



## Higher housing costs blamed on Washington

When UNL residence halls opened for the second semester a week ago, they looked at first something like the one pictured above. Empty.

And if the NU Board of Regents is forced to raise housing rates again, as is expected at their meeting next Saturday, the residence halls may come to look that way the year round.

The story is an old one. For students, a yearly increase in room and board has become almost as certain as football in fall. An increase next year would be the third in a row.

In 1971-72, the rates were \$940 a year (\$4.12 a day) for double rooms, \$1,140 a year (\$4.99 a day) for single rooms. Students this year were asked to come up with \$1,095 for a double (\$4.86 a day) and \$1,395 for a single.

The Office of University Housing is seeking a 13 per cent increase in room and board rates next year to meet increased operating costs. Students wanting double rooms should be prepared to write \$1,235 on their checks, a \$140 increase. One can't help but think many will try to find someone else to play this monetary numbers game with.

For University Housing and the regents, the story is an old one too—trying to solve a problem that is not of their own doing. Inflation is the creation of the President and Congress, not the men of Regents Hall.

Housing Director Richard Armstrong is faced with the problem of meeting increases in the cost of food, utilities, repairs and wages at a time when the only figure that doesn't seem to rise is the one in the budget.

Food prices have gone up 15 per cent this year, Armstrong pointed out in an article in Monday's *Daily Nebraskan*. Wages are up 10%. And he expects similar increases next year.

While students are painfully aware of rising housing rates, they may not have noticed the little changes made as economy measures. Cafeterias serving margarine instead of butter, a lower grade of orange juice rather than the top-grade.

These and steps such as making food service employees buy their lunches have reduced costs an average of \$115.37 per student during the past two years, according to Armstrong, and may have prevented an additional \$125 increase next year.

The best solution, of course, lies in Washington. The slopes President Ford should be concerned about are the ones on graphs of the cost of living. They're much more treacherous than those at Vail.

Meanwhile, the University of Nebraska has to keep plowing through the storm, hoping the wind doesn't go out of its sails.

The Office of University Housing should take advantage of any economy measures left at its disposal, even if it means a slight drop in services to students.

The Regents should take any such possible economy measures into account when voting on the size of a room and board increase. It would be better to take more economy measures now and hold down the rate increase than to raise room and board the full \$140 and take those economy measures next fall anyway.

And with no tax funds financing the operating costs of the residence halls, students should put hands on wallets and be prepared to bear the brunt of rising costs.

The story is an old one.

Wes Albers

## Film: true Indian picture?

Falling victim to a whim I came to regret later, I switched on the TV one evening during Christmas break. One of the ever present movies was in progress, this one dealing with Geronimo's efforts to win better conditions for his Apache people.

Although I tuned in late, the plot was clearly recognizable. Obviously the bloodthirsty savages were making life absolutely miserable for the white people. Anyone familiar with Hollywood westerns knows the solution to this uprising nonsense involves the U.S. cavalry (fittingly attired in white hats) riding onto the scene. Sure enough, after the required quota of blood is shed, the nonsense ends.

Although this film was only the latest of many I've seen over the years, something about it was different.

Perhaps it was the fact that this movie was so typical that struck me. Perhaps it was the oh-so-typical final scene in which Geronimo is told by a U.S. Senator: "as the representative of the Great White Father whose house is in the city of Washington, I offer you the protection of his law as well as the dignity and honor that your people deserve."

It might have been Geronimo himself—the typical role of a brave, strong-willed and intelligent chief—who in the end meekly accepts the white man's peace terms.

I, like most other people, have watched other chiefs in other westerns receive similar platitudes from representatives of the Great White Father without really listening to what was being said. We've often seen strong-willed, intelligent Indians turn to jello when offered the "protection" of the white man, without giving a thought to what that protection historically has meant. In other years that final scene probably would have passed by me with no special impact.

This time, however, it was almost as if I were seeing a western for the first time and I was listening attentively to see how it would end. I found myself reflecting upon the phrase "dignity and honor that your people deserve." This phrase would seem to signify the acceptance of the Apache people on an equal footing with the white man. The movie ends, however, with the Apache people walking dejectedly past the mounted troops, and in this the symbolization of conquest is unmistakable.

The kind of "dignity and honor" these people deserve is obvious. The veneer of spirited self-reliance and intelligence has been stripped from the Indian to reveal his need for the white man's "protection."

While in essence this movie was little different from others I've seen, thoughts concerning it stayed with me for some time after its

conclusion. Even now I'm slightly amazed that a ho-hum western provoked so much thought.

It seems that what made this movie different for me was a change in the perspective from which it was viewed. Whatever the excesses that could be attributed to the American Indian Movement and the increasingly vocal Indian population in general, it seems to me that they are serving to raise the consciousness of the American people concerning the true magnitude of problems faced by native Americans. Regardless of how we as individuals feel about the Wounded Knee affair and other events in Indian affairs, undoubtedly Americans are becoming at least feebly conscious because of them.

It seems that this was the crucial difference as I watched what appeared to be just another cavalry vs. Indian flick. In earlier years I no doubt would have accepted the movie for what it was meant to be—an account of the white man's bravery and benevolence in conquering the West. But 1976 is not 1962 (the year the film was made) and it now seems impossible for such films to be viewed casually and uncritically.

## rick johnson rhymes & reasons

As a white, middle-class person I cannot fully understand the feelings of Indians, their problems or the injustices they face. But I can do my best to empathize and in doing so it seems readily apparent why such films as *Geronimo* are felt to be insulting and degrading to Indians. The movie industry has defamed the Indian and helped to reinforce prejudicial attitudes through the stereotypical portrayal of Indians as savages who are somewhat lower than the white man.

Movies have played a part in perpetuating the idea that the Indian has been accorded his rightful human "dignity and honor". Americans can no longer escape the fact that human dignity and honor have for too long been just words in a script.

These might be worthwhile thoughts to keep in mind as one views the Wounded Knee proceedings and other events in Indian affairs. It seems that underlying the issues of treaty rights, poor educational opportunities, substandard health care and other questions being raised by Indians, is something more basic.

At the core of these issues, it may well be that the real question is whether human "dignity and honor" are ever going to have real meaning for native Americans.

