

Blood and Thunder

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recently had any awareness of who Buthelezi is. Buthelezi himself gave reasons for this, one of them being advocacy journalism which works against him. Advocacy journalism is nothing less than deliberately biased reporting which purposely withholds some of the facts. It is used by those who believe that truth is only relative and not absolute and therefore they feel themselves under no compulsion to report all the facts if the facts do not support their particular ideology. At one time this was supposed to be reserved for the editorial pages but no longer. Buthelezi has no friends in the western media because his views are not the views of those who practice advocacy journalism.

The Inkatha Freedom Party supports free enterprise, opposes sanctions against South Africa as it believes it harms the black people rather than helps them, and opposes armed struggle. The fact that Buthelezi is a Christian who is right wing does not endear him to the western media as it is only partial to Christians if they are left wing. Right wing Christians are portrayed as bigots by the western media. The fact that Buthelezi is a black man creates a dilemma for the media as their left-wing ideology maintains that the free enterprise which Buthelezi supports is part and parcel of the oppression against South African blacks. Obviously Buthelezi disagrees. The western media has tried to ignore him but that is just no longer possible in light of the present dissension within South Africa.

Barbara Frum accused Buthelezi of supporting the violence which has been taking place in South Africa but Buthelezi dismissed that as propaganda by the African National Congress, saying that he has always been against violence. He said that when it became apparent that the ANC could not overcome the military might of the South African government the ANC then encouraged violence through a "peoples' war" against what they termed "collaborators", i.e., those who do not support the ANC. This was advocated through radio broadcasts from Zambia. Barbara tried to play up the theme of animosity between Buthelezi and Nelson Mandela but he stated that he is and has always been a friend of Mandela's, a fact which he claims Mandela also maintains, but which the ANC tries to suppress. Buthelezi was once a member of the ANC before forming his Inkatha Freedom Party in 1975. Buthelezi is obviously opposed to apartheid and his Inkatha Freedom Party is open to not only Zulus but it already has members who are coloured, Asian and white as well.

If The Brunswickan were to print a transcript of this interview in its entirety they would be doing a great service to their readers in providing them with a point of view that is seldom heard and often ignored.

Yours truly,
Gary M. Craig

Law Society

The Law Students' Society wishes to correct a statement made in last week's "Mugwump". That article stated that use of the Faculty Club would no longer be available to student societies due to the conduct of the Law Students' Society. In discussing this matter with the Director of Food & Conference Services, Roy Brownstowski, we were informed that he had made no such statement and he is the one determining use of the facility. Mr. Brownstowski informed us that the decision to restrict the use of the Faculty Club is a

result of the general use of the Faculty Club for such functions. Mr. Brownstowski noted that a clean up procedure after these functions is standard and the policy to restrict use of the facility is due to budget constraints associated with these costs. Mr. Brownstowski noted that a viable option in this regard is to simply require that societies using the facility pay these standard clean up costs. The Law Students Society would like to recommend to those wishing to use the facility to discuss this option with Mr. Brownstowski. Mr. Brownstowski noted he would welcome such discussion and also noted that he would prefer that the author discuss these matters with him prior to printing them. The Law Student Society strongly supports the latter point!

Ross Pearce
Law Students Society President

Bombs Away

Dear Editor:

Once again the University of New Brunswick has managed to accomplish the ultimate in bonehead moves. I am a UNB Alumni (Ph.D. Biology, 1986) and proud of it! I unfortunately was one of the thousand of victims that were slain by the University's decision to drop their football program in 1981. The deceitful and cowardly way in which the whole sequence of events took place has always disturbed me and obviously continues to do so.

It is unnecessary at this time to focus on the details of those events, but there were a number of key individuals who played a significant part in the unfortunate demise of the program. Jim, Mal, Bill, you were all there and let it happen!

A few days ago, I received a letter from the Alumni Office inviting me to join with UNB Alumni at Sky Dome in Toronto to celebrate this year's Vanier Cup. Is there something wrong with me or is this the true ultimate in gall? When I opened the letter and read the caption, "UNB Alumni at the Vanier Cup", I felt my face flush with embarrassment! Here was my Alma Mater inviting me to attend the Canadian University Championship Football Game to cheer on the Atlantic Bowl Champs!

Get serious pal! Until UNB gets its act together and gets some people in the Administration who are willing to restore the tradition of the Red Bombers I would appreciate it if you people would quit bothering me with such nonsense!

