

THE UBYSSEY

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One sun-burnt face, one I-told-you-so, a few ABBA songs, and a side order of vegetarian orgasms to go, please.

Founded in 1918

Vancouver, B.C., Tuesday, March 31, 1992

Vol 74, No 44

Mohawks under police siege

A school boy, age ten, cuts his finger to dab blood on a drawing of his people, who are all dead. In his words, "that's what the police want."

A 17-year-old grabs a broom in a fit of rage and turns his classroom into a mock battlefield. He machine-guns invisible police and politicians while his classmates cry.

A four-year-old girl in the front seat of a car routinely ducks her head at the sight of any police cruiser. She asks her mother if the police have gone so she can sit up.

by Norman Nawrocki
reprinted from the McGill Daily
Canadian University Press

The stories go on. But these are not children from Belfast or South Africa. They are from Kahnawake, the Mohawk community not far southwest of Montreal. They are the survivors of what some Natives call "the Canadian crisis at Oka."

Two years after the explosive 78-day standoff over Mohawk land at nearby Kanesatake, the 5,000 Mohawks of Kahnawake now live under a virtual police siege. They face unrelenting harassment by the RCMP and the Sûreté du Québec (SQ) who patrol their territory.

Although the community itself is a "no-go zone" for the police, Mohawks say the RCMP and the SQ have turned Kahnawake into a pressure cooker of institutionalized racism by terrorizing the population.

Kenneth Deer, the editor and publisher of the Kahnawake community paper, *The Eastern Door*, says the three highways that cut through the 25-square-mile community are "the most heavily-patrolled roadways anywhere in Canada, if not in North America."

Deer says police constantly stop Mohawk vehicles for random roadside searches.

"It's 'put your two hands on the wheel and don't move,'" says Deer. "The police will then ticket Mohawks for low air in the tires, for dim taillights, for snow on the windshield, for anything."

Anyone who passes through the territory or stops at any business is a likely target. Deer says the RCMP once followed a



car that had bought gas on the reserve. They pulled over the driver and asked her if she knew she had bought gas from Native people.

"They asked her if she realized she could have been raped or robbed by the Indians," Deer says. "They didn't realize she was Native." The RCMP has denied the story.

In another incident, the RCMP pulled over a volunteer human rights observer working with the Mohawks. When she asked for the officer's name, he refused.

"But when she pulled down her visor to show him her official papers, he told her that he just had to give her a ticket for doing 70 in a 70 km/h zone."

Deer says the incident is only one of dozens of stories told every week by Kahnawake residents.

But SQ spokesperson Andre Blanchette says only seven per cent of the people stopped by police on the three highways are Mohawk. He could not provide the exact number of SQ officers patrolling the Kahnawake territory.

SCHOOL'S OUT

Pauline Lahache, a Mohawk artist and teacher at the 200-pupil Kahnawake Survival School, says it takes her five minutes to drive to work. Every day, she sees four patrol cars in either direction.

"Every day, no less than two or three Mohawks are pulled over in their cars by the RCMP or the SQ," she says. "They're parked all the time across from the school. Every one, students and staff, is afraid of being

stopped for one reason or another."

Lahache says one Mohawk refused to give his name to police when he was stopped while walking down a road.

"He was hauled off to the police station, held over night and charged with assaulting a police officer," Lahache says. "He's still in court over it."

Lahache says the 34 teaching staff at the school are trying to make the school day as normal as possible for the children. But the constant police presence make it hard to get their minds off what happened two summers when Quebec called the army in after the SQ botched a raid on the barriers at Kanesatake. And only now are teachers noticing that students are experiencing the after-effects of Oka.

"Students are drawing pictures of soldiers and cops, guns, knives and graveyards all the time," she says. "They aren't turning to violence against each other, but they're angry with themselves for not being able to do something."

Lahache saw her 17-year-old son grapple with a Canadian soldier during one of the army's forays into Kahnawake in 1990. She heard him yell at the soldier, "You tear-gassed my mom, you're trying to kill my mom."

"In his eyes," says Lahache, "he was trying to protect me."

In her classroom, students will sometimes break down crying, talking about how they are willing to die to defend their land. Lahache says the pressure of being the role

model or "sounding board" for the students each day in school is not easy.

"I'm still having a hard time myself coming to terms with what happened here," she says. "We, as teaching staff, are going through stress therapy to work it out for ourselves."

RACIST RAGE

There is also the memory of the anti-Mohawk rage that shook the adjacent francophone suburb of Chateauguy during the standoff. The Kahnawake Mohawks occupied and barricaded the Mercier Bridge in solidarity with the Mohawks at Kanesatake, preventing many Chateauguy residents from getting to their jobs in Montreal.

Mohawks were beaten up outside their territory, chased from local shopping malls by gangs of non-Natives, and picked up and tortured by the SQ. Mobs tried to storm the barricades and called for an all-out army assault on Kahnawake.

"The children don't understand the burning of effigies, the stoning of their people, of their families [by Chateauguy residents]," Lahache says.

Nor could the children understand helicopters full of soldiers with guns ready, or military jets flying low over the community.

Deer thinks the unrelenting police intimidation is meant to break Kahnawake's spirit.

"When we reported the incidents to Claude Ryan [Quebec's public security minister], he wouldn't believe us," Deer says. "All he wants is for us to take down our checkpoints."

There are now four Mohawk checkpoints ringing the entrances to the village of Kahnawake. Each consists of a little wooden guardhouse, a concrete roadway barrier, and a handful of Mohawks standing guard. Hand-painted signs nearby warn, "No RCMP or SQ access allowed." Visitors to the village are politely asked about their destinations, the purpose of their visit and how long they intend to stay.

Deer says the checkpoints, though symbolic, are an assertion of Mohawk sovereignty. "But for the Canadian government, they're a pain in the side."

The police used to try to get past the checkpoints, but they don't often bother anymore, Deer says. Instead, they throw the Canadian Criminal Code or traffic laws at the Mohawks every chance they get.

Meanwhile, negotiations with the government over land claims are at a standstill and Mohawks are on trial for the Oka crisis. And the police will not go away.

When it's just one more night of police violence

by Norman Nawrocki

MONTREAL (CUP)—Her three-day-old baby girl in her arms, the 31-year-old mother was homeward bound after leaving the hospital behind. Beside her, at the wheel of the car, her husband was beaming at the newest family member.

But what should have been a joyful occasion for Wilma Lahache and Philip Deer turned into another scene of police violence.

On the night of October 29, 1991, they were driving home to Kahnawake through Chateauguy when the police tried to cut off their car three times.

"They'd slam on their brakes in front of us but never try to stop us," Lahache says. When Deer turned off the highway onto an exit, three police cars boxed them in. An RCMP car blocked the road ahead, another pulled alongside and a Sûreté du Québec car came up behind them.

"I got out of our car to ask the driver [of the SQ car] why he was driving like that, trying to kill us," she says. "He yelled at me, pulling at my arm. I told him I had a baby in my arms, that I had just got out of the hospital. I showed him my hospital bracelet, but he kept yelling at me, hitting me."

"My husband yelled at him not to hit me, not to touch me or the baby. But the SQ officer said, 'What do you expect? You're Indian.'"

