Reflections of life at STU

By MADMOISELLE CATHERINE VUILLOT

My year as French Assistant teacher comes to an end. Icameto Canada through an international student exchange. Each year, France sends Modern language students throughout the world and foreign students come to France, to teach their own language and improve their French.

When I applied to go to Canada, I was sent to St. Thomas University at Fredericton. There, I have been teaching the beginners' French course (110). I've enjoyed teaching, even if most of the students were not very interested in learning French. At the same time, I have been writing a thesis for my MA in English. And of course, my staying at STU gave me the chance of speaking English all the time or almost all the time (afterall, Canada is a bilingual country).

I enjoyed staying at Vanier Hall, which finally was not as wild, as noisy and as awful as some people told me when I first settled there.

Only a fly in the ointment . . .

When I arrived at St. Thomas and started teaching, I was a bit surprised at not being introduced to the President of this University. I suppose he's a very busy man. But I still think he could have had the politeness and the interest to meet me. After all, I have been a member of his faculty, and he has certainly heard of me, as he has been signing my pay-cheques every month.

Father Martin was not the only person I haven't been introduced to. I still don't know most of the faculty members. Except for one teacher in the French Department, and his family, who have been really helpful and welcoming, no one else ever invited me out or at their house. No doubt they consider me as a student and not as a teacher, or perhaps, they, too, are very busy . . .

I deplored these facts, not because they ignored me, but because it shows their disinterestedness in another country. Most of them never went to Europe and I thought it could have been interesting for them to meet a French person from France, and to ask her questions about the political, economical, cultural or educational life. Perhaps, they already know everything. One never can tell . . .

I feel a bit bitter about it, for after all, I came to visit their country; it means that I paid attention to their own country and I should have expected the same thing from them.

Now, I turn to the students:

If anyone of you has the opportunity to go over any country for less or more than one year, do not hesitate. It's an enriching experience. You learn how to live with other people, to understand them, to adapt yourself to another way of living, another culture. Of course, I will not deny that sometimes, you may have the blues, or feel a bit homesick, but wherever you are there are ups and downs . . . and say to yourself that you will always meet very pleasant people if not many, that will do their best to welcome you, to make you feel at home. As to the others, don't pay too much attention to them; there are people living on themselves everywhere in the world . . .

So, I'm leaving . . .

In the next years, another French person, a girl or a boy, will come. Let's hope he or she will be more widely welcomed . . .

EDITOR'S NOTE: A refreshing glance into another culture's view of ours is presented below. A lesson can be learnt and let's hope that people take her message to heart!

The right of individuality of the child

By TIM SNOW

Certain societies seem to relate to their children in characteristic ways: some look at them as precious things, and there the community activities will center around the lives of the children; others treat them as inconveniences or nuisances who do not become real people until they are older. In North America we can see both worlds around us every day, so this week's theme, that of the right of the child to learn to be a useful member of society and to develop individual abilities, is especially close to home.

It seems that the problem associated with this right is not whether we see our children as great or special gifts, but whether we take the time to look at them as they really are. Why should this be a problem? We can start to look for an answer by seeing what can often happen between parents and children. How often have you heard of parents or other adults not being able to get down to the level of the child, of not understanding or not communicating. This communication along a similar perspective is so important if people are to be able to give what they have to offer or to receive what is being given.

The child does not have the experience nor the know-how to be able to go to the level of the adult. If this communication is to take place, it is the adult within us which must give way to our child-like qualities so that we can talk from the same perspective as the child. In effect, we are challenged to be open to qualities in ourselves which are similar to those of a child.

We can be very harsh in holding back characteristics in us that we see in others. We do it with people around us all the time, isolating ourselves by saying that we are a certain way and others are a certain way and we just aren't similar. When we see a person from another race or country or even another line of work, we automatically give them certain characteristics and assume that they will behave in a certain manner. For instance, we assume that a librarian and a lady wrestler will have unique and different personalities and will not be at all similar. In a sense we assume we know much about these people without having even met them.

Often, we react to children in a similar way. We place them in categories, saying "You are a child, not an adult; you are a male, not a female; you are six years old, not a baby; and because of all this, you must act as any normal six-year old male child."

The child is boxed in. If he acts in other ways than those he is told to, he is ignored or scolded. He knows that we can appreciate only that part of him that conforms to being a six year old boy, and anything else that happens to be a part of him is not appreciated. A child who feels this kind of frustration and conditional love will soon learn to be just what the adults around him want him to be. He will conform so that he will receive love and affection. The other unique and beautiful parts of him will be pushed into the background and not allowed to grow and develop.

Alternatively, the child may decide to rebel, to get attention and to say "Hey, look at all the other things that are a part of me." He probably won't get the reaction he wants.

Either way, a child in this situation will not have a chance to grow and reach his potential. He will strive to fit or to fight his stereotype and will not try to grow beyond it; it would be a lonely and uncertain thing to try to express himself otherwise, and thus acceptance becomes the goal ahead of fulfillment.

