

# Blood and Thunder

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UNB students. I would estimate that 90% of those in attendance were UNE students. Many of these students were third and fourth year honours students. The fact is, Mr. Quigley, punk music has an audience that extends far beyond high schools.

Mr. Quigley also complained that confiscated beer, under-age drinking, drugs (oh no!), broken windows, and students smoking on the carpeted area of the blue lounge, were all nasty effects of the hardcore show. Mr. Quigley has obviously never attended a concert on or off campus. I have been attending concerts and dances at UNB since 1980 and I have never seen such an event where beer was not confiscated, or drinking minors were not put out, or drugs were not used. This sort of think happens at Kenny Rogers' concerts! It is sheer ignorance to blame such incidents on punkers at a hardcore show. As for students smoking on the carpeted area of the blue lounge, well, that happens every day. It is true that "during the said event" a window was broken, but it was broken by patrons of the social club. That is a fact! I was present when the window was broken. I was also present (I was involved in the show) at Caribbean night, and except for 45 minutes during which I went upstairs to enjoy the hardcore show, I never left the cafeteria. While I was there not one punker came down to slam dance with the "formally dressed attendants of Carribean Night," and my friends all insist that in the 45 minutes I was upstairs nothing of the sort happened. Is it necessary to invent stories in order to have a form of music you so obviously hate prohibited in the SUB, Mr. Quigley? The punkers that did come down to Carribean Night were very well behaved.

The Deja-Voodoo show on March 7 demonstrated that alternative music has a growing audience among UNB students. I saw no more than five or six high school students in attendance. Mr. Quigley predicted that if a hardcore show, "by some absence of God" was

allowed to serve alcohol, it would then be a flop because high school students could not attend. The Deja-Voodoo show neatly tucked away Mr. Quigley's prediction.

Mr. Quigley closed his editorial by writing: "As students we must ensure that this costly lesson is not forgotten, and dances or events that involve such music, should never be allowed to take

place on this campus again." This statement contains such a high pitched, fanatical tone that it scares me to think that it was written by the editor of our school's newspaper. Your editorial, Mr. Quigley, is absence in its perversion

of facts and demented in its tone. George Orwell, in his essay "Politics and the English Language," wrote that "the english language becomes ugly and inaccurate because our thoughts are foolish, but the slovenliness of our language makes it easier for us to have foolish thoughts." Orwell goes on to write: "All issues one political issues, and politics itself is a mass of lies, evasions, folly, hatred and schizophrenia when the general atmosphere is bad, language must suffer." Your writing certainly is slovenly, Mr. Quigley. It is odd, that, in spite of the fact that you

cannot write proper english, you are editor of *the Brunswickan*. It is ironic that the page facing your editorial contained an article by Steve Boyko ("Do you speak English") lamenting the decline of reading and writing skills.

You advocate, Mr. Quigley, that the SUB remain for the use and benefit of the students. It is obvious that you do not know what the students want. If you are not serving the interests of the university community (it seems that you do not even know what these interests are), Mr. Quigley I recommend that you resign as editor of *the Brunswickan*.

Luis Cardoso

## Response to Feature

Please, Please, Please get to the point Mr. Hutchins!!! Please tell this brutal, ignorant, ethnophobic, culture-usurping, European ancestor-savage what to do to assuage this awful guilt you have once more managed to imbue in me. Last year I was deaf to the cries of the hungry, and now I'm blind to the evils lurking in my country's apartheid-like approach to native peoples. But enough of this sarcasm. Let's start with a few insults.

You annoy me, Mr. Hutchins. In this and other issues you typically adopt a morally invulnerable cover and proceed to sling mud at us unpretentious folk, and then expect everybody (especially the media) to heap praise upon you for your righteousness. What are you trying to prove? That you are somehow morally superior to somebody? I don't think that soapboxing makes you any better than the likes of me who know about the problems and quietly tries to do something about them... Besides — in this case, you're wrong wrong wrong WRONG!

Your biggest mistake is singling out native peoples (henceforth indians) as being treated less fairly than they deserve. This is absurd for two reasons — first, indians are culturally pampered more than any ethnic group in the country; and second, there is no historical precedent to support your contention that indians should receive ANY special status in society, let alone the right to self-government. Don't go away now, the skinning is just beginning...

First, the matter of the preferential treatment. The CRTC speaks time and time again of Canada's 'cultural diversity', and with good cause. I doubt that there is a single distinct cultural or ethnic group that cannot be found in Canada — "...we've got 'em all, from Buddhist to Hindu to Moonie to

Catholic, from Brazilian to Russian to Chinese to Icelandic! Yessir, you pay your penny, you take your choice; and if by chance we haven't got the group you want, we'll be glad to talk to the immigration people about importing a few representatives...!" Now I, for example, come from a long german line, and am a second generation Canadian. This is not unusual — there are many thousands of Canadian citizens who are culturally and racially German, just as much as Canadian natives are "indian". Furthermore, there are, in many places of Canada, more "germans" than there are "indians". Does this justify my dressing in knickerbockers, knee socks, and a felt hat with a feather? Thus attired, should I expect that, when I march on Parliament Hill, that the government has an obligation to grant me and my many thousands of german freunde the right of self government? Why not? The french are doing it! The whole notion of legislatd cultural preservation is ridiculous. If a culture cannot sustain itself within the framework of the current socio-political system, then that system should not be expected to prop it up — not with extra money, not with special rights, and certainly not by permitting self-government!

