

Editorial

Marine withdrawal the wisest choice—but not conclusion

Americans finally are getting some good news about the crisis in Lebanon.

No one, of course, should welcome the news that the government of Lebanese President Amin Gemayel is on the brink of collapse. Nor should anyone welcome the news that control of this strategically-located nation soon may be in the hands of Syrian-backed forces.

But President Reagan's decision to gradually withdraw our 1,600 troops from Beirut International Airport and station them in ships offshore was a wise move. Considering our stated mission in that war-torn country, the decision should have been made a long time ago — before 264 Americans were killed.

U.S. Marines were deployed to Lebanon in September 1982 as part of a multi-national peacekeeping force. But recent events, especially those of the past week, make it abundantly clear that our presence was doing nothing to keep the peace.

For Americans stationed in Beirut, the situation has been hopeless from the start. Security has been so lax that the Marines, in danger of attack by terrorists and Moslem and Druse militiamen, have been taken hostage by their own environment. Such a situation is unacceptable and should have been corrected long ago.

What kind of developments can now be expected in Lebanon? Reagan administration officials predicted Wednesday that redeployment of the U.S. forces may enhance chances for a negotiated settlement, but don't count on it. The sad reality is that the Gemayel government, lacking any real military support, probably won't last much longer.

Whatever the case, America's involvement is far from over. Reports by The Associated Press indicate only about 500 troops will be redeployed to ships within the next 30 days. The remainder will be withdrawn gradually on a yet-to-be-determined schedule.

Even when the Marines have been moved, the U.S. warships probably will remain just off the Lebanese coast. They have already fired on several targets in Syrian-controlled territory and there are no signs of a let up in the shelling.

Some officials have even hinted that, if conditions are right, troops could re-enter Beirut at a later time. But in a presidential election year, it seems a safe bet that our involvement in Lebanon will gradually come to an end.

That is news we can all cherish. Regardless of what effect our withdrawal will have, it's time to realize that our presence in Lebanon has been a disaster.

And it's time for us to come home.

Unsigned editorials represent official policy of the spring 1984 Daily Nebraskan. They are written by this semester's editor in chief, Larry Sparks.

Other staff members will write editorials throughout the semester. They will carry the author's name after the final sentence.

Black students' role examined

UNL's blacks face interpersonal obstacles

Editor's Note: This is the second part of a three-part series examining the role of black students at UNL. The trilogy addresses three components of struggle that, in the opinion of the author, can effectively be utilized on campus. Today's column will discuss the interpersonal aspects of that struggle. The series is being presented in recognition of Black History Month.

Opinion by Matthew Stelly

The most basic of the interpersonal issues are our relations with one another, but the most pressing and visible issue is that of black male/black female relationships and the impact these relationships have on our social, cultural and political perceptions of issues on campus.

Our concerns go deeper than, "you are what you sleep with" although this statement certainly has validity. However, if our meetings are nothing more than extensions of our social relations, it is no wonder that the same "sophisticatedness" that we practice socially

extends into our political activities. It is no wonder that we have problems being serious about important political issues when the thrust of our political behavior has a basis in a disco, a bar or some other unreal or irrelevant place.

For the sake of brevity, let it suffice to say that the black male, in most cases on this campus, has free sexual choice — a reality that exists in society as well. This basically means that options that most black males pursue are options that, for a variety of reasons, black women will not pursue. Add this to the female-male ratio and this is enough to create problems among any group of people that were in a similar position.

However, this has to be put aside and qualified by facing some very important points: 1. It is hoped you did not come here to fall in love and get married, so don't put yourself in that position; 2. Separate the social from the political, because combining the two will only complicate matters in the face of the male-female ratio which exists and 3. Don't put yourself in a

position where you feel you have to fight for someone's attention. If you were meant to have that attention, it would have come to you naturally.

Another interpersonal obstacle is that of what I call intellect-envy. This is a problem for everyone, but when it afflicts an oppressed group, its magnitude is often uncontrollable. My research has shown that this envy is particularly prevalent as it relates to males being envious over intelligent females. Whether it's sexist or emotive, the point is that it exists. Since a disproportionate number of the athletes here are males and since there are very few black male academic scholarship recipients, our situation is one where we have to use whatever we can in order to organize. If black males opt for athletics over political organization, it is not necessarily an indicator that this is what they want to do.

In any case, there will be more females on campus who are organization-minded than males. This is a reality that we should accept and deal with. If we want things to be otherwise, our recruitment efforts will reflect this.

We have other interpersonal obstacles, particularly as they relate to black staff, faculty and administrators. A study by Penn State University in 1982 found that only 5.4 percent of the nation's top-level college and university administrators were black. On this campus, there is but a handful of black full-time instructors with doctorates.

It can impact our interpersonal relations when we lack relevant role models and when the few who do appear have questionable commitment to the community. Until we, as black students, organize, it is questionable if the minority staff and faculty members chosen are going to seek to serve our best interests. Evidence of this is in abundance.

Overcoming obstacles on an interpersonal basis — some of which I have briefly touched upon — certainly gives us enough issues to work on, thereby justifying our involvement. But practice without understanding is a counterproductive as great theories with no followup. And this is the time when the issue of organization, which will be presented Monday, comes into play.



The art of religion transcends our torturous human existence

Human beings are faced with two basic problems in life. The first is the struggle for existence, and the second is the need to make some sense out of existence.

All living creatures experience the first problem. However, only human beings experience the second



Krishna Madan

because we are the only living creatures who possess self-consciousness and the ability to reason.

Throughout most of human history, the struggle for existence has been painful and torturous. We have had to eke out a living with underdeveloped technology and under unjust social conditions.

The human society of misery obviously has influenced the way we find a meaning in life. Basically, humans try to achieve this by transcending their individual suffering.

Art is an example of this. When a song touches us, we experience some of the sadness or joy of the person who wrote it. If we listen to the song with other people, our experience can become a communion of emotion that is almost spiritual.

Art, music and dance help us to rise out of our individual experience to achieve a communion with other people. Throughout history, the highest form of this transcendence has been religion.

Religion is the anguished search of the human consciousness for a meaning in this tortured, cruel life. As such, it has touched upon numerous fundamental truths of human existence which should not be ignored.

The problem with religion — as with any other human invention — is that up to this point, it has been produced by societies in which human self-consciousness has not fully matured.

This is because human culture is still in the process of building links between the various peoples of humanity who still retain a provincial — and therefore limited — understanding of the human experience. In addition, humans have still not assumed total control over their society.

A prime example of the latter is the economy, which relates back to the struggle for existence. Economic matters are still left to chance — to the so-called "invisible hand."

Until human beings take control over this most basic aspect of their existence in a unified, international, democratic manner, human existence — and therefore human self-consciousness — will continue to lack its full potential.

Continued on Page 5