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Stuart C

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Blood and Thunder

LETTERS TO THE EDITOR
Rm. 35, Student Union Building
DEADLINE: 5 PM, Tuesday
MAXIMUM WORDS: 300

Radical Feminists

This letter is to address one of your most recent writers to B & T, Purvi Rajani. When she has stated that "feminists were a bunch of radical, paranoid whiners interested in themselves and their own cause", and exploiting "every action against women however minor or irrelevant to further their own course", it made me sit back and try to gain some perspective on what it is that feminists have been trying to do all this time.

For a long, long time, women were viewed little better than cattle or slaves. In the late 19th century, women have been setting out to make both men and other women realize that women were important in other aspects than homemakers and childbearers.

In the 1920's rights to vote were finally acquired throughout most of the world's nations. During the Second World War in particular, they served as a valuable source of industrial strength, and to a large extent they kept the country's (sic) economies in motion, as well as providing an indispensable source of military personnel. Going through the late forties' and fifties', many women were glad to have the men treat them as ladies, as the fairer (more attractive) sex. There were these women who sought to move the position of women more to the level of equality of men, as was seen blatantly through the '60's and the '70's and straight through the '80's. Most of what women have now in the 1990's can be attributed to those who were dedicated enough to see the Women's Movement through. There is nothing wrong with being a feminist -- that takes courage and determination. The same could be said of a chauvinist, only chauvinism brings to mind an image of something to be fiercely despised. The point I would like to make is this: This is the last decade of the 20th century, and instead of making it another "Me" generation and locking horns between feminists and chauvinists and anyone caught in between the extremes, why not try to make it an "Us" generation and allow the equality so hungrily sought for to exist? There is not, and, in my opinion, there has not been any need for either men or women to try to surpass one or the other for dominance.

Purvi Rajani has made a statement which may be considered interestingly close to the equality that is needed: "Feminists do not speak for me or for many other women" and they have degenerated from attempting to further legitimize women's issues. It is high time the bickering and nitpicking cease and allow cooperation to be a real issue

for us all.

Sean Leland
(B.A. Psyc. 3rd Yr)

Competence Vs. Duty

Peter and Kitty Bourne, in last week's issue of the Brunswickan, bemoan the fact that "A Recent Graduate" (ARG) confuses competence with congeniality in his/her assertion that members of the English Department at UNB are failing to do their duty. I think that the alleged attack on the so-called "vengeful" recent graduate with "an axe to grind" is completely without ground. Most people, including ARG, would not quarrel with the notion that the majority of English professors at UNB are very competent, nor would many, including ARG, discount the fact that "proper English usage is of vital importance" in effective communication.

The crux of the matter is rather the Bourne's absurd equation of competence with 'doing one's duty.' A professor who absents himself from half of his classes is simply not serving his students, regardless of whether or not he possesses the requisite ability and qualities to be termed competent. Similarly, a professor who adopts a contemptuous condescending attitude towards his students is guilty of the same charge in discouraging learning. It is not the case, as ARG would surely agree, that an ideal classroom is one in which students are never prepared to accept criticism, but neither is it one in which students must rigidly withstand sarcastic remarks and petty insults. However, as an English student, I can attest to the unfortunate fact that the latter situation is commonly found in several, though by no means all, English classes.

Many students coming to UNB with hopes of an exciting adventure in the study of English are very quickly disenchanted. They often find themselves to be mere means of further enlarging their professors' egos. Most members of the English Department are indeed very competent but several of these must descend from their high horses in order to work productively with their students.

"A Concerned Student"

Brick Loyalty

1990 Grad. Class

Many of you have been asked to "buy a brick" for the Class of 1990 Gates project and some of you have thought you should - out of "loyalty" or for "old times sake." I am presenting a letter which I sent to the Office of Development

on reply to what I consider to be their junk mail. I am hoping that it will stimulate thought and discussion on this subject.

Sir or Madam,

I am writing to you to express my lack of support for the construction of a brick facade (otherwise known as the Class of 1990 Gates). As a member of the 1990 Graduating class, I am not interested in a monument to myself nor do I regard its construction as necessary to maintain a "strong connection" between myself and UNB. The gates will not serve as a "reminder" of the graduating students of 1990 but will rather be a tribute to the unnecessary waste of money by the bureaucracy which built them. The money could be for better spent and the project will not receive my support. If our class is going to do anything then let it be something worthwhile.

I note that there are many worthy charities in Fredericton and I think tuition is going up next year. I am proud to be a member of the Class of 1990 but I do not support the Gates Project and I will not donate.

Paul Kerr

Gun It

The UNB Student Union has recently passed a petition from The Arms Control Committee of Ecole Polytechnique to, ". . . induce the Canadian government to legislate on firearms. . . 1. The Petition reads, in part, ". . . enactment of laws forbidding. . . having. . . para-military weapon[s]."

This petition was drawn up with the best and noblest of intentions. Nevertheless it (the petition) is very disturbing to Responsible Gun Owners. Para-military weapon is a very subjective term, and could be interpreted as including shot-guns, or high-powered rifles.

