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to it. There are various universities, especially if they have religion in their orientation, which will talk about social justice. They might label a class philosophy, but in the context of discussing philosophy they talk about social justice. Others might have a course by that name and it is designed to suggest what John Donne was writing about, that no person is an island entire of itself; each is a part of the continent or the main. These classes and people who teach them aim at convincing people that humans are what they call gregarious or naturally sociable or social animals, because you can be social without being sociable, that they need each other's contact, they need each other's company, some need more than company, they need companionship, some need more than companionship, they need temporary insanity, otherwise called by some love. Based on what they say, there could be no such thing as a "hoimit", because "hoimits" live alone, so that would go against the main thrust of what they're talking about. So they suggest that when you're talking about the generality of human beings, they group together and there develops an obligation for the strong to look after the weak. They come together so that in unity and cooperation they can do as a group what they cannot do for themselves individually. And that attitude supposedly invigorates the laws of this society where the goal is to be sure that the laws protect those who cannot protect themselves. The majority doesn't need the law, because they, through sheer might and brute force, can work their will any way they choose. So the purpose of the law is to protect the minority. And in that use of the term, it just...it doesn't mean just racial and ethnic minorities, numerical, gender or whatever. But when the law itself becomes the oppressor, there has been a perversion in the system of things, and that's when we must say what Darth Vader would say on occasion, I detect a disturbance in the force. Something is out of kilter, something is not right, and that which is not right is the thing which is to make everything else right. I know that 88 keys, sitting over there, a.k.a., Senator Cudaback, knows how to play a piano very well, but I don't know if he's ever done any carpentering. I don't know if Senator Kremer has done any carpentering, but I venture to say that both of them could tell you, without hesitation that, if you're going to use a crooked ruler, you can't draw a straight line. I think they would agree with that. I think they would agree that if you hung a plumb line, that string is going to be