

Time Out: A unique event

A rather unique intellectual experience is in store for the University of Nebraska community Monday and Tuesday when four speakers will be on campus as part of the Time Out program.

The purpose of Time Out, according to the sponsor, ASUN, is to examine the university as far as "what it is doing and what direction it is going." Hopefully, the four speakers will not present two days of emotional cries for reform, but will give intellectual, reasoned and provocative arguments.

The four speakers, all of whom will talk in the Union Centennial Room, are:

Charles Palmer, president of the U.S. National Student Association, will speak 7 p.m. Monday on "Student Self-Determination."

James Turner, director of the Center for Afro-American Studies at Cornell University, will speak 10:30 a.m. Tuesday on "Minorities on Campus."

Dr. Bill Birenbaum, president of Staten Island Community College, New York, will speak 1:30 p.m. Tuesday on "Educational Reform."

Carl Davidson, former graduate student at the University of Nebraska and former national leader of SDS, will speak 7 p.m. Tuesday on "Schools Must Serve the People."

Many students ask "what is ASUN doing for me?" One of the few tangible and worthwhile things recently is sponsorship of Time Out. Now it is up to the University community to respond and take part in what promises to be a thought-provoking two days.

heroes in the seaweed by Jim Evinger

Peter Wirtz (Story, p. 1), assistant in the Office of Student Affairs, is doing his thing. He's doing it to a whole spectrum of people, ranging from junior high bubble-gummers to the Lincoln Junior League. His thing is probably one of the more interesting and ambivalent phenomena on campus.

Wirtz's thing is essentially people, but it's the not-so-subtle medium he utilizes in working with people-types that has a number of University officials worried and concerned. Perhaps not without cause.

As an educational psychologist, he is a part of the pervasive group of human behavioralists that staff this University. As Pete Wirtz, he heads a core of dedicated people who believe in the value of others, strive to further better human relations and groove on the culture that surrounds such humanistic endeavors.

Labels are hard to apply with much accuracy or consistency, but terms like group dynamics, sensitivity awareness, leadership development and encounter groups help connote the games Wirtz's people play.

By no means are these sincere and serious efforts to be confused with the touchy-feely groups at the Essalen Institute in California. Wirtz emphasizes that his activities do not approach the intensity or depth of infamous sensitivity sessions, T-groups or psychotherapy groups.

The head of the Rocky Mountain Behavioral Institute in Denver describes things such as those that happen here as "therapy for normal people." However, discussion with Wirtz brings out a realistic appraisal that such happenings are not necessarily beneficial to the average, normal person, whoever that may be.

Other University staff people, like Ron Englin and Chris Genelin of the Student Activities Office, Alan Pickering and Sue Tidball of United Ministries in Higher Education, Russ Brown from the Student Affairs Office, and faculty members like Keith Pritchard and John Janovy have lent their support and participation.

A number of campus groups, including several sororities and student organizations, have committed themselves to Wirtzian exercises. Indeed, those that have participated are probably the best judges of the effectiveness and worth of such sessions. It is in that careful context that a measurement and evaluation should be made.

In particular, C. Bertrand Schultz, director of the University museum, and Frank Hallgren, director of placement, are two University staff members who have voiced criticism.

One of their concerns is Pickering's role in such exercises. They are particularly concerned with Pickering's announced stand against the campus Greek system. Both Schultz and Hallgren have served as advisors to the IFC.

Another concern stems from the claim that a number of students, after participating in various exercises, have sought psychological help from the University Health Center. But no formal public complaint has yet been leveled against the Student Affairs staff and its core of adults and students who are the apostles of this "up with people" philosophy.

On one hand, those working with Wirtz are sincerely attempting to deal with a number of very real problems affecting the modern student: identity in a large, impersonal environment, more effective self-expression, etc. For this, they can only be praised.

To a large degree, their medium is their message, and that rubs a number of people wrong. Those who would cast stones at Wirtz had best be careful of what they charge and in which context. Some argue ad hominem, others against the entire principle of group dynamics and self-awareness as practiced in this manner.

Whether Pete Wirtz functions without formal sanction of the Student Affairs Office, or whether he moves with endorsements by University administrators, he continues to confront individuals with that which concerns us most: ourselves and our relationships with others.

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"FOOTPRINTS."

Times Are Changing?

by Don Stenberg

Biology 3 died a relatively quiet death Tuesday after a somewhat prolonged debate that saw the small (but vocal) student contingent and a small (very small) but concerned group of faculty matched against the inert mass of the remainder of the faculty.

The effect was quite similar to the one you might observe by throwing a superball against a concrete wall.

But the idea behind the course (the study of how the scientist relates to the world) still flickers somewhere in a committee appointed to deal with this problem. Unfortunately, faculty committees are well known for being composed of experienced firemen.

In all seriousness, I hope that this committee will take responsibility and draw up, within a reasonable length of time, a workable program that includes and expands the ideas proposed in Biology 3.

It was suggested to the Biology department that the portion of the proposed Biology 3 course dealing with the relation of biology to today's environment be expanded and offered as a course relating to this topic. I hope that those people in the Biology department who wrote the original proposal have not yet become so discouraged as to junk this idea.

