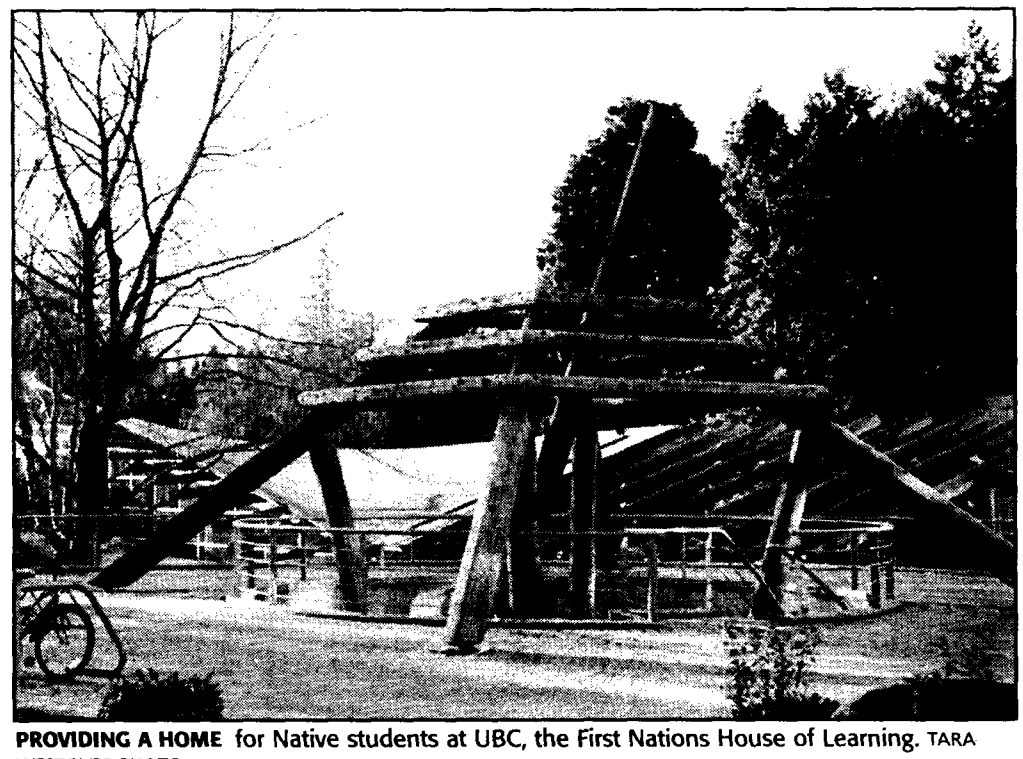
racism

A special Ubyssey supplement on the international day to eliminate racism inside

the ubyssey magazine
page friday
eliminating racism since 1918
www.ubyssey.bc.ca FRIDAY, MARCH 20, 1998 VOLUME 79 ISSUE 42

As *First Nations* students adjust to *UBC*, the *First Nations House of Learning* proves to be a valuable resource.

by Cynthia Lee



PROVIDING A HOME for Native students at UBC, the First Nations House of Learning. TARA WESTOVER PHOTO

House of learning is a home

Nestled away in a peaceful pocket of green campus space, the First Nations House of Learning (FNHL) is as unique as the wooden Longhouse which houses it.

According to founder Verna Kirkness, the House of Learning is unique in Canada as the program does not follow the route of setting up a specific Native Studies department so typically found at other universities.

"It's my impression that it's better to have the university students attend any faculty and to try to get the faculties and departments to be more sensitive to aboriginal students' needs rather than to ghettoise them in a Native studies department," she said. Kirkness also added students in separate Native Studies departments find future job opportunities limited.

Jo-Ann Archibald, the current FNHL director, said the program concentrates on making the university a "better place of learning" for First Nations students. "It is still very problematic in many areas, various forms of racism and that they have a constant struggle to address the validity of their knowledge," she said.

The First Nations House of Learning aims to "demystify" the views of both the [native] community and the university about one another. "For many students that are entering the university, they are still first generation...students. It's important to get out the word to the community about what a university can offer. And the university needs to know what the needs are in the [native] communities," said Verna Kirkness.

One of these needs is to increase the level of comfort for First Nations students on campus. Students often come from communities with populations of less than a thousand people—dwarfed in relation to the 33 000 students who attend of UBC. "It really is a home away from home for the students so that they won't get lost in the huge campus," said Kirkness.

The Longhouse's unique architecture reflects in many ways the workings of the House of Learning.

Archibald explained the Longhouse was designed collaboratively by elders, students and staff based on the traditions. "We take the First Nations traditions and we use them as a foundation as we add other forms of knowledge and technology...we build from that," explained Archibald.

Isabelle Kootenay, a Stoney First Nations student at UBC, said she loves the Longhouse environment and for her, it brings to mind a tepee. "It lifts me up. Every time I am stressed out from my studies, I go relax at the Longhouse. It's wonderful and it reflects on our cultures."

The Longhouse is only one element of the FNHL, which is the brainchild of a study done eleven years ago, examining how the university could be more responsive to First Nations people.

"They concluded that there should be something like a First Nations House of Learning, a unit on campus which would help faculty get

recruitment and also develop courses and programs relevant to First Nations," said Jo-Ann Archibald.

The FNHL took its roots from two other existing initiatives—the Faculty of Education Native Indian Teacher Education Program (NITEP) and the First Nations Law program.

"There was a desperate need to have teachers and lawyers who were of First Nations ancestry," Archibald continued.

Archibald said the FNHL established its mandate "to consult with First Nations community about the educational needs at the university to improve the access of the university for First Nations."

This is still the mandate today. But since then, the House of Learning has expanded its focus. After it was established, a number of community consultations identified education, health, natural resources, languages and commerce as high priority areas. "And it was not to say that law wasn't important—there wasn't enough in those five areas," she added.

Archibald also emphasised any future initiatives should be culturally relevant.

"It [the university] becomes more culturally responsive with courses that have First Nations content and First Nations people working as coordinators, advisors and faculty members and then to develop other programs or various kinds of workshops. [The courses] often deal with historical, political and social issues. At least there is a more accurate presentation about First Nations content and perspectives from First Nations in these courses," Archibald said.

The House of Learning has been working with the university faculty to increase enrolment of First Nations students, hoping to increase the current number of an estimated 400 students to their target of 1000 students by the year 2000.

According to Archibald, the First Nations House of Learning is at the forefront of Native education in several regards. The NITEP program is among the leaders in teacher education in Canada. As well, the First Nations graduate studies program, Ts''kel, was established at UBC before any other Canadian university.

From its very foundations, the House of Learning program has been building a home for First Nations people at the university. "There are many people who look at what UBC is doing and feel that it's a very good direction," says Verna Kirkness.❖

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opportunities

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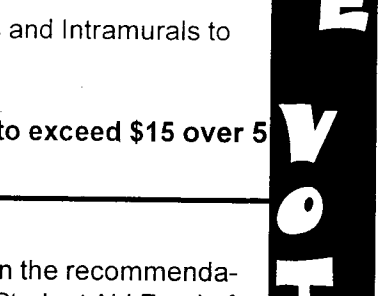

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REFERENDUM

Intramurals, Athletics, and Recreation Fee

Whereas UBC Athletics and Intramurals contribute to the social and personal lives of UBC students; and
Whereas the University has decreased funding to Athletics and Intramurals while the costs of these programs have increased; and
Whereas an increase in student funding will allow UBC Athletics and Intramurals to continue current programs and services;

I support the implementation of a $3 per year increase, not to exceed $15 over 5 years, to benefit UBC Athletics and Intramurals.

