

**EDITORIAL COMMENT**

**Second-class citizens**

One of the best learning experiences for many students during their college days is their participation in extra-curricular activities, be it student government or cheerleading. However, under present University rules a student taking less than 12 credit hours cannot participate in extra-curricular activities.

The Council on Student Life today will discuss a proposed change in the 12-hour rule. The proposal recommends that the rule be changed to read "any student regularly enrolled can participate in extra-curricular activities."

One adverse effect of the rule is that part-time students are treated as second-class citizens in the University community. Besides being discriminatory, the rule limits the total educational experience of part-time students.

The restrictions on extra-curricular activity also work to the advantage of the administration and the faculty. If students are forced to take 12 hours, that means they have less time to work for change in the University.

Many faculty members have objected to the proposed change because it might allow "outside agitators" to join campus activities by enrolling in only one course. This objection appears to be simply a scare tactic.

The objections to the proposed change center around allowing part-time students to participate in representative groups (such as student government) rather than special interest groups, according to CSL member Meg Hall who helped draft the proposal. However, students have the responsibility to elect or appoint their representatives and restrictions such as the 12-hour rule are unnecessary and undemocratic.

The proposed change seems to have student support. The rule change was proposed by a student committee and in a straw vote several weeks ago the ASUN Senate approved abolishing the 12-hour rule.

CSL should follow suit. Students who for economic or other reasons aren't enrolled for 12 hours should not be denied a role in campus activities.

Gary Seacrest

**Sierra Club**

Long before saving the environment became a national issue, it was an issue to members of the Sierra Club, probably the oldest and most prestigious of all national environmentalist organizations.

Nebraska's first Sierra Club chapter has just been organized in Lincoln. At present there are 40 members, 12 from the University community. The club will hold a meeting and one or two outings each month. Organizer Dwight Hoxie said one of the new club's first projects will be looking into water-control and irrigation projects on the Platte River.

The Sierra Club has long distinguished itself from other "nature clubs" by its activist philosophy. Anyone who has spent five minutes on a congested city street knows environmental degradation first-hand. But most clubs, like most individuals, spend more time decrying such scenes than they spend correcting them.

The Sierra Club has always put its resources to work attacking such environmental problems every way possible: by legislation, petition drives, or direct harassment of polluters. There are few industrial polluters in the country, especially on the west coast, who have not heard of the Sierra Club.

Now that Nebraska's first Sierra Club chapter has been organized, environmentalists in this state have a most valuable tool with which to fight abuses of Nebraska's invaluable air and water resources.

Steve Strasser

**OPINION & COMMENT**



"Of course there are SOME forms of inflation of which I approve."



mary cannon

**Individual choice - the use of student fees**

Mary Cannon is associated with the UNL Committee for Undisrupted Education.

Time was, a graduate of eighth grade was an educated person, capable of making the decisions to guide his own life. Things got more complicated, so they decreed that you can't quit school until you are 16. I'm beginning to think the "age of reason" is gradually being raised to above college level.

Why is it that we students are not considered capable of subscribing to our own newspaper, or deciding not to? Why are we not permitted to make the individual choices of what speaker we will pay for, and how important it is to us to hear him?

And we have a student government dumped in our laps, which the vast majority of us have no interest in, had little or no voice in the formation of and absolutely no control over.

For things like this we pay \$103.00 a year in student fees!

It seems to me if The Daily Nebraskan, the Time-Out Conference, the World in Revolution Conference, the student record store and the

rest of the student fee supported programs are so vital, students will make the choices and fork over the money.

But instead, because of fear that they won't, student activities are financed by an almost surreptitious assessment of fees that goes with tuition, and which many people are unaware that they are playing.

The Nebraska Union ballroom will hold maybe 500 people—800 if they stand in the halls. In other words, no matter how good a speaker you get, only a small percentage of the student body even gets a chance to hear his pearls of wisdom. The percentage who make it to rap sessions and so on is so tiny it's silly.

There are people who can get highly excited about the problems, controversies and duties of student government. There aren't very many of them.

There are also people capable of doing handsprings about electrical engineering—probably even an equal number. However, they don't receive a free ride on fees

money extorted from every single student, interested or not, and they don't even have an official student fee newspaper to speak from.

