

SPECTRUM

The opinions found in Spectrum are not necessarily the views of the Brunswickan. People interested in writing for Spectrum must submit at least three (3) type-written articles of no more than 500 words each to the Brunswickan.

See Sherry Speak

The final solution to some racist questions

by Sherry A. Morin

See Billy. See Billy's pet mole. Mommy does not like Billy's mole. Neither does Daddy. But Billy loves his mole very much. See the mean dog. The mean dog comes, see the mean dog kill Billy's mole. See Billy cry. See Billy bury his mole. See Mrs. Mean. Mrs. Mean owns the dog. See Mrs. Mean say, "My dog is not mean. My dog did not kill Billy's mole." Billy does not move. Billy is too sad to speak. See Billy pray. See Mommy. Mommy is angry. See Mommy blush. Mommy says to Mrs. Mean, "Silly Billy, praying for a mole." See Mommy and Mrs. Mean drag Billy to the house. See Mrs. Mean's dog dig up Billy's mole and put it in his teeth. See Mrs. Mean walk away with her dog.

Injustices occur in life; they occur in the young life of the individual, they occurred in the youth of countries such as Canada, they occurred in the very youth of human civilization. They will forever go on occurring. A distinction pops up, however, when characteristics of a certain incident leave it prone to repetition. These injustices include tragic attacks on the Jews.

Since Christianity grew from a faith to a warrior who would later dominate Western civilizations, Jewish people have ever been on the defensive against their anti-Jewish oppressors. European Jews were for a long time segregated into ghettos. In 1492, just as Columbus was landing in North America, firing himself up to kill a lot of Indians, the Jews were being chased out of Spain. In the 1800's, Russians discovered "pogrom"-slaughter of Jews, and pursued it quite enthusiastically. Culmination of Western society's traditional Anti-Jewish policies came in the events in Nazi Germany between 1933 and 1945. Crimes of humanity against the Jews did not run parallel to Germany's winning the war except through a perverse boost to national morale. In other words, The Third Reich's motives in eliminating Jews were not military necessity—they were more simple: they aimed to rid the world of Jews, "reasoning" that a World Without Jews, under the Third Reich's control, was the best world. Today, Jews are again in danger of being victimized under the new rise of Nazism across an economically and politically shaky Europe.

Our Canadian legal system basically sees Motive a marker for guilt. The motive of the Nazi Germans in targeting the Jews was that the Jews were Jewish, and anything Jewish had to go—no other reason. The motive of worldwide racists today for denying that the World War II Holocaust ever took place is that this Holocaust was a uniquely Jewish event in history. Anti-Jewish racists do not like to see events hurtful to Jews enshrined, because (duhHhhh) they do not like Jews. Historical records are made of such events, from primary proofs, so that future generations may read them, not have them erased by racists.

In Canada, no individual is "forced" to accept certain beliefs, historical or otherwise; it is possible, however, to lose individual rights if, for example, freedoms of interpretation and expres-

sion are stretched to cause harm to an already endangered minority. Such a criminal offence infringes on collective rights and the well-being of society and warrants punishment. Such punishment, not surprisingly, almost always draws cries of "Suppression" from those who have done the injustice to society. Professional racists, who spend their entire lives building fictitious reality for their own purposes, tend to call typical techniques of distorted, circular reasoning to their defense. How do we determine exactly who is a racist, and whether that person has violated our moral law, our criminal law, or both?

If public attempts to prove that the Holocaust never took place are legally not classed as a hate-crime, they inspire, in certain minds, the kind of violence that might lead to hate-crimes. It could also lead to more subtle social violence, specifically, racial discrimination, which is a crime. Anti-Jewish people fire hostile feelings, beliefs, attitudes and actions specifically at people who are Jewish by religion, culture and/or nationality, for the purpose of harming those people. Denial of the occurrence of World War II anti-Jewish killings, is racism.

Often, this brand of racism is mislabeled "Anti-Semitism", which does not apply uniquely to Jews or to the uniquely-Jewish Holocaust experience; deceptively broad, it umbrellas all peoples whose languages evolved from Semitic roots, including Arabs. Let us go on, then, to examine some "Anti-Jewish" thought.

A trendy, but whining, racist complaint, besides the alleged death of freedom of speech, is that the Holocaust is perceived as a religion. Definitely, in a sense, remembrance of the Holocaust has a religious feeling, except its observers hold true the memory of real human beings, not cloud-frolicking dieties to whom they cannot prove tangible ties. Photographs, birth and death records, and Nazi archives themselves attest to these ties. The cross where Christ was hung has long since decayed; but the execution facilities where so many Jews met their deaths are still in existence. These real human beings lived just a couple of generations before us. Jewish people remembering their loved ones who were killed fifty years ago are not like Christians remembering Christ, a martyr of the distant past. Christ died willingly; the Jews who died under the Reich during World War II did not. Furthermore, the Jews slaughtered did not volunteer their lives in the name of nationalistic sacrifice, unlike the many World War II soldiers who were killed. Jewish people were betrayed by their countrymen, singled out. Their hands were bound. They were dragged from their homes in the middle of the night with guns in their backs.

