

Program flawed

Dual Career Policy must prove worth

UNL's new Dual Career Policy and Program seems to have a few flaws.

The program was recently initiated at the University of Nebraska-Lincoln to help the university attract prospective employees by attempting to find a job for that person's partner.

The word "partner" is used in the policy to conform to university affirmative action rules and state anti-discrimination laws that prevent discrimination on the basis of marriage.

In other words, "partner" means that the policy doesn't just help married couples, it also helps homosexual couples or unmarried couples living together.

Liz Grobsmith, assistant vice chancellor for academic affairs, supported the policy saying:

"It is not for me to deny services to the program because (candidates) are in a homosexual relationship or are not legally married."

She also said that she believed the policy was more "responsive" to families.

On one side, the policy may promote families by attracting dual-career, married couples to the university. Families would not have to be split up if they had the financial need to have two incomes, but couldn't find jobs in the same place.

However, on the other side, the policy destroys traditional family values by promoting immoral lifestyles.

That's a pretty strong stand for the university and its administrators to take in the middle of a historically conservative state.

It will be interesting to see who benefits more.

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LETTERS TO THE EDITOR

Dual Career Policy doesn't discriminate

I wish to point out an error in reporting which occurred in the story about UNL's new Dual Career Policy and Program in your article of August 6. The title of the article, "UNL brings marriages together with couple-oriented employment" conveys an erroneous presumption, namely the requirement of marriage for participation in the program. The policy and program both specifically utilize the phrase "partner" precisely because it is both illegal and morally wrong to discriminate on the basis of marriage; that is, the program and services are

available to faculty and administrative staff with out regard to gender, sexual orientation or marital status. It is important to point out this difference, for the policy as approved by Chancellor Spanier, the Academic Senate and Academic Deans, is open to all prospective faculty and administrative staff, without regard for marital status. Thank you for clarifying this.

Liz Grobsmith
Assistant Vice Chancellor for
Academic Affairs

EDITORIAL POLICY

Staff editorials represent the official policy of the Summer 1992 Daily Nebraskan. Policy is set by the Daily Nebraskan Editorial Board. Its members are: Adeana Leftin, editor; Cindy Kimbrough, features editor; Jeff Singer, copy editor; Stacie McKee, photo chief; James Mehsling, art director.

Editorials do not necessarily reflect the views of the university, its employees, the students or the NU

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Editorial columns represent the opinion of the author.

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According to policy set by the regents, responsibility for the editorial content of the newspaper lies solely in the hands of its students.

LETTER POLICY

The Daily Nebraskan welcomes brief letters to the editor from all readers and interested others.

Anonymous submissions will not be considered for publication. Letters should include the author's name,

year in school, major and group affiliation, if any. Requests to withhold names will not be granted.

Submit material to the Daily Nebraskan, 34 Nebraska Union, 1400 R St., Lincoln, Neb. 68588-0448.



Society knocks down fences

For years, it has been a tradition at the Daily Nebraskan for the outgoing editor to write the last column of the year. Though the year really is just beginning, and I'll still be around for another two years, this is the last edition of the Summer Daily Nebraskan and my last chance, for now, to share my ultraconservative, bible-beating views with the rest of the campus.

So I plan to take full advantage of it.

Over the summer, the DN has taken a dramatic swing in its policy, that's my fault, but the messages expressed were not.

As Jesus said in the Gospel of John 7:16,

"My doctrine is not mine, but his that sent me." (KJV)

As much as I'd like to take credit for the views I expressed, they weren't mine. They had a foundation, as many of you guessed, in a fundamental religious upbringing. Yes, I'm a Christian.

Now, I'm not talking. 'I was born in America and I've been a good person all my life so therefore I'm a Christian.' I mean I have a personal relationship with Jesus Christ and have put my faith in Him as my savior.

When I was five years old, it was a Sunday and I was wearing my favorite yellow dress, I remember crawling up onto my parents lap and asking them if Jesus was in my heart. They said only I could answer that.

So, right then and there I prayed asking Jesus to forgive my sins and take control of my life. Now, a five year old doesn't have a big history so I don't have any great reform stories,

but growing up and staying true to that commitment was not easy.

I thought high school was hard, but college has proven even tougher. When everything you believe is challenged daily by friends, classmates and professors, standing up for what you know to be true gets harder and harder.

The black and white I knew to be right and wrong as a child didn't get clearer with age, it got grayer.

Society tells us that everything wrong can be right, that we need to be more open-minded and tolerant and that, really, right and wrong is only a value judgment, there is no line that can be crossed.

It's easy to get confused. It's like standing in the middle of a large field with nothing but tall prairie grass waving within view. Without any fences, you don't know whose land you're on.

This world tries to knock down the fences. It wants us to be lost, standing in the middle of a field not knowing if we're on the right or wrong side of the fence.

But there are fences, and once you find them, it's up to you to decide on which side you want to be. That fence marks the barrier between right and wrong, and our choice has eternal consequences.

In his word, God says: "The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you as I did

before that those who live like this will not inherit the kingdom of God." (Galatians 5:19-21, NIV)

And in Romans 6:23, God says, "The wages of sin is death," (KJV) and "all have sinned and come short of the glory of God." (Romans 3:23, KJV)

So, one side of the fence is sin resulting in death. But what's the other side?

In II Timothy 6:11, God tells His followers to flee these things (sin) and, "pursue righteousness, godliness, faith, love, endurance and gentleness." (NIV)

So, God says that there is a clear difference between right and wrong, a fence that all humans are guilty of crossing. All of us, at one time or another, are on the sinful side of the fence and must get on the other side, but how?

Jesus says He is the way. "I am the door: by me if any man enter in, he shall be saved." (John 10:9, KJV)

So God provided a way for us to cross the fence.

"For God so loved the world that he gave his one and only son, that whoever believes in him shall not perish but have everlasting life." (John 3:16, NIV)

But, if you continue to believe as the world tells us, that there are no fences, you will miss the gate.

"But small is the gate and narrow the road that leads to life, and only a few find it." (Matt. 7:14, NIV)

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