If I participated in the Vanier Cup as a UNB Alumni, I would be totally embarrassed. When I look at what the Mount Allison Mounties have accomplished on the gridiron during the past ten years (Vanier Cup appearance in 1984 and this year's bid for the AUAA Title), I can only shake my head in disgust at UNB and admiration for Mt. A.

The success of the Fredericton High Black Kats should be a constant reminder of the football talent nucleus (players and coaches) that is available to reinstating the program.

So, once again I say, "Let's get with it UNB and bring back the Bombers!"

Sincerely,

Jack Frimeth

UNB Red Bomber - 1980
FHS Asst. Coach - 1985 & 1986
Asst. Coach, University of Guelph Gryphons - 1987 to present

SODOM AND GOMORRAH

To the Editor:

In a letter entitled "A heterosexual Opinion," which appeared in last week's Brunswickan (Nov. 16, 1990), P. Peters makes some assertions regarding homosexuality that demand a response. But I must first take issue with the (copyeditor's?) caption. "A Heterosexual Opinion" implies that Peter's view articulates a single, uniform heterosexual opinion. This is not true to the variety of opinions that may be found among heterosexuals. The letter might have been more accurately entitled "A heterosexual's Opinion."

Peters refers to a "societal problem called Homosexuality." Homosexuality is not a societal problem; homophobia is. Homosexuality, like heterosexuality and bisexuality, is a sexual orientation.

Peters asks: "If homosexual relations were a social norm wouldn't it be physically possible for a man to conceive a child?" Implicit in this question is a bias against non-procreative "sexual relations." In fact, most "heterosexual relations" are not procreative, as evidenced by the widespread use of contraception. Peters seems to mean by a "social norm" a predominant sexual orientation. Psychologists (Alfred Kinsey and Paul Gebhard et al.) estimate that only about 10% of the population is of a homosexual orientation. Peters insinuates the homosexual people cannot possibly propagate the species. Actually, many homosexual and bisexual people are also parents; many heterosexual couples never have children.

Peters charges that homosexuals' "reasons . . . to be gay" are their own. The reasons for differing sexual orientations is a matter for much speculation and little certainty. It is, however, accepted that sexual orientation is involuntary, immutable and established at an early age. It is not a matter of choice.

Peters claims an ability "to distinguish between right and wrong; natural and unnatural (sic)." Homosexuality is neither right nor wrong; as a sexual orientation it is value-neutral. As for being "unnatural," only prejudice and ignorance make it so. Homosexuality has been regarded as "natural" in several cultures, both past (Ancient Greece) and present (Africa's Siwan tribe). "Homosexual relations" have been observed in mammals, birds, reptiles and invertebrates.

Peters quotes Leviticus (18:22;20:13): "Homosexual relations are forbidden as an abomination worthy of death." Other acts punishable by death in Leviticus include cursing one's parents (20:9) and adultery (20:10). Another levitical abomination is sexual intercourse during menstruation (18:19). In Leviticus the word "abomination" is a translation of Hebrew word used of any practice characteristic of a foreign culture or religion, as in "all shepherds are an abomination to the Egyptians" (Genesis 46:34). Almost all of the levitical regulations have been discarded by Christians. The remnant that exists (Acts 15:20) is

unobserved. Leviticus is not an authority for Christian behaviour.

Peters invokes Jude 7: "Sodom and Gomorrah indulged in 'unnatural lust' and were punished by eternal fire." The story of the destruction of Sodom to which the verse refers is often cited as an example of Divine opposition to "homosexual relations." However, contemporary analysis shows that the real wickedness of the men of Sodom and Gomorrah was their inhospitality — a serious breach of the ancient Near East's code of honour. Rather than accept Lot's guests, they were instead intent on humiliating them, possibly through a ritualized homosexual gang rape. Much more could be said about this story and its significance, but suffice to say that an inference of divine censure of homosexu-

ality is unwarranted. Indeed, the clearest inference is that inhospitality and violence invite the wrath of God.

Throughout the letter, Peters confuses "homosexual relations" and homosexuality, an act with an orientation. Although the Scriptures may remark on "homosexual relations," and very little at that, no comment is made on homosexuality, that is, the affectional, erotic or emotional attraction to a person of one's own gender. Finally, nowhere in the New Testament does Jesus say anything about homosexuality, but he would have no doubt lent a compassionate ear to the "cry and outrage for understanding and acceptance of homosexuality" that Peters is "sick to death of hearing"

Charles Stuart

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