

Daily Nebraskan

Since 1901

Editor: Sarah Baker
Opinion Page Editor: Samuel McKewon
Managing Editor: Bradley Davis

The other cheek

Indiana shouldn't have let Knight run loose for so long

Robert Montgomery Knight, former Indiana University basketball coach, was hit up with a request late last week from his superior, IU President Miles Brand.

Knight was in a predicament of a singular kind. In 29 years of coaching, there never existed a more crucial moment in his career.

Three months before last week, Knight was slapped with a "zero tolerance" policy from Brand and IU, stemming from years and years of embarrassing—at times criminal—incidents during his tenure as one of the most successful and most volatile coaches in college basketball history.

There was success: Three national championships, first and foremost. The Final Fours. The number of wins, second only to North Carolina's Dean Smith. The nearly perfect graduation record of IU players. There was plenty to be proud of.

There was plenty of pain, too. Knight clashed with every corner of society. He decked a cop in Puerto Rico during the Pan Am Games. He threw a chair onto the playing court against rival Purdue. He threatened IU secretaries, athletic directors, restaurant-goers and hunting buddies. He offered the notion that women who are being raped might as well "sit back and enjoy it."

Knight treated his players, many of whom fiercely defend him, even worse. His tirades were legendary, nonsensical, less about basketball and more about the abstract intricacies of life.

Knight was big on life. Big on preaching the right way to live—respect, obedience, discipline. Big on acting out the very opposite of those values.

Last March a sports cable network ran a report that a former IU player, Neil Reed, had been choked by Knight during practice. A video confirmed the act.

After evaluation, IU put Knight on probation and this zero-tolerance deal, which boils down to: Ya' can't do what ya did for all those years.

Knight is a 59-year-old man who has no use for direction. He ran loose with his behavior for so long, the point of no return was long past.

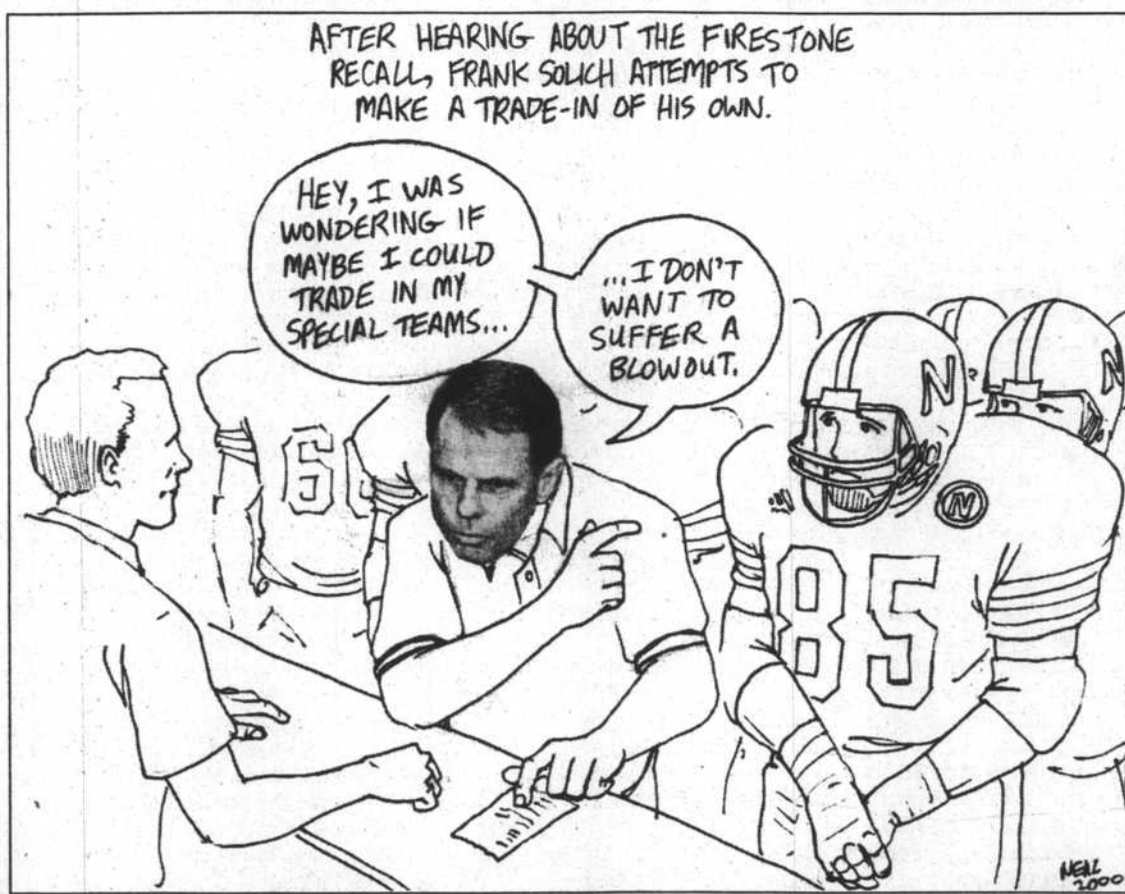
With a cheap no tolerance gig, IU tried to have it both ways. Maybe Miles Brand thought he could. More likely, he played the foolish, foolish university politician, hoping Knight would ... well, who knows what they thought he'd do?