In passing, I would like to note that if more departments were as willing to try innovations as the Biology department, that the quality and diversity of education available to the student would improve and expand at a much greater rate than is presently the case.

In other Curriculum Committee action it was decided to suggest a rewording of the Group E (science and math) requirement to the faculty. The logic needed to justify this change must be quite intricate because it must step over, under, around and through the current trend across the nation to loosen group requirements and allow the student greater flexibility.

Next week, same column, same page, I shall attempt to devote time to explaining the above mentioned logic and the remainder of the task of destroying it.

Nebraskan editorial page

Open forum

Dear Editor:

Prior to the Vietnam war moratorium, news media in the San Francisco area reported plans on the East and West coasts for the upcoming moratorium.

I began to wonder if the

"no business as usual" slogan had even reached the Midwest, specifically Nebraska. I left NU last January because it seemed sleepy and even (gasp!) stagnant. I transferred to Berkeley in hopes that I could find out what was

really going on in the revolution that had begun to shake the nation.

That aim was accomplished after the People's Park incidents in May. I'm now trying to evaluate the various movements and their leaders

that have taken hold of this Mecca of demonstration, disturbance, riot and revolt, and decide where I am in relation to it all.

Experience has taken the edge off my idealism -- I'm sure of that -- and I find myself becoming increas-

ingly skeptical of both Establishment and Anti-Establishment banner bearers.

Of one thing I am also sure: I firmly believe in a true patriot's obligation to protest the slaughterous fiasco that is Vietnam and the growing militarism of our country.

of the criticisms advanced against it were unjustifiable.

Consider the first criticism. It points out that the YAF's national advisory council contains several famous or infamous -- depending on your political affiliation -- conservatives. This is absurd. Why should a conservative organization not have conservatives on its national committee?

Another absurd criticism concerns the statement by a YAF spokesman that "we believe victory is possible in Vietnam." Exactly what is meant by victory is not stated in the quote, but it apparently refers to either military or diplomatic victory of a sort.

This simple statement in no way implies victory as "the destruction of land, people, and spirit" as the author interprets it. Nor does it tell us that the Yaffer is "so in awe of honor that he will utilize dishonorable means to secure it." And it certainly does not tell us that "he is blind to reality," for no one short of the President and other top leaders in possession of highly technical and classified information is in a position to say what is militarily or diplomatically possible.

The last criticism is perhaps the most ridiculous. Just because the Yaffers have not carried on an active membership drive here does not mean they are snobbish, "elitist," or undemocratic as the author believes.

They may have failed to do so for any one of several reasons including lack of resources or fear of ineffective criticism by the less conservative members of our academic community.

Michael L. Egger

Soul gab: concept of black identity

... Kenneth Secret

The American system purports to be one of equality and opportunity for all men, including the black man. This is a mere ideology.

In reality this system is no more equal to the black man than is Communism toward its proletariat. As a result, this system can no longer sustain the title of a system but has achieved the title of machine, a machine manufactured by a racist industry -- the white man.

Though the black man's role in this machine is significant, he has no identity; neither does he receive any of what the machine manufactures except racial injustice. The black man's function is to serve as a small fragment of this machinery. His most significant roles to the white man are those of the ignorant voter, the dumb consumer -- a small, rusty wheel of a shiny, vast machine.

As a result the black has been manufactured, institutionalized and brainwashed for the benefit of white society. In this process of institutionalization the black man was left without a name, without a heritage, or without a proper society in the American machine.

The black man has also been left at the disposal of the machine, without political or economic sovereignty, not able to determine his own destiny -- in essence without black identity. As far as the machine is concerned the black people can identify with nothing but labor and the slums. The black man was able to kill the slave machine only to be compelled to become slave to a vast racist machine.

One of the steps in institutionalizing the black man into a perfunctory part in the racist bureaucracy was to give a label, not a name. To achieve identity, black brothers and sisters have denounced the derogatory Negro, which replaced colored people, which replaced darkie, which replaced nigger. They have adopted the word black. Black is more than a biological phenomena. It is a step toward black identity by one who has broken

away from the white man's derogatory jokes and have adapted a black man's complementary distinction from the white machine.

Black people cannot identify with white because people in the same machine must have the same heritage.

Black people have begun to refuse to accept racists as their heroes. Even though the racist machine was constructed on the black man's back, the white man gave him no credit. He only acquired a debt, building something that would ultimately kick him in the posterior.

In order to achieve pride and identity brothers and sisters have rejected such heroes as George Washington, who had seven black babies and died walking to the slave quarters, and Thomas Jefferson who had four black babies. No longer will black people identify with such racists as Lincoln. In lieu of these, blacks have adopted such brothers and sisters as Nat Turner, Harriet Tubman, Huey Newton and Eldridge Cleaver with whom they can identify.

The justification of the denunciation of American patriotism is pride, an essential part of achieving black identity.

"I'm black first, Ken Secret second, and never have been American."

The slave was an essential part of this machine's economic history. When the slave killed the slave master the machine suffered because its flunky was gone and the economy was dead. Also, "when the slave killed the slave master it was a cleansing process because a man is born and the oppressor is gone." (Huey Newton). Since the black man is so essential to the machine, when the black man breaks from the white machine, it is a cleansing process because pride and identity are born in the black man. Black institutionalization and the white machine is dead.



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