

Walking deterrents

Foot-patrol plan comes at apt time

A walk across campus after night class can be a harrowing experience. There's the constant fear that behind any bush or building, somebody could be waiting to make you a statistic.

Only when you get to your car and start driving down 17th Street do you see a campus police officer. You check your speedometer — you've had your daily contact with a public servant.

But that could change next year.

The University of Nebraska-Lincoln Police Advisory Committee voted last Thursday to place a walking officer on campus.

Ken Cauble, UNL police chief, said that having more officers patrolling campus on foot next semester was "top priority," and that he hoped to assign an officer to foot patrol 24 hours a day.

Some obstacles still stand in Cauble's way. The police force needs to fill two positions currently unoccupied to allow for a full-time walking patrolman. If the Nebraska Legislature's Appropriation's Committee gets its 4 percent across-the-board budget cuts, Cauble may have trouble reaching his goal of around-the-clock campus surveillance.

But proposed budget cuts aside, the idea of campus patrol and Cauble's commitment to it are commendable. To get officers off the periphery of UNL and onto the sidewalks would greatly enhance their visibility to students and to potential criminals. Considering that bike theft and rape rarely happen in the middle of R or 16th streets, a walking cop could serve to deter rather than simply react.

And the timing of the Police Advisory Committee couldn't have been more apt. Talk of a walking patrolman comes during Violence Against Women Awareness Week, which will end tomorrow night with a "Take Back the Night" march and rally.

To take back the night, this campus needs both the education and appeal to humanity of Awareness Week and better safeguards against those who would still commit criminal acts. A walking patrolman better serves as such a safeguard.

— B.N.

Violence, not event, was news

To Amanda Lainof, who asked the question, "Why (doesn't the Daily Nebraskan) write an article about the other three hours of (Fight Night) and not only on a 15-minute ordeal?" (DN, April 22)

Perhaps there is something intensely stupid about feeding a drunken crowd's thirst for violence for charity.

Or maybe staged philanthropic violence as an excuse to get hammered is not as newsworthy as hammered individuals committing violent acts against others.

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Theological retort proves weak

This letter is in response to Jason Dworak and Michael Haffort's letter to the editor (April 23, 1991) in which they disputed the column by Michael Stock on April 12. Unfortunately for the two of you, it is impossible to successfully discredit someone's argument by offering an ignorant and altogether weaker argument of your own.

Your first failure is in the translation of Hebrew text. You may be correct in your translation of the word "abomination," but this leaves you open to criticism of your own translation of the word "homosexual" from Hebrew. The Hebrew language had eight words to describe homosexual acts, (much like the Eskimo language has six words for snow). The word found in the original Hebrew text was actually, when correctly translated and not generalized, a word which described sex between a man and a male prostitute. This was seen as completely different than any other type of homosexual act... so different that it had its own word.

Secondly, you recognize the eight references in the Bible that appear to condemn homosexual acts, but ignore the 362 references in the Bible that appear to condemn heterosexual acts. (You even quoted on of them, emphasizing the homosexual reference, but completely ignoring the TWO heterosexual references in the same passages!)

Which brings me to your third failure, the quotation from I Corinthians 6:9-10, "Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexu-

als, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers shall inherit the kingdom of God." You remind us to "note the company with which God places homosexuals."

Yes, let's. Adulterers are in that group. Statistics show that approximately 60 percent of married couples cheat, or have cheated on their spouse. That is a lot. Fornicators are also in this group. Fornication is the act of sex out of wedlock. I personally do not know the statistics on the percentage of the population who is guilty of fornication, but I would guess it is at least 75 percent... certainly higher than the minuscule 10 percent of the population who are guilty of homosexuality. Clearly, fornication and adultery are much more widespread than homosexuality... and should therefore be of more concern to you as "good" Christians. So why are you picking on the homosexuals? Perhaps it is some sort of macho smokescreen to hide your own repressed homosexual wants and needs (which has been proven to be the case for many gay bashers). But, of course only the two of you know the answer to that secret.

The bottom line is that you are obviously a pair of ignorant fools. My suggestion is that, until you breeders get your own heterosexual problems solved, leave the homosexuals alone. And please, be more careful in your attempt at being theologians. Thank you.

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WALTER GHOLSON

A variation of world history

Cultural diversity as it relates to education is a tough act to perform. While there is no shortage of terms for the infusion of minority group history and literature into the mainstream of university courses, there is an ever-present reluctance by some professors to use the material.

Each year a few token books are dragged out during Black History Month. As soon as it's over, they are put back in their boxes until the next year.

I was supposed to take Western civilization several years ago, but was not ready. Back then I was a fire-brand, militant radical with no time for brainwashing classes in Eurocentric propaganda.

I knew that the first time I heard one of those academic types say the Greeks were the originators of modern civilization without saying where they got their ideas, I would lose it.