Student Aid Fee

Whereas the University's Board of Governors passed in 1997, on the recommendation of the President's Office, a new tuition fee increment to the Student Aid Fund of $12.00 per year; and
Whereas the BC Supreme Court has ruled that the action of the Board of Governors and the President's Office contravened the Tax and Consumer Rate Freeze Act, and is therefore illegal; and
Whereas the University is under a court order to refund to all students the $12.00 increment for the Student Aid Fund ; and
Whereas it is important to aid financially needy students, and to promote the civil right of equal access to education for all, notwithstanding the illegalities committed by the Board of Governors and the President's Office;

I support a $12.00 increase in the AMS fee, refundable upon request, to financially aid needy students.
Note: 100% of these funds will be dispensed as bursaries to UBC students.

Student Legal Fund

Whereas student interests are best established in a court of law;
Whereas there currently exists no organisation for the sole purpose of providing support for, often costly, court cases brought by and for the students of UBC;
Whereas the Student Legal Fund will be established to fund cases to improve education and the accessibility to education at UBC;

I support the collection of $1 annually as a student fee to be put towards the Student Legal Fund, this fee shall be refundable to individuals upon request.

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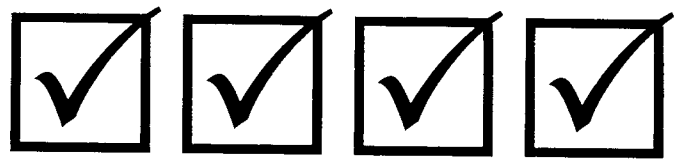
Voting has been extended due to an oversight by the Elections Committee.

As per AMS Code, an advertisement must be placed in a university publication during polling. This was not done. To remedy this situation, polling has been extended.

Poll stations will be open subject to poll clerk availability at the above locations.



Human rights tribunal continues

by Chris Nuttall-Smith

A BC Human Rights Tribunal heard more potentially damaging testimony yesterday about alleged threats and "harassing" telephone calls a former UBC psychology student made after she was allegedly harassed by one of her professors.

Don Dutton, a long-time psychology professor and domestic violence expert at UBC, is accused of offering Fariba Mahmoodi admission into graduate school in exchange for sex. Mahmoodi also alleges that UBC mishandled her complaint to the Equity Office.

In his second day of testifying yesterday morning, the head of psychology at UBC, Tony Phillips, said he was worried about the safety of people in his department after Mahmoodi sent several threatening letters and had two outbursts in Dutton's classes. He also said he fielded calls from worried parents of students after the outbursts in January 1996.

Yesterday was the seventh day of testimony in the case, and the focus was again on the credibility of Dutton and Mahmoodi.

A former UBC student who works in Dutton's lab testified yesterday that students in the lab kept a log of Mahmoodi's calls, as well as crank calls that began in the winter of 1995 and continued until summer. Ardis Krueger said the calls were a source of stress in the lab.

"Every day it was a constant reminder in our lives of this harassment, this ongoing harassment," Krueger said.

But Mahmoodi's lawyer, Clea Parfitt, had Krueger admit under cross examination that there was no way to tell whether the repeated "hang-ups" were from Mahmoodi.

Parfitt also went through the log of Mahmoodi's phone calls, pointing out that with the exception of a few days in March when Mahmoodi made several calls asking for Dutton, her calls were not too frequent. For much of the log, Mahmoodi called a few times a week and often only once.

Much of the testimony yesterday focused on a cassette tape that is at the centre of Mahmoodi's allegations. She says Dutton made a cassette tape of music both times she went to his house over the 1994/95 Christmas break. But the tape Mahmoodi presented as evidence includes parts of their conversation behind the music and the sound of a crackling fire.

Dutton says his home stereo could not have picked up the conversation or the background noise.

The lawyer for Dutton, Greg Steele, strongly questioned the testimony of an audio expert yesterday who said Dutton's theory of how the tape was made—with a small cassette recorder concealed by Mahmoodi—was near impossible.

"I don't think it's something that's a likely scenario from an amateur or someone without a lot of experience," said Hari Singh Khalsa.

But under cross examination he conceded that the tape could have been faked.

The tribunal is set to continue today and resume March 30 after a break.❖

UBC may be venue for Pacific Games

by Douglas Quan and Sarah Galashan

UBC is a possible site for the third Pacific Games, a major international sporting event, to be held in the summer of 2001.

But at Thursday's Board of Governor's(BoG) meeting, Vice President Maria Klawe stressed that "UBC has not agreed yet" to the offer.

Given the controversy surrounding the Asia Pacific Economic Cooperation (APEC) conference last year, Klawe said "it's important we follow correct process in terms of consultation."

Over 3,000 athletes representing 43 countries are expected to compete in 13 sports during the Games, which are held every other year. They were first held last year in Chile; next year's will be held in Peru.

Former UBC Athletics Director Bob Hindmarch helped initiate a bid for the Games which the National Olympic Committees of the Pacific region unanimously awarded to Vancouver last year. And although SFU is among other Vancouver sites being considered, Bob Philip, current UBC director of athletics, says UBC seems a natural choice.

"The pool at UBC was originally designed for the Commonwealth Games and the T-bird Stadium was originally designed for a track," said Philip, who added holding some of the sports events at UBC will mean improvements to university facilities.

Over 3,000 athletes representing 43 countries are expected to compete during the Games which are held every other year

Sitting on the organising committee for the Pacific Games are UBC affiliates Ken Georgetti, BoG member, and Peter Ufford, vice president external affairs and advisor to the president on business relations. Both could not be reached for comment. But Philip, who was initially consulted about UBC being a possible site, said he was pleased the university was being considered.

If UBC agrees to the offer, it will receive about $7 million to upgrade its pool and track facilities. Klawe also pointed out that there will be other benefits like employment opportunities for students, and sports legacy funds.

At the same time, the Games could be the target of human rights protesters, Klawe said. She added that there will be disruption to campus life. There are also issues of traffic, the environment and security to be considered.

A cultural festival and Pacific economic forum will be held in conjunction with the Games to strengthen ties between BC and Pacific countries. Organisers say they hope the event will improve Canada's share of the trade with Asia.

Student input will be sought at a forum to be held March 30.❖

Talking and painting trash bins at UBC

by John Zaozirny

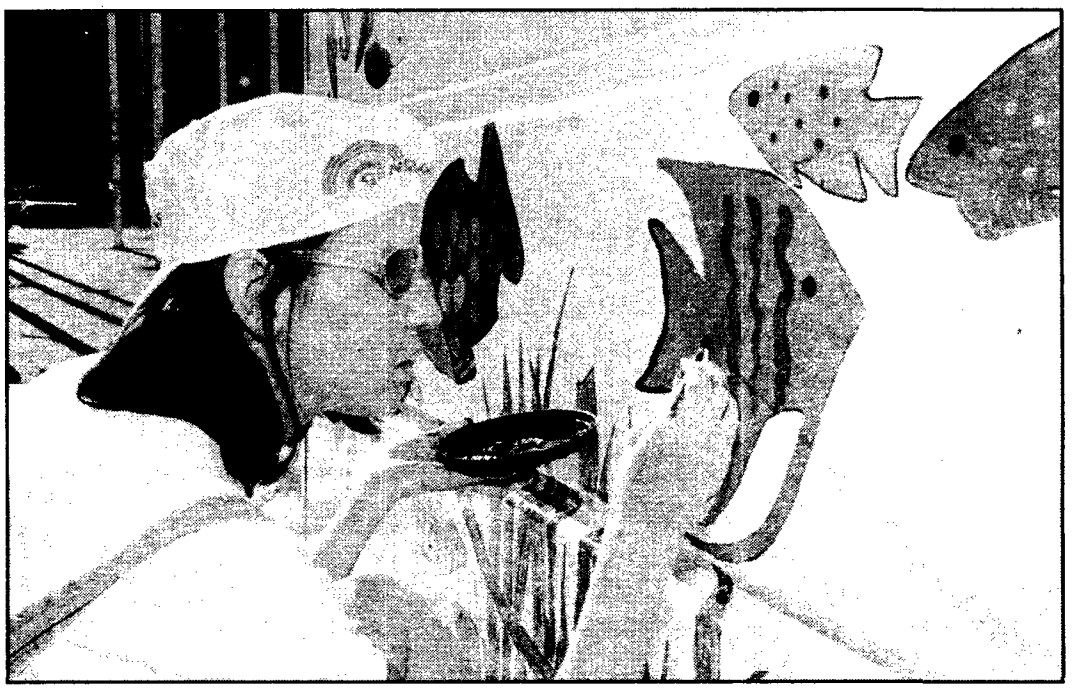
Martha Piper and Vivian Hoffmann, presidents of UBC and the AMS repectively, were talking trash yesterday in an effort to raise the profile of a cleaner campus.

