the Bureau of Indian Affairs are a direct cause of this cultural conflict. Some of their 10 thousand-dollar-a-year jobs include no contact with Indian people. Shoddy housing projects split up the tightly knit family structure by relocating Indians throughout the reservation.

My solution to this much talked about cultural clash is simple. There must be an opportunity for each Indian to choose his own set of values, that is to be Indian Indian or American Indian.

The typical official view was expressed by one BIA agent with whom I talked. He said that the "Red Man's ways just don't work in a western culture." But a concern for, let alone an understanding of the "Red Man's ways" never seems to enter the mind of a white supremacist.

In asking friends to attend the July 4th Warpath Dance with me, the following responses have been typical:

—much "pseudo-concern."

—little or no response at all — as from my own famed and esteemed English department.

—a rash of apologies with infinite other commitments on the fourth of July.

But I remain optimistic. When I told Burnette of my desire to return on the Fourth, he said, "Bring a few of your buddies." If you have gotten this far in the article, YOU ARE MY BUDDY. Call Mark Dupree at 423-2849, or attend the organizational meeting at 3:30 p.m. Friday on the mall north of Love Library.



Recreation on the Pine Ridge Reservation . . . basketball amid the rubbish and car shells. (photo by Mike Hayman)

# Small private colleges face financial woes

**Editor's note:** Bob Hepburn, a journalism major takes an in depth look at the financial troubles facing the state's small private colleges. The story was completed as an assignment for the school of journalism's depth reporting class.

by Bob Hepburn  
NU School of Journalism

Last spring, Duchesne College in Omaha closed.

At the time, officials at the small private women's college said that the school could no longer operate because of the financial problems facing it. This closing came as a surprise to many persons, but not to any of the private college presidents in Nebraska.

The money crisis which plagued Duchesne College is not unique. It is shared by nearly every private college in the state as well as throughout the nation.

Duchesne will not be the last private college in Nebraska to close. One educator even predicts all private colleges in the state will fold within 20 years.

While most persons do not hold such an extreme view, they almost unanimously agree that all private colleges in Nebraska are in great financial difficulty.

Many educators expect several colleges to fail within the next four or five years. The most frequently mentioned schools are John F. Kennedy in Wahoo, John J. Pershing in Beatrice, and Bellevue College in Bellevue.

These schools have received much publicity concerning their money problems. But other small colleges considered to be fairly successful also face great money shortages.

Basically, the financial crisis is caused by the private colleges having to pay the spiraling costs of education with a fairly stable income, primarily from tuition.

Public schools can overcome this problem somewhat by obtaining more state aid. Private colleges cannot. To get more money, they must increase already high tuition rates or get additional help from private sources.

The solution, however, is not quite that simple.

There are two usual techniques employed by a school when it first realizes it is facing

a financial crisis. Both create their own problems.

## Increase enrollment

The first is to increase enrollment. For example, Union College in Lincoln has increased its enrollment nearly 50 per cent in the last five years and Doane College in Crete has nearly tripled its student body in the last seven years.

"In 1962, we realized that colleges with less than 1,000 students were not going to make it, so we started to increase our enrollment," said Philip Heckman, Doane president.

Doane now has 768 students, its largest enrollment in history. While the school has no ultimate enrollment goal, it does plan to have a minimum of 1,000 students within the next few years.

Increasing enrollment only compounds the problem, according to Dale K. Hayes, chairman of the University of Nebraska's educational administration department.

Hayes said more students increase costs. New dormitories must be built, more classrooms added, more teachers hired. All of this cannot be covered by the additional income from tuition.

Since Doane College started to increase its enrollment, it has built four new buildings and is constructing three more. The school owes the federal government almost \$1 million in long-term loans. In 1962, before the enrollment expansion, the college had no plant indebtedness.

## Raise tuition

The second technique frequently used by private colleges to increase income is raising tuition.

