UBC Archives Serial


# THE UBYSSEY

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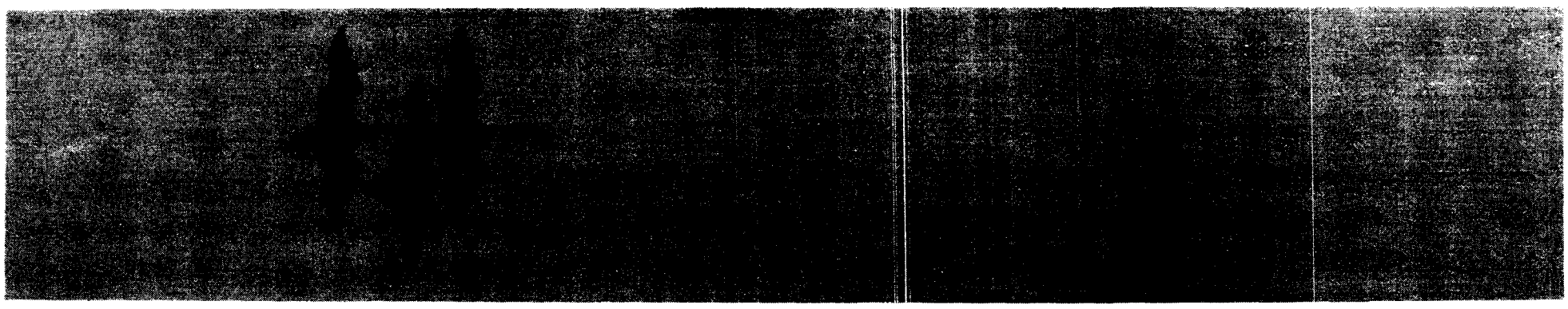
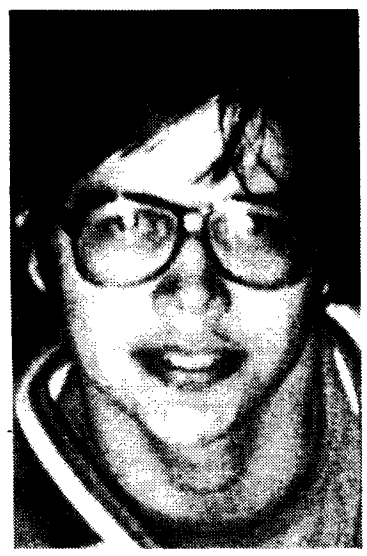


# Native students confront education system

By Mary McAlister



— patrick michell photo

Peter Michel

— mary mcalister photo

Fidelia Haiyupis

An older woman lies curled up asleep on a couch in the Native Indian Student Union lounge. Maybe she's waiting for her daughter to finish a class or maybe she's on a break from cleaning the building. But she looks so comfortable, like she belongs here . . .

A young woman comes in to wake her, but she's not her daughter — she's a fellow student ready to go to class with her. Fidelia Haiyupis is a 48-year-old mother of six, a grandmother twice over, and a UBC graduate student.

Haiyupis is one of 1,350 native students in B.C. this year who are attending post secondary educational institutions, which is more than double the number who attended in 1980-81, and almost four times the number in 1972-73.

Traditional attitudes are rapidly changing and recognizing the importance of formal education.

"A lot of the students who graduated a few years ago are now encouraging younger students to attend post-secondary schools, and especially universities," says Ron Penner, the Education Director of the Department of Indian Affairs.

Post-secondary attendance is growing because bands are becoming more involved in Indian education issues, Penner says.

All status Indians, those registered under the 1869 Indian Act, in Canada are eligible for a federal grant to attend a post secondary institution. The money covers tuition, books, supplies, and takes the student's housing, and number of dependents into consideration.

Since April 1985, native women who marry non-native men keep their status, and non-native women who marry native men do not gain status. Non-status Indians do not have access to the grant.

Until the late 1960's regulations covering tuition costs were controlled by the DIA, but now Band Councils have taken control over them. Penner says this is another reason for increasing native interest in education.

But there is still a dark side to the native education picture. Haiyupis says her 17-year-old grand-daughter is taking "nothing courses" in high school which aren't leading anywhere due to a lack of proper counselling.

"Nobody told her what she needs to take to pursue what she wants. If that's happening to her, I can imagine it's happening to lots of our kids."

The statistics certainly prove this to be true. In 1983, 19 per cent of native students on reserves who had enrolled in grade one completed high school. Although these numbers are up considerably from 7.5 per cent in 1977, it compares bleakly with the national average of 70 per cent.

There are many deep rooted reasons for this discrepancy. "When my parents went to school they were rounded up in a truck in September and taken from Chase to Kamloops Indian Residential Catholic school. They were not returned to their families until June," says Peter Michel, a student in the Native Indian Teacher Education Program (NITEP).

Michel says the schooling his parents went through gave the few who graduated the skills necessary to find work.

"But the majority of the children were taken away from home for so long that their interest in education dropped. They felt separated from their families."

In traditional native culture, knowledge about the land, an economic necessity then, was passed on through the generations.

