

11th-hour rush

ASUN needs solution, not policy change

Three weeks ago, the University of Nebraska-Lincoln Student Court declared ASUN's Gay/Lesbian/Bisexual and Racial Affairs committees unconstitutional.

Since then, senators have been scrambling against the clock to make the two groups constitutional. Tonight could be the last meeting of this year's senate.

To get the much-needed committees, the senate must somehow work around policies of the Association of Students of the University of Nebraska and NU Board of Regents that forbid discrimination by university groups. Both original committees included quotas requiring some members to be selected on the basis of race or sexual orientation.

But last week, senators devised a plan to replace the quotas with "strong encouragements." The racial affairs bylaws were reworded to read:

"The senate strongly encourages that the following racial perspectives are represented on the committee: African American, Asian American, Caucasian American, Latino American and Native American."

The plan seemed like a legitimate attempt to circumvent quotas while still ensuring that minority groups were properly represented.

But this week, some senators have devised yet another approach. They are calling for a revision of an ASUN bylaw to exempt from the discrimination clauses "ASUN committees, standing or ad hoc, that have as their express purpose the representation of minority student concerns."

As precedent, the senators cited the Committee for Fees Allocation and residence hall governments because they have membership based on where a student lives.

That's a ridiculous comparison. All democratic entities have demographic or geographic districts from which they draw members. ASUN has a certain number of senators from each college. The Residence Hall Association's districts are the residence halls. Nebraska has three U.S. representatives instead of California's 45. Those are not examples of quotas, or of discrimination.

The senators seeking an exemption from regents policy also are forgetting that the regents still would have no such loophole in their own policy. ASUN must adhere to university policy. That means the amendment should be unconstitutional until a comparable amendment is passed by the regents.

Lost in the bureaucratic shuffle is the fact that the change in the non-discrimination policy should be unnecessary.

Dick Wood, NU vice president and general counsel, said the committees, after the removal of the quotas, probably would fall within both the ASUN and regents non-discrimination policies.

Minorities at UNL deserve the quickest solution possible. If this year's senators wish to ensure that the much-needed Racial Affairs and Gay/Lesbian/Bisexual committees are established under their reign, they should adapt committee bylaws rather than ASUN bylaws.

— B.N.

Homophobia reappears

Homophobia has reared its ugly little head and spewed forth buckets of venom from its reserve of hatred, ignorance, lies, deceit and xenophobia. As Christians so dislike the devil, so do gays and lesbians dislike homophobia!

UNL is still debating the right of ROTC to remain on the campus, when it continues to expel gay/lesbian/bisexual students and when the military establishment will only accept gays and lesbians during wartime. If you're gay and lesbian and it's wartime, then you're good enough to die.

Recently, in the March 1991 issue of the Husker Luther (a publication of the University Lutheran Chapel), an article appeared entitled, "What Homosexuals Need Most" by Bob Davies (a reprint from "Focus on the Family"), which berates the whole idea of being gay/lesbian. Such quotes as, "Communicate hope. Many men and women living in the homosexual lifestyle have never heard of a way out." They need to know "ex-gay ministries around the country can offer help." "Seek God daily. Parents need God's healing for their own life — not just for their child." And, "Be realistic. Thousands of men and women have come out of homosexuality."

