Cultural experience?

A student interviewed on page three of the Rag today said he came to the University of Nebraska for a "cultural experience."

Assumedly, he spoke of "culture" in the most general sense; the culture that any society of persons can claim.

All but a very few would scoff at his comment if it meant the other interpretation of culture: "culture" as the cultivation of the aesthetic aspects of society.

Unfortunately, the only "cultural experience" in Nebraska is to be found in the test tubes of NU's biology labs.

There are, of course, some traces of culture: Sheldon Art Gallery, and the infrequent importation of outstanding artists and performers. However, there is little interest in sustaining and encouraging a native culture of any substance.

This regretable truism is due, more than anything else, to the depletion of young trained and educated manpower from the state. Every year, around graduation time, thousands of the University's best flow out of the state. And only rarely do the youth of other states swim like salmon back up the Missouri and Platte rivers.

Now, this is something that everyone laments. Chancellor Varner said last week that more industry is needed in the state to retain the young people. The Lincoln Journal pointed a sad editorial finger at the job interviews on campus, noting that virtually every interviewer was out-of-state.

Enough lamentation. Do something. There are at least two things to be done to halt the flow and to recapture those people who can contribute most to native culture.

First, the State of Nebraska can (as Gov. Tiemann has sometimes attempted to do) make the University a center for learning and study and living, instead of the marginal degree-mill that it is. This means money. Money that such short-sighted persons as Clifton Batchelder claim should remain in fat-cat bankrolls. He calls for an end to our reasonable and fair taxation and a return to nomoney government

This would require a commitment from the (gasp) straight people of the state to tolerate the (gasp) liberal attitudes quite natural in a university. And a commitment to shell out some more money. Their money would mean better education, and thereby better-prepared graduates. Their money would also benefit the citizens themselves, providing services and programs at the University that everyone in the state can enjoy.

That type of attitude would attract more qualified and culturally alive people than any-

The second thing that can be done is to support Nebraska's cultural endeavors with state monies. This means investing in the performing arts and financially nurturing local and national artists. For instance, it would require immensely less money to support and improve the Lincoln and Omaha symphony orchestras than it takes to sustain the State Game Commission.

And private bequests, like those of the Sheldons, are especially beneficial to the en-

If the people of Nebraska want to stop producing a bumper crop of college graduates for harvesting by the east and west coasts, the state should invest more.

Nebraska must provide a "cultural experience" in the sense of the word to convince young Americans that a quality life can be obtained, even in the Beef State.

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Our Man Hoppe

By Arthur Hoppe "We shall overco-ome, we

shall overco-ome . . . "

The bourbon-mellowed bass voice, singing away with gusto and fervor, belonged to none other than Colonel Jefferson Lee Stonewall of Mudge. Mississippi, the noted fighter for equal rights.

The Colonel has fought all his long life for equal rights for both blacks and whites. Or, as he puts it, "All Nigras got equal rights and all white folk got equal rights - separate but

IT WAS therefore somewhat Stonewall leading the NAACP Glee & Sit-in Club at a demonstration in front of the White Plains, S.D., School

"I've seen the light, son," he explained happily. "It took a Civil War and a hundred years of bickering. But at last the whole danged country's united in favor of school integration."

"Yes, sir," he said, removing his Panama to fan his brow, "the North's for it down South and the South's for it up

THE COLONEL sighed. 'Now, I'll admit us Southerners was a little slow jumping on the bandwagon. Why, you Yankees been coming down South for 15 years, trying to integrate our schools. And we haven't done a thing for

for it. Our fine Southern attorneys are intervening in Los Angeles in favor of a grand \$40 million school busing plan. And Senator Stennis of Mississippi, a man who's all heart, is getting a law passed making de facto segregation illegal up

"As for me, I'm working on a modest little project to make de facto segregation illegal

THE COLONEL struck a noble pose. "That's right, son, nationwide. Now what good's it do to desegregate one teeny little school district? You do that in Vermont, you got one per cent little Nigras in your classrooms. You do it in Mississippi and you got 50 per

"Think of those poor little white Vermont tads, deprived of their fair share of Nigras. say, son, I'll never rest until every classroom in the coun try's got 25 per cent Nigras.

"'Course, it's going to take a little busing. But I figure you can bus kids between Montpelier, Vt., and Biloxii Miss., in only three days. Each way. And it's going to cos maybe \$243.6 billion to achieve de facto integration na

"But fair's fair. We only want to do what's right by our fellow Americans. Like we say down South these days, son,' said the Colonel with a jovial grin, "you Yankees got i coming to you."

THE COLONEL ambled off to lead a chant - "Two, four six, eight; we sure want to integrate!" - as the respectable Northern citizens watching from the curb muttered thing: like, "We ought to run these outside agitators out of town on

But the Colonel's got a point. We Northerners should integrate our schools, too. What's good enough for these lowdown, no-account Southern bigots is good enough for us. Just about equally.