Lahache says he tried to hit the baby, but she moved out of the way and he hit her in the stomach. She kicked him in the leg and ran. She was able to pass the baby to another woman who was by the roadside. She told her to take the baby to her mother's, while the police chased her "like a swarm of bees."

She ran in circles, trying to get away, until they grabbed her and slammed her into a police car, cuffing her behind her back. Her

husband kept yelling at them to leave her alone, as they beat him.

Finally, she was shoved into a police car and it spun off, siren wailing, the driver occasionally slamming on the brakes so she would lurch forward in the back seat. One of the SQ officers took his gun, turned around and waved it in her face, saying he would use it on her. She did not know if she would live or die.

"Outside the station," Lahache says, "they beat me, lifted me by the cuffs and left me on the ground. Then they threw me into a cell."

"I could hear my husband pleading with them from down the hall, telling them I just gave birth, not to hurt me. But they didn't care." The police called an ambulance only after her husband insisted. The next day, at another hospital, doctors put a brace on her injured arm.

Lahache and Deer were both charged with assaulting a police officer and obstructing an officer in the line of duty. On January 6, after several court appearances, she and her husband were both tried and convicted. They were both sentenced to 15 days, "ex parte"—neither they nor their lawyer were present in the Longueuil courtroom (their lawyer had given them the wrong trial date).

Two days later, they were jailed. After filing an appeal, both were released on bail. The Montreal judge said she was astonished to hear about the ex parte sentencing.

Now, Lahache says she is terrified to leave her house alone. And since the incident, she says police stop her and her husband all the time. Once, when their car was hit in a parking lot, she decided not to report it.

"All they'd say to me is, 'What do you expect, you're Indian.'"

Correction

The story entitled "Scabs cleaning dirty residences" in the March 24 issue of The Ubyyssey contained an inaccuracy. A CUPE lawyer was consulted in regards to Julie Underwood's (Residence Life manager at Totem Park) letter dated March 7, but the lawyer did not directly speak to Underwood, as stated in the article.

Wednesday, April 1 @ 12:30: Ubyyssey staff meeting. Very important!! Last one of the year. To be followed by production for the spoof issue.

Friday, April 24: All Ubyyssey staff are invited to the end-of-the-year banquet. Come to April 1 staff meeting for more details.

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APPLICATION DEADLINES WINTER SESSION 1992-93

UBC students intending to transfer for the Winter Session 1992-93 to one of the undergraduate degree programs listed below must submit a completed "Change of Faculty" form to Undergraduate Admissions in the Registrar's Office by the given deadline.

DEGREE PROGRAM	DEADLINE	
Fine Arts - Studio	March 31	
Fine Arts - Theatre	April 01	
Applied Science	April 30	} Please note new deadline date for these programs
Arts	April 30	
Physical Education	April 30	
Science	April 30	
Landscape Architecture	April 30	
Dietetics	May 15	
Music	May 15	
Commerce	May 31	
Nursing (Four Year)	May 31	
Pharmacy	May 31	
Fine Arts - Creative Writing	June 30	
Agricultural Sciences	June 30	
Forestry	June 30	
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GSS Annual General Meeting Rescheduled to April 15

AGENDA

1. Introduction of Current of Incoming Executive Members
2. Adoption of the Minutes
3. Financial Statements
4. Report of the Auditor
5. Appointment of Auditor
6. Report from Council
7. Lounge Status Report
8. Other Business
9. Adjournment

In the Ballroom of the Graduate Student
Centre at 12:30 pm.

JOB AVAILABLE

Non-profit film and video society for women of colour and First Nations women needs a permanent P/T administrator. Send resumes to Box 457, 1027 Davie Street, V6E 4L2.

Student cycles through BC for recycling

by Graham Cook

Alison Bain was fed up with "lip service" about environmental issues, and felt like she was getting nowhere sitting in classes studying.

Starting May 12th, Bain will definitely be getting somewhere: 1,800 kilometres around BC, to be exact. She was recently chosen as a participant in Wheels of Change, a bicycle tour aimed at action and awareness about environmental issues.

"The intention is to show youth and their communities the links between environment, development, and social justice issues on local, national, and global levels," said Bain, a fourth-year Geography student at UBC.

"It's a fulfillment of a lot of things I've always wanted to do: environmental work, interacting and seeing how others feel about environment and development issues, and making change through action instead of just studying," Bain said.

The tour will begin with a two week orientation in which the six core participants—four women and two men—will get to know each other and will prioritize the various environmental issues they will be talking about. Wheels of Change plans to cycle 60km a day while travelling and will stop at at least 11 communities along the way. The tour will travel East to Kimberly, as far North as Hazelton, West to the Haida Gwaii (the Queen Charlotte Islands), and will end in Courtenay on Vancouver Island.

"We will be doing different things at each stop, tailored to community needs," Bain said. "There will be educational workshops, popular theatre, and different activities in wilderness spaces," she said.

Depending on the amount of organization in different communities, the group will be linking up with local naturalists and environmentalists, but the focus will be on youth.

"Our biggest hope is that our tour will be a spark for further action. The focus isn't just linking up with local groups, but also trying to reach a large group of people to help them figure out environmental issues for themselves," she said.

The learning process is also expected to be two-way, Bain said.

"We'll be taking back as much or more than we put into the project, and our capacity to learn will be magnified in the native communities that we'll be visiting," Bain said.

The project was conceived in the wake of the Youth '92 Conferences, which were organized to get youth input for the upcoming United Nations Environment and Development Conference in Brazil. "We wanted to take more grassroots action than the sorts of things that came out in the conferences," said Mindy Parfitt, one of the six core members.

"We brainstormed ideas last September, and out of it came the idea for this tour. We've been working pretty much full-time

since then organizing it," Parfitt said.

The choice of bicycles as a mode of transport was an obvious one, Bain said. "It's environmentally sensitive to use bikes, and I think it illustrates part of our message which is to show that you can start with simple things to solve environmental problems," she said.

The six members of the Wheels of Change core group are Maya Gislason, Graham Jacobs, Craig Anderl, Katherine Weiler, and Bain and Parfitt. Some of the

members are past participants in the Canada World Youth exchange programme, and CWY provided office space and other support for the group. Rocky Mountain Bicycles has provided the bikes for the trip. Some planned fundraising projects include raffle ticket and t-shirt sales, and a planned benefit dance on April 13th at the Town Pump.

"I think it's going to be a great success, but we still need volunteers and other people who want to support the project," Parfitt said.

As well as office people in Vancouver, the core group expects other people to join in their cycling trip for different parts of the journey.

"Hopefully we'll fill the roads with bikes," Bain said.

Further information on Wheels of Change can be obtained from their temporary office at Canada World Youth, and by contacting the UBC Student Environment Centre.

Student investigates young queers

by Rick Hiebert

A UBC graduate student wants to look at how the attitudes and beliefs of young gays, lesbians and bisexuals are shaped.

Alan Segal is looking for volunteers in their late teens and early twenties to participate in a survey for his education doctoral thesis. Although he has not gotten approval yet from UBC to research his thesis, he hopes to be allowed to pursue why young gays, lesbians and bisexuals have the beliefs they do.