Last week, an IU student accused Knight of grabbing him by the arm and cursing him out for calling Knight by only his last name. Knight said he did scold the kid, did grab him by the arm but did not cursing. IU assistants came to Knight's defense. Brand investigated anyway.

So he requested that Knight stay in town while the investigation took place. Knight said no. There were fish in Canada to be caught. Knight canceled trips for no one. Knight's world. Knight's rules. Knight's gone.

And in the sad aftermath of what was a brilliant basketball career, Knight is to blame for his old-school mindset and blatant hypocrisy.

But IU, and more specifically Miles Brand, shares the blame. It's called enabling. It's called looking the other way. It's called letting the Pandora's Box open without regard to anything but success, and, in the end, losing respect for having done it.



Regardless of age, race or shoe style

George walked home from school barefooted. He kept a comfortable distance between himself and a group of his peers nearly half a block ahead.



Dane Stickney

Each time they took a step, their shiny black shoes went clackety-clack, clackety-clack.

George's bare feet made no sound. His peers were from Vic's Store, a local candy shack where all of the local kids met after school to guzzle sugary snacks and carbonated sodas.

George paused as he walked past the store. It was filled with pimply-faced boys wearing athletic jerseys and freckle-faced girls with their hair in pigtails.

He badly wanted to join them. He burned to talk with them, to laugh, to feel accepted. But the sign on the glass door read: "No Shirt, No Shoes, No Service."

A tiny tear came to George's eye as he looked down at his feet. They were darkened from dirt, scuffed from the cement.

"Why won't you go clackety-clack?" he said. "It would be so much easier."

Vic looked up from accepting quarters from the sea of adolescence that bought his sugar-laden products. Out the window, he saw George standing outside looking at his feet.

The world seemed to stop for Vic at that moment. He knew the story. He had heard about George.

Vic was at the town meeting where Ramona Doma stood up in front of the citizens of Clicksville and demanded George's shoes be taken away.

"If he can't walk with the right noise, the way God intended us all to walk, then he shouldn't be allowed to make any noise at all," said Ramona. "If we allow someone to walk around in our city making a clackety-click noise, then who knows what might happen? We'd go to hell in a hand-basket, I'm quite sure."

At the time, Vic didn't know what to think, but he kept quiet out of the fear of losing his store.

But now, he wanted to open his door to George. He wanted to abolish the "No Shirt, No Shoes" rule.

He made his way to the door, where George had been standing. When he reached the door, he saw Ramona Doma and her cohorts standing on the sidewalk, watching his every move.

Vic opened the door and closed it behind him. George quickly looked up at the ruddy, pudgy old man.

"Say, son," Vic said. "How would you like to come in and get some candy, maybe talk to some of the other kids?"

George's eyes lit up. "Really?" he said. "What about the rule? What about Ra ..."

At that moment, Ramona Doma came walking toward Vic and George. The sharp clackety-clack of her elegant black boots echoed down the street. She wore a black hat, and her nose seemed to curl like the beak of a vulture. Her skin had a ghastly green tint to it.

"Excuse me, Vic," she said. "I'm afraid it is illegal for you to let that little disobedient creature in your store. We passed the amendment that said no one can enter the store without shoes, and since this thing is a clackety-clicker, he can't wear shoes, so that's the end of the discussion."

Vic knew about the amendment, but he also knew that it was being contested in a court of law because it was too broad.

The amendment read: "Any creature who does not walk with a clackety-clack rhythm (the way God intended creatures to walk) will not be recognized as a creature worthy of wearing shoes and will therefore be banned from wearing shoes of any kind."

All of the conservative folk of Clicksville quickly signed their names to a petition supporting the amendment and voted for it in November as a constitutional amendment to the Clicksville Constitution.