Piper, clad out in her overcoat and plastic gloves, picked up cigarette butts in front of the Old Administration building.

Piper stated that UBC as a community has a responsibility to keep the area clean.

"We are kind of stewards of this property, not only stewards of our minds but stewards of the environment, so we are fortunate to have this beautiful, beautiful campus and it is part of our responsibilty to keep it beautiful," she said.

All this trash talk comes as part of the Spring Festival '98 which runs until Friday, March 20.



PAINT IT BLUE Lisa Bhophalsingh works on the Community and Regional Planning entry. RICHARD LAM PHOTO

Some aspects of the festival have been hard to miss. Standing right in the middle of the north SUB plaza, where scores of students lounge on the grass, are six large dumpsters. It is no accident on the part of Plant Operations, the dumpsters were put there for painting. Students have transformed the huge steel trash receptacles into works of art.

UBC Waste Management is using the festival to get students excited about their garbage. Celebrations even include a performance by celtic-rockers The Paperboys on Friday.

Shelley Vandenberg, communications and education coordinator for Waste Management and one of the festival organisers told students to "take ownership of the dumpsters."

"A lot of people disconnect themselves from their trash the minute they throw it into their own personal garbage can. We wanted people to take ownership of the dumpsters and realise that's also everyone's trash in there together. We're responsible for what goes in there and how much goes in there and where it's going," Vandenburg said.

Six teams, including the Registrar's Office and CiTR, took up the gauntlet of dumpster beautification.

The next time you throw out that rotten apple core, just remember where it's headed. To the great, gaudy dumpster out back.❖

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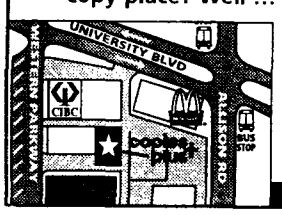

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Get SPACED out

LOCAL SPACES
at the AMS Gallary
until March 27

by Nyranne Martin

So, what were you doing the last time you went to the SUB? Grabbing a slice of pizza? Stopping by a club office? How about visiting an art exhibit? Ok, so maybe the last one seems a bit bizarre, but maybe you should try it.

From March 16-27, Monday-Friday from 10am-4pm, the AMS Gallery in the SUB is hosting the first annual Student Studio Society Art Show, *Local Spaces*. This show features work done by UBC fine arts students and displays the range of talent and skill that we have here on campus. A remarkably wide variety of work is on display, from pictures of Mars to oil paintings and photographs.

Each piece offered something relevant and interesting to suit all sorts of tastes. Ruth Varvas' thought provoking mixed media display, titled "The Plague," has newspaper pictures of world dictators combined with paint and images of money. Janet Wang's contrasting work consists of two oil paintings, each showing a different view of a woman and a vehicle. Liz Crimp has a number of works revealing aspects of female sexuality and repression, and concepts of culture. She also has a picture of a performance she did, sitting in front of a church, flagellating herself. Alison Maddaugh's use of Earth and Mars maps in her piece, "Ground Control," is both interesting and aesthetically pleasing.

Manuela Niemetscheck's "Untitled" mixed media composition will also catch your eye. She pasted a variety of products on the wall that an average person uses or consumes, such as Barbie dolls and deodorant.

That's just a taste of what you'll find in the show right now, and of course, the AMS Gallery often hosts exhibits that people don't always notice. So on your way to have a beer at the Pit or a cup of coffee at the Pendulum, stop by and check out the other things that the SUB has to offer. You might be pleasantly surprised.❖

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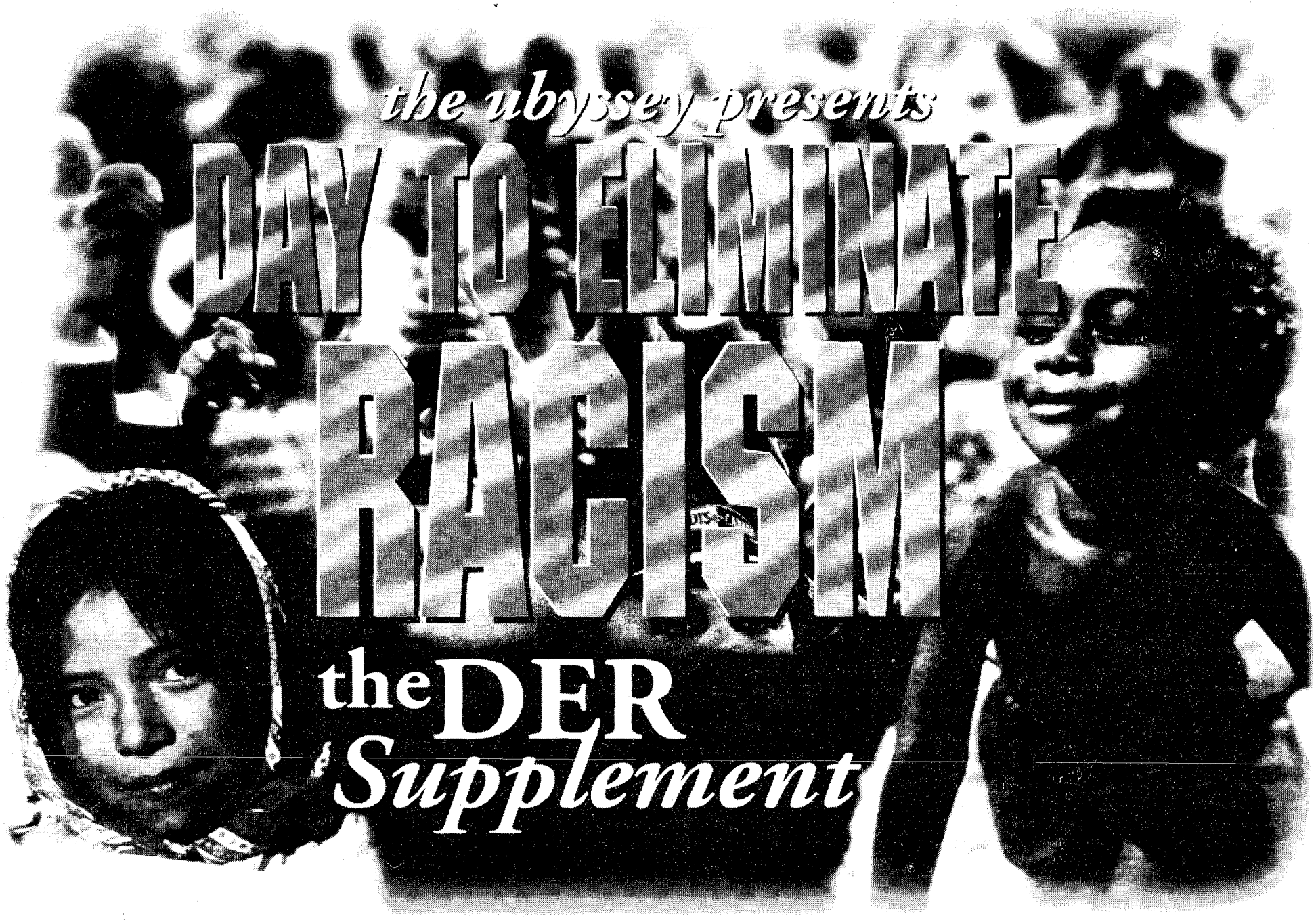
For more info call Paul 734-2759