"It looks like it may be a very exploratory form of research," Segal said. "I'd like the volunteers to talk about their reactions to events that happened to them that shaped their sexual identity. I want to know how these episodes affected their philosophy on life, their feelings about society, how they

describe and think of themselves."

What happens in high schools could profoundly influence the future self image of young gays, lesbians, and bisexuals, Segal said.

"A lot of our own identity in society depends on what we have been taught. Schools go through an entire process of trying to create identities that reproduce society's norms," he said.

"There will have likely have been a lot of negative experiences, but one person's definition of a negative experience may be very different than another's. The same event, say taunting by classmates, may cause very different reactions and feelings from different people."

The study may be part of a growing trend of looking at young gays, lesbians and bisexuals. David Adkin of the National Film Board is currently finishing a film docu-

mentary on the same subject.

Segal thinks the recent upswing in attention to these people may be due to the increased social power of gays.

"The more gays and lesbians as a community act to gain their own identity, the more we want to look at our own pasts, our own adolescences and our own youth," he said.

"Refusing to acknowledge these people as a separate group of adolescents in the past was a way, in a sense, of keeping them invisible," he said. "Now, we're trying to give them a sense of their history so they can develop voices of their own."

Segal hopes to have the research for his doctoral thesis, if he gets permission to go ahead, finished by the end of this summer.

UBC pays tribute to past women's dean and ex-Ubyyssey editor

"and Schlesinger is the Lord..."

THE UBYSSEY

VOLUME XXXV

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● Bill Hutchison, Sports Editor, gave in side information on athletic troubles in his column "Huddles with Hutch". Together with Associate Editor Al Fotheringham, Hutchison wrote practically the whole sports page for the whole season.



● City Editor Myra Green coordinated all news coverage of campus events. When not screening faculty editions or writing for the Province Myra trained new reporters to take desk positions in Ubyyssey emergencies.



● First year on the Pub, McGillite Ed Parker filled Executive Editor's position, and acted as E-I-C during elections.

THE University session 1952-53 saw the painful convalescence of the Ubyyssey after several austerity years and one lively season with Les Armour. For the first

When the first issue of the paper went to press few old staffers were left to manage affairs in the Brock basement. Sports writer Brian Wharf, C.U.P. Editor Sheila Kearns, and Director-in-Chief Harold Benson took over as

A former dean of Women at UBC and a former Ubyyssey editor are among the 14 Canadians who will receive honorary degrees from UBC this year.

Margaret Fulton, the 1977-78 dean of the Women's Undergraduate Society, and Joe Schlesinger, a political correspondent for CBC television news, will be officially recognized this spring.

Fulton is a retired English professor who was the president of Mount Saint Vincent University in Halifax from 1978-86.

Born in Vienna (1928) and a former Associated Press writer in Prague, Schlesinger was based in Berlin, Washington, and Paris between 1974-92. He was the Ubyyssey editor-in-chief in 1952-53. Schlesinger also took a leave of absence to run for AMS presidency and finished a close second (at a time when the The Ubyyssey was published three times a week and the editor was a member of student council).

Journalist Allan Fotheringham, who wrote a Ubyyssey column called Campus Chaff, has said Schlesinger stuffed the ballot box to get Fotheringham elected as Ubyyssey editor-in-chief in 1953.

Other recipients this year are artist Doreen Jensen, architect Phyllis Lambert (director of the Canadian Centre of Architecture), nurse Lyle Creelman, writer and former hockey player Ken Dryden, writer Louis Cha, publisher Mel Hurtig, business types Minoru Kanano, Peter Bentley, Peter Buckland, and UBC academics Peter Larkin, Anthony Scott, and Anne Underhill.

Honorary degrees were first presented in 1925. The call for nominations is sent throughout the academic departments and advertised in UBC Reports, but anyone may nominate a person for an honorary degree. Submissions are reviewed by the Tributes Committee of Senate and the final list of nominees is approved or rejected by Senate. The number of people honoured varies each year.

Doin' it right: one woman's quest for orgasm

TORONTO(CUP)—I must have been around five when I discovered that rubbing the little bump where the pee came out felt really good. As they say, it was the beginning of a beautiful friendship.

I can honestly say that for most of my childhood, my clitoris and I had a rollicking good time. By some miracle of Masters and Johnson and Parent Effectiveness Training (PET, ironically enough), my parents managed to avoid screaming hell and damnation every time my hand happened to wander to my crotch area. (Incidentally, I've always wanted to thank them for leaving my sexuality relatively unmangled, but I've never quite known how to broach the subject.

PENIS-LADEN PAGES

So that was my idyllic childhood. When I hit puberty, things started to go downhill. As far as I could tell from extensive reading of the vast selection of porn and erotica our culture has to offer, women did not have orgasms. In the porn canon, the clitoris was (and still is) a mysterious and elusive subject. My friends and I combed the penis-laden pages of the Penthouse Forum for months. Women were everywhere writhing and wiggling under the massive phalluses of men with names like Long Dong Silver, but none of them ever actually came.

Was the clitoris a part of the anatomy that no one else had? Were we the only ones who, throughout our childhood, spent many happy hours in the bathroom showing each other how we "did it"? Had there been some kind of atomic explosion in our neighbourhood that had left us with these strange but fun body parts?

Things were much easier for adolescents.

boys. Orgasms were natural. They were a matter of pride. Teenaged boys got drunk and had contests to see who could shoot his cum the farthest. Great writers described the orgasms of the prurient young male in mind-numbing detail. Take this passage from Philip Roth, for example:

"Then came adolescence—half my waking life spent locked behind the bathroom door, firing my wad down the toilet bowl or into the soiled clothes in the laundry hamper, or splat up against the medicine chest mirror, before which I stood in my dropped drawers so I could see how it looked coming out."

Maybe not the most poetic description, but at least it was there.

What did teenaged girls have? A busty Jackie Collins character oohing and aahing as a square-jawed millionaire worked her nipples over for the umpteenth time. Big deal. I mean, nipples are okay, but they really aren't the place for action as far as cumming is concerned.

I was one of the lucky ones. A lot of my friends had never masturbated and didn't even know what cumming felt like. "Orgasms?" cried my best friend in grade ten. "You don't get those until you're 30 and married or something."

is perhaps the only place in the world where the clitoris is even more obscure than in the pages of the porn mags. Teenaged boys, those paragons of sexual subtlety who treat cunnilingus like kind of contest to spread as much spit as possible over the female genitals in the minimum amount of time.

It's a muggy day in the summer of my 14th year. I'm spending a passionate afternoon languishing on the Peter Puck sheets of my grade 10 boyfriend's bed.

I jerk him off repeatedly. "Ohh baby ohh ohh baby, baby..." Obviously suckled on the pages of Penthouse, he jams a couple of dry fingers up my vagina every now and then in the hopes that I'll erupt into spasms of ecstasy. I stare at the ceiling and think about getting together later tonight for some real fun with the zucchini my mother bought for Friday night casserole.

JOYS OF THE CRISPER

Vegetables were the saving grace of my teen years. Those years when the detachable shower nozzle loses its charms and you begin to long for something more, but avoid sending away for The Arouser ("Eleven inches of pure vibrating pleasure!") because you can just picture your mother accidentally opening the package.

