

SPECTRUM

IN THE PINK

"HETEROPHOBIA"

by James Gill

The term "homophobia" (though I prefer "heterosexism") is one which gets thrown about a fair bit, but the lesbian and gay community would disagree with me, but I believe that heterophobia is a real issue, and one which we must address.

I am not referring to the jokes about "breeders" and "straight-bashing", or driving by the Cosmo jeering at the patrons with cat-calls of "Heteros!!" These are merely turning the tables. What concerns me is a fundamental distrust of heterosexual people that seems apparent among some members of the gay and lesbian movement.

The Gay, Lesbian and Bisexual Constituent Group of the Canadian Federation of Students is a closed constituency, in other words, only lesbian, gay and bisexual people may attend. The argument is that this ensures that gay, lesbian and bisexual people will feel free to participate. One participant at our last meeting was firmly in her closet, and relied upon the closed nature of the meeting to keep her sexuality secret from the rest of delegation. In spite of this example, I still disagree with this argument and advocate generally opening things up to people who have lesbian, gay and bisexual positive attitudes. If a person has summoned up the courage to actually go to a meeting (I remember being so nervous I practically brought up dinner the first time I went to one!) then the presence of supportive "straight" people should make no difference. It also allows people who are uncertain about their orientation to attend, though they call themselves heterosexual.

The last meeting of GALA was attended by a couple of heterosexuals and it proved to be very educational on both sides (Gee, you look just like us!). Some questions were asked which were premised on some fundamental misconceptions. This provided us with the opportunity to set the record (ahem) straight. It also reminded us that we have some very fundamental education to do among the community at large.

One of the critical tasks in any lobby effort, including any civil rights movement, is alliance building. It is important to convince the politicians that there are more people who support what you are fighting for, than just those who are directly interested. Thus, for the lesbian and gay rights movement, it is important to show that heterosexual people believe in our equality rights.

In last weeks column I made the statement, which I stand by, that no one can understand another's oppression without experiencing it. As a man I thought I could understand the disempowerment of women, but it was not until I was in a position where women were given deliberate preference over me that I got a taste of what it was truly like. That was an enlightening moment. By the same token, my oppression is something which most heterosexuals cannot begin to comprehend. So much of what is taken for granted in our society is denied to us. I take great personal risk in proclaiming who I am.

The point I wish to emphasize is that it is at best presumptuous, and at worst paternalistic and patronizing for people to claim to understand another group's oppression or to claim to know how best to address it.

Let us not confuse this point with an assertion that there is no place in "the movement" for these people. Quite the contrary is true, in fact. There is a place for men in the women's movement, there is a place for whites in the struggle for racial equality. So too, there is a place for heterosexuals in our cause. What must be remembered, though, is that the cause is ours.

It is understandable that the white, anglo-saxon, protestant, heterosexual male form a middle class background is going to feel like a second string player with all of these movements going on in which he is a subordinate player. I do not think that this is necessarily a bad thing. If a group of these men have to wait a little while longer to get what they want, I am not going to lose any sleep over it. After all, we have all been waiting for centuries.

Next GALA Meeting: Tuesday, December 5, at 8:00 pm in Room 203 of the SUB (across from the Ballroom:). All gay, lesbian and bisexual members of the university community and heterosexuals with gay, lesbian and bisexual positive attitudes are encouraged to attend.

HOMOSEXUALITY: A LIE?

Part II
by Marcel Lebrun

What is homosexuality? Is it a natural attraction among people of the same sex? Is it immoral? Who has the right to judge?

Why does the majority of the population seem to be repelled by the very idea of homosexuality? The gay and lesbian communities probably feel overwhelmed by the opposition. Yet it seems that the only reasons presented to them as to why their lifestyle is rejected is that people have an "icky feeling" when they are confronted with the issue.

There are rational answers to these questions. The author of "In The Pink" has presented his answers to these questions based on his own feelings. Now, I will present an alternative with an authoritative basis, not only feelings.

It was seen in "Part I" that the practice of homosexuality is a choice. Even someone with strong homosexual urges could refuse to practice it, just as someone with strong heterosexual urges can refuse to yield to their own desires. The apostle Paul, in a letter to the Romans written in the early spring of AD 57, addressed the issue of homosexuality.