We can all identify with this dilemma, remembering how our visions, imagination, games and dreams never quite seemed to be as special to others as they were to us. It isn't hard to remember wishing that someone dear to us could see as we could, to help us li live our dreams, play our games, explore our imaginations and see parts of us that made it fun to be ourselves.

If it is the adult's responsibility taopenthe lines of communication with the child and to see him or her as a whole person by not limiting the child, it is alos not one which can be enforced. No law can make an individual genuinely want to see the children around him grow to be useful and to reach their full potential; it can only happen from wanting to do it. This "right" for children is one we can all react to individually.

Perhaps this year, which has been put aside in an effort to ask us to take a closer and more concerned look at what is happening to the children of the world, will awaken us to see that being a child does not mean less than being an adult and that the child that lives in us and others is not something to be hidden or to be ashamed of. To celebrate life, and to grow and be truly productive, we all need to see the child and let it grow.

Letters to the Editor con't

it all, and nobody else gets any. Alternatively, if in the interests of wood-fired generation we were to decide to burn all the wood, we could keep going for almost 5 years.

3. AIR POLLUTANTS EMITTED USING WOOD AS FUEL

It is often forgotten that there are pollutants released when wood is burnt.

Burning wood at the rate of 1045 cords/h results in the following emissions:

Particulates 28,000 lb/h equals 111,000 metric tons/year

Sulphur oxides 2,800 lb/h equals 11,100 metric tons/year

Carbon monoxides 75,000 lb/h equals 298,000 metric tons/year

Hydrocarbons 94,000 lb/h equals 374, 000 metric tons/year

Nitrous oxides 19,000 lb/h equals 76,000 metric tons/year

(This does not include the emissions from the trucks, chain saws and wood handling equipment.)

4. SAFETY ANALYSIS

As my old physics text books used to say, this is left as an exercise to the reader. He should consider at least the following aspects.

— public health implications of 870,000 tons of crap spewed into the atmosphere each year;

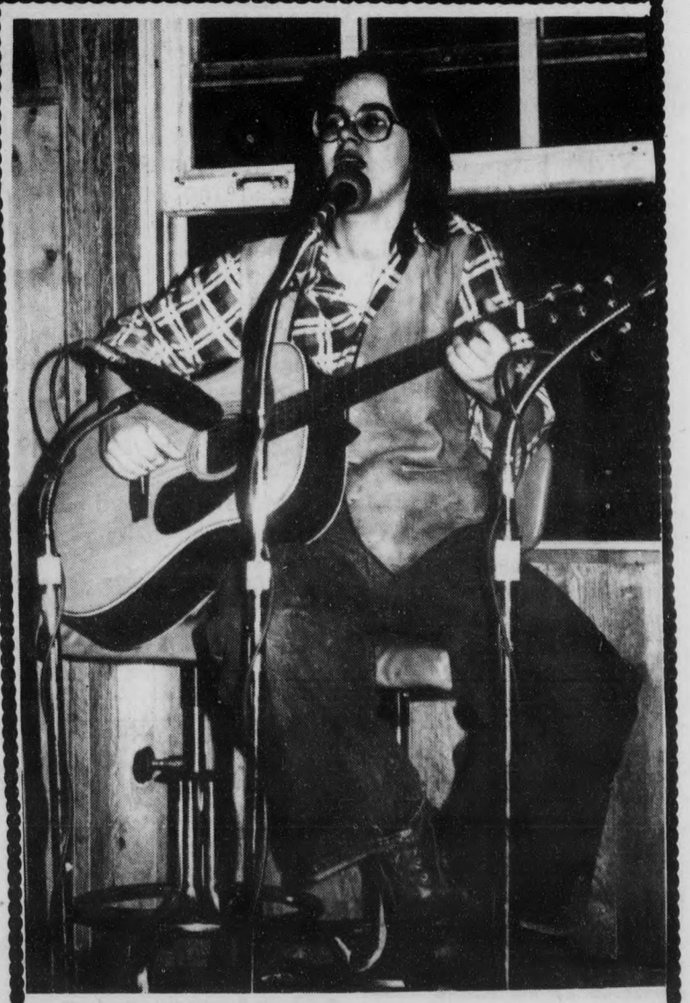
— expected fatality and lost-time accident rates:

- for the 53 million miles driven each month by the truck drivers;
- for the other motorists on the road with the 1800 trucks;
- for the cast of thousands wielding the chain saws;
- for loading and unloading accidents;
- the environment effects of wiping out all the hardwood trees in the province.

5. CONCLUSIONS

You don't have to be a Rhodes scholar to draw the correct ones, even without bothering with a financial analysis. I understand further articles by Steve Heckbert are planned to enlighten us about nuclear power. I look forward to learning more.

J.U. Burnham
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Musical talent and easygoing humour were featured at the Woodshed this week as Tracy Riley took the stage. Riley presented the Woodshed crowd with traditional and contempory music and a few surprisingly good songs of her own creation. Good, easy listening. Photo by Brewer