

## Decision to drop charges Is the best alternative

In a decision that The Nebraskan considers the best possible solution, Lancaster County Attorney Paul Douglas announced Wednesday that charges would not be filed in connection with last May's occupation of the ROTC building.

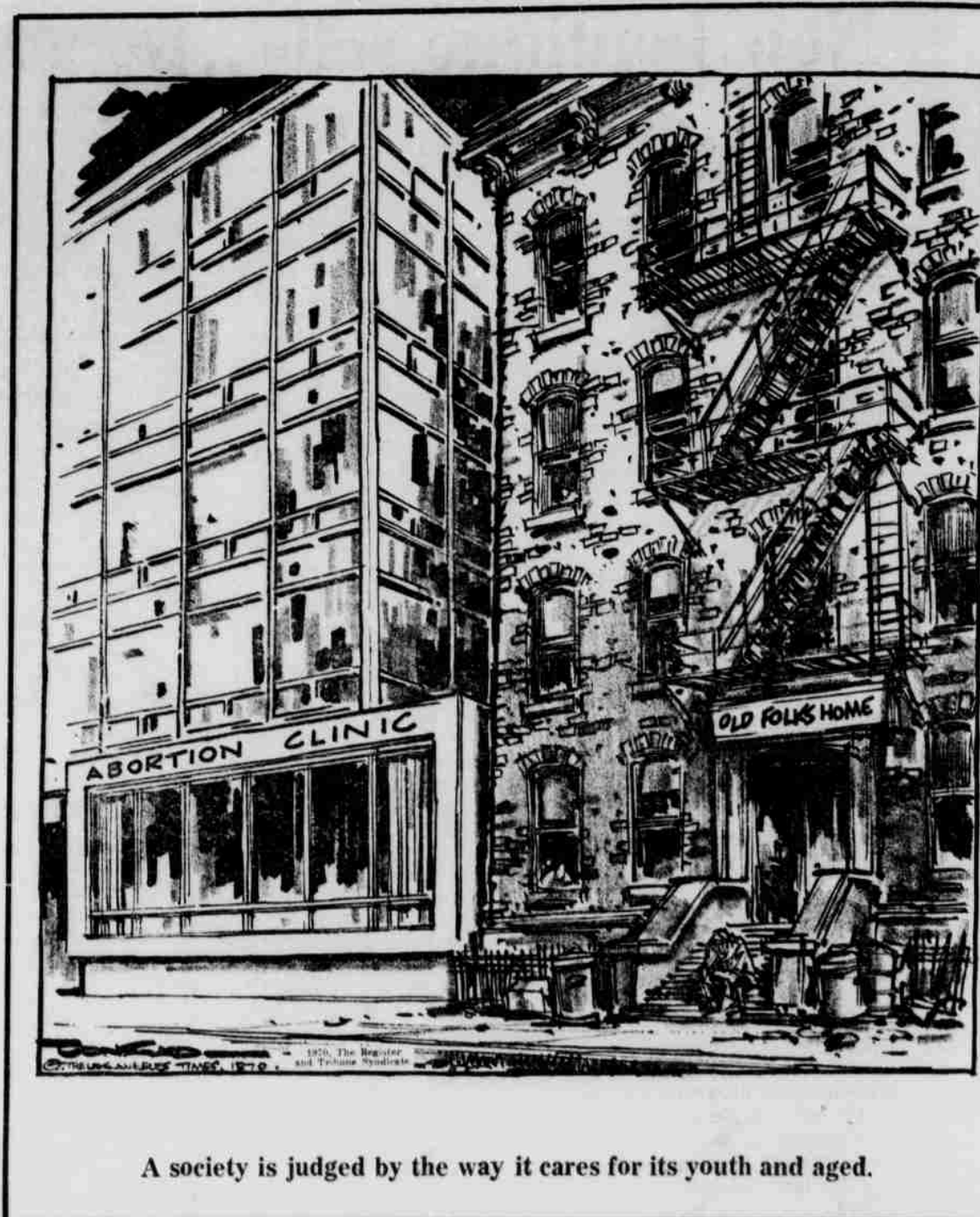
This decision is fortunate in several respects. There has been a time lapse of more than five months since the occupation of the building; The Nebraskan considers this to be too long a period of time between the commission of an alleged crime and the decision to file charges. Also, permitting this time to pass before filing charges tends to confirm the notion that act of forcibly entering the building was one of little importance (a crime of any gravity would have been prosecuted more quickly).