It wasn't that I didn't know anything about Greek civilization. I knew the story quite well. But that's exactly what it was to me, his story. My story, that is, the origin of civilization from an Afrocentric point of view, had given me a different outlook on the start of civilized discourse.

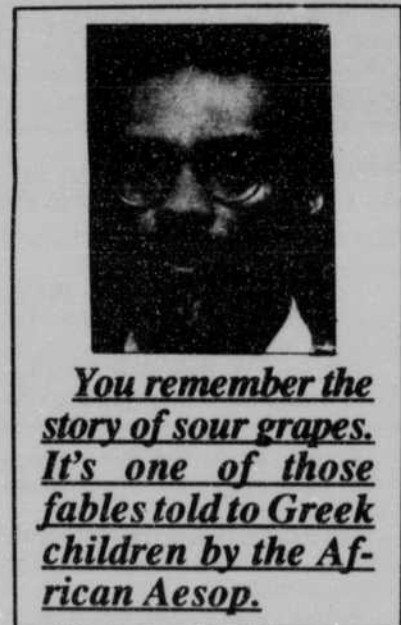
When I was 19, a friend of the family gave me a copy of "Stolen Legacy" by George G.M. James, published in 1954.

James said Greek philosophers stole most of what they knew from ancient Egyptian scholars. He said their philosophy was developed from a complex religious system called the "Mysteries." This religion, James contends, was the first faith to teach the concept of salvation and ascension and it regarded the body as the "prison of the soul."

Membership in The Egyptian Mystery School was attained by initiation and a pledge of secrecy. Writing down what was taught was forbidden. James said that after the Greeks took control of Egypt with the invasion of Alexander the Great, they made the best of their opportunity to learn all they could about Egyptian culture and religion.

During this occupation, the temples and libraries were plundered and pilaged by Alexander's armies. Later, the Greek Aristotle and his students turned them into research centers.

"There is no wonder then that the unusually large numbers of books ascribed to Aristotle have proved to be a physical impossibility for any single man within a lifetime," James



You remember the story of sour grapes. It's one of those fables told to Greek children by the African Aesop.

said.

The unfortunate position of Africa and its people today, he said, are a result of "the misrepresentation by the Greeks upon which the structure of race prejudice has been built."

So last summer, when I finally took Western Civilization, I listened to the lectures, took notes and day-dreamed about old Aristotle and his boys running around the Egyptian libraries plagiarizing every book they could read and burning those they couldn't.

Not once during the entire course did my urge to stand up and say "bullshit" overtake me. I was real cool as I sat there with my mouth shut trying to get through the class without incident. One of the things I'd learned since my militant days was that you never challenge the person with the grade book.

After I got my grade for the course, I asked my professor if he'd ever heard of George James or the Mystery Schools. He said "no," and I knew my reluctance to challenge his syllabus with Afrocentric references had been the right choice.

But it did bother me that a university history professor did not feel it necessary to offer other schools of thought concerning the origin of Western thought.

One book on the subject, "Black Athena: The Afroasiatic Roots of Classical Civilization," by Martin Bernal, was published in 1987 by Rutgers University Press.

Bernal, a Cornell University professor of government studies and former Cambridge fellow, said it was

obvious that Egypt was the greatest civilization during the time Greece was a developing nation. He said the Greeks wrote extensively about their debt to Egyptian religion and culture. He said his grandfather, a noted Egyptologist, made it clear to him that there were barriers against associating Egyptian philosophy with Greece.

Bernal said that during his research for the book he was "staggered" to discover that the Greek history he'd been taught was not formulated until 1840. He said the dismissal of the Egyptian origin of Greek philosophy began with North European racism in the 19th century.

Why didn't my professor just mention some of the new research that was being published? Just a couple of references to the possibility of African contributions to Western civilization would have been enough for me.

After the semester was over, I wondered what the real reasons for these omissions were. Then it dawned on me what an American history book would read like if written from the viewpoint of the minority cultures.

Revisionist history books written from a Native American perspective would cast the settlers of the Old West into the roles of organized crime families and the Army as their enforcers. The bluecoats would move into Indian neighborhoods and give them an offer they couldn't refuse: their land or their lives.

Then the settlers would move in with their land-transfer peace treaties. These illegal contracts would be written with disappearing ink and would have to be signed with the blood of 50 million dead Indians.

The Civil War would be written as a war between Northern manufacturers and Southern agri-businessmen over how best to exploit the free labor of the millions of African slaves they have been stealing for well over a century.

Yeah, I know now how difficult it would have been for my professor to teach from the perspective of the oppressed minority. After reading one of those revisionist history books, he would have to conclude that his story was just a bunch of lies or that all this multi-cultural education stuff was no more than sour grapes literature.

You remember the story of sour grapes? It's one of those fables told to Greek children by the African Aesop.

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