As I have already stated, there are many cultural groups in Canada. This in itself is not a bad thing. The wide variety of customs that we can be exposed to should instill in each of us a better sense of global community — a deeper awareness of the source and value of cultural differences. But segregation does NOT facilitate the overcoming of cultural barriers. And those barriers MUST be overcome if different groups are to view each other with anything less than suspicion and hostility. Thus the idea of shunting indians away to their reserves in order to protect their cultural sovereignty is counter-productive. Let's face it, the only way that indian culture is going to survive without dilution and modification is by alienation — every trace of non-indian culture and society will have to be removed from the North American continent. If you want to preserve indian culture, Mr. Hutchins, you will HAVE to convince all of us to leave, or put the indians in COMPLETE isolation from all non-indian contact. Obviously, this cannot work.

The only alternative to segregation is assimilation. If you extend special rights and privileges to indians (or any group, for that matter), you force yourself to draw arbitrary lines — a process fraught with idiocy ("...this man is 3/8 indian and his wife is 2/3 Metis — what shall we call their children?"). This process erects a cultural barrier which hinders co-operation and peaceful co-existence. Assimilation is a word that, when referring to things cultural, is loaded with some very negative connotations. But when assimilation is approached in a positive manner, it can be a rewarding experience for both the assimilated and the assimilators — instead of the "death" of a way of life or an ethnic group, assimilation forces upon both parties a new awareness of each other and themselves. It is an obviously inevitable and easily enjoyable synthesis of ideas and customs — a synthesis that makes both parties more than what they were before.

Finally, I should like to address the issue of restitution. Whether openly stated or not, the concept of collective guilt always lurks in the background of all native-rights discussions. What sympathizers usually count on is the awareness in their audience of the historical facts concerning the establishment of Canada — emphasizing the fact that we 'stole' this land from the indians. They know that if we look at history, there is NO precedent to support native claims for restitution — veni, vidi, vici, and sucks to the losers. That our predecessors roke the treaties that they signed is regrettable, but I will not permit some remorseful

moralist to try to extort my penence for sins comitted long before I was born! I do not see why I should be forced to pay for a crime which I had no part in committing.

The ruling white party in South Africa views non-whites as a special group, with special rights and privileges. And so do you, Mr. Hutchins, by suggesting on the basis of birth alone, that indians be granted special priveleges! If I hold that women are better than men (I do), then I am a sexist. And if I believe that any newborn child deserves a different set of rights and privileges because its parents were white, or german, or hispanic, or indian (I don't), then I am being a racist! If you don't like racism in Canada, Mr. Hutchins, then you had better go and strike out all laws concerning native hunting and fishing rights, remove all the indians from their reserves, and force them all to be Canadians!

The theme of Expo '86 is transportation, and with good reason. There is virtually no place on the surface of this earth that cannot be reached within six hours. As the geographical barriers separating different peoples become negligible, so the importance of a sense of global community becomes increasingly important. We can ill afford to be xenophobes. Whether we like it or not, none of our many cultures can survive without the integration of others, the end result inevitably being the dissolution of unique cultural identities. If Canada wishes to function as a country instead of a conglomerate of special groups, then the Mr. Hutchins' will have to forget about indians and academics ad quebequois, and start thing about CANADIANS!

Nuff sed. Thanx.

Michael Friesen

## Business Society planning...

Dear Editor:

BUSINESS ADMINISTRATION VS ENGINEERING

The UNB BUSINESS SOCIETY accepts the challenge to don the blades against our big brothers down the hill, the ENGINEERS. So confident are we that we will put up our traditional hockey trophy, the SHARP SKATE.

If you can get out of Tractors and Dozers class we will see you at the Aitken Center on Friday March 21 at 12:30 p.m.

Win or lose see you at the GROG at 2:30 p.m. for the presentation of prizes.

Eric Semple  
Public Relations UNB Business Society

Dear Editor:

RUMMAGE SALE

The UNB Business Society in cooperation with Peer Alcohol Education (Pale) will be holding a RUMMAGE SALE in Room 103 of the SUB on Friday, March 14th from 11:30 a.m. to 1:00 p.m. All items for sale are from the UNB Security Office Lost and Found so come get a great deal on gloves, hats, books, other clothing items, watches and even a T.V. set (one only). All proceeds go to PALE's ALCOHOL AWARENESS PROGRAM any items not sold will be donated to the Fredericton Anti-Poverty League.

Come support a good cause

Eric Semple  
UNB Business Society and Pale

ACT I presents  
"A NIGHT OF GLAMOUR"  
Wednesday, March 10th at 8:00 pm  
at The Club Cosmopolitan

ACT I proudly presents their spring fashion spectacular featuring star-studded creations from this season's most exciting collections. Admission is free!  
Hair by Susan Lawrence and Ken Adams of Studio 59  
Make-up by Expressions-  
THE ESTHETICS CENTER

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