Tuition at all private colleges is much higher than that of state schools. Doane now charges \$1,320 a year for tuition and fees and will charge \$1,400 next year. Union College in Lincoln charges \$1,200 a year for tuition and fees and will raise its costs to \$1,350 next year. JFK College in Wahoo charged \$970 for tuition and fees this year. That figure will be raised to \$1,170 next fall.

In comparison, tuition at the state-supported University of Nebraska for the 1968-69 school year was \$433 for resident students.

Private college presidents are concerned about rising tuition. Heckman said colleges "walk the line on tuition. The question is at what level do you price yourself out of the market."

Doane tries "to keep the quality comparable

with schools on the East Coast, while keeping the price \$100-\$200 cheaper," he added.

R. W. Fowler, Union College president, said he is concerned that the tuition increase at the Lincoln school may result in an enrollment decrease. This would offset the expected additional income from tuition. Union College's enrollment was down 70 students in 1968-69 as compared to 1967-68.

Stanley Newcomb, academic dean at JFK, said that while he is concerned about rising tuition rates, "Many state schools are also raising their tuition which somewhat offsets our tuition raise."

## Only rich attend

Several educators contend that private colleges are running the risk of a return to the days when only the economically rich could attend school.

The myth that tuition pays for all of a student's educational costs is closer to the truth at a private college than at a tax-supported institution. Tuition represents 70-80 per cent of the operating income at a private school. At Union College, it is 80 per cent while at JFK it is about 70 per cent and 77 per cent at Doane.

Some schools tried to operate under the assumption that tuition could pay all expenses.

"Up until last year, all of our income was expected to come from tuition. We simply found this to be an impossibility," said JFK Dean Newcomb. The new college now expects to get about two-thirds of its income from tuition.

Where does the remainder of the money needed to operate come from?

For public schools, it comes from the taxpayer. For private colleges, "It comes from wherever we can get it," as Newcomb put it.

An established school such as Doane or Hastings College in Hastings obtains its additional income from endowments, profit from its student center, and from gifts and grants.

## Needed gifts, grants

Last year, Doane received \$756,597 from tuition, \$153,247 interest on its \$4 million endowments, and \$2,218 profit from the operation of its campus center and dormitories. Yet it still needed \$171,875 in gifts and grants to operate less than \$25,000 in the black. That margin was only \$12,000 in 1967-68.

Union College, a Seventh-Day Adventist supported school, makes up the remainder of its operating expenses from church contributions.

Last year, the college received \$240,000 from the church for building construction and about \$100,000 for instructional purposes.

Union College president Fowler said while this money is enough to meet its costs, the school "doesn't get as much as we would like to have."

Union College does not accept federal funds, except as student loans.

The board of trustees debated last fall whether to accept federal assistance, but decided against it. "We felt when the government gets money into a school, the more control it has over the school," Fowler said.

Most schools are taking all methods they can to get federal funds, according to Erwin Goldenstein, a trustee at Dana College in Blair and chairman of the Educational Philosophy Department at the University of Nebraska.

Dale Hayes, chairman of the University's Educational Administration Department, said that "because of the increasing costs, private colleges will have no choice but to go to the federal government for help, first in the form of construction loans."

"Some schools have gambled on the hope that the conservative, anti-government fringe which opposes federal assistance to private education would come to their aid," Heckman said. They guessed wrong, he added.

"It's been my experience that many persons opposing federal aid are among the least likely to donate money themselves. It's foolish to tie your financial hopes to that star."

## Federal assistance

Doane first accepted federal assistance in 1963 when a men's dormitory was built, the school's first new building in more than 40 years. Doane has more than \$900,000 in outstanding federal loans. This year the school has borrowed another \$700,000 for constructing a women's dormitory and has received a \$539,000 federal grant for constructing a communications center and physical education building. An additional \$700,000 loan, if needed, has been approved.

For new colleges such as JFK, Pershing, Bellevue, and Hiram Scott in Scottsbluff, the problem of where to obtain the additional income is acute.

With no alumni to make contributions, few endowments or investments, these schools are forced to rely on community support. The schools have had little luck in petitioning national foun-

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