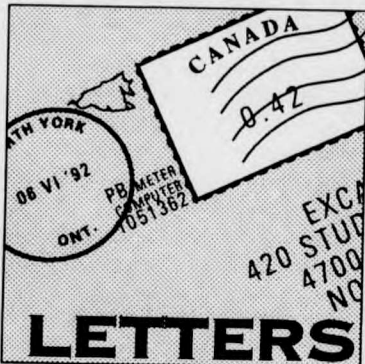


## Standing up for Greece, again

I am writing in response to Mr. Paul Brown's letter which appeared on Nov. 11, concerning Greece's human rights record. It seems for the second time my ethnic origins are under attack.

First, let me say that I never said that Greece's human rights record is beyond criticism. I would be the first to speak out against human rights abuses



in Greece. In my letter, I merely pointed out the fact that Greece is a democratic member of the European Community, despite what some hate mongers at York would have us believe.

Secondly, Mr. Brown suggests that Greece is systematically denying its Muslim citizens their rights. Nothing could be further from the truth. A treaty was negotiated in the thirties between the Greek Prime Minister Eleftheros Venizelos and the Turkish leader Kemal Ataturk, following the massacre of hundreds of thousands of Armenians and Greeks in Turkey. The treaty guaranteed the rights of Muslims in Greece, and the few remaining Greeks in Turkey.

During the fifties, there was a pogrom orchestrated by the Turkish government. Greece was commended by the United Nations for the restraint it showed, and its commitment to minority rights. The Muslim community has grown and prospered in Greece. In fact, there are two Muslim representatives in the Greek government.

Finally, I would like to say that I am grateful that I live in a nation which is heir to the ancient Greek ideas of democracy and the rule of law. I am also grateful that Canadian law recognizes the damage done to our society through the spread of hate propaganda.

John Tsoukas



• photo by Rose-Ann Bailey

**We will not accept any letter to the editor without the telephone number of the writer.**

## Students defend course director

We, the students of the Introduction to Canadian Studies feel it necessary to respond to the Nov. 11 front page article in *excilbur*. Professor Judith Zelmanovits is accused by a former class member of using a biased text. Most history texts are biased either by the time in history in which they were written, or by the author. Therefore we feel that for Herbert Charles to have suggested that Professor Zelmanovits promoted racism, while in fact he was absent for all but ten minutes of the introductory class, was preposterous. In this class, Zelmanovits reiterated the University's focus on critical thinking and reading, while examining a variety of texts, literature, media and opinions.

We object to the fact that Herbert Charles has collectively used us as sharing his views without our consent.

We, the undersigned students, take exception to this attack on Judith

Zelmanovits, our professor, who we feel exemplifies the highest of standards in her approach to both her course and her students.

Cathy Parubocki,  
Diana Booth,  
Carol Thomas,  
and 19 other students

## Man responds to violence

On Dec. 6 of 1989, my life was profoundly rocked by the actions of one man. His violence and his brutality enraged me. The senseless deaths of 14 women at the Ecole Polytechnique became for me the epitome of the innate misogyny that the majority of men held within their being. True misogyny was no longer the exception — it became the rule. I felt guilt for the actions of another man, and in turn I felt guilt for the actions of all men.

The next year I headed down to a candle-light vigil at City Hall with a couple of female friends. I went to the vigil not to beg forgiveness for Lepine's actions, but to pledge my support to any group (or individual) who stood against hatred and fear. At the time, none of the hundreds of women standing there that cold December night said anything against my participation.

I was not there to steal the media's

eye. I was not there to show my emotional side so that I might "score" with the grieving women. I was there because I was enraged at the inaction of a male-oriented society. I was there because I thought that my voice was one that needed to be heard.

It is amazing to see how a cause which is always pleading to be acknowledged is at the same time silencing those who wish to speak.

Joshua S. Shessel

## Men must hear women's voice

As one of the men quoted in the article "The Trouble with Men" (Nov. 11), I want to express my appreciation for the thoughtful and helpful comments both from the women interviewed and by the writer (Soraya Mariam Peerbaye).

We men need to hear women's voices, if only because we have — individually and collectively, consciously and unconsciously, systematically and personally — shut them out of our deliberations.

This need to listen to women is particularly true for those of us who claim to be involved in working to end men's violence against women. And while, as I see it, there is an urgent need for men to meet together to develop the analysis and the strategies for such en-

deavors, those discussions must also include some process for beginning with women's concerns and ending with women's reactions to our actions.

We cannot — the problem cannot — afford to wait until we have it all correct before we can act. We must act, based upon current understanding, and then listen to women's reactions. We must listen to both positive and negative responses. We cannot be selective, nor look for our affirmation or justification in those responses.

I am grateful to women, especially feminist women, who have pioneered with courage, passion and persistence the call for an end to our violence against them, and for rightfully identifying its roots in the process of our socializing as men. I am equally grateful to those women who with grace, often with humour, sometimes with rage, have taken the time to let me know how they feel or what they think about what I am doing.

Bob Alexander  
member, Metro Men Against Violence

## Watch out for sensitive men

Your cover article "The Trouble With Men" (Nov 11) was, I must admit, a rather good read and objectively written. I doubt, however, that you actually hit bedrock.

Feminists should indeed be watchful and particularly shy of these "sensitive males." Do not be fooled: these men might be less interested in "educating themselves" or expressing empathy than you might imagine. There are often deeper psychological reasons for their adherence to feminist thought, which echoes the paradigm of left-wing political youth anyway.

This tradition, at its height in the 60s, demands that personal intellectual frustrations be appeased by adopting cosmetic political correctness without really understanding why.

How then does the "sensitive" male stack up against the avowed misogynist? He is usually white, harbors unresolved angsts on several fronts and is sexually gourmand.

Unable to deal with political issues on any level other than vacuous condemnation and broad generalizing that could rival the Nazi movements, he easily associates with others interested in the same fare. He also discovers to his delight that espousing feminism

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