Ironically, the petition was interpreted to forbid the shoeing of horses, since they walk with a clippity-clop, clippity-clop rhythm. So one of the local farmers who had signed the petition brought a court case against Clicksville to allow his horse to be shod.

"That court case is still pending," Vic said to Ramona Doma. "I can let George in my store if I want." He put his arm around George and guided him into the store.

Ramona Doma stood with her hands on her hips and glared at the pair. "This isn't Vermont, Vic," she said. "You can't just slap God in the face by befriending clackety-clickers."

Vic stopped short, turned and walked up to Ramona Doma. "If you heeded God's word, you would love everyone, regardless of the rhythm of their walk," he said. "He wouldn't be mad at me for befriending anyone and fighting for equality."

With that, the old man pushed a shaft of gray hair away from his forehead and walked toward the door of the store where George was standing.

"C'mon, George," he said, as he grabbed the sign that read "No Shirt, No Shoes, No Service" and threw it in the trash.

Letters to the editor

So just the kettle's black?

Seth Felton (DN, 9/11/00) identified Dr. Laura Schlessinger as being an Orthodox Jew and as having "emerged from (a) hive," advising her to "work harder to emulate Christ." Insects emerge from hives, Mr. Felton.

Jews are not insects. You have sought to orally dehumanize someone who may very well have had recent relatives similarly dehumanized, and then exterminated—with insecticides—by the Nazis.

Assuming that Dr. Schlessinger is an Orthodox Jew, it is most probable that she will resent your advice to "emulate Christ." You accuse her of "incit(ing) hate and encourag(ing) violence." Is the concept of "chutzpah" familiar to you, Mr. Felton?

Robert J. Tobin
Graduate Student
Geology

Simply genius

I read the opinion page when I have the time. I think a lot of people do. Some people's opinions make me laugh—really hard. In fact, one letter I read had a history grad using logic to refute someone's morally objective decision—a decision that was outside the realm of illegality.

This history grad proceeded to equate the decision of premarital cohabitation with that of premeditated homicide. Thank you.

There was a collective laugh from most of the engineering students and all others who have the ability to make a distinction between reason and feelings.

I'm looking forward to the next one, written by

some performing arts student, making references to the application of quantum technology. I would like to extend my appreciation to the kind soul who is going to fuel the rest of my week with mirth and laughter.

Nick Renter
Senior
Biological Systems Engineering

Who can she be?

OK, guys. Who in the hell is this Petaluma Watson? I've read a lot of shit in the opinion pages of your newspaper over the past three-plus years, but never felt inclined to write about any of it.

But this definitely has to be the worst. I can't believe you guys pay her for this shit. I mean, she won't even put her picture in the paper near her column. She's got to hide behind some drawing.

I want to know what the person looks like so that when I'm wandering around on campus, I can see what kind of person is writing mindless bullshit like this. My 6-year-old brother could write a better column than that.

What's even worse is that you felt inclined to put a reference to the article on the front page.

Come on guys. Give us something good to read while listening to our boring lectures. Bring in some funny like Todd Munson.

Jon Hieb
Senior
Finance

Editor's Note: Petaluma Watson has agreed to waive her pay from the Daily Nebraskan to avoid filling out financial forms, thus protecting her identity.

U.N. values muddled, weak

The United Nations Millennium Summit was wrapped up last Friday. From this summit came a "declaration of the world's hopes for the 21st century."

Basically, the U.N. has narrowed its fundamental values to a total of six: freedom, equality, solidarity, tolerance, respect for nature and a sense of shared responsibility. Such eloquent reduction!

But ultimately, this list falls apart at the seams: Freedom—Freedom is, indeed, essential to the survival of human civilization. It is vital that we be able to think and to act however we please, so long as we do not infringe upon the rights of another.

Whether it be speaking our mind or creating our life's work, in order to reach our full potential, in order to best enrich the society in which we live, we must be allowed to exercise our mental faculties and to act upon them.

Freedom, according to the U.N., is the freedom to raise one's children in dignity, to be free from hunger, and to be free from the fear of violence, oppression or injustice.

To raise one's children in dignity? What does that mean? Outside of poverty? To have free access to education? Such a vague delineation of a fundamental precept! Why would the U.N. define something that is "fundamental" as without boundaries?

Freedom from hunger? But in order not to be hungry, one must be fed. In order to be fed, one must produce the food. So does the freedom from hunger imply the responsibility to produce? That if one man does not provide for the hunger of another, he is infringing upon the hungry man's freedom? In other words, can one man violate another man's rights by doing nothing?

How do you create an environment that is free from fear? Is this the rule of law? Or the censorship of fear-inspiring action and thought?

