

Latent colonial paternalism still in evidence at UNB

Dear Sir:

I wish to direct your attention to a letter from my learned colleague, Bola Pariola, published in your Nov. 24, issue under the title: Foreign Xmas an Adventure." First of all, I can see by this letter head that you missed the entire point of the letter itself. A more appropriate heading would have been: "Foreign Students: Subjected to Latent Colonial Paternalism."

Mr. Pariola used the term foreign students; for which I respectfully chide him. The term foreign student is one which I do not like to use because it is not specific enough because it includes Americans, Englishmen, Danes and Scandinavians etc. Foreign student is usually understood to mean a student who is racially different from the caucasian majority. . . .ie. Asian or Black. Black is a more specific term, having its origin in the rise of African pride over the last several decades. Since black students constitute the majority of the 'foreign students' on this campus; and since they are by far the most visible, I shall restrict most of my comments to the black student community.

You may ask why I bother to delineate my terms so vigorously. This is because the base of the situation must be approached specifically. The Xmas 'problem' is part and parcel of a larger situation which exists on this campus. This situation to which I refer is a result of an outmoded, colonial approach to black students as well as to Asian students. This colonial attitude has two pillars of support. One is paternalism; the other, is racism. These two terms have been booted around so much that they are almost meaningless without referring to the specific circumstances to which they apply.

Racism at UNB is a subtle phenomenon. The blatant usage of the term 'nigger' has long disappeared from general usage and has been supplanted by 'soul', 'funky' etc. The word 'nigger' had been used by Black movements to elevate racial consciousness in the 1960's. It is distasteful to our supposedly cultured student community. This is due to the prevalence and popularity of black music. Thereby, the term has been discarded. 'Nigger' is not a nice word, only to be used in the sacrosanctity of the washroom. Although the blatant character of racism has changed, this doesn't mean that the ideas which support racist attitudes toward black folks are not still present. Racial jokes still solicit

laughter among the student majority. The black sexual myth proliferates (a fitting word) in both the minds and actions of co-eds. In fact, the blatant form of racism centred around the idea of 'nigger' has been co-opted by a more subtle version, pushed along by flaming liberalism. I refer to the back-slapping, friends-for-a-minute, just-as-good-as-us, attitude which frustrates the founding of true friendship and meaningful interaction. It is not surprising if some black students don't really care if they have 'whitey' for a friend. It is not a surprise that a separate black community providing a meaningful social and educational experience for blacks is a reality at UNB. Racism is largely an emotional phenomenon which cannot be changed unless the situation is exhaustively investigated by all.

This includes thinking about the myths which surround any type of racial categorization; until we see from an emotional perspective that humanity is the common denominator of our existence. This is not likely to happen in a 'drink rather than think' student community ie. there is nothing to require such thinking. Racism is an accepted part of living for many here.

This brings me to the second pillar of support to latent colonialism, namely paternalism. Paternalism consists of behavior which depends on a condescending attitude, bolstered by the idea of white racial, cultural, and technical superiority. This supposed superiority arose from a belated form of Darwinism which was twisted so as to justify the colonial exploits of our immediate forefathers, that whitey is somehow at the top of the human evolutionary ladder, that God in his cosmic kitchen had done his best bake job on whitey. This unvindicated and hilarious conceit was historically supported by the pomposity of the briar pipe, bowler hat, black umbrella and the Union Jack. Once whitey realized his mistake in taking this colonial attitude he changed a little. Since whitey is of superior intellectual capacity, he should bend over backwards to civilize the colonial folk, he should show the world the things he can do for black folk! Invite *willy* to the university. Yah! Do things for him. Yah! Give him a good education, spoon it out and make him swallow it, even if it sticks in his craw! No stingum no curum. As a matter of fact we can even give him a good Xmas dinner... right in the homes of upstanding well meaning Frederictionians who ask him if he uses forks

and knives at home. So maybe black students who have not formed personal attachments to Frederictionians on their own would rather spend their Xmas in solitude and boredom. Can you see that Mr. Editor?

Now if you apply this paternal attitude to the administration of black student affairs at UNB a grizzly scene materializes. Perhaps the best place to start is with the Foreign Student Advisor, who is a well meaning and hard working woman. Sometimes she just tries too hard. 'Our foreign students' will have an Xmas party even if we have to appeal to the salvation army. How many UNB students would go to an Xmas party sponsored by a relief agency, a party where toothpaste tooth brushes, deodorant and mouthwash are given as gifts. Mrs. Foreign Student Advisor tries so hard that she forgets to keep a weather eye on pride.