DIVIDED

My identity is split between two names. When I arrived in Canada in 1980, I was Alejandro Salvador Bustos. In time, after hearing my name mispronounced too many times, I became Alex—at least for the majority of the time.

Whenever I visit my relatives in Chile—my birthplace—or talk to fellow Latin Americans, I insist on being called Alejandro. This subtle statement, which may seem trivial to others, allows me to remember my roots.

Like many young immigrants to Canada, I have no real country to call my own. Having spent most of my life in North America, I cannot claim to be Chilean. Yet, as my cultural habits demonstrate, I am not European. So who am I? Well, I'm a blend of Alex and Alejandro. This personality split, common to many first-generation immigrants, is a regular part of my life.

In Quebec they have a word for people like me: allophone. This title has always amused me. It was as if the media, and the larger political world, needed a synonym for "other", i.e. neither Anglophone nor Francophone. After living in Montreal, this feeling of "otherness" has now become central to my understanding of who I am.

— Alex (Alejandro) Bustos

alienation

I'm tired of this exercise.

It's a lot like I'm in a fishbowl, asked to explain to the non-fish around me what it's like being a fish. It's a strange feeling. My experiences as an immigrant in two hundred words. It's like this, you non-fish. Nothing's mine, not the signs I read on my way to school everyday, not the name people call me all the time. Nothing. I'm an immigrant living in this city that is yours, but not mine.

And it's funny that I choose to address the non-immigrant, the white mainstream majority. The idea of *having* to write about my experiences assumes the relationship of coloniser and colonised—lemme show *you* my pain. It strikes me as odd—and regrettable—that ethnic communities spend so much time trying to communicate with the white majority rather than ourselves.

This is what most people don't want to hear. Yet another woe-is-me rant from a person of colour. And I'm tired of them, too.

I was watching an interview with Miles Davis the other night. The reporter wanted to know if the trumpeter hated white people. Davis thought about that for a while, and then he said, "Not all the time," and laughed.

It's a lot like that some days. Living in the fishbowl.

— Federico Barahona

Identity

When will I know who I really am? Even before I could speak my true identity was hidden from me. My last name, Nurwisah, is an artificial construction, given to me at birth. It was to protect me, my father would later explain, from being discriminated against in Indonesia. To not be labelled as Chinese by native Indonesians.

Eight years ago my family immigrated to Canada. As a young precocious child, I gobbled up this new culture until I almost felt as if I wasn't Indonesian at all. I noticed this the most around other Indonesians, my parents for example. The generation gap between my parents and me was further widened by our inability to communicate in one language coherently. I preferred English, they spoke in Indonesian or Chinese.

Even other Indonesians my age noticed that something was different about me. My cousin once remarked on how my Indonesian had been tainted by English.

It is only recently that I've been able to explore my other self. This year, I am taking a course in Indonesian here at UBC. It has been a rewarding experience, not only has my Indonesian improved but I've also been able to explore Indonesian culture. Hopefully this is a start to finding out about the half of my identity largely ignored until now.

— Ronald Nurwisah

Note: The above opinions are written by individual Ubyssey staff about their personal experiences as immigrants in Canada.

racism
THE UBYSSEY • FRIDAY, MARCH 20, 1998 S2

Ubyssey editorial elections voting list

This list includes all voting staff members and all those who have contributed to the Ubyssey since Jan 1. ❖ indicates number of staff meetings, ⇨ indicates number of contributions still required to vote in editorial elections. If your name does not appear or there is an error contact Joe to clarify any problems. In order to vote in editorial elections you must have contributed at least three times to *the Ubyssey* and have attended 3 of 5 consecutive staff meetings since January 1. You must also be a member of the UPS.

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Bruce Arthur
Federico Barahona
Andy Barham
Jeff Bell
Alex Bustos
Jo-Ann Chiu
Penny Cholmondely
Joe Clark
Alison Cole
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Cynthia Lee
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Alec MacNeil-Richardson
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Cecilia Parsons ❖❖❖ ⇨⇨
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Olivia Rhee ❖❖❖ ⇨⇨
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What is the International Day for the Elimination of Racial discrimination

, police in Sharpeville, South Africa opened fire and who were peacefully demonstrating the announcement by the apartheid African National Congress to begin an anti-pass campaign.

In the nearby Western Cape township of Langa, the people attacked the police, burnt municipal offices, cut telephone wires and blocked roads. A two week general strike in Cape Town was met by police violence.

Philip Kgosana of the Pan-Africanist Congress (PAC), the group which encouraged the initial demonstration, led a 30,000 man march in protest of the police violence.

The police tricked Kgosana into sending the protesters home. He was arrested and charged with incitement.

A week after the violence began, the government banned the ANC and the PAC. The regime declared a state of emergency and rounded up its opponents. mainly members of the Congress Alliance, but also including PAC members,

The liberation movement had been deprived of the ability to operate legally, and many came to the conclusion that it was impossible to attain liberation by non-violent means alone.

To commemorate the police suppression of March 21, in 1966 the proclaimed that day the

❖

John Pampallis
Foundations of the New South Africa

A set of mistaken assumptions, opinions, and actions resulting from the belief that one group is inherently superior to another. Racism refers not only to social attitudes towards ethnocultural minority groups, but also to social structures and actions that limit, exclude, discriminate against, and oppress such individuals and groups. Racism may be present in organizational and institutional structures and programs, as well as in the attitudes and behaviour of individuals.

Refers to the unique characteristics that all persons possess that distinguish us as individuals and that identify a group or groups. Diversity by definition implies difference, and although humans are diverse as individuals, the term refers to differences between culturally defined groups. Diversity transcends concepts of culture, ethnicity, class, gender, religion, sexual orientation, and (dis)ability. Diversity is also used to refer to any group that is culturally heterogeneous.

You should know

-The equity office handled 25 complaints of racism at UBC in the past year

-First Nations people were not allowed to vote until 1960

-Blacks were excluded from public schools by the Halifax City Council (1870) and denied burial in a Nova Scotia cemetery through a bylaw (1907)

-The Exclusion Act prohibited entry of Chinese into BC from 1923-1947

-Under the War Measures Act (1942), Japanese males aged 19 to 45 were relocated to camps and their property confiscated; later the Act included all Japanese immigrants and Canadians of Japanese descent

source: UBC Equity Office
compiled by Douglas Quan

Colour Connected cries for freedom

by Ronald Nurwisah

On Friday, March 6th representatives from many ethnicities attended a conference organised by the UBC club, Colour Connected Against Racism. Entitled *Cry Freedom: Allying Ourselves*, the conference was a series of panels, presentations and discussions on racism and other topics that affect people of colour. Gurpreet Johal, a member of Colour Connected and a speaker at the conference, thought the theme of allying ourselves was represented by the first panel. "Each one [of the speakers] was of a different ethnicity, but each one talked about the issue of First Nations and how settlers, immigrants who were not of this country, allied themselves in respect to this issue".

