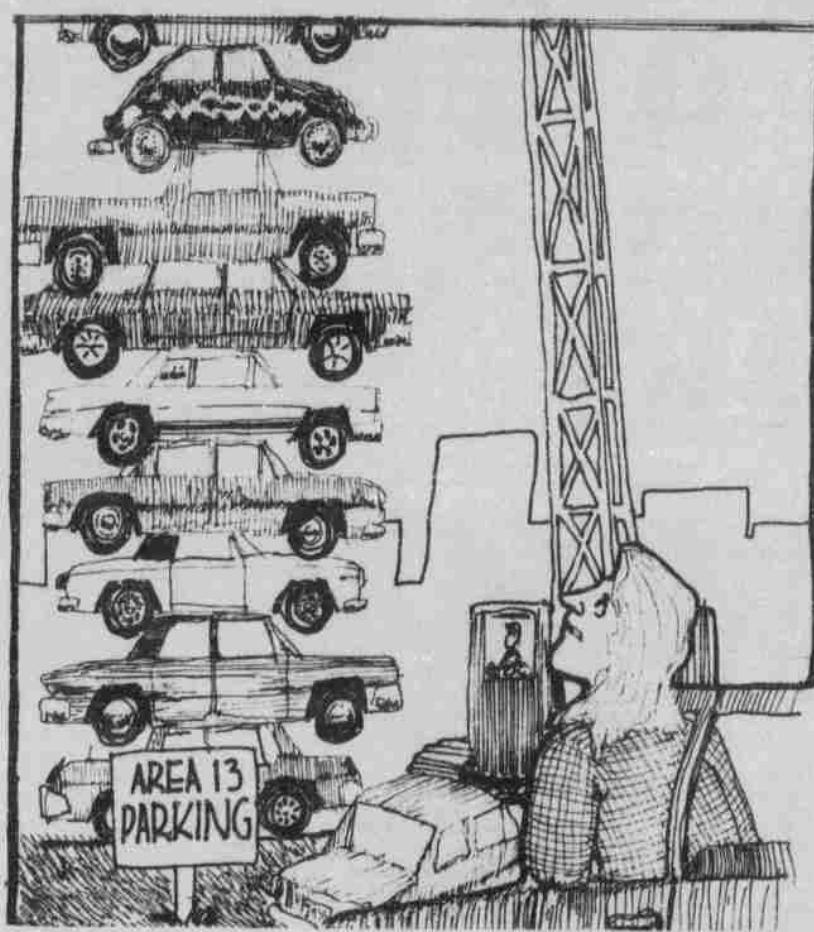


editorial



PACE needs help

Most students know by now that those innocent-looking white envelopes they got from the Bursar's office last week mean digging into checking accounts and coming up with tuition money.

What they don't realize is that if they dig just a little bit further, they can help some student faced with an even more difficult situation—tuition due and no money in the offing anywhere.

PACE (Program of Active Commitment to Education) got off to a fast start in the fall of 1971 when students contributed \$28,179 by adding \$3.50 to their tuition payment. Faculty and staff also contributed through a payroll plan.

The PACE scholarship—given to low income students was conceived by an ASUN ad hoc committee in 1970 after cutbacks were made in state and federal scholarship funds for low income students.

Born of idealism (supporters once predicted PACE could raise \$135,000 a year), PACE is now wallowing in neglect. Total contributions for 1973-74 totaled only \$4,753.

Even with such small amounts, PACE has been able to help people who otherwise might have been turned away. More than 80 students received help from PACE last year, usually in \$200 to \$400 scholarships.

Perhaps the economy is killing PACE. Pulling \$3.50 out of an empty wallet is something that should be left to magicians. Or maybe students really don't care what happens to anyone else so long as they get their degree and an adequate job.

But most likely PACE is dying because no one knows what it is. This year's pretty yellow poster falls far short of portraying the anguish of those who miss an education because they have brains but not bills.

There is still time for ASUN to show off its brainchild to students. An appearance at residence hall government meetings by an ASUN representative or a brief announcement over residence hall intercoms could make the difference.

And we should do our part. Check "yes" to PACE on your tuition statement. Contributing \$3.50 can't hurt as much as knowing you've denied someone a chance for an education.

Wes Albers



UNL fails as idea forum

Now that Josh has gone off into the sunset and the campus has returned to at least an outward appearance of normality, it may be an opportune time to examine the Great Josh Controversy in depth.