He taught that: "They exchanged the truth of God for a lie." They (the homosexual community of that day) chose to give in to their desires instead of obeying God. The Bible then teaches that: "Therefore God gave them over in the sinful Desires of their hearts to sexual impurity for the degrading of their bodies with one another." God gave men and women free will. And, there, will not force anyone to obey Him. So, He gave them over to their desires.

The Bible specifically points out what they did:

Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men and received in themselves the due penalty for their perversion.

So what might this penalty be? As mentioned above, their bodies have been degraded. Also, they are now blinded by a lie. Paul wrote: "Furthermore, since they did not think it worthwhile to retain the knowledge of God, He gave them over to a depraved mind, to do what ought not to be done."

As in today's society, the "knowledge of God" is thought of as impractical or even foolish. It is clear that anyone blinded by the lie of homosexuality is trapped in a cycle leading him or her away from God.

So, who has the right to judge?

Now we know that God's judgement against those who do such things is based on truth.

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LEGAL EASE

PLAGIARISM

As most students are aware, plagiarism is a very serious academic offence. It is an offence that can result in expulsion from the university, or a failing grade in a course. It can also have long-reaching implications with regards to an individual's career opportunities.

HOW IS PLAGIARISM DEFINED?

The University of New Brunswick Academic Calendar defines plagiarism as:

- quoting verbatim or almost verbatim from a source without acknowledging this to be a quotation.
- taking over someone else's line of thought, argument, arrangement, and supporting evidence with indicating such dependence.
- submitting someone else's work in whatever form without acknowledgement.
- representing as one's own in any academic work submitted for credit in a course or program of study, any idea or expression of an idea of another.

The University of New Brunswick recognizes that plagiarism may be inadvertent. If the professor involved is satisfied that the plagiarism was the result of a genuine mistake, he or she will allow the student to submit another piece of work to replace the plagiarized one.

WHAT ARE THE PENALTIES FOR DELIBERATE PLAGIARISM?

If the professor finds that the student knowingly and deliberately copied the work of another, he or she must submit the student's name and relevant evidence to the Registrar of the University, who will advise the Dean of the Faculty involved. Being found guilty of deliberate plagiarism may result in expulsion from the university. However, for a first offence, the penalty is usually a zero grade for the course unless the student submits another piece of work to replace the plagiarized work, in which case he or she will receive a zero for that assignment only, but still may pass the course. For any subsequent offences, the student will receive a failing grade in the course involved and may face expulsion.

HOW CAN I PROTECT MYSELF?

Always remember to acknowledge any ideas borrowed from another source. You can quote directly from the work of another, using quotation marks to indicate your reliance, or you can use another person's idea. In either case, use a proper footnote, or endnote format to give credit to the source. Also, you must list the works you have relied upon at the end of your paper, in a bibliography. Do not worry if it seems that you are using too many footnotes. It is always wise to be over-cautious in such matters. Plagiarism is not a laughing matter and even if you escape with the minimum penalty, such an incident can do great damage to your personal credibility.

NOTE: THIS LEGAL COLUMN IS WRITTEN FOR INFORMATION PURPOSES ONLY. IT IS NOT INTENDED TO BE A REPLACEMENT FOR PROFESSIONAL LEGAL ADVICE.

LETTERS TO THE EDITOR

Rm. 35, Student Union Building, UNB Campus
DEADLINE: 5 p.m. Tuesday MAXIMUM WORDS: 300

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struggle to change them. Hopefully, we can also change the values of our culture as well.

In the meantime, Marcel, I

think you should work out your own feelings and arguments about homosexuality before making any more public statements. Either that or prepare yourself for more letters like this one.

Meat Replies

Steve Replies - I concede that the use of a nickname for people of a given nationality can quite often be construed as offensive but in this particular instance it is nothing more than an affectionate soubriquet that we British use for our amphibian-chomping neighbours. It was precisely for this reason that I signed the article "Limey" (a reference to sea-faring troops of the first world war that sucked on citrus fruit to avoid an ascorbic acid deficiency). As such given the completely facetious bent to

the article and that the reference is to the continental French, the term was never intended to be a slur and even if it barely approached this reprehensible status, it could hardly be described as ethnic. I totally abhor any form of prejudice and discrimination and I sincerely apologize for any distress caused by this terminology.

Finally this letter has reminded me that the biggest error to be found in the article is that the continental French worship Jerry Lewis and not Benny Hill.

Again many apologies.