DAILY NEBRASKAN

Second class postage paid at Lincoln, Neb.
Telephones: Editor 472-2588, Business 472-2589, News 472-2590.
Subscription rates are 54 per semester or 56 per year.
Published Monday, Wednesday. Thursday and Friday during the school year except during vacations and exam periods.
Member of Intercollegiate Press, National Educational Advertising Service. tising Service.

The Daily Nebraskan is a student publication, independent of the University of Nebraska's administration, faculty and student publication.

the University of Nebraska's administration, faculty and student government.

Address: Dally Nebraskan

34 Nebraska Union

University of Nebraska

Lincoln, Nebraska 68508

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by Dan Ladely

being placed in the same curious position Life," which contains some startling as the American Indian. We have had the student as a nigger and now we have the student as an Indian.

and christianizing the heathen redman.

churches are second only to the government in responsibility for all the troubles the whiteman has given the Indian.

It is easy to look at University campuses as reservations. All the same oppressing institutions are present - our BIA is the Administration and we have our share of missionaries and churches: all denominations, all trying to save our souls.

MISSIONARY WORK was heavy last week as several groups were about competing for our lost souls. Campus Crusade for Christ people were busy taking advantage of the anti-draft demonstration and the war in Vietnam — using popular causes to slip in their little messages about God.

Some other members of the "god-squad" claiming to be Lutherans cornered some of my friends in the Crib. They said they were looking for Jews and long-hairs, obviously non-christians, and wanted to talk about Christian concepts with these two

Saturday morning I was awakened from blissful sleep by two Jehovah Witnesses who sold me copies of their organ - The Watchtower. One of these magazines dealt with "hippies" and one of the fellows told me some incredible things about "hippies" such as the startling fact that many "hippies" come from "good" families and are not all degenerates. Wow!

THEY ALSO sold me a little book

entitled "The Truth that Leads to Eternal "truths" about our lives and fates. It seems that in 1914 Jesus Christ took power over the Kingdom and we shall all soon witness For years, Indians have been plagued the end of "wicked oppression" here on with "do-gooder" missionaries who have earth. Very soon Jehovah will purge the invaded the reservations in every earth of all its wicked people and oppressdenominational form, all intent on civilizing ing systems that cause all our problems today. From this book:

"God's Word of truth tells us very IN MY ESTIMATION, as an institution, clearly that we are fast nearing a worldwide change. It shows us that our time is the one Jesus Christ had in mind when he foretold the end of this wicked system. Jesus foretold many things that his future followers should watch for so they would know when the end was near. He said that the days of this wicked system would be marked by such things as world lawlessness and a growing loss of faith in God. (Matthew 24:3-12) He said there would be "anquish of nations, not knowing the way out." (Luke 21:25) We have seen the fulfillment of these prophesies in our

> The book denounces such wicked acts of nature - death, as sex relations between unmarried persons, homosexuality and blood transfusions. One chapter entitled "Popular Customs that Displease God" tells us that such popular Christian customs as adoration of the cross and our celebration of Christmas and Easter are pagan in origin and do not please God at all. "Real Christians can give gifts and have good times

together throughout the year. (Luke 6:38)" don't agree with the doctrine and ilosophies of the Jehovah Witnesses however, I think they have the best literal translation of the Bible of any Christian group today and they certainly must be complimented on their propaganda. It is the best I have seen except, perhaps, for that put out by the U.S. government.

LIFE HERE on the University of Nebrraska reservation is not easy. The system

is oppressing and the BIA-Administration requires us to conform to their standards. Those of us not financed from outside sources find money scarce and job discrimination against students is strong outside the reservation-campus.

Indeed, it is hard to find housing, jobs and equal treatment for students off the

Students who find their lot discouraging often turn to liquour and drugs to escape the realities and hardships of life on the

Our problems are numerous and the ssionaries certainly don't help. This concentration of God's work on the students and campuses around the country is not at all surprising since we comprise the last pagan society in the world in need of salvation from our heathen society. I am asking them to leave us alone and to let us solve our problems ourselves.

I HAVE LONG equated religion with wars, food shortages, increasing two things - oppression and weakness. Religion is the oldest living oppressor to be found in world civilization. It also represents a weakness of man never being able to cope with death. It presents the facade of the possibility of eternal life appealing to those who cannot stand the idea of being eliminated from existance by the most ultimate and simplest fact



"Everybody lower your voices! . . . Nobody knows we're here!"

Academic Innovation

"Many faculty members use the Centennial College as a lightning-rod to ward off those who favor educational change.' according to Dr. Phil Scribner, a Fellow in the experimental

Speaking at the Union Board recognition dinner last week, Scribner urged students to adopt the cause of academic innovation in the same manner that they have adopted social causes

ALTHOUGH MUCH of his speech merely traced the development of student activism at NU over the last four years, his comments about the Centennial College deserve close consideration by students and faculty members alike

If student attitudes are any indicator, the College has been highly successful. Despite a variety of problems common in any first-year operation, the College has fulfilled the goals set by its early proponents. It has become a "living-learning" experience with students and faculty exploring common concerns

an angry leader.