"We hunted and fished and we survived. We were self-sufficient, but through the government intervening in our reserve's affairs, they broke down our traditional systems," says Michel.

Haiyupis remembers how the government intervened in band affairs. She served for three two-year terms on the Ceyton Lake Band Council. "The DIA agent came in and ran the meetings. They told us: 'This is what you people need.' "

As band councils slowly gain more control over their own affairs, there is an increasing need for educated native people who can articulate their people's concerns.

Haiyupis recognized this need years ago when she tried to take a secretarial course by correspondence.

"I was trying to prepare myself for the work that was going to be thrown in my lap with the band affairs. I could see there was a need for someone to write those letters."

It took 20 years before she could pursue her goals.

"I wanted to go to school years ago, even when my kids were going to school, but I had a domineering husband," she says.

When people like Haiyupis and Michel do decide to attend a post-secondary school, there are even more hurdles to get over.

"It was tough coming into the city," says Haiyupis. "Some people end up liking it but I don't." She stuck with it, thanks to a lot of emotional support from her family, which many native students do not receive.

When she started at the North Vancouver NITEP centre, there were 18 students in her class.

"The single younger ones were finding it tough. They just didn't have their families support," she says. Many of them ended up just quitting.

Haiyuspis also had a financial reason to continue her education. "I couldn't go out to work as a welfare aid and support my six kids and me on $700 a month," she says.

Native students also face cultural insensitivity in course assignments. Some NITEP students at the Prince George Centre were asked to write a descriptive essay about what would happen if a nuclear bomb exploded in their village.

But many nations believe that if they describe terrible events in the future, these events will come true.

A lack of native perspective was also lacking in many band schools. Michel remembers what it was like.

"When I went to school there were books about Indians written by European anthropologists. We would learn about Prairie Indians and 'Eskimos' — as they would call Inuit people — but nothing of our own local people."

"I'd like to develop a school curriculum that provides Shuswap and English — a bi-cultural program where students can learn both languages," he says.

Native education is changing. Today's post-secondary students are starting a cycle of change which will snowball because of the positive role models they are providing for young native people. Peter Michel will be one of those role models. He will graduate this year from NITEP at UBC and would like to teach on the Adam's Lake reserve where he was born.

He says that his nine brothers and sisters have succeeded in their educational pursuits because their parents provided encouragement and advice.

Fidelia Haiyupis will finish her Masters in Education Administration next year. She wants to work with her people as a school counsellor.

Oh I tried and I tried.
I tried to sit and write.
Who had influence on my education?
My father!
My father had a lot of influence on my education.
He does not know that he did,
but he did.
He valued education although he had none.
I wasn't sure.
Education is the key to the outside world,
he would say. I wasn't sure.
But subconsciously I took his advice.
Here I am.
He wants me to be educated,
To be independent, knowledgeable, and strong.
He wants me to have what he could not have,
Education. I wasn't sure, but
Here I am. I'm sure now.

Illa Quilt
4th Year

# PEI pans Litton

CHARLOTTETOWN (CUP)—A loose coalition of Prince Edward Island farmers, peace activists, women's groups and academics is resisting a bid by Litton Industries, which has an operating budget many times greater than the provincial government, to build an armaments plant here.

The coalition, dubbed the Island Way, was formed in January after Premier Jim Lee invited Litton to build an air defence anti-tank systems plant if it won a federal contract. Other companies competing for the contract say they will build in other areas. A decision is expected in April.

The Island Way is hoping to convince Litton by then that their presence isn't wanted. According to Roy Johnstone, co-ordinator of the Island Peace Committee, which is part of the coalition, opponents are fighting Litton on several grounds.

"Many of us were quite concerned with the social implications of the arms race. As well, Litton is well-known for attacking the popular movement in Central America, and has a long history of anti-union activities," he said.

"All these things told us there was a great deal of misinformation being presented, and that the people living here should know about it," he said. A Litton plant in Toronto produces guidance systems for the U.S. cruise missile.

Johnstone said locating the plant in P.E.I. or another economically depressed area amounts to "economic blackmail. It's either these projects and militarism, or high unemployment," he said.

While the provincial government won't disclose how much money it's giving Litton as an incentive to locate on the island, Johnstone says the money could be put to better use in traditional industries such as agriculture or the fishery. The government has said about 350 direct jobs and as many as 500 indirect jobs will be created if the plant is built here.

According to University of P.E.I. education professor Claudia Mitchell, who organized a group of students and academics to debate the issue, a Litton plant would destroy the pastoral lifestyle on the island.

"It's really difficult to fathom what it's like having a company that large coming to a province this small. Litton's budget of expenditures is 15 times as great as P.E.I.'s," she said.

Although the government has said the company will not have much influence in island politics, Mitchell said "how much say they would have in running things is very much in dispute."

Johnstone said the protest won't die if Litton wins the contract. "This issue has had more debate on this island than any other in decades," he said.

# Cheap oil prices means bad news for grad geers

CALGARY (CUP) — Falling oil prices may diminish the chances of engineering and geology students hoping to find summer or permanent jobs.

