

KIRBY MOSS

Personals offer perfect mates

Looking for love? Try personal ads where you can find the perfect person (ification).

There are the abbreviated folk like BM, DWF, SBF, MMM, GDWM, etc. They are all looking for love, in whatever manifestations love comes in.

My friend placed an ad in a newspaper in California: SJF—figure this one out — looking for love.

Of course she elaborated a bit more than that, probably with something like:

"SJF — intelligent, attractive, witty, full of verve, likes to read and contemplate the metaphysical meaning of human existence, very sensual and, of course, not a despised smoker. Looking for the perfect man: sensitive, rich, able to commit to monogamous relationships, honest, sensitive, not too dominant but a little dominant, tall, handsome, low cholesterol level, 3 percent body fat, head full of hair, etc."

After the ad appeared in the paper, her phone rang constantly. She went out on a different date every day for two weeks. She didn't dig any of the dudes.

She said they were all shy, inhibited and looked like cruel tricks of nature. Or they were just weird jerks.

"Really?" I said, trying to act surprised.

I asked her if she asked them to send a picture.

"Of course!" And most of the guys actually did! Bold.

Like all fairy tales, however, eventually she met the man of her dreams through an ad and now they are in romantic bliss eternally.

But what of those people who pay a lot of money and never find love in the want ads?

What about the 40-year-old SWM: "Looking for a slender, attractive lady,



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23 to early 40s, at least 5-foot-4 or taller" (real ad). Care to get a bit more specific? Maybe she must have fingernails that are cut 3 millimeters above the end of each finger. And let's say she must have eyebrows that are each four inches long and be wealthy and generous.

And then there's the short dude who weighs 250 pounds looking for a "slender, attractive, petite woman." Or, in other words, a nice body. Well, so is 90 percent of the rest of the male population in this country.

Women are looking for love in the guise of a tall, strong man. Honesty (fidelity), sensitivity (compassion), romance (foreplay) are paramount.

Honesty, above all, means a dude won't lie and say he's not married when he is. Or that when he says he's single, he forgets to mention that he's involved in a three-year monogamous relationship with a woman. "But, I'm not married, am I? See, then I'm

single." It's all a matter of semantics.

I wonder if the DWF who advertised for love as a "buxom blonde with green eyes" would get mad if a guy she meets avoids her eyes and looks at her breasts all night during conversation over dinner.

What about ubiquitous man whose hobbies include sky diving, bungee cord jumping, leaping through flaming hoops on a motorcycle, deep sea diving, hang gliding, canoeing, jogging, rollerblading, rock climbing, opera, foreign movies, writing poetry, playing the guitar — keep in mind, this is one person — alligator wrestling, hunting, etc., and is looking for someone with the same qualifications. Hell, if he's this active, how can he even make time for a relationship?

Lastly, there are some of those brilliantly conceived personal ads in the DN by people who swear they've made eye contact.

To: the blonde woman walking downtown on a warm spring day during the lunch hour near 14th and O wearing a blue business suit and black shoes. Call me. I'm hot for you.

To: the girl at the sold-out Nebraska vs. Oklahoma basketball game Sunday sitting in the cheap seats wearing a red sweatshirt. Your eyes are beautiful. Call me.

To: the guy at general registration waiting in line to add an English class that is filled. You were wearing a book bag. Nice shoulders. I'd love to give you a back rub. Dial me up.

So many people say the perfect mate is impossible to find. They must be looking in the wrong place because all the perfect people are in the personal ads.

Send photo, please.

Moss is a graduate student in anthropology and a Daily Nebraskan columnist.

GARY YOUNG

Politics really a war of words

The opportunism of Washington politics — liberal and conservative alike — reached a shameless high this past month, all in view of an unfortunate triad of news items: the murder of a doctor who performed a high number of abortions, the bombing of the World Trade Center by a Muslim terrorist, and the apocalyptic stance against the federal government by a man who claims to be a species of Christ himself. Needless to say, it has not been a good week for religion.

Countless irreligious columnists, cartoonists and the like exploited all three episodes of belief gone violent to soapbox against religion in general.