Responsible Gun Owners should not be made the scape-goats of the tragedy at Ecole Polytechnique. This tragedy was the result of a mentally disturbed individual, and mental instability can not be legislated away. To punish the gun owning minority would be both reprehensible, and un-productive. Appropriate gun control legislation exists; it should, and need not be changed. Our male dominated society's attitudes towards violence and sexism is what needs to be changed.

Reg J. Fleming

1. The Brunswickan "Petition Passes" by Allen Carter Vol. 24 #16 p.7
2. IBID

Contrary to Hurley

There are several astonishing

claims in Clarissa Hurley's letter to *The Bruns* of last Friday. I will deal with two: first, it is simply not true to say that Davies is "one of the most popular and respected professors" in the Department of English". The matter is quite to the contrary. Second, and more importantly, the stipulation that Davies is "known and respected worldwide as a scholar and critic of... Commonwealth Literature" is a slap in the face to truly renowned scholars of Commonwealth Literature.

Allow me to name a few - Kenneth Ramchand, Ngugi Wa Thiango, Bruce King, Gordon Rohlehr, Michael Gilkes, Edward Baugh, Michael Thorpe, Robert Hamner, Mervyn Morris and Anthony Boxill (of UNB's Dept. of English). I leave it to those who know about Canadian Literature to speak of their truly fine critics. Such inaccuracies would make one wonder at the validity of the other claims on Davies' behalf in Hurley's letter.

Commonwealth Scholar

Ime Happi

Hay Pat Man (you no, like Bat Man, an like Pac Man), Ime rispondin bout yer kool iglue add. Ide kinda like ta here more a tha fax bout it. Ya say its got 4 er 5 roomz. But tel me...how big r thay. Are thay like doghous roomz (like fer yer smokin dog) or ar thay like tha seyes of McKennel Hell. I hoap thay like doghous roomz cus hoo wants ta liv in tha Beever-Palas anyway? Beaver-Bob'll tel ya ta onli take won milk. an thatz a stoopid rul. I meen...hoo can onli drink won milk at supr. Its like drinkin only won beer at tha Cos. An that wood be a stoopid rul to. I meen,...hoo kan onli drink won beer. Thay gotta be that seyes ov an ant. Bi tha way,...do you have ani ants in the iglue? I hoap not cuz I hate ants. Thaydont do anything but bug ya. So if I rent yer iglue yule hav ta get rid a tha damm ants furst. Maybe ya kan smoke em out. Ya gotta vent doncha? Just make shore no rane or sno kan get in throu it tho. Thats not good fer sex. An with tha sona ya gotta have sex. But no singlar sex, or by sex, an speshaly n ot homo sex. Just good six. An no fags after sex. Just smokes. Yule get more yoos outta the vent that way. Which is good. Not usin tha vent. But tha sex. But back ta ma point. I want tha strate fax. Wats tha rent kost anyway. An I meen befor May. I aint got no monny so ya gotta rimember that wen ya deside onna price. As long as ya leeve me enuf monny fer a Deaf Leopard CeeDee an a Toofer a Blue Ime happi. Weerd Al

Clearing Attitude

It is more than obvious that many university students disagree with a letter I co-wrote two weeks ago, Re: Role Models. I must admit that the letter was not clear in my attitude toward homosexuality and the teaching profession. Please allow me to elaborate.

I do not have the right to tell someone not to be gay. On the contrary, I believe people can choose whatever sexual preference they wish.

I have been led to believe that many homosexuals can be honest, understanding, caring, and many other good things. These are admirable qualities in anyone (especially a teacher). My personal prejudice was evident in my letter and prompted people to believe that I felt all homosexuals should not be allowed to teach. I was wrong.

Homosexuals have as much right to teach as any other social deviant (including the teacher who writes hate literature, the teacher who is an alcoholic, the teacher who is bisexual, etc.). As long as personal lifestyle and beliefs do not influence the quality of teaching, anyone with the desire and capability to teach should be welcomed into the profession.

However, in response to Terry's beckoning for J.C. and myself to open our eyes to the 1990's, we have found out eyes open and our mouths shut for too long. Unfortunately, our society has spawned a "do your own thing" attitude. This can only be good to a certain point.

Homosexuality is clearly wrong in a Biblical sense, quick dig out your Bibles, (I refer to Lev. 18:22, Lev. 20:13, Romans 1:26, 27, ICor. 6: 9-11, and ITim. 1: 9, 10)

Sadly our Judeo-Christian society is now allowing homosexuality to exist. To change this fringe movement, we need to educate our children on the basis of our Judeo-Christian Constitution. This should include teaching students their democratic rights, how to have responsible decisions, and the difference between right and wrong. (My apologies to James Gill - when I said "normal" I was referring to ascriptive characteristics, not bad habits).

Contrary to the beliefs of some, I would not fail a homosexual student on the basis of his or her sexual preference. However, I would arrange counselling for that student, as I would for any student who had personal problems. In addition to this, I would strongly discourage that type of behavior, just as I would discourage a student from stealing, arson, or rape.

I believe if people would question some of society's "accepted" values, then certain trends and expectations would change. Date rape would