As prices continue to drop, some oil companies are withdrawing job offers, while others are reviewing their hiring programmes.

According to Scott Ranson of the public affairs department at Gulf Oil, thirteen job offers had to be withdrawn by the company.

"All job offers for summer work have been withdrawn, but all current and future hiring is under review at the moment," he said.

"At the present moment (our) programme is under review and in all likelihood, there will be fewer offers," said David Soles, human resources manager for Dome Petroleum.

Some companies are making an effort to maintain hiring records in spite of financial losses. Gordon Hammond, senior geologist for Canterra Energy, said, "our budget will be reduced by about 40 per cent, but the staff will not be axed. Canterra will be hiring six new graduate students, the same as last year."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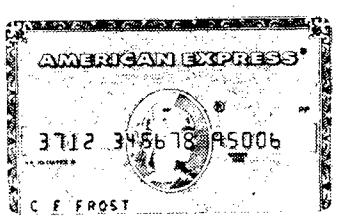


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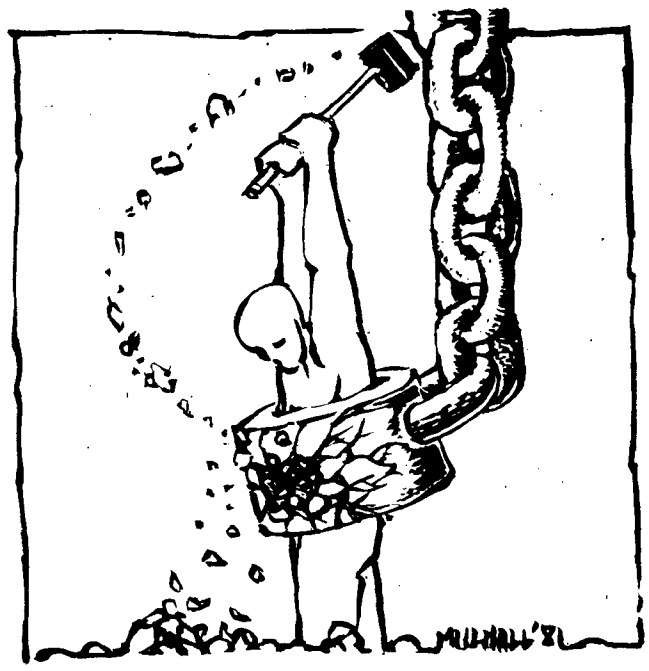
# Liberation Theology

## . . . is B.C. ready?



By Doug Schmidt

British Columbia is increasingly being likened to a Third World country.

How is it possible that in a province of such abundant natural wealth and such a high level of education among its people, our economy is so desperately failing? Why are so many people unemployed and falling into poverty?

As government and business leaders jet around seeking economic solutions from the sweatshop nations of the Pacific Rim and supply-side and demand-side economists bash heads over their simplistic macroeconomic abstractions, others are seeking a more humanistic approach and learning a lot from, of all places, the Third World.

**IN LATIN AMERICA, POVERTY SEEMS** an almost incurable disease.

Millions of peasants live in appalling circumstances in decrepit shantytowns which sprout up around the major cities.

These slum dwellers were evicted from the countryside where there is abundant arable land but which is being used by wealthy landowners for lucrative export cash crops — bananas, sugar, coffee, cotton. The campesinos head to the cities attracted by the myth of employment.

Instead, they are forced to beg in the streets, rummage for food and clothing in garbage dumps and watch their children die of malnutrition-related diseases.

Although dictatorships, once the prevalent form of government in Latin America, have fallen out of fashion, and some short-lived or botched efforts at land reform have been attempted, little has changed for the poor.

Enter the church.

The missionaries of the 1980's are a different breed from their European namesakes who waded ashore centuries earlier.

First, they are most likely Latin American born and they speak the indigenous language. But more importantly, they live with the poor and oppressed, educating and organizing them to become more active in effecting socio-political change by letting their voices be heard through grassroots self-help.

These missionaries act outside of the formal church, which has always been seen as part of the moneyed and privileged and not being sensitive to the majority of the people who are both poor and oppressed.

The form of theological expression these priests and lay preachers use is called Liberation Theology.

"Liberation Theology is the means of applying the theology of the church to the situation of the poor and oppressed people in the world. It has a particular reading of the scriptures and it says that God has an option for the poor, and for the church to be faithful to God it has to be working on the issues which confront the poor and the oppressed," says pastor Ray Schultz, Lutheran chaplain at the University of B.C.

Liberation Theology, although practiced since the early 1960's, began to seriously spread in 1968 following two events. That year, Peruvian theologian Gustavo Gutierrez wrote "The Liberation of Theology", outlining the essential tenets of the new movement, and a Latin American bishops meeting in Guatemala drafted the statement with the now famous phrase that God has an option for the poor.

"Small communities, known popularly as base Christian communities, were formed in which people would meet for an analysis of their situation and biblical study, and then decide to take some form of action. So this action-reflection model has created a rather dynamic reflection of the church," said Schultz, who has visited and studied such communities in Peru.