Regardless of the uproar concerning what undoubtedly was an increasing tasteless, obnoxious and wasteful advertising campaign, the central issue of whether or not Josh violated the NU Board of Regents religion policy has yet to be squarely faced.

Present University guidelines governing religious activity state that: "University facilities will not be available for any organized event or activity if one of its essential features is religious worship or testimony in any of its various forms."

While this statement may be ambiguous and imprecise, I feel that the talk given by Josh in the Nebraska Union Ballroom (the only one I heard) clearly and undeniably violated present University policy.

When approximately half of a lecture includes personal testimony to Christ's affect on one's life, I believe that can be reasonably construed as an "essential feature."

ASUN is now beginning an inquiry to determine the nature of any violations which may have occurred. Beyond this action, however, it seems obvious changes must be made in the religion guidelines if such controversies are to be avoided in the future.

The Great Josh Controversy brings to mind a similar case a few years ago when the Human Sexuality Conference inspired much indignation and outcry only to ultimately die an ambiguous death.

In the human sexuality case, the central issue involved the right of homosexuals to freely express their views at a University sponsored conference. The issue became one of free expression vs. social acceptability, and for all appearances free expression lost. Later there was a Jerry Rubin controversy—with similar results.

It looks as if the Great Josh Controversy is destined for a similar fate. We will probably once again decide that controversial opinions, whatever they may be, will not be allowed to be expressed if we find them personally offensive.

It is a real tragedy that a university community, which supposedly takes pride in providing a forum for diverse opinion, freedom of inquiry and personal expression, believes that it must deprive its students of these opportunities and freedoms.

The 1973 Student Handbook states that: "The acquisition, understanding and interpreting of knowledge can be facilitated by the study and evaluation of controversial positions... Students should be permitted to invite and hear any person of their own choosing... The institutional control of facilities should not be used as a device of censorship. However, all activities should be conducted in a manner appropriate to an academic community."

It is clear that the University made a commitment to freedom of expression, and yet when views which differ from the socially acceptable norm are voiced, we begin to redefine what is meant by free expression. We intend to have free expression, yet a past appearance on campus by Jerry Rubin caused outrage in all quarters. We believe in freedom of inquiry, yet

Josh isn't supposed to give us the totality of his ideas and experiences.

Participation in the free exchange of ideas is an essential part of the academic community, thus I feel that the Great Josh Controversy is not merely a question of campus religion policy, but involves the wider issue of freedom of expression.

No one who went to hear Josh (or any other speaker that comes to campus) was forced to do so. Each person goes to hear a speaker of his own free will and must make his own decision whether the experience was worthwhile. Any argument that offending views are being forced upon someone is unfounded.

Further it seems that religious speakers should be found no more offending than are some of the political speakers who come to campus. Political views are just as personal as religious views and thus should be banned—or protected—similarly.

The point is that religious speakers are merely one aspect of the spectrum of free expression, just as are political speakers. In a community such as a university where free inquiry and free expression are valued, it would appear that the administration and students have a duty to tolerate different views, whatever those views may be.

The question of what limits should be placed on the voicing of controversial views has long been debated. A policy panel at Yale University recently decided that "interference with free speech should be a punishable offense, even when talks are deemed to be defamatory or insulting." The only limit that would be placed on free speech would be "if a speech advocates immediate and serious illegal action, such as burning down a library, and there is danger that the audience will proceed to follow such an exhortation."

rick johnson

rhymes and reasons

The University of Nebraska would do well to follow a similar course. I can see no reason that any speaker, regardless of the religious, political or social views that he or she may hold, should be barred from expressing them. Nor should they be denied the use of University buildings if they are sponsored by a University organization.

If we are afraid that Josh, Jerry Rubin, Dr. Spock or any other speaker will offend our sensibilities or leave us feeling uncomfortable, we have the option of not going to listen.

The University has a duty under the Constitutions of the State of Nebraska and the United States to "refrain from promoting any particular religion or sect." Likewise the University has a duty to guarantee freedom of assembly and expression.

It seems that revising the University freedom of expression policy to follow the lead of Yale would be an equitable way to fulfill both obligations. Until the issue of free expression is squarely faced the Great Josh Controversy will be only the latest installment of a continuing saga.