The theme of allying ourselves also appeared in the performances and the presentations which were put on. Allan Dutton of the The Canadian Anti-Racist Research Education Society discussed hate groups. He believed that the media downplayed anti-racist groups by portraying them as insignificant, "these people are well connected, well financed; they have international connections."

The second and final panel of the conference dealt with the topic of representation on campus. The wide variety of speakers discussed not only the problems facing people of colour, but also talked about the successes and solutions to these problems.

Kevin Hewitt, a member of the Association for Students of African Descent at SFU and a speaker on the second panel, talked about 'exorcising' the 'ghost of racism' from academia and also mentioned the importance of unity in the struggle against racism. "This call for unity is never ending, for we should never become complacent," he said.

When asked about the difficulties of getting speakers for the conference, Gurpreet Singh replied, "Everybody here was more than willing to participate." Singh added, "there was a point in time that we had more than enough performers and speakers."

Singh's only complaint about the conference related to the attendance. He said he thought the size of the audience was adequate, but could have been better. "This issue is so relevant, so prominent to every person on campus' life, no one can say that this doesn't relate to them at all-- it does to every single person on every single level," Singh said.

Colour Connected is planning to have another conference next year. "What we have to do is work on it maybe a little bit earlier, so we can fine tune the details if we want to get more speakers," Singh said.❖

events

Friday 21

CHALLENGING SYSTEMIC RACISM FORUM
Call Pardeep @ 660.2315

TALK ON MULTICULTURALISM
Call E. Kaeillis @ 299.4808

Saturday 21

ERACISM: LOWER MAINLAND
WALK AGAINST RACISM
Call Cathy or Donna @ 502.6320

2ND ANNUAL "WALK FOR THE ELIMINATION OF RACISM"
Call Thanh @ 803.0172 or 830.0171

MULTICULTURAL DAY
Call Val Cavers @ 435.0323

INTERNATIONAL DAY TO ELIMINATE RACISM
Call E. Kaellis @ 299.4808

Through the musical looking glass

CHINESE AND GAMELAN ENSEMBLE
Recital Hall
April 1

by Ronald Nurwisah

Somewhere deep in the Asian Centre, the sound of music alien to ears familiar with a Beethoven symphony or a Rolling Stones album can be heard. This is where both the Chinese and Gamelan Ensembles practice.

Not only will the music be foreign, but the instruments showcased in the Chinese ensemble performance will also be unfamiliar to many students. There is the erhu, *literally* translated as 'two-strings.' It is essentially a Chinese fiddle or violin that produces a mellower and richer sound than its Western counterparts. More obscure is the *sheng*, a mouth organ which looks like a cross between pan pipes and a harmonica, but sounds more like the latter.

Inside the Centre the ensemble is preparing several pieces that range from traditional, or 'silk bamboo' music that originates from the Shanghai area, to Chinese chamber music that can be most often heard in tea houses.

CHINESE ENSEMBLE practicing at the Asian Centre for their April 1st concert, featuring a variety of traditional Chinese instruments. TARA WESTOVER PHOTOS

Chinese music is very different from Western music. Alan Thrasher, the director of the Chinese Ensemble, explains the difference: "The musical systems are very different in that Chinese music has minimal use of harmony; the Chinese system is not a harmonic system as is the Western system. In absence of that they use other styles of melodic enrichment. The music is complicated in its own way by the use of simultaneous improvisation, for example."

Thrasher is hopeful that a growing interest in non-Western music will mean the concert will be well attended. "There has been a marked increase in interest in Chinese music in the last 15 years," he explained.

When asked about the differences that set the Chinese ensemble apart from other UBC music ensembles, Thrasher cited that the ensemble recruits new members annually. "We have to start usually every year fresh, with new people coming in who never have seen these instruments before. I think it's a tribute to their musicianship that they can achieve a certain high standard within about six months," he says.

The same situation occurs with the Gamelan ensemble. "These people come to this class never having touched these instruments," says Michael Tenzer, director of the Balinese Gamelan ensemble.

Balinese Gamelan is a musical form that originated on the island of Bali. It is a collection of bronze percussion instruments, ranging from xylophone-like instruments to giant gongs. Michael Tenzer describes it as "the mirror image of the Western orchestra in Asian culture".

"It is among the most complex and technically difficult music in the world. Granted, we're not playing the equivalent of a Mahler symphony, but to anybody who's interested in music it's like looking through a looking glass," Tenzer added.

Balinese Gamelan too, has been transported from its traditional roots with around 300 Gamelan ensembles outside of Indonesia. But perhaps what is most amazing about the Gamelan ensemble is how the instrument is taught. The Gamelan is a highly traditional instrument, with the music passed down from generation to generation.

"There are composers for this music like they have in Western music, except they don't write their music down on score. They just have it in their heads and they teach it part-by-part to each person in the ensemble," Tenzer elaborated.

Both the Chinese and Balinese Gamelan ensembles will be performing along with a Vietnamese and Korean music ensemble on April 1 at the Recital Hall. The concert will be a great introduction Asian music--a dramatically different musical form, with its own history and traditions.❖

Bitter-Sweet Tea

Strange this paradox:
The fear that we will assimilate too well,
Sharing the bed with the demand that we should assimilate.
A tolerant and open nation,
Says the Minister of Heritage and Multicultural Affairs,
While the Federal prisons built by the nation's governors,
Overflow with Canada's First Peoples,
Less criminals, than prisoners of social and political inequality.

I ponder the paradox as I sip
the brown sweet tea from my cup,
Brown, like the skin of the beautiful, young
Tea-picker on the colourful tea box,
Realizing upon reflection that this exotic, smiling maiden
Is really a haggard, overworked mother of three
Picking in her thirteenth hour of the day,
I sip the tea once more,
It is no longer so sweet.

I wonder as I browse through the magazine
Thinking of the South Asian "Princess" once again,
About South Asian Canadians in Canada,
The paradox rears its glaring head again,
"Visible Minorities," somewhat of a misnomer you might think
When they are everything but visible,
Sure you will see "visible minorities" now and again
They will be mopping the lobby floor of the Four Seasons
They will be driving the UPS van
They will be on the city outskirts
Or running the tiny corner store just off E. Hastings and Cambie.

I frown in frustration as I search for page forty-three,
Thumbing through as many advertisements to find it,
One catches my eye, it could not but do just that,
She is beautiful, a dark cream caramel complexion, young
Her smile is seductive, incongruous with her infantile innocence,
There is something else out of place though, unnatural...I look harder,
The obvious dawns on me: her eyes are blue, her hair is straight,
Strange in a black woman of African descent
Her penetrating ghost-like invitingly eyes fixate on mine,
They match the Givenchy cologne bottle,
A man's perfume; what then is she...a bonus?
This paradoxically whitened black woman
White but for the brownness of her skin.

I find the article I was looking for
I do not feel like reading anymore
My mind is disturbed; a lot of thought this morning,
I reach for the cereal
Almost overfilling my bowl as I lose myself in thought again,
Confounded advertising I think,
as the spandex-clad Jane Fonda-like athlete on the box,
Exhorts me to "Eat Special K, One bowl Everyday,"
As if I will begin to look like her if I do
It is because of this type of media barrage
That women struggle under the "Tyranny of Slenderness,"
I decide to buy generic Branflakes next time.