Prosecution of the six individuals named by the campus security force would have been unfair because over one hundred people entered the building with the first group. Those six people would probably have been the most prominent or the most recognizable of the group, not necessarily those who forced the door.

In light of the recent controversy over whether or not the door was locked and whether it was pushed in or pulled out, and in view of the conflicting statements from the security officers who were present, it is questionable whether their identifications would be more reliable than their other observations.

Finally, considering that the nature of the protest involved civil disobedience to dramatize moral and political beliefs and not vandalism, it is best that the charges were dropped. The damage to the building and property inside was practically negligible. It is to be hoped that the University, like the county attorney's office, will consider the evidence too meager to warrant further action.

Indeed, the actions of last spring are more to be lauded than prosecuted.



A society is judged by the way it cares for its youth and aged.

## Spiro is boffo at b. o.

by FRANK MANKIEWICZ  
and TOM BRADEN

According to reports from the country, the Vice President's recent tour was a box office smash and an artistic triumph. Oddly, it seems to have been a political flop.

The only explanation is that Spiro Agnew has become an entertainer, and people are always a little resentful when entertainers get serious about politics.

Bob Hope and Frank Sinatra have seen the problem at first hand and have learned to let their performances speak for themselves. But Hope and Sinatra are entertainers becoming politicians. Agnew is trying to reverse the process.

The problem is summed up in the one-line alliterations which were the Vice President's stock-in-trade during the recent tour. "Nattering nabobs of negativism" is a funny line, and so is "hopeless, hysterical hypochondriacs of history." But the trouble with alliteration as a literary device is that it calls attention to itself and detracts from meaning.

What is a "nattering nabob of negativism"? If you stop to explain it, you ruin the act; which is fatal to a performer. If you don't stop to explain it, you become meaningless; which is fatal to a politician.

Edgar Allan Poe was the last American poet to make use of alliteration, but those lines from "The Raven," "His eyes had all the seeming of a demon

that is dreaming," while enchanting, are not rated his best, simply because poets, like politicians, are supposed to mean something.

At any rate, most polls from the territory the Vice President covered indicate that the entertainment outlasted the message.

In Illinois, Agnew was a smash hit, but young Adlai Stevenson is still the probable winner. So are William Proxmire in Wisconsin, Gale McGee in Wyoming, Quentin Burdick in North Dakota, Joseph Montoya in New Mexico, Frank Moss in Utah, Vance Hartke in Indiana and John Tunney in California. Agnew packed dinner audiences, drew a big hand in all these states, but there was no political effect.

IF THE ELECTIONS go as the polls now go, the Vice President will be able to claim success only in Tennessee, where Republican William Brock is favored over Sen. Albert Gore. But Brock was favored before Agnew came in, and his margin seems to be diminishing.

The key test will come in New York, where Agnew has made a household word out of Republican Sen. Charles Goodell. Until Agnew struck, Goodell was running a bad third in his campaign against Democrat Richard Ottinger and Conservative James Buckley. The Vice President's obvious intent is to switch liberal votes from Ottinger to Goodell and thus give the election to Buckley, but like all such ploys there is the danger

that it may work too well. Agnew has made Goodell the only Page 1 figure in the race.

BUT ALTHOUGH HE is not yet a political success, Agnew as entertainer has gained with every performance. In addition to the consciously funny alliterative lines, the Vice President, with that uncanny ability which is the mark of the true vaudevillian, has developed a new straw-man theme. At the moment Agnew himself appears only dimly to understand its possibilities, but before the winter is out it promises marvelous political jokes.

The theme — first advanced in Milwaukee — is to campaign against Dr. Spock, the baby specialist. "This Spock-marked generation," the Vice President said, conjuring up a villain to be blamed for long hair and campus violence.

THE NOTION that the famous Spock book, which has sold 25 million copies and is still the font of wisdom for younger parents, is permissivist, is totally erroneous. "Good parents who lean toward strictness should stick to their guns," Spock wrote, criticizing only the "harsh and overbearing."