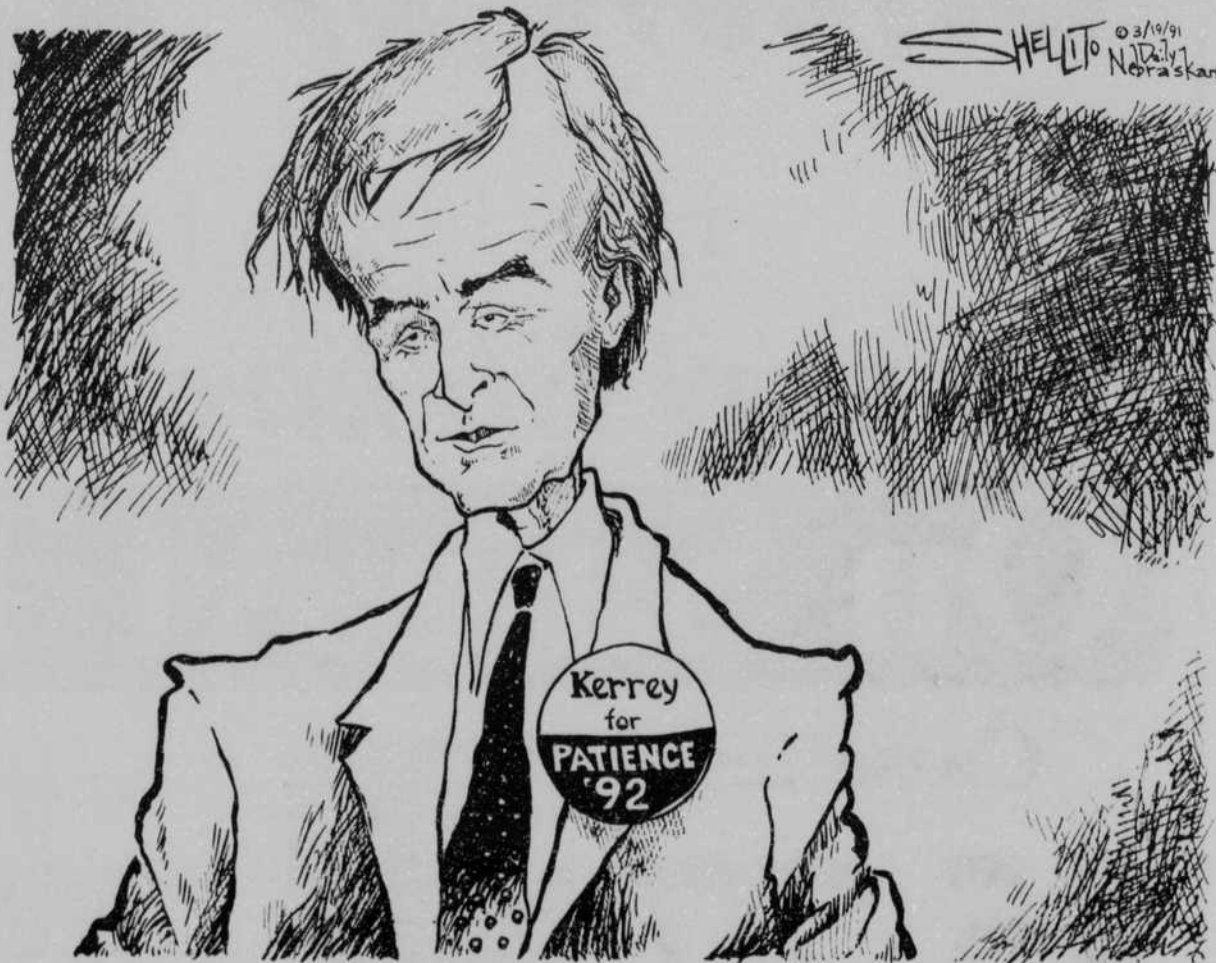
Why would the University Lutheran Chapel print such incredible descensions of the truth? Homophobia, the social disease of our society, cloaks

itself in religion, government, the family, education and the media. Gays and lesbians are not sinful, evil or in need of change. They are loving, caring and inherently created the way they are — gay or lesbian.

In the Feb. 8, 1991, issue of the Daily Nebraskan was the article "Killer secret: Gay student must cope with fears of rejection, suicide" by Paul Domeier. I believe that the article perpetuated the myths that gays/lesbians commit suicide, get rejected by parents and friends, experience depression and have difficulty with religion. While the article may have sought to do some education about the gay/lesbian culture, I believe that it, by not interviewing several representatives of the gay/lesbian community, was homophobic in and of itself. In the future, journalists should use caution and at least state, "This article does not necessarily represent the entire view of the gay/lesbian community."

The ugly little head and venomous buckets of homophobia can be vanquished. With persistence and political and social action this disease shall be cured!

