

LETTERS

No sense

For more than a month I have been reading the cartoon *Bob's Inferno* in the *Emerald* and have observed its superb ability to make no sense at all.

While examining it helps to develop extra wrinkles in my forehead, I do enjoy its occasional use of Japanese. Perhaps it would make more sense if it were written entirely in Japanese.

Brian Bogart
Japanese/Asian Studies

Priorities

Here's a letter to the *New York Post* — Oops, I mean the *Emerald* — ah, what's the difference? As a student who has been reading this paper for the past few years I would like to comment on an area that needs to be improved for future readers' enjoyment. Although there are many sections that need improvement, I will only address the most important: the cartoons. *Bob's Inferno*, *Yernick*, and *Small Scene* are horrible. How about making them all small? Very small. So small, we can't see them. That would be a great improvement in itself. Then maybe add *Bizarro* or *Bloom County* and find some other students to contribute cartoons. Sorry, I won't be here next year. Also, my friend doesn't like "Street Wise" but I don't mind it. That's all for now.

Dennis Gubbins
Anthropology

Truth

Regarding the letter "Original Sin" (*ODE*, April 21):

"Truth" is a word so vague as to make it useless in an intellectual argument. The individual of reason is one who deals in what is relevant and factual. Therefore, let us apply fact to your arguments.

Your letter said there was "much more ... intolerance on campus than ... anywhere else in the world." The application of reason clearly dismisses this argument (your opening premise). Perhaps I do not get out as often as I should, but I see no beheadings or hangings on campus ... unless, of course, you are referring to squirrels. People die every day in the name of a struggle for or against religion.

You also said, "We are all guilty ..." By example, I stand before you and rebuke your

entire argument of guilt. I feel no guilt in my rejection of any notion that anyone controls my "destiny" other than myself. I reject the concept of destiny. Every day we decide for ourselves how we will live; we can fear or prosper, succeed or wither, but the choice is ours. My very belief in this shatters your claims of absolute feelings of guilt.

"Freedom or Death!" This is mankind's eternal cry. It is also our only hope. Absolute adherence to any ideology is death — death of the power of the human mind to choose, to create, to wish. In short, I shout "Freedom or Death!"

You also said, "Truth hurts." The truth is only painful to those who will not accept it. Remember, everyone, religion teaches us that knowledge was, and still is the greatest evil. Seek knowledge.

Den Elms
English

'Treatment'

Kurt Cobain killed himself. Now he cannot hear mean-spirited radio station managers, record store owners, therapists, angry fans, or Rush Limbaugh snap their jaws at the empty air as they deride him. This negativity existed before his death, so I wonder if Cobain's sensitivity to it encouraged his final decision.

Newsweek ran an article on Cobain, with photos about other celebrity suicides: Vincent Foster, Abbie Hoffman, Marilyn Monroe, Ernest Hemingway. One common denominator of these suicides is that each had, just before their death, received harmful psychiatric "treatment" of some kind. Hemingway, for instance, told a friend he was considering suicide because electroshock had destroyed his memory, which was his "capital" as a writer.

It makes sense to me that negative experiences with psychiatry could be linked to suicide. In the mid-1970s I felt distressed as a college student at Harvard, and was placed briefly in a psychiatric institution. Instead of human warmth and closeness, I encountered labels, solitary confinement and forced drugs.

I am concerned that University students in extreme despair will avoid seeking human support from a fear that may be justifiable. And that fear is that speaking of suicidal feelings could very well place one into

Sacred Heart General Hospital. One of Sacred Heart's major treatments for depression is electroshock, including an experimental form of shock called "Multiple Monitored ECT," in which several jolts are given at each "treatment."

Let's create humane alternatives, before it's too late.

David Oaks
Co-Coordinator
Support Coalition

No witch hunts

Last summer, I determined that I could not graduate from the University without having taken a class from George Kokis — my experience of college would not be complete without it. Not only did Kokis deliver the most prepared, interesting and well-rounded lectures and discussions of any of my professors, but he handled difficult, awkward and emotional situations among the students with egalitarian grace, diplomacy and composure unsurpassed by anyone I have ever met. Never at any time did I ever feel threatened or treated unfairly because I was a woman. Rather, I feel that Kokis manifests his unique vision of the necessity of equality in his daily life. I continue to be outraged by the laughable (were they not delivered so seriously) accusations of sexual harassment which stand against him.

Aware of the particulars of the case which were not offered in the *Emerald* articles (April 13-15), I am offended by Devon Gray's court action which is the very thing which discredits honest accusations of sexual harassment. The mere existence of phrasing such as "reasonable woman" makes my blood boil, but it seems clear in your reporting why such distinctions are still necessary.

I know that there have been many people enrolled in Kokis' classes who have suffered abuse at some point in their lives who have had the maturity to be able to separate past experiences from present ones. It seems unfair and careless to allow one's own anger over past injustices to create a situation which endangers an honest professor's career and reputation, and robs others of the joy of his uninhibited and precious classes.

We don't need another witch hunt.

Jenifer Beckett Skjeldahl
Fine and Applied Arts

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