"(The actions are) taking place on a number of fronts. In many places that involves fighting a guerrilla war and so there are many people who fight back militarily — that's one kind of expression of it — in other places its a kind of economic self-help project where people are learning how to live cooperatively.

"At the survival level I saw it happening in Lima, in Peru, where several families would get together and form a co-op kitchen. That would release more of the members of the families to go out and work, and it also made buying of food and preparation of food more efficient. And church people work with them to council them on nutrition and budgeting and so on," says Schultz.

However, there are problems with the church hierarchy which sees these base communities acting more autonomously than the hierarchy would like, Schultz adds.

"Another reason, and perhaps this is a bigger one, is that Marxist analysis is commonly used as a method of criticizing the society in Latin America.

"And because Marxism has taken an aetheistic expression and totalitarian shape in many countries, I think the church, rightly so, has a concern about whether these movements are really Marxist movements more than they are Christian ones," he says.

**BUT FOR THE PEOPLE LIVING IN THE** base communities it is not a matter of subscribing or not subscribing to the discipline of the church, argues Schultz:

"They see what they are doing as profoundly Christian activity.

"(They) see Liberation Theology as a means of being theologically reflective for themselves in the face of a church that just doesn't always seem to care very much."

Part of the problem is how the developed world looks at what is going on in Latin America. It tends to simplify everything into an East-West ideological conflict, whereas in fact the North-South conflict is a different one, says Schultz.

"Nicaragua is very definitely using a Marxist model for social and political organization, and Cuba, of course, is a completely Marxist country.

"But in many of the places where indigenous people make up a large proportion of the population, such as Guatemala or Peru, the socialist forms of organization that they engage in don't come from Marxism as much as they come from their own ancient models of being.

"What they're doing is simply recovering a tradition which was nearly wiped out in the same way that we've nearly wiped out the cooperative tradition of Canadian Indians today.

"So the forms of social organization are not intended to be aligned with either one of the major powers, but simply a practical approach to their own economic survival," he said.

Liberation Theology has led to an inevitable politicization of the church.

The Catholic church had a great bearing on the final outcome of the Sandanista's struggle against Anastasio Somoza in Nicaragua, and more recently, in another Third World country, it was the call to the predominantly Catholic Philippino people by Archbishop Cardinal Sin which played a decisive part in the ouster of President Ferdinand Marcos.

And it is this type of public political struggle which has also led to a political struggle within the church itself, says Schultz.

As evidence of this, he cites the periodic "Kirchentage" in Germany, "where tens of thousands of people gather together to reaffirm their faith, and that's a lay, popular movement.

"We see signs of that kind of concern in the church also in the Green parties in Europe where there's more of a concern for

See page 15: B.C.'s

# Contralogical

After an unsuccessful campaign by the Reagan Administration to persuade Congress to spend $100 million in military aid to the Contras, a "large-scale Sandanista attack" on Honduran training camps exploded, with very suspicious timing.

While the Americans have dubbed the attack an "act of aggression" backed by Cuba and the Soviet Union, Nicaraguan presidential spokesperson Manuel Espinoza has denied charges that the Sandanistas have crossed the Honduran border. And to add to the suspicion, Honduran soldiers have prevented foreign journalists from visiting the area.

One hates to point accusing fingers, but how convenient for Ronnie. $20 million in emergency aid for Honduran-based Contra camps isn't all the money the president wanted, but it's a good start.

The Americans have claimed in the past and continue to claim that Nicaragua has imported from the Soviets more arms than can be tolerated — 40,000 tons of Russian and Eastern European weapons since 1981, including 110 T-55 tanks and 30 PT-76 light amphibious tanks.

If the Americans insist upon overthrowing the Sandanistas, they will face a war machine which enjoys tremendous support at home, and a lengthy bloody battle.

If the Americans succeed in placing in power what Reagan calls "the equivalent of our founding fathers," the cycle of civilian unrest and suffering will inevitably renew itself in the Central American tinderbox.

# Really rally

Recent slights-of-hand by the provincial government have tried to convince us we have "Excellencely Funded" education in B.C.

But all the wonderful extra money for teaching people simply begins to replace funds the Socreds have chopped from schools and universities in previous years.

Now, you could have written to your MLA to complain about the situation on education funding in B.C.

Or, you could have joined a committee to plan concerted arguments about the need for education funding.

But, you probably didn't.

Nevertheless, all is not lost. Committee sitters, letter writers and not-quite-as-involved people can rally at Robson Square Tuesday, April 1 at 2 p.m.

Don't be Fooled Again is the theme of the Provincial day of concern for education.

Vote with your body.

# Letters

## *We want better flics*

It has been quite some time since I last saw a Subfilms picture ad in the Ubyssey. I have heard that the revenue of Subfilms has been steadily falling over this and the past year. This may not be surprising as many people on campus are not even aware of Subfilms, even though it only costs $2.00 per admission. Hence the picture ad of "Prizzi's Honor" is more than a welcome break, especially after all those midterms. Congratulations to the Subfilms ads manager for a job well done.