Equality—Equality follows naturally from freedom. If an individual is denied any rights that another individual is afforded, then how can the first be said to be free?

But the U.N. defines equality another way.

According to the U.N., equality includes the "Opportunity to benefit from development." What is this? A semantic game? How does one gain the opportunity to benefit from something? One either benefits from development, or one does not.

The U.N. is probably addressing the phenomenon of exploited labor and corrupt economic systems, whereby a few wealthy people get wealthier without benefiting to the poor that have produced the wealth.

But this is criminal—it infringes on the rights of the people—and thus it is an issue of freedom, not of equality. Calling it "equality" requires the definition of groups that are unequal, and drawing those groups

will only help to perpetuate that inequality (as we have seen in this country with multiculturalism).

Solidarity and tolerance—Solidarity—to what purpose? Tolerance—to what?

Solidarity for the U.N. means calling on the world's rich to help the poor. But solidarity is unity produced by the community of beliefs—so does the U.N. mean to say that all the world should share the belief that the rich should help the poor? If we are to be as one, does this not mean that we should think as one, as well, and further, that we should all believe in the ethic of the unearned?

Does this not conflict with freedom? Should we not be free to think and to do as we deem fit, even if it infringes on the "right" of the poor to have what they haven't earned?

Tolerance is the indulgence of people's beliefs or practices that differ from one's own. As long as those practices don't infringe on anyone else's rights, any individual should be able to hold whatever beliefs and to practice whatever it is they wish. So tolerance, like equality, flows from freedom. Allow people to be free, and you will allow them tolerance and equality.

Respect for nature—What does it mean to respect nature? To preserve it? To cultivate it? To mold it to our purposes?

And what is nature? Is nature the air we city-dwellers breathe or the trees we plant? Is it the pristine, government-protected national park?

When one respects a human, one allows the human to live freely. How do we "free" nature? Another vague fundamental value.

A sense of shared responsibility—But responsibility for what? The U.N. states that we should all be responsible for maintaining peace—a noble-sounding gesture. But if two parties should make war, what sanction does anyone else have to get involved?

The issue, down to the last bullet, is between the two parties, and "maintaining peace" inevitably means choosing sides, which furthers conflict. This value leads us to perpetuate war, not to remove circumstances in which it exists.

The fact that the U.N. finds it necessary to refine what it means to be "free" and to specifically protect values which logically flow from freedom shows that the U.N. isn't the least concerned about actual freedom. It is more concerned in social engineering—in indoctrinating the world first with "the way things should be," then finding ways to force the civilizations that can help civilizations that flounder.

What it doesn't realize is that the very fuel of such engineering can only be produced in the absence of such engineering. Human creativity and the desire to produce—these actions are compelled not by the desire to help children in Tunisia, they are compelled by self-interest.

By bogging the world's creatures with such burdens as these six fundamental values, the U.N. is only helping to perpetuate the very problems it is trying to ameliorate.

And if our world leaders don't understand this, what hope does the rest of the world have?



Jake Glazek

Opinion Correction

The Association of Students of the University of Nebraska sold the names of the UNL freshman class to the Lincoln Journal-Star for \$1,000. The size of the list was misinterpreted in Tuesday's Daily Nebraskan editorial.

Editorial Board

Sarah Baker, Bradley Davis, Josh Funk, Matthew Hansen, Samuel McKewon, Dane Stickney, Kimberly Sweet

Letters Policy

The Daily Nebraskan welcomes briefs, letters to the editor and guest columns, but does not guarantee their publication. The Daily Nebraskan retains the right to edit or reject any material submitted. Submitted material becomes property of the Daily Nebraskan and cannot be returned. Anonymous submissions will not be published. Those who submit letters must identify themselves by name, year in school, major and/or group affiliation, if any.

Submit material to: Daily Nebraskan, 20 Nebraska Union, 1400 R St. Lincoln, NE 68588-0448. E-mail: letters@unlinfo.unl.edu.

Editorial Policy

Unsigned editorials are the opinions of the Fall 2000 Daily Nebraskan. They do not necessarily reflect the views of the University of Nebraska-Lincoln, its employees, its student body or the University of Nebraska Board of Regents. A column is solely the opinion of its author; a cartoon is solely the opinion of its artist. The Board of Regents acts as publisher of the Daily Nebraskan; policy is set by the Daily Nebraskan Editorial Board. The UNL Publications Board, established by the regents, supervises the production of the paper. According to policy set by the regents, responsibility for the editorial content of the newspaper lies solely in the hands of its employees.