Carrots, zucchini, cucumber, parsnips: I fucked them all—and then returned them to the vegetable crisper. Masturbating with vegetables may sound weird, but it's not all that unusual. Several of my friends (and I'm sure, hun-

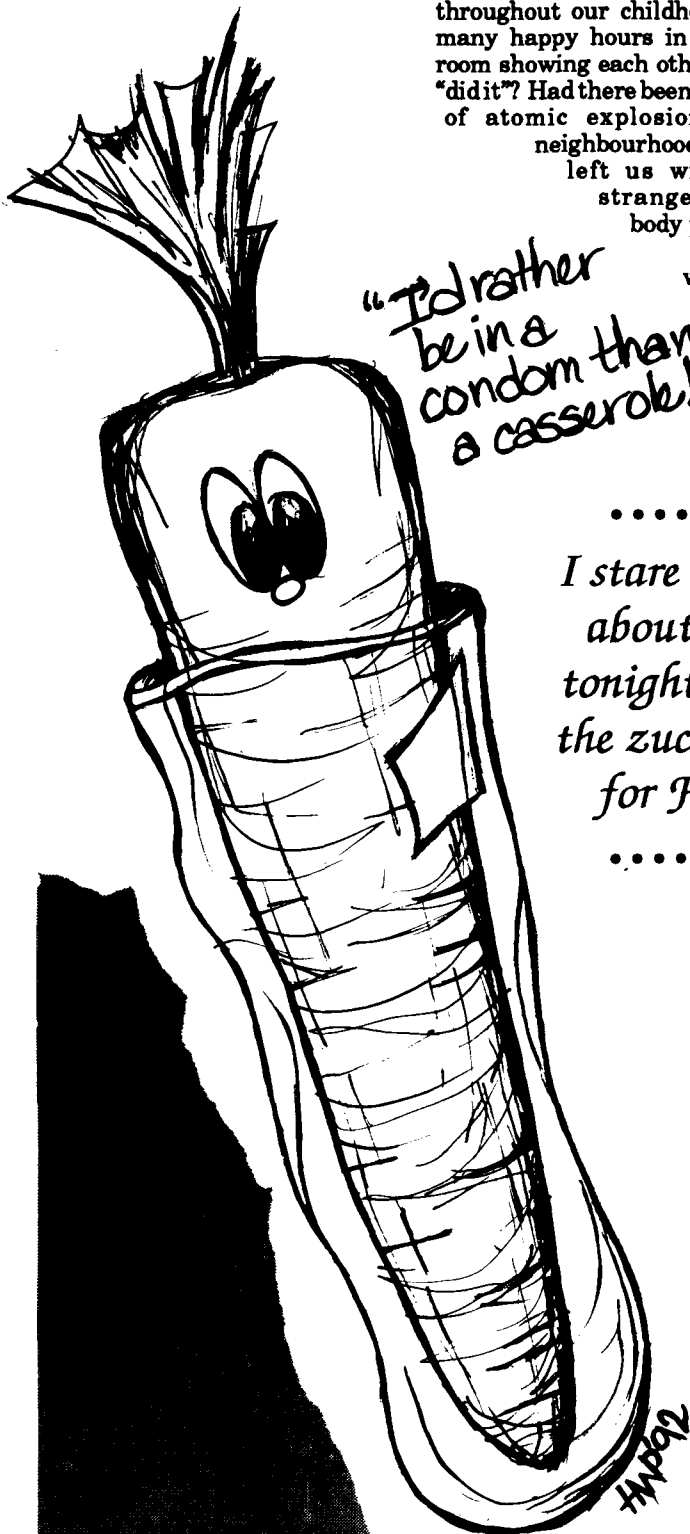
dreds of other women) confess to the same predilection for tubular legumes. Next time you eat a vegetable, think about it.

I should probably clarify here that by fucking vegetables, I don't mean the vegetables themselves were the source of pleasure. The clitoris is always the place to be when a woman wants to cum. The zucchini or carrot or whatever just makes those vaginal contractions a little bit more fun.

This brings us to another myth about women's sexuality which seems to have a lot of currency: the vaginal orgasm. I have never in my life had a "vaginal orgasm" and I'm convinced that there's no such thing. Thus, I've always been incredulous of the whole male "big cock" complex.

Once, one of my charming high school dates was so proud of his penis size, he decided to corner me in the washroom just to display his nine-inch wonder. I barely escaped with my gag reflex intact.

It doesn't matter if a man has 20 inches—if there's no clitoral stimulation, there's no fun. And let's face it, penises are remarkably badly designed to do that. If you really want to know what kind of a lover a man is, take a gander at his tongue and fingers.



I stare at the ceiling and think about getting together later tonight for some real fun with the zucchini my mother bought for Friday night casserole.

Another friend claimed to have had an orgasm while dancing with her 15-year-old boyfriend at the Halloween masquerade. Yet another friend (who believed touching her own genitalia was so disgusting she could barely put in a tampon without gagging) measured her orgasms by the amount of fluid she produced.

"Oh, yeah, it was great. Cum was running down my legs in rivers!"

I was dubious. The only women I knew who came like that were the ones in the pages of Playboy. "Yeah, but how did it feel?"

"I dunno. Okay, I guess. Pretty good."

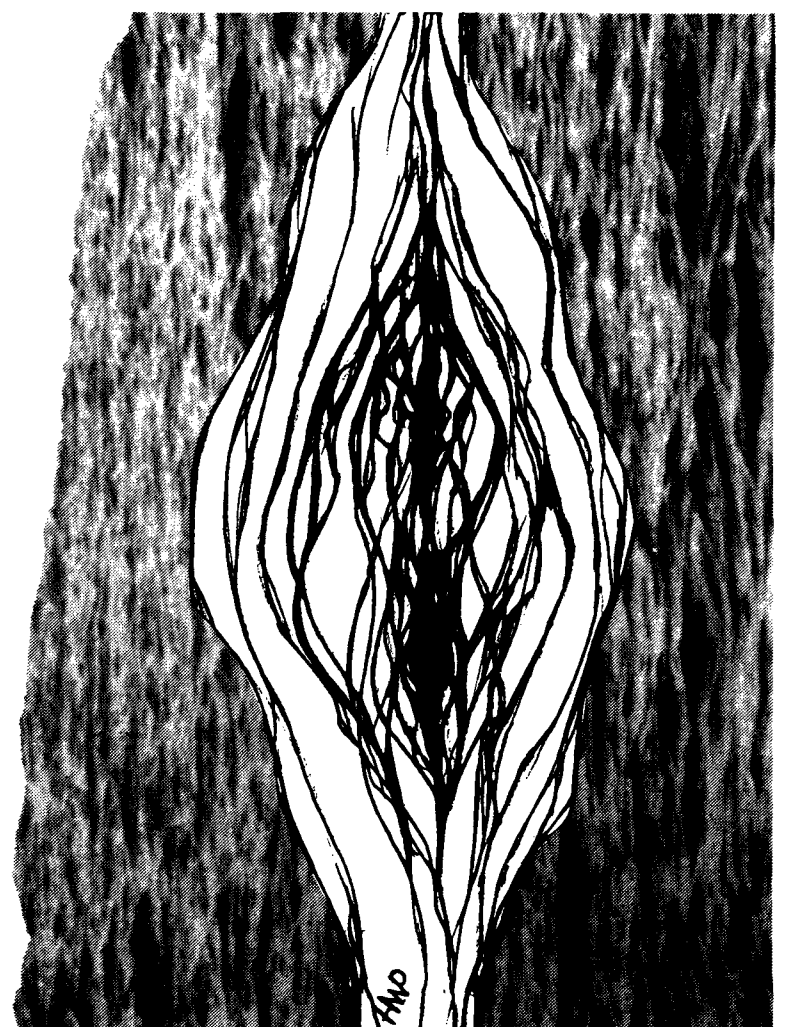
It didn't sound like an orgasm to me. "But was it sort of like a build up and then kind of like a sneeze?"