On the other hand, it is disturbing to note that "Year of the Dragon" has been selected for one of the features of Subfilms that is already overflowing with violence from this term alone ("Rambo", "Beyond Thunderdome", "Silverado"), not to mention the racial overtone that seems to smite the movie.

Perhaps better choices can be made, in the interest of the general UBC film-going audience, with say, "Plenty", "Insignificance", "Back to the Future" or "The Gods Must Be Crazy".

Since the program has been set already, I can only hope that Subfilms can do better next year. And please, keep the picture ads in the Ubyssey going — say, on every Tuesday. You might even double your revenue.

**Yung-Tsin Hsi**
**civil engineering 4**

## *Underpaid*

The University is to be congratulated on the new financial system which is to take effect April 1, 1986 (see UBC REPORTS, March 20, 1986). A new and up-to-date accounting system is long overdue and will indeed represent a "fresh start" for UBC.

It will not, however, be a "fresh start" for those clerical staff who will have yet another task; this requiring complex computing and accounting abilities which will not be compensated for (yet again)!

This seems a less than reasonable request considering the C.U.E. staff have not had a contract since April '84. The staff had consistently been falling behind other members of the university as far as salary is concerned. You can only expect to get what you pay for.

**Moira S. Greaven**

**THE UBYSSEY**

**March 27, 1986**

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"Every breath you take," cooed Stephen to Janice. James shouted peace songs at Michael. Camile, Jennifer, Debbie, Doug & Ed chanted to the Sex Pistols. Peter sang solo over John Lennon, David, Corinne, Kerry, Andrew & Steve wildly sang religious dogma (last week's copy is this week's truth) Ron sang "you give me the sweetest taboo - 000000 - That's why I'm in love with yoooooooo!" Amy sang the theme from the Care Bears while Gordon, Neil and Mary sang "Wild thing! You make my heart sing! You make EVERYTHING . . . Groovy!" Evelyn, Martin & Laura pealed out joyously "Like a virgin". Karen sang "Heart of Gold" while putting in the usual cameos . . .

# Jed and Co. preach hatred

By RAYMOND L. SCHULTZ

If we're to believe Jed, Cindy et al, Christianity is a judgemental, name-calling religion that assaults reason with invective and incites its followers to hatred. As a member of the Lutheran church and part of the greater Christian community on campus, I want you to know that what they say makes me sick. That's not the kind of Christianity I know and practice.

I worry sometimes that you won't know the difference between self-styled evangelists like Jed and Cindy and the rest of us and will paint us all with the same brush. Many of us have been the butt of prejudices that generalized about all Christians from one isolated experience.

To set the record straight, let me say that the majority of Christians at UBC and in Canada do not believe Reagan enjoys favor from God nor that it is God's will for us to be commie killers.

We have a social agenda that calls us to strive for economic justice, rights of minority groups, the status of women, compassion for and understanding of gays, and those things that make for peace. Church members are an integral part of many of the peace and justice agencies in Canada today.

Christians believe in a God whose primary self-expression is love and justice. The justice of God calls us to be discriminating about ourselves and our society in a prophetic way. It is the justice of God that motivates us to oppose apartheid in South Africa and institutionalized poverty in Canada.

Similarly, God's justice also challenges our own self righteousness so that we are not permitted to address evil in society without recognizing our own culpability in these matters.

The unqualified love of God makes it possible for us to dare such self-judgement because it is not God's intention to destroy anyone, including sinners. The will of God is for the redemption and renewal of the earth and its people.

We are not naive. We know that there isn't only one answer for every question. To be a Christian is not to surrender reason, but to live by faith. Living by faith means we start with a commitment and accept the life that emerges as a consequence. The life which emerges can be painful and disappointing, but that doesn't take away its purposefulness and value. On the other hand, it can also be the source of joy and belonging without requiring all the usual trappings of success.

Christianity is a corporate religion. Our rite of Baptism makes us members of a community that embodies God's Word when it gathers around the celebration of the Word and the Sacraments. The majority of us don't hold to a solitary understanding of our religion or its forms of ministry.

**perspectives**

Finally, Christianity is a servant religion. The word ministry in the title Campus Ministry means to minister to or to serve. Those who know the violent parts of our history may doubt what I say, but remember that the majority of western universities, hospitals, and other social institutions were initiated by the Church.

Christian foreign missions have a black eye because they were uncritical of the colonial imperialist cultures they carried with them, nevertheless, they brought literacy and science to many nations. (Premier Bennett seems to think the churches are servant organizations because he expects them to pick up an increasing portion of the province's essential social services.)

Over against this general description of Christianity, there stands another tradition, that claims the Christian heritage, but sets itself against the world. This form of religious thinking judges the world as totally evil and the realm of God totally good. The two realms are forever separate. There can be no compromises. The earth must be judged and overcome.

A subset of this religious tradition holds to a fatalistic determinism that says the end results are already in place and its our job to watch faithfully and passively while God's plan unfolds. These folks are not interested in converting the world, they aren't interested in the world at all. Its all going to hell anyway, so they'll just stand and watch it go. That's the kind of theology I heard preached on campus last week.