I leave the house and set off for work,
I resist the temptation to run the red light, even though I am late,
Resist...that's the word I have been looking for,
Why don't women resist against the social prescriptions of society,
To constantly perform, to look good?
Why don't minorities resist marginalization, exploitation?
Why don't ...why, why, why?
Too many question; too few answers.

It seems that the harshness of a regimen does not guarantee its rejection
Especially in a society that projects the regimen as necessary and inevitable
Resistance is not easy against systemic and entrenched inequality,
The representation of "Other" is constructed with deep foundation,
It will take much time, much resolve, much change,
To erode the walls of this edifice of exploitation and ignorance,
It will not be easy to challenge and prevail against the Paradox
Worthwhile struggles though, seldom are.

—Robert Matiru
4th year International Relations Major

Trying to break free from racism

by Emmanuel Adjei-Achampong

As an individual, I have experienced three forms of racism: individual, institutional and cultural racism. Individual racism is characterised by discriminatory behaviour and attitudes on the part of individuals. My experiences with individual racism range from intimidation, false police detainment, suspicion, name calling and being denied employment.

The second form of racism that I have experienced is called cultural racism. Cultural racism is characterised by the perpetuation of discriminatory racist practices by justifying these practices with cultural beliefs and values. In my life, the fact that I am perceived as a mischievous character justifies the negative treatment that I receive such as being denied employment.

The final form of racism is that I have experienced is institutional racism. Institutional racism is characterised by the conscious or unconscious practices, procedures and policies of various Canadian institutions to afford advantages to certain so-called racial group(s) and at the same time disadvantaging others.

Institutional racism, which in my view is the most detrimental form of racism, is best manifested in Canada's human service industries. Canada's human service industries are designed to serve the interests of all citizens of Canada. However, Canada is a democratic country, and in this democracy, it seems that only the interests of the majority are best served. Thus in Canada, the majority of the population who have been conditioned to think that they belong to a "white" race mainly have their interests fulfilled while the other socially constructed races are by and large ignored.

My first realisation of institutional racism occured in high school. I noticed that throughout high school there were not any existing classes that encouraged "racial" diversity and a semi-ethnic diverse school. Furthermore, I came to the realisation that some teachers who were supposed to offer equal treatment to all students were more friendly, consciously or unconsciously, to the Euro-Canadian students. In my view, I felt that these few teachers and students shared the same mentality about being "white", and thereby shared a special connection.

My second realisation of institutional racism occurred when my family went to seek aid from a human service agency. My family was referred to an African-Canadian social worker with the implicit presupposition that African-Canadians were a different breed from other Canadians, and only African-Canadians can fully understand other African-Canadians. Even though this assertion may seem reasonable at first glance, the characterisation of African-Canadians as one uniform group without accounting for cultural differences among African-Canadians, racially stereotypes this policy; and thus makes it racist.

Institutional racism also inflicted my mother with its venom. My mother was an extremely qualified teacher in Ghana, yet when she came to Canada, she was indirectly told that her teaching degree was worthless and she had to attend school again in order to re-earn her teaching degree.

I would believe that if an individual from Western Europe had the exact same educational degree, the individual would probably be given an opportunity to exercise his or her teaching abilities via an equivalence test. And a justification would be asserted that the Western European culture is most similar to the Canadian culture, thus it would be easier for someone from Western Europe to adapt to Canada. In this way, they justify their racism.

To put all my racist incidents into perspective, recently talking to an elderly man, he mentioned to me that if the general Canadian population wanted things to change, racism would have been eradicated a long time ago. In support of this view, I noticed that any individual who brings up charges of racism is greatly scrutinised, especially by the media. I think that this happens because acknowledging and eliminating racism would change the status quo and the privileged Euro-Canadian group would lose its privileged position. If you had been privileged your entire life would you willingly give up that privilege? It seems the answer that I have discovered through my many life experiences seems to be NO! Thus, for racism to end, WE the primary victims of racism must take the burden upon ourselves and change the status quo. We have nothing to lose but our chains and shackles.

PS It is going to take more than one day-March 21st-to eliminate racism.❖

—Emmanuel Adjei-Achampong is a member of Colour Connected Against Racism

Perspective

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O	L	E	S	■	C	L	A	I	M	A	N	T
B	L	A	C	K	O	U	T	S	■	■	■	■
■	■	■	H	A	M	■	E	N	D	I	N	G
P	L	A	Y	L	E	T	■	T	O	B	O	L
O	O	N	L	■	S	I	T	■	W	I	R	E
M	E	N	U	S	■	N	O	O	N	D	A	Y
O	B	A	S	A	N	■	W	A	S	■	■	■
■	■	■	■	D	I	R	E	C	T	O	R	S
P	R	O	M	O	T	E	R	■	A	V	O	W
R	E	N	O	■	R	A	E	■	G	I	L	A
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Congratulations to Hope Rudl, who won a pair of Grizzlies Tix for the Mar 23 game

yup, the ubyssey

Student (Peer) Advisors, ARTS

In a continuing effort to increase the level of service provided by the Faculty of Arts Academic Advising Office, the Faculty intends to hire three to five students to serve as the first point of contact for students attending the Academic Advising Office.

Successful applicants must be entering their third or fourth year in the Faculty of Arts, and must have completed at least thirty credits at UBC. All students, including international students, are encouraged to apply. they must possess good communication skills, and be reliable and conscientious workers. Their duties will include offering assistance to appropriate Academic Advising Office staff, and scheduling appointments for faculty advisors. Pre-employment training is offered and required.

Employment will be 3 to 10 hours per week on regular shifts of 3 hours, morning or afternoon. Payment is at the rate of $12.45 per hour. Term of employment is September 1998 to April 1999

Applications, including a resume, two letters of reference, and a statement indicating the qualities the candidate would bring to the position, must be submitted to Ms. Wendy Trigg, Associate Director, Arts Academic Advising Office, Buchanan A201 by April 9, 1998

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Yesterday was sports night at the Ubyssey. Fun and exciteme galore with Sarah Galashan as head of the disc team. *Chris Nuttall Smith and Douglas Quan played* ultimate too, but they had to stop because they made too many trips to the Gallery along the way. John Zaozirny and Federico Barahona weren't interested in sports, so they decided to pout in the corner instead. Ron Nurwisah, Cynthia Lee and Dale Lum were playing football in the SUB hallway. But, when Jamie Woods took a turn throwing the ball, things went horribly wrong. As Ron dove to catch it, he took a fatal dive down the stairs landing in front of Pie R where Penny Cholmondeley, Tara Westover, Holly Kim and Frances Lee were having a slice. We'll spare you the blood and guts. Richelle Rae was playing soccer with Joe Clark and Jeff Bell, but when it started to rain they decided to play board games inside. Todd Silver went on a solo mission jogging and we haven't heard from him since. Shalene Takara, Michelle Lee and Nyranne Martin went biking in the endowment lands and later hooked up with Graeme Williams and Gurpreet Singh to go dancing at the Pit afterwards. Robert Matiru and Emmanuel Adier-Achampong decided that Sega is as good a sport as any and so Victoria Scott and Bruce Arthur joined in, seeing as they were feeling pretty lazy. To pull the group together nicely, Wolf Depner and Richard Lam were the travelling cheerleaders and sported mini-skirts around all night.