There are other instances which should infuriate Student Representative Council members who supposedly represent black students. For example, last spring a young man from Vietnam graduated from UNB. His scholarship agreement required his immediate return home on finishing undergraduate work. He was offered a post graduate position here while faced with the dilemma of not being able to renew his student visa. Mrs. Foreign Student Advisor gave him a ticket home. He dodged the immigration authorities for a time. They finally apprehended him and incarcerated the man, put him in jail for about a week. He had no bail, the lawyer provided him somehow could not prevent a deportation order. Finally, he went to Montreal for an appeal to the immigration authorities there and is now studying here. (As a matter of fact he is probably reading this and feeling uncomfortable because he was not informed that he would be mentioned in this letter.) Why were the rules followed so strictly in this instance when even an ounce of common sense would waive regulations. Rules are made for general issues and when a special case arises it is for some reason, not recognized. Why? Is it the paternal attitude, the colonial perspective...what can one think? If our Vietnamese friend was forced to return home he would be drafted into the army. W.O.W.* that's really using the old UNB degree, praise the lord and pass the ammunition. Give our foreign students a course on how-not-to-be-shot-at-successfully. We might cram it in during the boring Christmas parties of former years.

Mr. Editor, I now have a few

questions to ask you and your readers:

1. Why did Neil House back up its T.V. set during the Christmas recess last year? There were still black students in that residence. There was a Christmas proctor. Perhaps if you're black, you're not allowed or trusted with a TV set. It's a big responsibility! I'm sure the TV set could have been made secure from thieves, etc. by placing it in a 'foran stoodant's room. Mr. Pariola was forced to buy his own TV set.

2. Our 'foran stoodants' on C.I.D.A. scholarships are provided with summer 'jolio' where they work for living expenses. This work is supposed to be linked to their education and practical experience. Why are black C.I.D.A. students in forestry required to count spruce budworms when it is an unknown event to see such a worm chewing on palm fronds? Willy is supposed to have a job related to his home situation. Many students arrive back home without practical knowledge concerning their native environment. This can make them more of a hindrance than a help. I feel C.I.D.A. can afford better. Why? Read on.

3. Why is it that for every 100 dollars given to C.I.D.A. by our federal government, 'our foreign students' only gets 20 dollars? That's 80 percent...eighty f..... percent gone to C.I.D.A. bureaucratic costs. (This 80 percent figure is from a Canadian Crossroads

International Study on 'foreign aid.') Oh we do all sorts of thinks for 'our' foreign students...from taking away the TV to setting up relatively ineffective bureaucracy. The 'do gooder attitude' isolates the administrator from the reality of the situation so that the whole exercise is one of exploitation. The foreign student is an excuse for employing people to administer them (re: 80 Percent bureaucratic costs.)

Now Mr. Editor, I would like to end this lengthy literary vomit. That's what it is because as an individual the whole situation makes me ill. Perhaps the small justification for the negative tone of this letter is that I realize that racism will always be a fact of life, the rule rather than the exception. This is frustrating. Something can be done about paternalistic administration. The SRC could do something but I don't think they have the right attitude, if you know what I mean. Any achievement in this direction would come directly from Black Students, i.e. the formation of an enlightened black solidarity providing feedback to exploitation and unreasonable discrimination, (eg. black student housing off campus.) Willy its been long overdue.

Yours sincerely,
Dale Hinchey
Neville House

Cartoon harmless

Dear Sir:

A recent edition of the Brunswickan carried two letters strongly attacking a harmless and humorous cartoon by Aislin in the November 24 edition, on the subject of God. How these people can attempt to place their own narrow morality ahead of freedom of expression is quite beyond me.

Mr. Banks flatly declared the cartoon to be 'filth', and went on to impose his own personal concept of God. While he is entitled to his beliefs, he has no right to make others accept them in the same way. We have progressed beyond the age of religious intolerance.

Mr. Fulton seems offended by the prominence of the cartoon, and suggests that it should not be in a position where people would be likely to notice it. His position is that because the regular daily papers and national magazines did not use it, the Brunswickan should not have either. If every publication used the same material, however, there would be no freedom of the press. The fact that our standards are different does not necessarily make them lower. We

must not let the values of others dictate values for ourselves.

Donald Thomas
Arts 3.

sick joke

Dear Sir:

I would have thought that the Editor of New Brunswick's largest weekly newspaper could find a better subject to use in what was supposed to be a joke (some people have sick tastes) than my wife.

I am sure that if you were married and thought anything of your wife you would not appreciate it if someone made your wife the subject of a very sick joke published in a newspaper.

I can tell you that I did not appreciate it and I never want to see any mention of my wife in your newspaper again.

Remember that the King-size toothpick is still around and one can never tell where he will appear. The next time he may appear on the floor below the SRC Office.

The King-size toothpick.