Jed and Co.'s preaching was full of angry expressions and dreams of destruction. Can you imagine how painful those folks must feel with all that ferment inside them? No wonder they preach in public; a volcano like that requires urgent release if it is to be prevented from exploding!

Most of the people who stopped to listen knew Jed and Cindy's religion for what it was — religious hatred. What saddened me, however, was the hate and hostility which was thrown back at them. Religious invective was countered with anal and genital expletives. It was as violent as it could get without resorting to actual contact.

How could this happen? How could people let themselves be maneuvered into such a sadistic frame of mind? Are we so bestial that we get pleasure out of watching and baiting psychotics in public?

People have argued for the freedom of speech to which they think Jed and Cindy are entitled because the university is a forum for the free expression of ideas. I would qualify such a description of the university, however, because the university is more than a forum, it is a community.

Within that community there is a contract by which people are recognized and received. Those who teach are granted that status because they have qualified. Those who are students are admitted because they qualify.

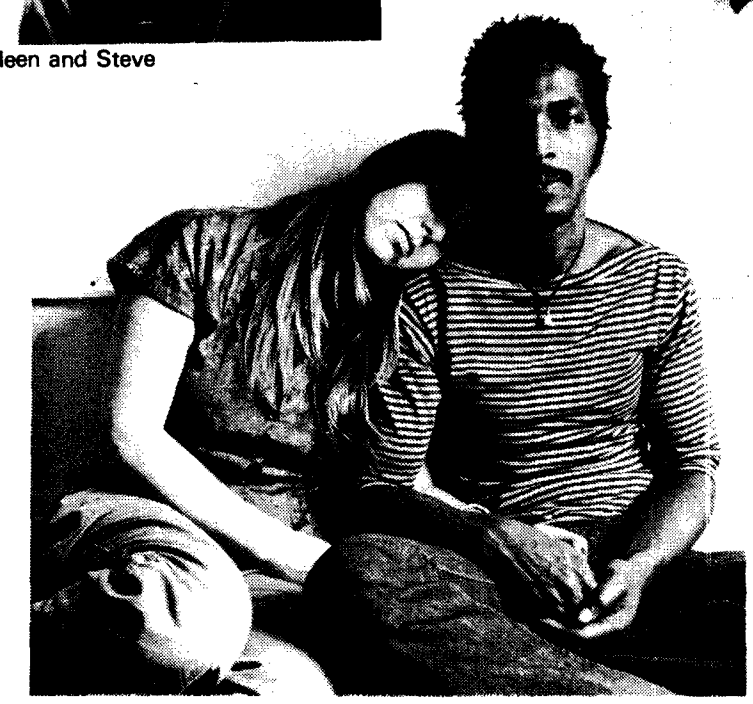
It is not appropriate for someone to walk in off the street with no commitment to the responsibilities and goals of the university and presume to enjoy all its privileges. Liberty without responsibility is an abuse of freedom.

I commend Laura Busheikin for her article in the March 18 Ubyssey and agree with her analysis. I've worked hard for the very people Jed and Cindy condemn and malign. I do, however, feel betrayed by the hypocrisy of a crowd that jeers Jed for his remarks about women but still tolerates the Lady Godiva ride. Oh well, better the devil you know, I guess . . .

*Raymond L. Schultz, UBC's Lutheran campus chaplain, likes free, faithful Christianity, but doesn't necessarily believe God wants Reagan to kill commies.*

Darleen and Steve

Mobu and Sam



Ele and Glenn

George and Jim

David, Melissa, Linda and Jessica

I began photographing interracial couples/families around San Francisco soon after returning to North America from Japan in 1982.

Part of my purpose was to understand how we deal with racism, how people avoid, counteract or simply survive it.

I was also interested in the process of change.

On an intimate level, I learned something about how people deal with racism, homophobia, divorce, illness, etc., and how such experiences can lead to psychological growth or retreat.

On another level, I became convinced of the potential for changing social structures and attitudes. In California, for example, the laws which prohibited interracial marriages since 1872 were finally repealed in 1948. Thirty-four years later, interracial couples/families still dealt with a degree of racism, but were increasingly accepted and commonplace.

So the function of the project is to show individuals as participants in change, an alternative to mainstream media whose not-so-hidden message is we are merely helpless onlookers.

As I worked on the series, my concerns shifted further outward to focus on planetary change, including the threat of nuclear war.

This brought me back to the problem of racism, as nuclear war is the "logical" and ultimate extrapolation of intolerance, of all our fears of difference, whether that difference is skin color or belief systems.

But if photography taught me anything, it was the importance of previsualizing, and the vision I continued to receive was the planet engulfed in flames. Continuing the series seemed useless and working for peace eventually took its place.

Today, when I look back on these and other photographs, I am grateful to the people who shared their lives so openly and look forward to the day when we've dismantled our 50,000 nuclear bombs and care adequately for the 40,000 children, mostly black or brown, who now die each day of hunger and preventable diseases.

**James Young**
**March 1986**

# Gotham blues to beat the band

PAUL GRINDLAY . . . trombone and vocals

GARETH JONES . . . trumpet

MARK GRINDLAY . . . guitar — ed mou photo

By RONALD STEWART

The Gotham City Blues Band has been making a name for itself on campus and in Vancouver despite the academic commitments of its members, who are all UBC students.