But the spectacle of Agnew absolving those who commit campus violence on the grounds that their mothers fed them "on demand" is pure Freudian, in direct contravention of law and order and of the proposition that a man is responsible for his acts. It is dangerous politics, but great entertainment.

## One old NU grad talks of changes

by RODNEY POWELL  
Class of 1969

Attempting to write a column for the Rag from Chicago, I identify strongly with Kurt Vonnegut, Jr.'s description of himself in *Slaughterhouse-Five*: an old fart, left with his memories and Pall Malls. I ask myself, "What's with these kids?" and feel guilty for doing so. But, my God, this new crowd has almost succeeded in ruining Casey's, packing it full of faces that make old farts like me ill at ease. And besides, it's all fancied up inside.

How do I know all this? Well, I was in Lincoln a few days before the start of classes, and was able to perceive a few things through my not completely unpleasant alcoholic stupor. Dripping with nostalgia, I noted that there are still fraternity and sorority pledges wearing their newly cutoff sweatshirts, but not as many as before. I noted that the Big Red phenomenon has not died, at least not among the Senior Citizens of Nebraska (Senior Citizens are, of course, anyone over college age). I noted that grubbiness is more "in" than ever (ditto long hair).

So what? I asked myself that, and I can't come up with much of an answer. It's more a vague uneasiness, a feeling that

things really haven't changed. That one set of attitudes has simply been exchanged for another. OFF ROTC for GO BIG RED, the evil of Amerika (cq) for the evil of Communism, knee-jerk, unthinking, pseudo-radicalism for knee-jerk, bed-rock, Bible Belt conservatism. These are, of course, rather broad and coarse generalizations, but from my admittedly limited viewpoint, they are accurate.

My problem is that I just don't like the new set of attitudes. It's still a world of Heroes and Villains. Take a potshot at a Big Baddie like Spiro Agnew and congratulate yourself for your virtue and superiority. Be convinced that Richard Nixon is Evil, and that Fascism in Amerika (cq) is just around the corner unless we all Wake Up and discover Our Wickedness. Self-flagellation replaces Boomerism. Some exchange.

Unfortunately, I envision Waking Up one morning to discover that the New Evangelism has the same problem as the Old: only the converted have been listening. And somehow I doubt that the New Religion so fervently preached will prove as durable as the Old. It might be wise to remember this line from Jean Renoir's magnificent film, "The Rules of the Game," "Tout le monde a ses raisons" ("Everyone has his reasons").

Xenophobic, or just shy:

## The walls that separate us are built largely of ignorance

by BACCHITAR SINGH  
President International Club

Some Americans look down on foreign students and think that they are inferior or insignificant while others feel they are snobbish and aloof. Nothing could be more misleading or false.

It is easy to discuss understanding but difficult to achieve it. Primarily, ignorance prevents understanding. Many American students feel that foreign students have nothing in common with them... that American students' lives have no relation to foreign students'. So why should they waste their precious time?

The foreign student is a victim of constant pressure from the moment he arrives in a "strange" land. He is unfamiliar with practically all that he sees. Although surrounded by people, he is a stranger to those around him and feels lonely — sometimes desperately lonely.

The other foreign students he sees are as strange as his hosts. There may be a few from his own country but he doesn't know them either.

He has the Herculean task of trying to adjust to his new environment where names and customs are alien to him. He is weighed down by his studies. He is desperately in need of a friend, but, because of his uncertainty, it is not easy to approach a stranger. Under these conditions he may seem proud or snobbish to others.

He has difficulty in finding his lecture rooms and in moving about. He walks reluctantly into the classroom, often sits in the corner and usually has difficulty understanding the instructor. Since his proficiency in English is still poor, he takes the easiest way out of the dilemma by associating with his countrymen. Soon he is spending more and more time with them.

Many foreign students have difficulty in getting proper housing. Food problems discourage the foreign student from living in the dormitories but he cannot acquire good accommodations off campus. He feels hurt and confined when he is denied some abode because of his color. Finally, when he does find an apartment, it is usually in bad condition but he has no choice but to accept it. By now he is resentful and hostile.

Living off campus secludes the foreign student from the rest of the University community. He is too busy cooking and studying to socialize and his daily routine takes him from apartment to classroom, from classroom to library, and from the library back to the apartment.