"Not really..."

And on and on it went, the search to define the female orgasm. Masters and Johnson couldn't do it. Neither could we, and again I have to point out that it must have been easier for teenaged boys: You rub your dick, some white stuff shoots out. You've had an orgasm. Easy.

But even for those of us who actually knew what orgasms were, the arrival of men on the scene created a whole new set of problems. The mind of a teenaged boy

"Oh, yeah, it was great. Cum was running down my legs in rivers!"



FUCKING VEGETABLES

Cronenberg's antidote to cerebral constipation

by Morgan Maenling

SUFFERING from the irregularity of cerebral constipation? In need of an enema to relieve those cognitive blockages? Requiring an antidote to mental astrixtive? Try Cronenberg's Own: Laxitive of the Mind.

While Cronenberg may conceive and give birth to his films, they rapidly mutate into a virulent life form of their own.

The director who gave us Videodrome (1982), The Dead Zone (1983), The Fly (1985), Dead Ringers (1988) and now Naked Lunch (1992), has synthesized his own genre of philosophical-sci-fi-horror films that delve into our deepest fears.

While other films in this genre inspire externalized, objectified horror, Cronenberg's nightmares lurk within. It is the mark we cannot beat: ourselves.

In Dead Ringers, could Bev and Elliot Mantle have prevented their premature departure if they had been able to disentangle themselves? Or, was it because they were trying to separate that eventually led to their untimely demise?

CRONENBERG: Bev and Elliot were not unique amongst the couples. I don't think they could have lived apart because to say they could have lived apart, would be to say that they were different people. But they weren't complete enough people. I think that was the problem.

Are you afraid of death?

CRONENBERG: Yes...to imagine non-existence before we were born. It's a little hard, somehow, to conceive of yourself as being dead, once you've been alive. So it's definitely a problem. No question...

Does it bother you that a lot of women find your films difficult to watch?

CRONENBERG: Well, I'm not so sure that that's true actually. More than men, let's put it that way. A lot of men found even the first scene of gynecological examination in Dead Ringers very difficult because, of course, men don't ever see that, or are exposed to it. They prefer to ignore it.

What's your fascination with gynecologists?

CRONENBERG: The fascination is in everybody else's avoidance of the topic. There are very few movies made that have gynecologists in them. I think it exposes a lot of anxiety and sexual strangeness about the way our society is set up and that's why I was interested. It's not gynecologists so much as the phenomenon of gynecology. Everybody thinks of it in sexual terms, in the abstract.

Well, the instruments...those lovely, creative instruments that you invented...I thought, well, isn't that the way it is for women, anyway. The way they're treated by the medical profession.

CRONENBERG: Well...I think there's truth in that. Although I happen to think it's pretty even-handed. I think the medical profession treats everybody badly. It's set up to be a system, a dehumanized system. So, I don't think it's exclusive to women. It's always difficult and it's a strange thing that you're doing. It's an intimate thing, medicine in general. Surgery is very intimate. I mean more intimate than se—gynecology is.

More intimate than sex...ha, ha.

CRONENBERG: Well, it is!... We're talking about physical intimacy, not emotional. But, I mean you can have a doctor handling your heart. Literally. And yet there's a need to distance ourselves. If you distance yourself too much, then you dehumanize the whole process. For me, my scientists and doctors are really my artists. They're the ones who have some kind of vision, some kind of drive to understand the human condition. And if it goes wrong, it's easier to understand things when they go wrong.

Do you think you know how your films come across? Does the artist always know exactly what he or she is communicating on every level?

CRONENBERG: No...absolutely not. It would be really boring if you did. What happens is that in interviews, for example, you are forced to be analytical about things that you are completely intuitive about when you were doing them. If a film is good, if a piece of art is good, it will evoke many responses.

What makes the difference between those who create and those who don't?

CRONENBERG: It's not anything you can really take credit for. It's probably partly genetic and partly environmental. People say, "Boy, you've got a weird mind..." and I say that I think everybody has a weird mind and is equally able to make the kind of connections that I do. But most people suppress it, are afraid of it and don't exercise it.

By the time they're adults, it's withered away. But I think people, in their dreams, if they would only allow themselves to dip a little into that unconscious stream, would probably find the most amazing metaphors and images and connections. But most people are so locked into the sort of official reality that we're all given as part of our culture that it's drained away.

Miró, the Spanish painter, said it took him forty years of painting to get back to where he was when he was painting at the age of five. It's just stripping away all of the extraneous structures that are put on us, and that we have to live with, but it sometimes kills and

restrains other things that are there.

Do you believe in God?

CRONENBERG: I think I'm almost biologically incapable of believing in God. I think it's very probable that we are alone in the universe and a lot of sci-fi people really hate hearing that. But I think it's conceivable that the earth is it.

And that we are the only example of our particular kind of intelligence that exists. And I think the only meaning in the universe is in the human brain. I don't think there's a God or a system outside us that is somehow delivered to us that we should live up to. We have to do it ourselves.

That's scary, most people don't want to accept that. It's too much responsibility and it leaves too many possibilities for huge error. But of course, even the fact that there are many religions and many versions of God, the errors are enormous anyway, so I don't think we could be worse off. To me, the

responsibility returns to us immediately. It's a scary thing to think of.

You sometimes dance around the issue of misogyny...alluding to men and women having different agendas.

CRONENBERG: Well I know, but much the way you think my films might dance around the issue of misogyny, attribute, let's say, my characters attitudes to women, to me. And I'm saying no, you have got to understand, I don't make my films from that place.

I have to be free to create characters who are not me. If there's a character who truly believes that men and women are a different species, let's see what happens. Where does that lead us?

It's not a statement of belief on my part. And I think that's where the difficulty comes in. I'm inviting my audience along on a sort of dream-like, philosophical enquiry and I'm not setting myself up as somebody who knows the answers. But I might have an interesting question...



Cronenberg caresses "Sex-Blob" with a few friends hanging around.

Let's drop the puck for national unity

by Mark Nielsen

I have an idea that I've been developing on various bathroom walls around campus and now I feel it is ready for publishing. So here goes.

Over the years we've tried any of a number of formulas and approaches towards solving this never-ending national unity crisis we've had. But we've never tried the one approach that makes us truly Canadian—namely our ability to skate and shoot.

In other words, how about using our national sport to solve our national problems? That's right—a best-of-seven series between the best hockey players in Quebec and the best in the rest of Canada.

Better yet, in reflection of the

regional differences that various sections of the country have been fabricating in order to gain more leverage in the endless constitutional talks how about this?

We could have a full-blown tournament featuring teams representing Ontario, Western Canada, the Atlantic provinces, the aboriginal nations and the North.