"School takes priority, which creates some problems," says Paul Grindlay, vocalist, trombonist, and zoology major. Other band members (with fetishes and faculties), Dave Welsford (bass, science), Kent MacKenzie (alto sax), Steve Wong (drums, arts) Peter Shklanka (tenor sax, arts) Gareth Jones (trumpet, music), Bruce Grindlay (keyboards, music), and Mark Grindlay (guitar, engineering).

The school/band conflict plays havoc with practice times, the band asserts. "With the size of the band, not everyone can make regular practices because of papers and exams," says Paul (clearly the band's leader, at least during interviews), "which means we have to go over the same things at the next practice. We've also lost some gigs this way."

School also interferes with the band's musical progress. Paul says "we want to change our repertoire, but we need more time to work on that. We can't devote ourselves to the band full-time." Gareth adds, "besides, it's insane to rely on a band — especially one like this — for regular income."

Mark says the conflict also creates problems for future plans. "I can't leave engineering to devote myself to the band, because I wouldn't be able to go back."

Bruce observes that school and the band can't mix, even in the music department. "Basically, they won't acknowledge anything after 1900, so forget about getting credit for this."

The band started well into the 1900's, four years ago at St. George's high school. The Brothers Grindlay were influenced by their music teacher Fred Gass, who played trumpet with the Rhythm and Blues All-Stars.

"The advantage of R and B," says Paul, "is that it is a musical style that fits the instruments, Mark, Bruce, and I play — trombone, guitar, and organ."

Steve and Dave, the rhythm section, brought a ska/new wave influence, "which shows up in the music, making the covers sound orignal," says Paul.

Since then, the band has progressed on the basis of "connections, timing, and luck," according to Gareth, who was a finalist in the Most-Eligible-Bachelor-in Vancouver contest this year ("Those last-minute zits did him in," claims Mark.)

The band plays a variety of old and new R and B/Motown dance tunes, including the Batman theme, which "can be extended or shortened according to audience response," says Paul.

Mark says "some of the tunes we hate playing (Louie, Louie comes to mind, adds Paul) are the real crowd-pleasers. It's wierd."

The band has no gigs until May, after exams are over. They now have an agent, and plan to "invade the clubs" this summer. They also want to do more original material, cut some demos, and compete in the C-FOX Spotlight Contest.

As for the distant future, Paul says "we want to take this as far as it'll go."

# D.O.A. disco renditions throb from within

By MIKE GORDON
reprinted from the McGill Daily
Canadian University Press

A cat walks in heat while a large pot of thick soup simmers over the flame of a gas stove. Bold likenesses of Che Guevara and Jimi Hendrix stare from the wall and window frame of the three-story house. Strange, mildly-abrasive renditions of disco-hits pulse from within, where three musicians have come together to jam. Welcome to Fort Gore.

This oddly domestic scene in East-end Vancouver is the home of D.O.A. guitarist Dave Gregg.

Gregg, formerly of Private School and the Braineaters, Brian "Sonny-boy" Roy Williamson on bass, Dimwit on drums, and Joey "Shithead" Keighley on lead guitar and vocals, form the band D.O.A.

'Fort Gore,' besides being D.O.A.'s practice space, serves as an open-house for other musicians to get together and play. As Gregg explained, the revamped disco tunes one may hear when approaching the house are the driving force behind his side effort from D.O.A., the 'Groovaholics.'

Gregg's main reason for playing with the band is for fun, as well as to search for more eclecticism than his D.O.A.-style guitar riffs allow. Part of that eclecticism includes Groovaholics' renditions of Disco Inferno, Play That Funky Music, and Shake Your Booty.

"There's a tradition here in Vancouver to get together and create 'fuck bands.' After seven months and 125 gigs on the road, you get to the point where you lose touch with other styles. You can't play the chops".

"I've lived here for seven years now. All the great Vancouver bands have played here. Before it was demolished, we used to live next-door, and as far as I know it is the only squat in Vancouver."

Gregg, who joined D.O.A. in February 1980, said he saw the band's first 'gig' at the Japanese Hall in 1978, only several blocks from his present home.

Joey Keighley is the only member of D.O.A. that played in the band's first lineup. Lead guitarist, vocalist, and songwriter, Keighly recalls his first days in the emerging punk/hardcore scene in Vancouver:

"I played in Vancouver's second punk band - the Skulls. The first was a band called the Fury's. We kind of burst on the scene as obnoxious guys from Suburbia - Burnaby, which at the time was called 'Canada's biggest suburb'. We were, you know, just uncultured and unsophisticated slobs," said Keighley.

Since his first days on the scene, Keighley has pushed D.O.A. to the forefront of the punk scene. From the beginning, the band has taken an uncompromising stnad, releasing unrelenting attacks against a society that is authoritarian, racist, sexist, and militaristic. Songs such as Smash the State, Class War, Slumlord, and Race Riot, (to name but a few) are testament to the band's pointed political stance.