It borrows from the Wallace move-

ment only the single issue of race, of-

but the warden. And - as the polls

The history of third-party movements

in the United States is that they sting

once - like a bee - and then die. The

reason is that their ideas are always

merged into a major party. But Mr. Nixon has not adopted any of the Populist

ideas that matter. And by adopting Wallace's racism he has bartered

the moral leadership of the nation without

apparently gaining the slightest political advantage for himself.

now show - that is not enough.

by Dave Buntain

AS IT HAS developed, the Centennial College has also become the most publicized member of the University (outside of the Athletic Department). Reporters, professors, and even the Lions Club have devoted long hours to discovering the significance of what's happening at the Centennial College.

With the College's much-publicized success, it is little wonder that those within and outside of "CC" are now debating the course of the college in future years.

For most, the problem involves three questions: should the college be expanded, should it be limited to freshmen. and should more residential colleges be planned along similar

WHILE THESE are important concerns, I would like to raise a more fundamental question: Shouldn't the University begin applying the lessons of the Centennial College to its general undergraduate curriculum?

As long as the main concern about CC's future is expansion its significance for the University will be missed. Even if the College is expanded greatly, it will still influence but a small percentage of the student population, perhaps two to five per cent of the undergraduates.

Rather than concentrating on the College as its sole vehicle of innovation, the University should begin at once to project the desirable features of the College into its over-all educational scheme. These features include living-learning situations, close THE TROUBLE with the Nixon contact between professors and students, interdisciplinary studies. Southern strategy is that it ignores the and the relating of academic work to actual student experience.

chief characteristics of populism. It ig-WHILE SOME departments such as the English department nores the spirit of protest, the desire have made notable efforts in this direction, such changes cannot occur until the University is willing to re-evaluate its entire for reform - to turn the country around and the yearning for individual participation. It ignores the need for approach to undergraduate education.

One possible first step would be to move Freshman English courses into the living-units. In making such a move, the University would profit from studying the experience of Michigan State University, where all freshman literature classes are taught in the residence halls. fering as a spokesman Agnew — who is not angry at the Establishment but angry in its behalf — not the rebel

PROBABLY THE MOST far-sighted of MSU's innovations has been the growth of a new campus, Oakland University, as an experimental college. It is a pleasant surprise to discover that Oakland's former chancellor has become NU's new chancellor, Durward Varner.

As Varner assumes direction of the University, we must hope that he will be able to bring the experiences of Oakland to Nebraska; that his other responsibilities will not prevent him from being a strong force for educational progress.

IF HE DOES continue to press for academic change, pro-

grams such as the Centennial College will come to be viewed as valuable forerunners of widespread instructional improvements. If not, the Centennial College will remain an academic curiosity, which serves to mollify advocates of greater

Nixon picks the wrong issue

by FRANK MANKIEWICZ and TOM BRADEN

WASHINGTON — It is now clear that Richard Nixon's Southern strategy so dangerous to the nation - is not even giving the short-term help to Republicans for which it was designed. The latest polls show George Wallace losing no ground despite Spiro Agnew's radical speeches, despite the guileful retreat on school integration and voting rights, despite Clement Haynsworth and

Harrold Carswell. If Mr. Nixon and Atty. Gen. John Mitchell had read their history as carefully as they have played their politics, they might have discovered why the strategy would not work, and their countrymen would thus have been spared much pain.

FOR IF HISTORY is any guide, it is not racism alone which is the strength of Wallace - it is something far more difficult to define - and it may perhaps be best explained by a significant elec-toral study conducted at the University of Michigan after the election of 1968.

MONDAY, MARCH 2, 1970

These election analysts - who know cumbed to the oratory of William Jenn- in fact, protest, and this Kennedy, their business — set out to determine ings Bryan in 1896. the votes which went to Robert Kennedy and Eugene McCarthy in the Democratic primaries of 1968, but which, of course, were cast for others - if at all -

In significantly large numbers, both the Kennedy and McCarthy votesbut particularly the Kennedy vote went to Wallace

in November.

THE EXPLANATION - given the explicit campaign of the three men cannot lie in racism. Any voter - and there were many — who voted for Robert Kennedy and who then supported George Wallace can hardly have done so because he found their views on racial problems compatible. Far more likely is that he found those views — of Kennedy and Wallace - irrelevant.

The explanation lies in the form of protest which our history calls populism, taking its name from the Populist Party, which battled Grover Cleveland and Benjamin Harrison in 1892 and suc-

as symbols of popular protest -

McCarthy against the way in which a President can manipulate the rest of government - and the nation - into a war; Kennedy against an established order that somehow gave the individual no chance to control the basic decisions which affected his life.

BY NOVEMBER, 1968, only Wallace appeared as the enemy of the established order, only he seemed willing and able to achieve real change if elected. And it was that image - of real change - which had earlier caught the vision of the Kennedy and McCarthy voter.

The specifics of the protest, of course, differed. But even where they seemed to differ most - on Vietnam - Wallace. McCarthy and Kennedy all articulated great surge of desire to get out of the war and - in any event - to

stop being lied to about it. Another aspect of American populism is that the leader must give voice to the anger of the country - he must,

THE DAILY NEBRASKAN