It sure would add a whole new meaning to the Canada Cup. Of course, there's always a chance the Russians would win it.

•Anyway, while I have all this room, and since I write the sports here, maybe I should fill you in on what has happened in varsity sports since the strike occurred.

The big story is that the UBC Thunderbirds were impressively dispatched by the eventual na-

tional champion Brock Badgers 90-82 March 22 in the semi-finals of the four-day CIAU men's basketball championship in Halifax, Nova Scotia.

The Thunderbirds had built up a 13-point halftime lead but were also in deep foul-trouble. Fifth-year players J.D. Jackson and Jason Leslie both had three fouls each as the Thunderbirds had trouble keeping their up-tempo game on track.

In the meantime, Badger's

first-year guard Dave Picton started shooting the lights out, draining 18 of his 22 points from three-point range helping to open up Brock's inside game.

With Brock in the lead, Jackson committed two quick fouls and was out of the game with 5:38 to play. Little more than a minute later Leslie fouled out.

Jackson finished the game with 24 points while Bob Heighton got 17 points and 12 rebounds.

It was an inauspicious end to

the career of Jackson, arguably one of the best players CIAU basketball has ever had. But according to stories in the Sun and the Province the next day, he was giving returning players some advice for the 1992/93 season.

The career may be over, but the legend, and the legacy lives on. •Jackson and sprinter Lori Durward were named UBC Athletes of the Year.

Sports Rant

Editorial

Do-it-yourself-editorial

Due to the pressure of mid-terms and essay deadlines, we are inviting you, the reader, to write your own editorial. Just fill in the blanks--or, if you need a good laugh, ask some friends to fill in the blanks without telling them anything other than the kind of word you need. Then read the editorial out loud.

_____ (name of politician), has done it again. His/her blatant disregard for all _____ (adjective) and _____ (adjective) (plural noun) astounds us all. Last week, when she/he had the offensive _____ (plural noun) removed from the _____ (adjective) _____ (noun), we applauded. These oblong monstrosities made _____-ing (verb) a nightmare for _____ (noun). But we are appalled at his/her recent decision to withdraw the funds meant to _____ (verb) shiny, new, (adjective) _____ (noun). Instead, she/he is using the student funds to bring in a speaker on _____ (possible speech topic) for the student politician. What nerve!

_____ (same name of politician) obviously has no respect for (plural noun) rights to _____ (verb). We wish upon him/her eternal (form of torture). We call on all (adjective) students to fight back! Show up at _____ (place or event), pull down your pants, and _____ (verb). Make the _____ (politician) wallow in the _____ (noun) he/she has so happily ignored. If we _____ (verb) in solidarity, we will triumph!

THE UBYSSSEY

March 31, 1992

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Raúl Peschiera the scissors snipped painstakingly at Toenail Paul Dayson. He yelled, "Holy Carla Maftchuk manicure, don't push my cuticles around." Turnip Sharon Lindores was destined to have fabulous vegetarian orgasms. Corn-on-the-cob Dianne Rudolf showed Jonathan Wong how to utilize greens. Graham Cook stewed up Rick Hiebert and Wong Kwok Somethin'or, Pother and M.Maenling in a big pot for Sam Green to taste test. Linguine Lucho van Isschot lusted for green beans to play with Rutabaga Paula Wellings and Tomato Paul Gordon. Mark Nielsen shot and scored with a cucumber and said, "I've played with an eggplant or two in my days." Oh, glorious salad, Effie Pow.

Editors
Paul Dayson • Sharon Lindores • Carla Maftchuk
Raúl Peschiera • Effie Pow
Photo Editor • Paul Gordon



Letters

Dear friends...

30,000 elite 'minds'! academiamismanaged? scapegoat employees.

Eli J. Martin
Arts 3

Be friends... it's healthy

The strike by support staff (CUPE Unions 116 and 2950) is now over. It has been a time of tasting for the UBC community. As UBC Chaplains, we believe that the time for healing and rebuilding must begin if we are to have a community based upon mutual respect, cooperation and commitment to a common goal.

1. Any attempt at revenge must be replaced by dialogue and understanding. Workers need to be welcomed back into offices and workplaces across campuses without bitterness or re-crimination.

2. Healing must include the healing of personal anger, fear and disappointment. That must begin with open dialogue. We need to recognize that tensions and frustrations have been high on both sides, and there should be an opportunity to deal with these.

3. We need to create a better atmosphere and system for conflict resolution in the future labour issues. The present system avoids the real issues of any dispute, and focuses on the survival of the fittest and destructive strategies of manipulation. We hope a group made up of all parties will undertake to examine this labour dispute, and make recommendations that will insure such action is unnecessary in the future.

4. It is important that the university move quickly to clarify the situation of students. We are aware that some students are under the impression that selected faculty members have indicated that they do not intend to comply with the policy. We are personally aware of many students who misunderstood the situation about attendance at classes and responsibility for material covered during the strike. Every effort should be made to alleviate student anxiety,

and enable students to finish the year. We believe that in those cases where there has been misunderstanding that some form of mediation be available, and that flexibility be extended in favour of the students.

The Chaplains
Association at UBC

English gets gold star

Thank you very much for the short article by Carla Maftchuk about the English grad students' conference in your March 3 number. However, there is an error in the article which I would like to correct in order to set the record straight.

The original idea for the conference began in the English Department's Graduate Committee and it was organized by the English Department and the programme in Comparative Literature.

The Centre for research in Women's Studies and Gender Relations very graciously helped us bring our keynote speaker, Professor Patricia Clements, of the University of Alberta, to the campus. Suggesting that the "women's centre expressing interest...got [the graduate committee] going" in organizing the conference is wrong.

The Centre's support was very welcome and made a significant contribution to the success of the conference, but the impression your article leaves is erroneous.

John Cooper
Assistant Professor
English

The cult of EUS

This is a response to Pat Williston. Pat, I am the guy who you claim "identified himself as an engineer" and "expressed his disgust in all engineering students." Now, think about it. Do you seriously think that anybody in their right mind would believe this? Do you seriously believe that I would spit in my own face? Next time you try to misquote someone please work at it a little more.

What I actually said was that EUS—the well known sexist, racist, and homophobic society on campus—did not represent the whole of the engineering students; that they are a minority of bigots who fit very well within the existing power structure in this university. I emphasized that there were a large number of engineers who supported the workers in the strike but were intimidated into crossing the picket lines.

These students were obviously not represented by the EUS—most of whose members proudly crossed the picket lines. EUS did nothing during the strike to represent those students who honoured the picket lines. Instead, they chose to take advantage of the strike to get out of the token reprimand imposed on them by the administration for publishing hateful and racist crap in their rag. Apparently, in one of the AMS scab meetings, one engineering student had suggested that the council members should wear a red jacket for a day to experience discrimination against engineers. First of all, the majority of engineering students do NOT wear red jackets. Secondly, the red jackets do NOT represent engineers. The red jackets are about years of racist, sexist, and homophobic traditions propagated through ritualistic right wing traditions and the red rag. The red jackets are about demeaning women by the sexist tradition of Godiva Ride. The red jackets are about encouraging gay-bashing. The red jackets are about years of discrimination. That is why red jackets are not popular in this university—even in engineering departments. The same applies to an all-white KKK outfit. Finally, I would like to reiterate that engineering is not an ideology, tradition, or a way of life. Engineers do not have a common political belief. Nevertheless, for years engineering schools have been used to breed managers and bosses. It is natural that a cult such as EUS be formed to reinforce the extreme right wing agenda of their future employers. It was not an accident that every issue of the red rag used to be and

still is full of right wing, anti-communist, and anti-intellectual crap. A core of managers have to be trained in engineering schools—being an executive in EUS may not be a plus in the academic community but it sure looks good on your resume. This is going to be my analysis of the existence of a cult such as EUS, unless someone proves to me that Ohms law somehow leads to bigotry.