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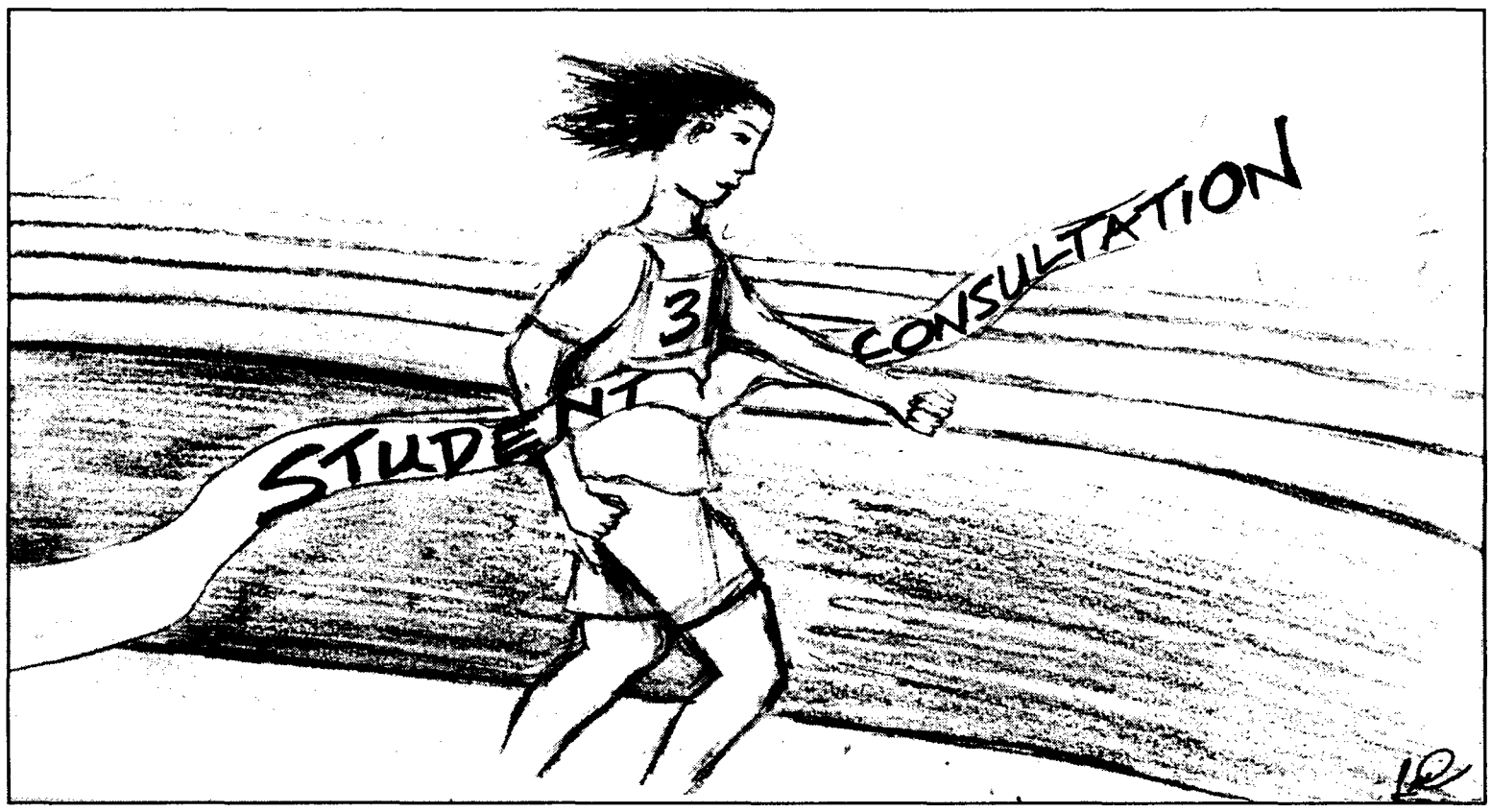


Jury still out on Pacific Games

Just when we thought we'd heard enough about APEC, our university is in the middle of considering a proposal to hold another large-scale international event — the third Pacific Games. In the spirit of the administration's claim that they want to encourage consultation with the student body, *the Ubyssey* has put together a list of issues we feel should be brought to the table.

There are a lot of things UBC stands to gain from holding this event. These include upgraded sports facilities, buildings and student residences, employment for students and a chance for them to play an active role in planning and hosting an international sporting event.

And wouldn't it be great if the games brought transportation improvements, like oh, say maybe an LRT? Furthermore, what better way to prove to the Olympic Committee that Vancouver can host the 2010 Olympics than by holding a comparable event like the Pacific Games, involving over 3,000 athletes representing over 40 countries?

It sounds good on paper. Yet it might be wise to think back to the recent public relations nightmare that UBC endured after the APEC conference. The university may reap many benefits, but there are just as many potential drawbacks.

There's the disruption of summer classes and the plugging up of an already limited amount of parking space. Those who remember trying to park during Another Roadside Attraction might start tearing out their hair at the thought of reliving that nightmare. UBC must be conscious of any possible hidden costs and negative environmental impacts. And on a campus still stinging from the APEC pepper sprayings, how would students feel about another large-scale security operation on campus?

There is also, of course, the matter of the corporate sponsor on campus. Companies would be pumping a lot of money into the games and the university. But that also means more billboards and less space free of ads. Will an upgraded pool translate into a "Coca Cola Swimming Pool"? No doubt, the Pacific Games would have a direct effect on the lives of UBC students.

It seems the administration has learned a lesson from APEC, and has ensured that the campus community will be consulted. This is a chance for the University to put its money where its mouth is.❖

Taking another look at racism

FREESTYLE freestyle

What is racism? When most people hear the word, they think of dumb racist jokes, epithets or pathetic, semi-comprehensible messages scrawled on the inside of washroom stalls. (What is it with washroom messages, anyway? I think when people relegate their own writing to the toilet they pretty much admit that it's not poignant political commentary—it's a cry for help.) From my experience, most people assume that as long as they don't participate in these visible forms of racism, then they are not perpetuating racism.

But racism takes many forms. Jokes and bathroom vandalism are overt forms. These are obvious, crude, and relatively easy to stop. For these reasons, they are also the least harmful.

Racism of the more serious variety, that which causes detriment to a person's social, mental, economic and even physical well-being, is not confined to the individual but is ingrained within society. Structural racism occurs when a dominant culture becomes the reference point, the "normal standard." Structural racism is perpetuated in language, the media, education, societal values and personal beliefs. Because it is obscured under "normal" cultural standards, structural racism usually passes invisibly. It can range from the mundane to the genocidal. A few examples:

English classes are considered an important part of your education, unless English is your second language, in which case it's a drain on taxpayer's money.

Large houses are called "mansions" unless they are inhabited by Orientals, in which case they are "monster houses."

Crimes by youths are caused by "violent teens" unless they are Oriental, in which case it's an "Asian gang."

If you are of European heritage, you can assume that you will learn about your history, art, science, and literature in school.

If you are white, you are never asked if you can speak English.

If you are white, you generally never have to explain what country you're from.

Black is considered an ethnicity but white is not.

The life expectancy of First Nations peoples is several years shorter than the average.

First Nations people are vastly overrepresented in the prison system.

White people are vastly overrepresented in the fashion industry.

If you are white (and male) you generally never have to worry if your salary is on par with your co-workers.

If a white person expresses her opinion, she is generally not assumed to be speaking for all white people. Nor is it assumed that all white people share the same opinion.

What is problematic is that conscious attempts to correct systemic racism are often labelled as "reverse discrimination". Most commonly, this label is used to describe affirmative action or multiculturalism as being racist against whites. In our society, "reverse discrimination" is a myth. This is not to say that people of colour themselves are not capable of perpetuating racism. But when society is inherently unequal, affirmative action and multiculturalism only seek to correct existing inequalities.

