

Editorial

NU apartheid demonstration two-fold

Protests against South Africa's apartheid policy have finally reached UNL — proving that Nebraska students care about events abroad.

At Friday's rally in front of the Nebraska Union, about 200 students marched with signs such as "End Reagan's racism," "Students against apartheid" and "Freedom Now!"

As State Sen. Ernest Chambers of Omaha noted before his speech at the rally, the turnout was small, considering the crowds of 76,000 at football games.

But the group standing in the cold mist of Broyhill Fountain protesting injustices thousands of miles away was about the same size as the group that marched on the state Capitol last spring to protest a tuition hike.

Chambers urged the small group of protesters to continue trying to do something about South Africa, but, more importantly to recognize racism and inequities on campus.

UNL's form of apartheid is its embarrassingly low number of minority faculty members. Of its 1,100 faculty members, only three are black. Thus, the university is not providing a realistic atmosphere for students.

As Chambers said, the purpose of the university is to "produce a complete human being, one who understands what it means to be a person and tries to improve the life of everybody."

But with the racial inequality among faculty members and students on this campus, students are not being prepared for the future.

Administrators recognize that UNL has few minority faculty members and Robert Furgason, UNL vice chancellor of academic affairs said he is committed to increasing the number of minority professors.

But budget cuts have kept the university from offering competitive salaries and advertising adequately enough to attract more minorities, he said.

Because administrative hands seem to be bound, students need to take the problem into their own. Through petitions and peaceable demonstrations like last Friday, students can tell university administrators and the state that they are equally concerned about the injustices on their own campus as well as those in South Africa.



Photo Courtesy of "Love Connection"

"Love Connection" host Chuck Woolery interviews two models who were matched up on the show.

Love in America TV helps maintain racial barriers in U.S.

Chuck Woolery sits on the couch and looks at the woman with a smug, yet amazed smile, as if he cannot believe he is actually sitting next to someone this weird.

She was recently on a date, and she's talking about it on syndicated TV for a national audience. She didn't like her date one bit. She just told Chuck that she wished the man had made a bigger pass at her so she could have given him a bigger rejection.

Chuck laughs heartily and glances back at the video screen, where the forlorn man shyly smiles and shrugs.

"The Love Connection" has been on the air for more than two years, and according to a press release, 90 percent of the nation can watch it.

The show takes advantage of the video-dating craze: Hand-picked contestants watch videos of three potential dates. They can pick for themselves or let the studio audience do it. "Love Connection" pays for the date, then the two potential love-birds are interviewed on air. It's entertainment; romance is always fascinating.

I've been watching this show once or twice a week for the last couple of months, not without some embarrassment. It appears on Channel 8 at 10:30 p.m. weekdays.

The sexual innuendo, stupid jokes and smarmy host don't bother me, but the pattern of the "connections" do.

From my observations, well-to-do people are matched with well-to-do, secretaries with carpenters, fatsos with

fatsos, etc. Most disturbing to me is the racial separation. Almost every show has a black match-up, but the blacks never have a white among their possible choices. Nor do any blacks appear for whites to choose from.

I called up Kim Swan, "Love Connection's" guest coordinator in Los Angeles and talked to her about how guests are selected. About 6,000 potential dates are on file, she said. "Selectors" take the preferences of one person and try to find three close matches for the TV production.



Chris Welsh

There are no mixed-race couples on "Love Connection" because the executive producer "doesn't think America is ready for that," Swan said, adding that "that doesn't mean it won't happen sometime." Eric Lieber, the producer, was too busy to return my calls, his secretary said.

I see mixed-race couples here on campus in the middle of what has to be one of the most conservative states. They exist in California, too, where "Love Connection" is made. Even there, unfortunately, they probably face disgusted glances, talk behind their backs and open discrimination.

But "Love Connection" is not alone in its presentation of love American style.

Very few shows present the races in love. "The Jeffersons" had some upstairs neighbors, a white man and a black woman, who were married. (You won't see a black man with a white woman. Producers probably won't ever be ready for that.) "The Jeffersons" is the only show I can remember with a regularly appearing mixed-race couple.

By and large, romance in America is monochromatic. It could be said that television simply reflects our society's biases. To a certain extent I think that's true. According to the U.S. Census Bureau Report of 1983, there are 50,665 interracial marriages in the United States. From that it's obvious the melting pot needs some stirring.

The bond of love between two people, regardless of race is one of the glories of mankind. Such a bond crosses the many barriers we build around ourselves.

When a marriage or relationship crosses racial barriers as well, it is a grand example for a nation where discrimination and prejudice are common.

Love in America includes blacks, Asians, Hispanics and whites in varying combinations. It also includes gays of every race. Television's refusal to present these groups as part of our culture only helps keep the barriers up longer. **Welsh is a senior English and Journalism major and a Daily Nebraskan copydesk editor.**

Apartheid battle should be everyone's

The South Africans are intensifying their struggle, hitting hard at the government apartheid institutions. The blacks' unity of action and their determination to intensify the struggle on all fronts is making South Africa ungovernable except by force.

The supposed ethnicity among blacks does not exist, but it is the essence of apartheid's divide and oppress. The South African government spends vast resources to futilely foster and publicize such disunity. The apartheid regime has responded in a typical fascist fashion by declaring the so-called state of emergency.

During the sit-in staged on Nov. 5, 1984, of the 1 million workers, 18 percent were killed, 35 percent were detained without charges, 5 percent were charged with subversion and 95 percent were fired from their jobs. In recent months, hundreds of people have been gunned down by the apartheid regime. Thousands were injured. Trade union youth, students and community leaders have been arrested and charged with high treason. Those demo-

cratic youth and student groups not already banned are under the threat of being banned.

The fact is, apartheid is indefensible. All the black people of South Africa want is justice and democracy for all its citizens. The only complexities to the situation are the immoral contortions and the false rationalizations that South Africa and its Western apologists invent to try to justify the racial injustice being perpetrated in South Africa.

Guest Opinion

Throughout South Africa, people of all walks of life — workers, youth, students and women — are revolting against the policies and practices of President Botha's regime. Industrial actions are sweeping most parts of South Africa, showing the organized working class movement that has put the apartheid state in crisis.

The black unions in South Africa constantly have mounted courageous

industrial actions that have been repressed severely by the government. Students are boycotting classes in a continued protest against the inferior and racist Bantu Education. Per capita spending on education for blacks is less than 10 percent of what is spent on whites.

In life of all these injustices perpetrated against the people of South Africa, we need not stress that where colonialism has ruled and robbed, where the consequences of neo-colonialism persist, where efforts concentrate on the struggle for a genuine independence, where the racist apartheid regime is exercising severe repression, the world cannot remain indifferent.

The call is upon everyone to join and intensify the support for, and solidarity with, the struggles of the people and students of South Africa fighting for national and social liberation and their democratic right — and the sovereignty of their country.

Hina Desai, Zambia graduate business

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