Siavash Alamouti
Electrical Engineering

All media is harmful

With the experience of 20 months of stay in Canada behind me, I would safely put my bet on the former one. Everybody knows that the articles in any of the mainstream newspapers in former USSR were biased and one-sided, so the people were skeptical about the authenticity and purpose of the news items. North American media is supposed to be free, and hence people believe the articles to be balanced and authentic. But alas! they are getting a biased and stereotyped portrayal of the events. If anybody has any doubt, the articles published in the newspapers about the recent strike in UBC clarifies it.

Joyis Thomas
Civil Engineering

The UBC Department of Creative Writing present The Best of Brave New Play Rites, six original short plays by UBC Creative Writing students, April 2, 3, 4 at the Presentation House, 333 Chesterfield Avenue in North Vancouver.

\$8/adults. \$5/students, seniors, unemployed. Reservations 986-1351 Info 874-9734

Religious claptrap and all that jazz

I am compelled to respond to Rob Tamaki's opinion piece of February 25, 1992 ("Sex under god's moral law"), during which he asks readers to "Please do not disregard my claims as a religious claptrap..."

Well Rob, everything I read in your piece suggests otherwise. First—The Bible is 2000 years old, and quoting from it is simply preaching to the converted, literally. To me it's a piece of fiction that some give far too much weight to. If you truly knew your Bible, you would discover dozens of quotations that are diametrically contradictory and, heaven forbid (excuse the pun), might even question your faith.

Typical of fanatics, Rob points toward the AIDS problem as an indication from the almighty that pre-marital sex is wrong. Newsflash—sex does not unequivocally equal AIDS (or STDs, abortions, and so on). Oh, but I forgot. Your all-loving god is sending this symbol as a warning. This god, I presume, would be the same god described in the Bible (that you quote from extensively) occasionally as a ruthless killer.

Finally, Rob, how do you explain the Catholic priests, bishops or whatever that take vows of celibacy and end up getting convicted of sexually assaulting young boys? Could it be that it is not natural to suppress one's "animalistic instinctive desires"? Maybe god's moral law is a big pile of religious claptrap.

Perhaps the drop in the followers of your imagined supreme creator is indicative of people that can think for themselves and don't have to fall back on religion in order to deal with life and some of its harsher realities.

Volunteer for Songs of the Heart

Our post-secondary institutions are accused of sheltering apathetic students. This is a myth we can shatter. Many students of U.B.C. participate in numerous volunteer organizations and activities available for helping various groups in the community. The Chinese Collegiate Society invites caring individuals to undertake a very rewarding challenge. Right now, anyone who is interested in aiding a very special group of people can assist the Chinese Collegiate Society in its production of Songs of the Heart.

For those who are not familiar with Songs of the Heart, it is an annual variety programme which raises funds for a charity selected by the Chinese Collegiate Society. This year, the C.C.S. has the pleasure of supporting the Friendly Visit Group of S.U.C.C.E.S.S. with the proceeds from the show. The United Chinese Community Enrichment Service Society (S.U.C.C.E.S.S.) is a non-profit organization dedicated to as-

P.S. I could have quoted extensively from some poetry I've written, but somehow didn't think you would consider it relevant.

Dave Thomson

Wimmin don't want equality

I have just finished perusing the Women's Issue and I just cannot help feeling somewhat nauseous. I am a woman. I am not a womyn or wimmin, it is incredible not to read those words without having a laugh. I support feminism, I want equality for women, I hate prejudice against any group or race. But changing words accomplishes nothing but an invitation to ridicule. I like being a woman. I couldn't give a shit if the word man was in it. I want a lot of men's opinions towards women to change. I

want women to have EQUALITY. But if I went to a country that suppressed whites I wouldn't think that changing the spelling to whytes would do a bit of good. Be proud that we are women. Don't belittle me by making me feel like there is something wrong with my sex. Don't belittle all the men that support true feminism by suggesting that sharing 3 letters in a word is repulsive. I can't believe that equality can be achieved through self-segregation. But maybe that's the point. Wimmin don't want equality, they want to take over the world! Sorry ladies (oops that has led in it) your credibility has slipped. I now wonder what will happen to the word human?

Mrs. Sue Chatwin
A woman and damn proud to be one!



Enjoying the Sunday weather at Jericho Beach, contemplating the next letter to write to The Ubysey

PAUL GORDON PHOTO

No political arrangement: the clear choice is NDP

I am writing in response to the February 28 opinion piece by disillusioned Liberal, E. Griffith, who argued persuasively that the Liberal Party has joined the continentalist ranks of the Conservatives and Reformers by refusing to abrogate the disastrous Mulroney Canada-US trade deal. Griffith is of course quite right. But Griffith is very wrong in suggesting that no opposition party has taken a "real stand" on the Deal. Audrey McLaughlin and my colleagues in the federal New Democratic caucus have said clearly that a federal New Democrat government would immediately give six months notice to abrogate the trade deal.

For Canadians who realize that the Mulroney trade deal and even more ominously the possible extension of the deal to include Mexico is a disaster, there is only one hope in the next election. And it is certainly not, as Griffith blindly suggests, an "arrangement" between

peer groups and countless other sources. Having the power of self-definition is infinitely better than having a social label thrust upon us which is a derivative of a male root (such as fe/male and wo/man).

Changing language in this way takes us one step closer to becoming an authority on ourselves, on what we

wish to call ourselves.

In formal writing we are taught to refer to "he" if we're uncertain about one's gender. God is referred to as "He," whatever the religion. Boys have toy guns and dump trucks as playthings; girls, who are just out of infancy to mother "babies" who can eat and crap like the genuine article.

The childhood textbooks we have all used depict the boy saving the helpless girl from harm. Even in French we must distinguish between "masculine" and "feminine" parts of speech (words like "jolie" are "feminine").

All of these teachings inevitably bring all society members to the conclusion that women are destined to rely on men, and that a woman's proper place is in the home nursing babies, cooking and cleaning.

People say that has all changed now. That women have finally made it in formerly "male-dominated" fields. The truth is that very few women reach the uppermost rungs of any ladder and most are still stuck in dead-end jobs.

People say women have earned respect. Then why the continued verbal, emotional and physical abuse? Why are the rape crisis centres and battered women's shelters still around? Why don't women feel safe walking alone at night? It's not about paranoia, it's about reality, and the reality is that there is a danger. We don't want to take over the world, we just want an equal share.

New Democrats and Liberals. Chretien's Liberals would not kill the deal. McLaughlin's New Democrats would. The choice is clear. I invite E. Griffith and the many other disillusioned Liberals to join our movement to save Canada.