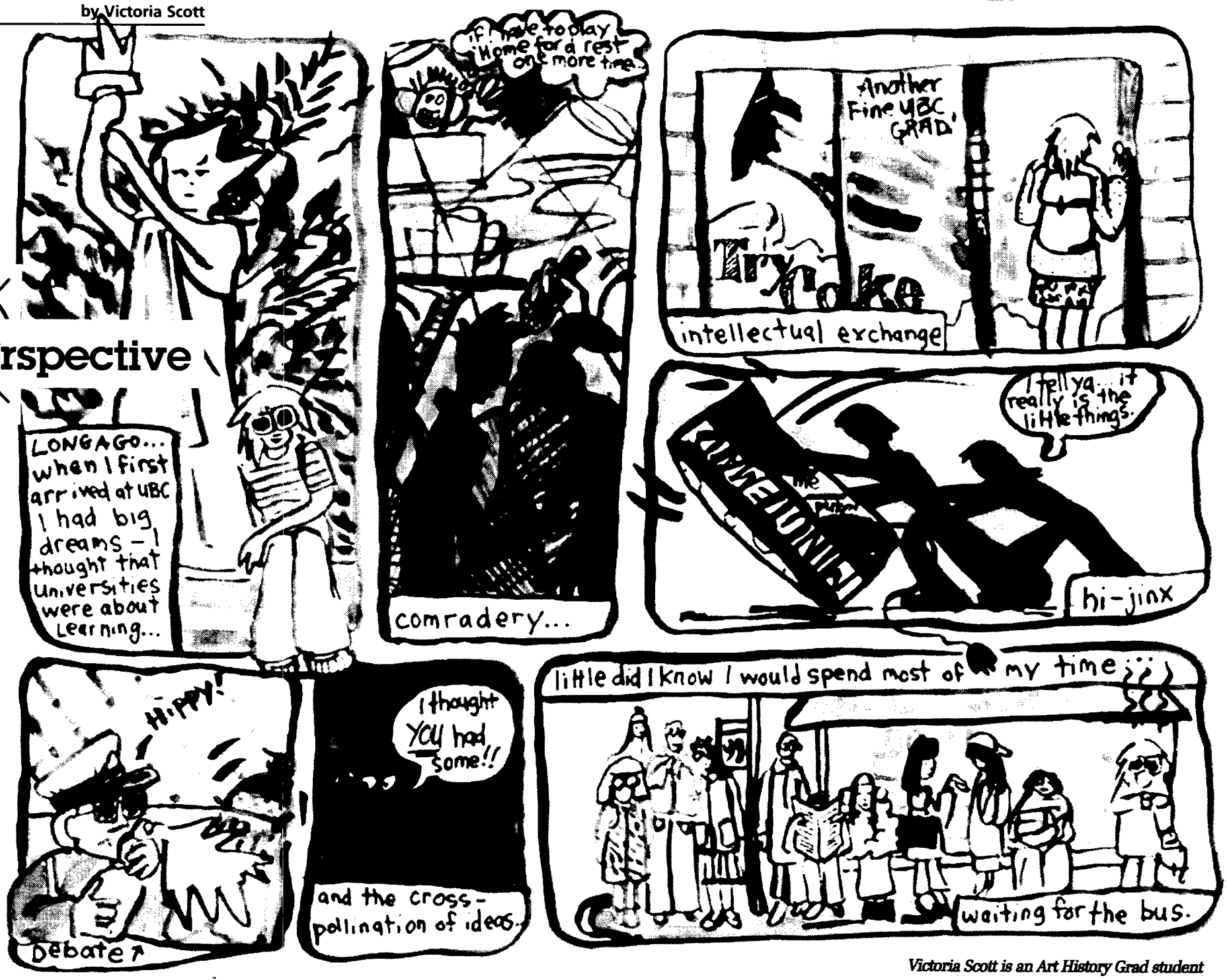
Unfortunately, people often see anti-racism as also being anti-white. (This is the same line of thought that assumes feminism is also anti-male.) But when racism is identified, those who systematically benefit from it do have the obligation to consciously fight against it. This means rooting out the language, images, and beliefs that perpetuate systemic racism, and thoroughly stomping them into the ground wherever they may hide. So, when whites hear the word racism, there is no need for defensiveness; instead they can be allies in the struggle.❖

"Structural racism is perpetuated in language, the media, education, societal values and personal beliefs."

***Dale Lum is a staff writer at* the Ubyssey**

by Victoria Scott

Perspective



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THE GOOD PERSON OF SETZUAN
Frederick Wood Theatre
until April 4

by Ronald Nurwisah

ZOOT SUIT Moya O'Connel, here as Shui Ta, headlines a snazzy UBC production.

1998 marks the centennial of the birth of Bertolt Brecht, arguably one of the most important European playwrights of the 20th century. Appropriately enough one of the final UBC theatre productions of 1998 is one of Brecht's parable plays, *The Good Person of Setzuan.*

The story begins in the slums of Setzuan. Wang, a humble water seller, is visited by three gods in search of a good person and a night's lodging. Wang, rejected by everyone else, turns to Shen Te, a good hearted prostitute who in return for her hospitality is lifted out of poverty by the gods. But as soon as she hits upon good fortune she is plagued by her ex-landlords, poverty stricken shop owners and their respective relatives. Like locusts on a field of crops, they threaten to erase all that she has received from the gods. The well meaning Shen Te cannot simply turn these people away, and to save herself she is forced to disguise herself as her cold and ruthless cousin Shui Ta. Her situation forces Shen Te to face another dilemma: to marry for money or for love.

The Good Person of Setzuan is not just a simple play about love. It deals with poverty, human nature and ultimately the existence of goodness and virtue in each of us. Fortunately, the play did not lose much of its depth of meaning or sense of humour—what it lost was its musicality, most likely a result of the translation from Brecht's native German to English.

Many members of the cast performed excellently in their roles. Moya O'Connel switched from the virtuous Shen Te to the cold, calculating Shui Ta with the greatest of ease. Michael Schultz, who played Yang Sun, was also quite strong in his role as Shen Te's wretched and self-obsessed love interest.

Humour came in many forms throughout the play. Most notable were the three gods, played by Cam Cronin, Aaron Johnston and Emily Holmes. Although initially serious and intent on their search for a good person, by the end of the play the three gods were almost hilarious. One scene saw the gods in a rickshaw, bemoaning their inability to find a good person, one of them with a flask of liquor in his hand.

Peter Wilson's comic timing also left many with a stitch in their side. His role as both Wang, the water seller and Yang Sun's mother were hilarious. His performance was aided and often accentuated by music, such as Wang's "buy my water song".

In the end, I left *The Good Person of Setzuan* feeling no sense of resolution. This play is not simply a parable about the goodness of humanity. There's no moral teaching at the end of it, no precept you can take away with which to lead a better life. The play leaves you feeling rather ambivalent—almost unsure, but also hopeful. Hopeful, that there are good people out there, and that we haven't found them yet.

The play was well done. The good actors, interesting sets and costumes made the play easy to watch, while Brecht's writing and wit made the play a pleasure to the ears. *The Good Person of Setzuan* is a great way for UBC Theatre to end this already successful year.❖

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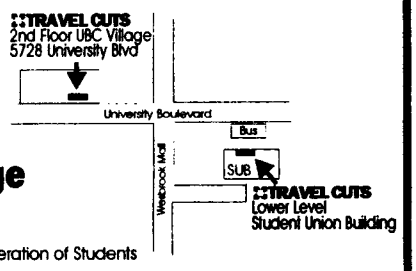

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