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BOB NELSON

Ghost, students debate life in hell

Supposedly, Evan died 42 years ago. Since then, he says, he's been in purgatory. He'll probably go to hell because three demons came and offered him an interesting eternity. He has yet to be recruited by heaven. He's very bored and feeling a bit empty. He says he can't see anything.

Evan died in a burning Plymouth on a highway west of Cedar Rapids, Iowa, sometime around 3 a.m. Sunday, March 3, 1949. He says he was playing pool and drinking Jack Daniels at a Cedar Rapids bar when he decided to make a late-night visit to a divorcee he had met in Marshalltown, Iowa, the previous weekend. Driving to Marshalltown, he passed out at the wheel and, to his great surprise, woke up in purgatory.

Actually, Evan never says for sure that he's in purgatory. He was raised in the Catholic Church and just assumes it's purgatory because of the nothingness and the recruiting attitude of the demons.

A friend and I first met Evan one June evening four years ago. Our neighbor had just bought a Ouija Board and two candleholders at a garage sale. My friend and I borrowed the board, drank, lit two candles and made spooky noises while our fingers rested lightly on the heart-shaped plastic divining piece. Soon after, the plastic thing started moving and we stopped making spooky noises. We talked to Evan until 3 a.m.

My friend and I spent much of that summer trying to convince Evan that it was probably not in his best interest to go to hell. We read Dante to him. By the end of that summer, Evan said he probably would wait for a better offer.

Psychologists would say that Evan was the manifestation of our subconscious.

But neither one of us is overtly religious, and, at least when talking, we both consider the Christian afterlife — especially the idea of purgatories and recruiting demons — rather ludicrous. We expect more from omnipotence.



To me, hell sounded like an eternity of spring breaks.

One aspect of our meetings with Evan supports the psychological theory. Evan's attitudes and actions, while he was alive, were very much like my own.

Or maybe my friend was just tricking me.

Anyway, Evan says the demons told him that hell was a huge passion pit, full of perpetual sex and booze and carnival-like extravaganzas. They said it was an eternity of all the things people really wanted desperately to do on Earth but didn't because of a fear of dying or going to hell. It was a paradox, they said, because in the prime of youthful exuberance, most people's heaven on earth is hell. They said heaven was boring, and that he wasn't invited anyway.

To me, hell sounded like an eternity of spring breaks.

And that was our argument against him going south. If Spring Break lasted one day more than a week, the thing would get sickening. An eternity of spring breaks surely would be eternal torment.

Anytime my friend and I are together and can get a board, we check up on Evan. He's still waiting, but leaning once again toward hell. We just say, "Oh, Evan, come on. You

gotta figure it stinks down there." Then we abandon him again, because that's our nature.

We haven't talked to him in two years, but I assume he's sitting in purgatory right now, trying to figure if an eternal Spring Break would be better than his 40 years of complete darkness with nobody to talk with but two college students and three demons.

But I'm starting to think the demons are lying and that hell might be an eternity of the 40 or 60 years that follow the lack of responsibility and sin and debauchery of college and spring breaks. I'm a senior, and the future is looking rather boring, more like purgatory. Maybe I should call up Evan and suggest that he go to hell.

Of course, the most logical explanation for the whole Evan affair is that my friend somehow manipulated the Ouija Board to mess with my life. If that is true, he has gotten a normally sane person to write seriously about long discussions with a ghost.

My only revenge would be to design my own hell and present it to him through the authority of some other mystical device — possibly tarot cards, which use traditional allegorical figures to predict the future.

I would make hell a place where everyone other than the damned individual was perpetually heading to exotic places to take part in sex and booze and carnival-like extravaganzas. They would go to places called Daytona Beach and South Padre Island and Winter Park. Those people would perpetually return with incredible stories of debauchery. The stories would eternally send my damned, financially strapped homebody into fits of jealousy and longing because I could only afford evenings trying to entertain myself with ridiculous board games designed to make people think they were talking to dead people.

I think I'll work on my hoax during Spring Break, while my friend is sinning in Daytona.

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