Svend J. Robinson, MP
Burnaby-Kingsway
New Democrat External
Affairs Critic

The last issue for winter session 1991-92 is Friday, April 3, 1992. The Ubysey will resume publication in July.

Birth mothers call for change in adoption process

by Dawn Bule

WINNIPEG(CUP)—Birth mothers and couples wishing to adopt in Manitoba want to have more say in the adoption process.

Child and Family Services do not usually allow contact between the birth mother and adoptive family, although children may start researching their parents at age 18 if the birth mother agrees.

"Susan," a birth mother, said the agency never contacted her after the adoption process was finalized, because Child and Family Services' mandate is to help the children, not the birth mother. "They should blow up [Child and Family Services] and start all over again," Susan said.

She said the agency is paternalistic in its approach to adoption. "It should be more client-centered, they should cut the red tape, drop their own agenda and start finding out what people need."

Susan said the views of women and motherhood held by social workers at Child and Family Services reflect those of society in general. "For sure there's a stigma to women giving their children up for adoption. Motherhood is mandatory in our society."

She said Child and Family Services tries to keep the family together at all costs. "I have a brother who left his wife with the children. It's the same thing I did, but I get the criticism."

Susan said she had to fight the provincial adoption agency every step of the way to make sure she had an arrangement with her children's placement family that was good for her as well.

In her case it meant periods of visitation which tapered off after the children had bonded with their new parents.

She said the social worker from Child and Family Services was uncomfortable with the openness in the relationship between herself and the placement family. He wanted Susan to get another social worker to represent her side.

She said that would set up an adversarial relationship creating animosity instead of understanding between both parties.

Susan said a volunteer run organization, Adoption Options, is excellent by comparison, but she found out about it after she had gone through the Child and Family Services process.

She now volunteers at Adoption Options, counselling birthmothers at the agency.

Sara Riches and Karen Linde, both adoptive parents, formed Adoption Options in 1989 to edu-

cate people looking to adopt.

Except for a few "super social workers," they said this aspect was lacking in the Child and Family Services adoption process.

Riches said they "very quickly realized" birthmothers needed a counselling and educational service as much as adopting couples.

When a woman contacts Adoption Options, "We do not assume she's placing her baby for adoption, we assume she's pregnant," Riches said.

She said they make sure she has explored the options of marriage and single parenting.

Riches said abortion has not been an option with any of the women that come to her because they are too advanced in their pregnancy, or the children are already born.

The organization is an advocate of open adoption, which means the birth mother may choose from 70 registered couples the type of religion, race and lifestyle she wants in a placement family.

Adoption Options then facilitates a meeting of both parties,

when they plan their future together.

If the woman decides to go through the adoption process she must see a lawyer and a social worker from Child and Family Services.

Adoption Options gets funding from the United Way and is supported by a \$500 fee for weekend seminars for couples looking to adopt.

Jenifer and Murray Jones took the course and said it helped them immensely when they adopted privately.

Jenifer Jones said she and her husband prefer private adoption because of the contact with the birth mother. "It's better when you give a child up to at least know the people. [Our first birth mother] got to meet us and we met her family and went to her house."

Ms. Jones said they send photos to the birth mother at Christmas and on birthdays. And they have a letter from the birth mother explaining why she had given up her child.

"[Our daughter] will meet her birth mother some day. We're quite sure about that. We have a letter from her birth mother to give her when she's 18. Or if she's having problems with her identity we'll give it to her earlier."

Private adoption is expensive. The Jones spent \$6,000, with most of it going to lawyers' fees.

The adopting couple in private adoptions pays the birth mother's legal fees as well as their own, but it is illegal to pay the mother or anyone else for a child in Canada.

"Lawyers are the ones who get all the money. It just irks me that a girl may need food and clothes but you can't give her a cent," Ms. Jones said.

Adopting couples are required to get a home study by Child and Family Services or pay a private psychologist to do the study.

Riches said prior to government intervention in the '40s, adoption was a private matter done through family and church. She said she does not understand

why the process was made anonymous.

Barbra Langtry, adoption coordinator for Manitoba Child and Family Services, said the agency has started providing adoptive parents with anonymous background information about their adopted child.

"The experts' feelings in the '60s were heredity was not a factor in how the youngster turned out. Over the years it became apparent heredity does play a big factor in diseases, talents and tendencies toward certain emotional reactions."

She says private adoption would not suit everyone because of the high cost involved, and the risk of a birth mother changing her mind after promising the child to the adoptive couple.

Birth mothers retain custody rights six months after the child is born in private adoption, which is not the case in anonymous adoption through Child and Family Services.



Paddlin' away the waves off Jericho Beach.

PAUL GORDON PHOTO

Ontario professors' organization attacks harassment policies

by Krishna Rau

TORONTO(CUP)—A newly-formed group of Ontario professors says policies combatting sexual harassment and racism are damaging academic freedom.

But critics say the Society for Academic Freedom and Scholarship is perpetuating discrimination.

The society—incorporated in Ontario in February as a non-profit corporation—was created by professors at the University of Western Ontario (UWO). It now claims a membership of 40 including professors at U of T, York, Waterloo, Ottawa, Carleton and Brock.

The group also says it supports Phillippe Rushton's right to

research, but it does not necessarily agree with his theory. Rushton is a UWO psychology professor who caused an uproar in 1989 when he released a theory which linked race to intelligence.

"We're concerned about a number of issues relating to the traditional role of the faculty scholar," said UWO psychology professor Douglas Jackson, the treasurer-secretary of SAFS.

Jackson said the Rushton case played a role in the formation of the group, and its decision to support freedom of research. However, U of T psychology professor John Furedy, a board member, said the group was not "a sort of Rushton defence league."

But a March, 1990 letter to a social science faculty appeal com-

mittee written by Davison Ankney, a UWO zoology professor and SAFS member, defended Rushton's research.

"The data that he has compiled are far more extensive, convincing and genetically-based than are those used in similar analyses of geographic races of other animals...how simple yet eloquent was his theory, i.e. why hasn't someone already thought of that?" the letter stated.

An advertisement by the group in UWO's administration newspaper, the Western News, says research should not be "curtailed as socially inappropriate or offensive."

Jackson said the group also feels race relations and sexual harassment policies can be used to

prevent professors from teaching sex or race differences.

"This kind of well-meaning initiative can be carried so far as to have an effect on knowledge," he said.

But Madeline Lennon, the president of UWO's Caucus on Women's Issues and the chair of the sexual harassment policy review committee, said the group is simply using stereotypes to rally support.

"The general feeling is that the statements that are made seem to perpetuate exaggerations and myths about what employment equity and policies on sexual harassment are about."

"What I find in all this is a lack of common sense," she said. Furedy said he joined the

group after he learned U of T's advisory committee on race relations was "looking into any text that might offend any individual...There is this atmosphere of censorship and self-censorship."

"(SAFS) doesn't really have a party line. All it stands for is academic freedom."

But Carol Agocs, the chair of UWO's employment equity committee, said the group is actually hurting academic freedom.

"My hope is that the prospective members recognize that academic freedom and quality will be strengthened where there is equality for groups that are underrepresented and poorly served by the university," she said.