

DIONNE SEARCEY

Punks, greeks have similarities

You're so different. You with your Doc Martens and jet-black hair. You listen to Helmet and L7. You sell your plasma to buy smokes or the new Jesus Lizard CD. You drop acid. You get drunk. You get stoned.



You learn to play bass guitar. You work when you feel like it. You party when you feel like it. You go to class when you feel like it. You're a slacker. You hang out in coffee houses blasting Bush's domestic policy and trying to save the rain forests.

You recycle all the leftovers from your post-bar parties. You read the newspapers. You're politically correct. You're anti-media, anti-homophobic, anti-racist, anti-Styrofoam, anti-Republican, anti-police and anti-abortion.

You're so alternative. The local punk-rock scene seems to think it has separated itself from the rest of the world. Our hippies and punks scoff at cliques of yuppies and greeks. Really, Lincoln's uprising of the alternative generation is as big of a clique as any group of sorority sisters.

Members of this psychedelic culture pride themselves on being unlike anyone else. Trendy is their No. 1 enemy. This generation's members should

realize that they themselves are the biggest violators of their own rules.

Just mentioning "punk rocker" instantly conjures up images of dreadlocks dangling onto plaid, flannel shirts half-tucked into torn jeans rolled over black Chuck Taylors.

Trend with a capital T, if you ask me.

How much different is the crowd that hangs outside the Brass Rail on Thursday nights from the crowd that checks out the band scene at Duffy's on Wednesdays?

There's a fine line that distinguishes an alternative groupie tracking down army boots at local thrift stores from a frat rat checking out the latest Ralph Lauren styles.

In every attempt to avoid society's dictates, be it clothes, music or even religion, factional groups create their own leaders who decide their own dictates.

Just look at the freaked-out crowd. They claim to be anti-religious, yet they flock to music festivals like Lollapalooza as though they were revivals of their souls.

And hordes of local hippies are moving to Seattle or Minneapolis, the new punk-rock capitals of the world. They're in search of a place to be with those they can relate to.

Their quest could be fulfilled anywhere.

The gap between punker and pledge is narrower than both groups feel comfortable admitting.

OK, not everyone skips showers and shaves carefully selected areas of their heads. Members of the alterna-

tive scene obviously stray from the mainstream.

But in their drive to be different, they've formed their own stereotypes.

They pass judgment on people who they feel lack originality and social direction, yet the psychedelic scene fails to see how much the two worlds have in common.

They're both out to understand the world around them, make friends and most importantly — have fun.

I'm guilty of being blind to the sameness shared by the two groups.

I tend to distance myself from those members of the anti-alternative scene a little more than others.

I've looked in disgust at fake-baked women with permed-out hair. I've never even been to a frat party, really.

I feel more at home with a bunch of long-haired guys jamming on their guitars than anywhere else in the world.

I prefer a group of smelly punk-rockers to squeaky-clean greeks any day.

But we all need to realize the two groups aren't so very contrary.

They're more like counterparts. When the alternative generation takes a good look at itself, it will realize how much the group mirrors the rest of society.

Maybe we all need to take time to broaden our horizons and cross over the imaginary line we've drawn between the two groups.

Searcey is a junior news-editorial and French major, the Daily Nebraskan opinion page editor and columnist.

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