Thus his chance of meeting others is minimized — usually his few friends are his countrymen. It is very seldom that an American approaches a foreign student to develop a friendship. As a result, foreign students feel that all Americans are of this nature (lacking interest in them and their welfare).

As a result, he becomes defensive and crawls deeper into his shell... he dislikes Americans and feels aggravated. One graduate student complained that he was asked dumb questions like "Have you ever ridden an elephant? How did you learn to speak English? Are you going home for Christmas?"

He feels that if Americans made a little more effort they would not need to ask him such trivial questions.

Others said that Americans generally start and end with well-worn questions such as, "Where did you come from? How long have you been in this country? How did you choose the University of Nebraska? How do you like this place?" The conversation usually ends with, "I hope you like it

here." Next time, if they meet again, the conversation may start with the questions, "How are you today?" or "How's it going?" And the answer, "I'm fine," usually ends the conversation.

But there is another group too. These students have nothing but praise for their American hosts. They have many friends and find the Americans a warm and friendly people.

Do Americans at the university give a damn about the foreign students? or are they unfriendly and discriminatory against them?

The answer has to be "no." Though there are some who are guilty of these faults, the majority of American students are interested in the foreign students. But the reluctance and fear of approaching a foreign student is certainly there and very few take the initiative to go and speak with them.

A point raised by many American students is that they usually hesitate to approach a foreign student because they fear they might hurt his feelings or be offensive by asking a certain question. A few feel they have nothing in common to talk about, while others regret that they don't know anything about others' cultures, interests or countries. Some say they are too busy and have no time.

This indicates a similarity, though obviously for different reasons — both American and foreign students are reluctant to approach each other.

Consciously or subconsciously, the American student is guilty in one particular aspect — categorizing the student from another land. Be he Chinese, Indian, Japanese or some other nationality, he is simply labeled "foreign student." Addressing him that way tends to make him lose his individuality and he comes to resent this.

It is very common to hear someone say, "I

met a foreign student from Japan today." Any country will do. Why use the word "foreign?" It sounds so unfriendly and alien. Why not say "Indians" or "Chinese" or whatever country the person is associated with?

No two foreign students are alike, so stop categorizing them. They, just like you, are proud of their countries and their personalities. Try to learn and use their names; that will make them feel like the individuals they are. A small amount of encouragement and concern by American hosts will go a long way in bringing out students who have come to a "strange land," who are away from home and are uncertain of how to act, react or behave toward the hosts of this nation.

Programs and activities that would bring the two groups together should be encouraged by the administration. Student groups on campus need financial aid to conduct such programs and the University as an institution should take an interest in this. At present, the activities and functions of foreign students are usually held in some church basement away from campus. University officials should see to it that facilities are provided in the Nebraska Union for such occasions. This would result in more involvement among all students.

The social life of most foreign students is quite deficient. American students are either reluctant or over-cautious about getting to know people from other lands. The usual excuse is that they don't know the foreign students and therefore are hesitant about going out and approaching them, but judging from the percentage of other strangers they get to know, this excuse seems unfounded.

Not surprisingly, American students who have themselves been "foreign students" in some other land are generally more concerned with this pro-

blem. Having experienced the ordeals of being "strange," they know and understand the feeling.

To overcome ignorance and misconceptions there must be a genuine desire on both sides to meet each other as human beings. A warm friendship can result through understanding and when people are able to know each other, they will make life happier and the world will be more peaceful.

It is essential for the foreign student to understand the American people. Without this understanding, he will not be able to reach any valid conclusions about his experience. He must be socially aggressive and outgoing... only this way will he be able to enhance his life here. The social norms and inter-relationships of the American society are so different from his own that he is bound to have misconceptions that can only be removed if he mingles as frequently as possible with the people... it is a must for his survival.

The American student is in his home territory. He may disregard the foreign student, but he misses so much by doing so. Here is a rich source from which he can learn and come to a better understanding of the people of the world. This knowledge will be useful to him as it will make him a more open-minded individual.

Mahatma Gandhi's words seem appropriate here. "I do not want my house to be walled in on all sides and my windows to be shattered. I want the culture of all lands to be blown about my house as freely as possible, but I refuse to be blown off my feet by any of them. Mine is not a religion of the prison house. It has a room for the least among God's creations, but it is proof against insolent pride of race, religion or color."

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