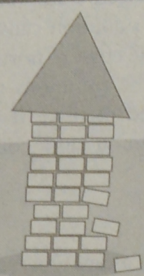
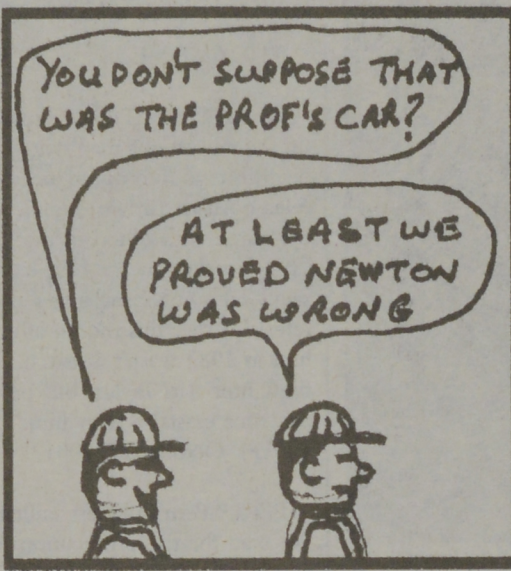
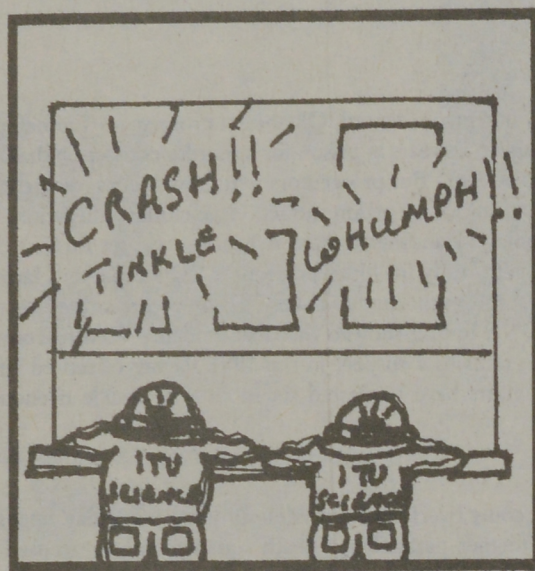
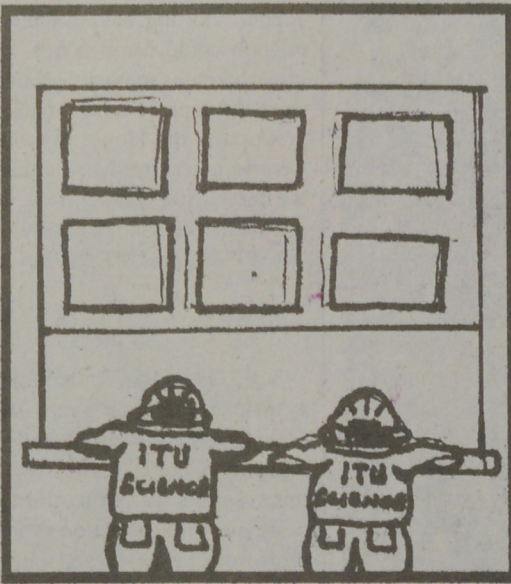
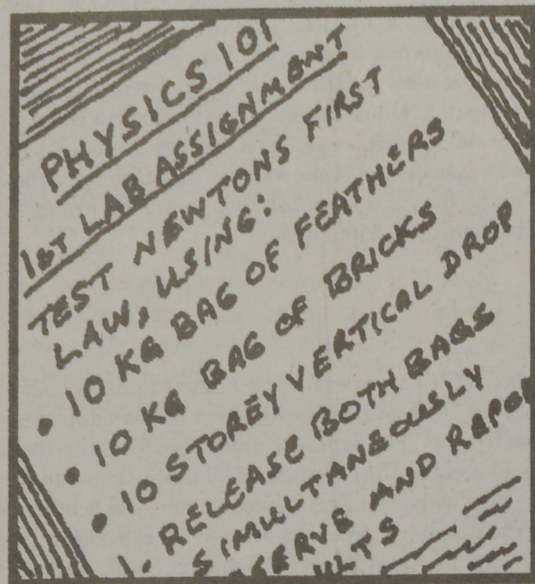


OPINION & EDITORIAL



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Improve security: Campus Police on horseback

by Patryk Reid
 Managing Editor

The members of the University of New Brunswick community live in a time of uncertainty.

We live in a time when people without parking permits can park wherever they want with few repercussions, while those with one do not get a spot. We live in a time when any Joe Blo can walk on campus and spread graffiti on the walls of its buildings, steal overpriced texts from the bookstore, and, doG forbid, steal furniture from the SUB. Indeed, there is little standing in the way of the average campus criminal to stop him from violating the rights deserved by the average tuition-paying student. The solution lies

at the root of the problem: we need better security.

But what to do? The average full-time campus police-officer is armed with little more than street-smarts, a middle-aged body, a walkie-talkie, and a green uniform. They can do little to catch the toking student running into the trees, or the parking delinquent tearing out of the lot. And let's be honest: the appearance of CP doesn't exactly command a whole lot of fear in the average person.

What better way to ensure better safety on campus than CP on horseback?

A horse makes a person three times as tall, lets her see five times as far, and move ten times as fast. On the hilly, green terrain of the UNBF campus, a horse would let

CP catch any running person, and even catch cars by short-cut. Moreover, CP on horseback would look bigger and tougher, but also proud and strong—like the RCMP. It would improve the image of the university, and encourage the proliferation of sleigh-rides on campus.

Droppings would be kept off the ground by those horse diaper things.

The university should follow in the footsteps of the Canadian government's anti-terrorism campaign and put more money towards such measures; it should imitate the example of the City of Fredericton, which just raised the fines on residential noise to deter loud partying. I'm sure it would be just as effective.

Rethinking the ways in which we communicate

Kimberely Mackie

Recently, I phoned someone, henceforth known as Woman. Woman seemed upset, and when I questioned her she proceeded to tell me that she (and others like her) was not pleased with the actions of yours truly. My crime was laid out before me by Woman: "You don't answer your phone anymore and you've stopped calling. I think you're just being selfish! What would happen if there were an emergency and I had to get in contact with you?"

This scolding got me thinking. Woman was indeed correct: I had stopped phoning and, at times, refused to answer my phone even when I knew (through the miracle of modern technology) that she and/or others had

been phoning me. But does this necessarily make one a selfish person? If we answer yes to this question, then don't we also have to grant that any devices we use to keep in contact with each other, (i.e. telephones, the Internet, etc.) are necessary in order to be a "good" or "unselfish person?" Doesn't this also mean that anyone who does not use these devices is, at the very least, not as "good" as those of us who do?

It's not as though I've made a conscious decision never to use the telephone; I still do use it, albeit much less frequently. It's just that Woman and I seem to have nothing in common anymore except our past, and so our conversation has become limited not only by distance but also by context. I have an older brother

for example, who has never phoned me, sent me a birthday card, or told me that he loves me. Now, to Woman, these are all signs which may be used to prove that my brother doesn't love or care for me as much as she does. This, however, is not how I feel about my brother. I admire his noble/stoic nature and this really leaves me with no choice but to love him. He commands my love; he does not demand it.

Why is it that we have become so dependent upon these communication devices? Is it because they are necessary or it is because we have been led to believe they are necessary? Perhaps we should take a closer look at what we actually call communication. If we

Continued on page 6

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