The purpose of this tirade is to explain part of the reasoning behind the rather unusual action taken by Ralph Larson, Bruce Wimmer and Fred Otto bringing suit against their own school.

They believe, as I do, that the present fees system is unfair and unjustified, as well as unconstitutional, and should be halted.

But what is there in their place? We claim that student fees, instead of encouraging student participation actually depress it. Present government, far from being an inviting field for anyone, if often a very forbidding place, particularly if your opinions run a little unorthodox.

Admittedly, substantial chunks of fee money go for things which cannot be abolished, such as bond repayment and so on. But if you had part of your fees back might you not be willing to use some of that money, say, for admission to those programs

which really interest you? If so, so much the better. If not, and you feel either you couldn't afford the indulgence or the money could be better spent elsewhere, there is a nice injustice being done to you now.

If the role of bringing in speakers were not so thoroughly preempted by fee-supported groups, those groups who would normally bring them in for sheer interest might get a chance.

Presently, if you want to see an activity established, you have to take your chances, and do your best at lobbying. Some groups are much more successful than others—University Women's Action Group for an example.

I suspect there would be a greater variety of speakers, and perhaps even a rise in their caliber if the choice of them were left to individual initiative. Individual groups, however, would almost be forced to charge admission. As things stand now, they wouldn't have a chance against ASUN "freebie" spectacles.

If the speaker is good



tom braden  
**Hope for humanity**

NEW YORK—At a point near the end of "One Day in the Life of Ivan Denisovich," the camera lingers on an old man seated in the prison mess hall, crowded between his fellows, yet oddly alone.

With the deliberate movements of one numbed by cold, he removes from his pocket a time-yellowed handkerchief, placing it carefully before him on the board. Then he puts his tin bowl of thin prison stew on the place setting he has made, and we see his face, staring straight ahead, the mouth mumbling some treasured ritual, the dimmed eyes seeming to remember rather than to see. Slowly, he forces himself to eat.

It is Solzhenitsyn's way of telling us that humans will survive; not in the sense of defeating death (the old man cannot live much longer under these conditions) but in the sense of cheating it. "The world breaks everyone," Hemingway wrote, "...those it cannot break, it kills." "Wrong," replies Solzhenitsyn in this film, "the world breaks men; it kills men; but man survives."

One might suppose that the Russians would be proud of this film, a faithful portrayal of the only Solzhenitsyn novel ever published in their country. Its message is not anti-Russian, and though it portrays the senseless cruelties of the Stalin years, the cruelties are circumstances which man conquers. They are impersonal, even un-national.

And for those who wish to nationalize cruelty, there is the saving grace—from the Russian standpoint—the humanity which conquers is Russian humanity, and a far cry from the caricatures to which we Americans have grown accustomed.

The film will not play in the Soviet Union. The late Premier Nikita

Khrushchev saved the novel from oblivion in his own country during the years of the thaw. Over official objection, he insisted that it be published. But later, reprinting was forbidden and today, "One Day" is not purchasable at the people's bookstores.

Nor have the Russians been pleased with the film's success. "One Day" was to be shown last May at the Cannes Film Festival, but the Russians threatened to pull out of the competition. So it was withdrawn. The same thing happened a few months later at the Venice Film Festival.

Still later, Norsk Films which made the movie in co-operation with the British Leantes Productions and the American Westinghouse Broadcasting, tried to send one of its officials to the Moscow Film Festival. His visa was granted; then suddenly withdrawn, as though higher-ups had corrected bureaucratic error.

The short days of Khrushchev's thaw are gone.

And yet one cannot put away the hope that the triumph portrayed in "One Day in the Life of Ivan Denisovich" will conquer government as it conquers death. Solzhenitsyn told a friend that the old man with the handkerchief was drawn from one he had known in Siberia. The old man's sin, so Solzhenitsyn recalled, was kinship to officials of the czar's regime. If he began his sentence at the age of 20, he must have been about 50 when Solzhenitsyn caught him in the act of remembering. And that was 20 years ago.

Fifty years of tyranny could not prevent a Solzhenitsyn. Perhaps, therefore it is not futile to hope that it cannot prevent its own decay.

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**GUEST OPINION**

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