The once reflective New York Times columnist Anthony Lewis had the gall to claim that a lone killer's gruesome act was reflective of the "radical" nature of the anti-abortion movement in general. Never mind that the "extremists" in the anti-abortion movement are in large part Catholic grandparents. Apparently when the Times buys the ink, any pretense to fair-mindedness is left aside: Hyperbole runs thick.

On the other side, anti-abortion leadership actually attempted to use the doctor's death to stump for their cause. Rather than flatly condemn the unjust killing of a human — which is after all, the injustice of abortion itself — they viewed the death as a public relations opportunity: "Yes, the killing of Dr. Gunn was wrong, but . . ." It was the one moment in the abortion debate when the Right to Life leadership conceded the moral high ground.

The shamelessness of both the left and the right in these days is perhaps at a crescendo. Civility in public discourse amounts to no more than dressing up in a wool suit before you rip into your opponent at a press conference. This is not discourse. It is something disturbingly different.

In his landmark book "After Virtue," Notre Dame philosopher



The only way to gain victory in this type of debate is by increasing one's volume, or censoring the opposition.

Alasdair MacIntyre critiques the status of modern moral discourse. At the onset of modern history, political philosophers who had wrestled the state from the judgment of the church found that they were left without a foundation for morality. Initial attempts — by Kant, for example — attempted to justify morality on rational grounds alone.

MacIntyre argues that the 20th century's reliance on the moral philosophy of emotivism signals the concession of modernity that it cannot solve the moral problem. Emotivism holds that all moral claims are not reflections of any transcendent understanding of right or wrong, but are simply expressions of personal preference.

The claim that "Murder is wrong" is transformed into "I don't prefer murder." Few find this satisfying. The famous philosopher Bertrand Russell once commented that although he accepted emotivism, he didn't like thinking that the difference between Hitler and himself was no more than a matter of taste.

With the expulsion of Christianity from the public realm as a dominant moral system, the West is left with a

plurality of diverse and conflicting moral languages. Each community within the larger realm has its own basic moral assumptions, and those assumptions are largely irresolvable, leaving moral disputes unresolved as well.

As a result, our moral discourse has become so thoroughly fragmented that we are increasingly unable to agree. One person argues that abortion is a fundamental human right, while another asserts that it is a fundamental evil. In our moral landscape, we have no means for judging who is right.

The only way to gain victory in this type of debate is by increasing one's volume, or censoring the opposition. This is not discourse, but oral battle. Hence MacIntyre's famous dictum: modern "politics is civil war by other means."

Ironically, while the division of modern moral discourse threatens social cohesion like never before — perhaps since the battle over slavery — our elites have taken to asserting that pluralism is a virtue as such. But this is no solution to our division; it is only a call for more. Pluralism accepts that moral persuasion is impossible.

Pluralism calls us to validate the incommensurability of moral argument. It calls us to accept that the shouting match is all there is. It calls us, essentially, to forever live in "civil war by other means."

But, as this month has proven, politics as a fragmented shouting match is unsatisfying. Maintaining a political unity requires maintenance of a common sense of the good. Working it out requires civility and integrity that both left and right only rarely exhibit. Oral assault and media opportunity does not discourse make. Leaders should know better, and citizens should demand more.

Young is a first-year law student and a Daily Nebraskan columnist.

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Schulte Field House
Use entrance off of Avery Avenue

Auditions are open to academically eligible UNL students and incoming freshmen. No previous experience required. Dress for movement and wear tennis shoes. Equipment will be provided. If you have a schedule conflict, another first round audition session is set for Saturday, June 26. Second round auditions scheduled for August 14-20. For more information call 472-2505.

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TO PERMIT SMOKING OR NOT IN THE NEBRASKA UNIONS? WHAT DO YOU THINK?

An Open Forum Discussion
Sponsored by
The Nebraska Union Board
Wednesday, March 31st, 1993
12:00 Noon - 1:00 p.m.
City Union Main Lounge

UNL is reviewing its smoking policy with a view toward Smoke Free Buildings. The Nebraska Union Board has been asked to make a recommendation to Vice Chancellor Goebel whether the Unions should be smoke free or not. What do you think?

Give us your view at the Open Forum or write to (by Apr. 2nd):

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