The Holocaust. No other cruel tragedy has ever specifically targeted a downtrodden group, in so faithful an Anti-Jewish tradition. Such loss of life, for such horrible reasons, warrants our reverence, our bowed heads, our prayers, or at the very least, our respect. Memory of the Holocaust is religious, in a sense. It should be. Remembrance Day is "religiously" observed by Canadian war veterans and their families, yet few rac-

ists try to dispute the observance of Remembrance Day.

Canadian veterans have the freedom by law to lament, to offer solemn prayers for the dead. This right remains for any Canadian citizen who chooses to exercise it, whether that person be Christian, Jewish, or Martian, and whether we like it or not. Remembrance Day is a nationally-observed holiday; observance of the Holocaust is not, but perhaps it should be, because it is just as important to many people who condemn crimes on Liberalism and humanity.

A Racist who tries to disprove The Holocaust on the basis of ambiguous statistics has no case. He is clouding the issue with Racist's propoganda, under the pretense that he is trying to illuminate some dark and deliberately-hidden Truth. The Holocaust Death Toll is a dark enough Truth, based on factual primary evidence (courtesy of the Third Reich); it well-exceeds three million. The Holocaust is more horrible than any other anti-ethnic massacre to-date. Denial that The Holocaust occurred is, at the very least, a show of disrespect for human life, the human condition, for Jewish people in general, and for Jewish students here on our U.N.B. campus.

It is a Christian custom, a show of respect, not to walk on the graves of the buried. Most people, even non-Christians of cross-cultures visiting a Christian cemetery, show a sense of respect for and acceptance of other religions and cultures by observing this custom, even if they do not believe it personally. Not many visitors to a North American cemetery would scrawl a letter to the editor of The Brunswickan relating the

JEWIS! Today, they are again in danger of being victimized under the new rise of Nazism.



feeling of inconvenience caused them in having to walk around the Christian graves, regardless of the fact that they did not believe in the custom. One might question the motives of such a writer; one might also question the motives of a writer who complains publicly of oth-

ers' observances of The Holocaust for the reason that he does not believe in it personally.

One must also question the motives of the

Continued on page 8

First Nations' View

The native student club on campus

by Brian Nicholas

Did you know that a club for native students exists for both universities? Judging by the attendance of the meetings, there's not many who do. Well, there is a club and it is called the Native Student Council.

The Native Student Council (N.S.C.) is a club open to all Native Students from both U.N.B. and S.T.U. At the present, the membership of this club could be counted on both hands. In other words, there is a lack of participation.

The purpose of this article is to shed awareness to all Native Students to attend, whenever possible, these meetings.

There are a number of Native Students who are aware of the N.S.C. but don't bother to attend. I intend to answer some of their arguments.

The most popular argument is that they can't fit the meetings into their schedule. I can understand this argument very well because there are times when my schedule gets too busy for me to attend. Still, I attend as many meetings as possible.

Some other arguments for not attending are that the N.S.C. is disorganized and it has little to offer. I know these arguments all too well because these were the ones I used the past two years. But, as I found out by attending N.S.C.

meetings this year, these arguments are poor reasons.

In response to the disorganized argument, the N.S.C. has accomplished a lot. The N.S.C. has managed to send an Aboriginal delegate, from Saint Thomas, to the recent C.F.S. (Canadian Federation of Students) General Meeting which took place just outside of Ottawa. The N.S.C. has also managed to acquire an office in the S.U.B. (Room 31). Currently, the N.S.C. is preparing for its annual Native Awareness Days. So, if you take into consideration the number of Natives involved, the N.S.C. has accomplished a lot and is organized. Still, I would agree that there is room for improvement. But how do we know what to improve without your input. This is why it is important for your attendance and participation. The idea of organizing teams to participate in Intramural Leagues has come up. Personally, I think this is a great idea. However, it is hard to organize such teams when we don't know how many people will show up. So, in response to the disorganized argument: SHOW UP and PARTICIPATE!!

In response to the "little-to-offer" argument; if you show up and participate, you'll realize that the N.S.C. has a lot to offer. Talk to anyone involved with the N.S.C. and they'll tell you that it offers plenty. It offers a sense of community.

You'll meet a lot of people. You'll meet new friends. It is a great experience. You'll learn traditional value and it will make you more politically aware. On a personal note, up until this year I knew very little of my native background. But since I got involved with the N.S.C. this year, I've learned to take pride in my heritage. I still have a lot to learn about my Native heritage/culture, but the N.S.C. has shown me the direction in which to go. The N.S.C. has offered me more than I could imagine. So in response to the "little-to-offer" argument, you'll take out what you put into it. In other words, offer yourself to the N.S.C. by showing up and participating and the N.S.C. will offer plenty to you.

To those Native Students who were not aware of the N.S.C., now you do. So please, show up and participate.

The N.S.C. will start listing the time and place of their meetings in the Brunswickan. If you have any further questions about the N.S.C., please feel free to drop by our office in the S.U.B. (Room 31). There should be somebody there on Mondays, Wednesdays, and Fridays in the afternoon. If for some reason you cannot make a physical appearance, you can give us a call at 453-5081. (Note: we share the room with C.F.S., Campus Police, and the S.T.U. Yearbook).