D.O.A. stands strongly behind its anthem: "Talk minus action equals zero". The phrase came with their 1983 release Right to Be Wild, which includes the songs Burn It Down and Fuck You, produced in support of the Direct Action group the Vancouver Five.

The Five were charged in 1983 for the bombing of a Litton Industries plant which produces cruise missile guidance systems, a B.C. hydro substation, as well as three pornography outlets distributing videos of torture, mutilation, and sexual violence against women. One of their members, ex-Subhuman bassist Gerry Hannah wrote the song 'Fuck You'. All proceeds from the single went to their cause.

In the same year, D.O.A. released the song General Strike, a rallying cry of support at the height of B.C.'s Solidarity labour movement.

Dave Gregg explained punk inevitably does have a role as a vehicle for social change. However, he stressed that discernable lyrics, especially in hardcore, are not necessarily the driving force behind a band's message. "You walk a fine line between articulation and emotional interpretation. I liked Darby Crash of the Germs before I saw the lyric sheet," he said.

The song titles of several of D.O.A.'s own songs raised the question of interpretation. Asked if titles such as General Strike, War on 45 and Class War might project conflicting images of pacifism and violent action, Gregg explained: "The Temptations' song War is about wars between armies, whereas Class War talks about activism. We're not really saying whether to put a pen in your hand or a gun."

As an all-male band, D.O.A. inevitably purvey a macho image, and as such are representative of a industry tht is male dominated. Few female bands gain due recognition

See page 10: PIG

# Care Bears II: teddies' revenge

By AMY LAM

Whenever Care Bears have to defend themselves, they use their tummy power to radiate rainbows.

That's right, rainbows. And I like rainbows, and tummies, and care bears, and movies like Care Bears Movie II: a new generation.

The plot is complex: Noble Heart Horse and True Heart Bear are the central thematic figures. Together they protect the Care Bear cubs and the care bear cousins (these groups are not to be confused with one another, or the final resolution doesn't work).

Dark Heart is the bad guy, the villain, the satanic figure, the anti-Christ in the apocalyptic subtext. He wants not all the money, booze, and women, but all the (oh my goodness) goodness in the world. And there's an awful lot of goodness in the world of Care Bears (ie: rainbow tummies).

To counter-point the finally honed drama of the Care Bears/Dark Heart story are three human-like characters: John, Don and Christie. The relationship of these characters and their goodness to Christ and the apostles is no mistake. These are Dark Heart's heavenly foils.

Dark Heart enters Christie's Heart and persuades her to evil by promising her not money, booze, and women, but to make her camp champ (it's too difficult to explain).

The climax, in which Christie and Dark Heart go to Care Bear land to "fix" up the Heart Meter which, of course, measures the amount of goodness in the land, is thrilling. But to divulge who wins in the end, Dark Heart or Christie, would be to spoil the film for prospective viewers. Suffice it to say the ending is deeply safisfying.

The animation is very good, the story is good, and it's Canadian. The marketing concept is irritating (Care Bears dolls, etc.). Nobody dies, nobody gets hurt, and everybody is happy. It is a modern fairy-tale for kids.

# Puppys growl and prepare to attack

By PETER BURNS

Apocalyptic dance music — electro-pop for fascists — danse kamp disco — rip-off artists — perhaps no other Vancouver band has inspired as much debate or as many varying opinions — ranging from praise to contempt — than have Skinny Puppy.

Of late it has become especially fashionable to slag local artists on the verge of bigger things. Some genuinely dislike the Pups' blend of macabre humor and social commentary —

Withered rope/You hang what's empty
Can't remain/To put it simply
In time cry the hollow words/
to sing with false disguise
Smothered hope/fly from sorrow
For a new divine tomorrow

SKINNY PUPPY . . . plans beyond lukewarm Vancouver

Others dismiss it as crap because they don't understand it — and still others have never heard Skinny Puppy. To converts, the Puppys present a version of the decaying world that hits a nerve within the living skeletons they've become. As far as Skinny Puppy are concerned, the superficial and harsh comments on the Pups' fashion in hairstyles and synth phrasing are unfair as many people have failed to grasp the conviction with which Skinny Puppy approach their vision.

"People are entitled to their opinions," says Cevin Key (former Images In Vogue drummer and human Kevin Crompton). Key is the man responsible for the twisted synths and percussion that pervade Skinny Puppy's modern Gothic Hamlet-inspired skull music. Wilhelm Schroeder plays bass and adds synth treatments while Nevik Ogre provides the lyrics and vocals best described as Popeye-meets-Bela Lugosi. Music to read Dostoyevsky by.

"A lot of people's tastes wander — it's trendy to hate Skinny Puppy right now in Vancouver. This has never really disturbed us because we're not just trying to make it here — in fact most of our ambitions lie outside Vancouver."

These ambitions have fueled Skinny Puppy's rapid growth into a band with a Canadian and international following.

The EP, Remissions and the LP, Bites have had several pressings and characterize the success of Vancouver's Nettwerk Records who also distribute Grapes of Wrath, Moev and Australians' Severed Heads. Partly through the Pups' success, Nettwerk has spread its web of distribution to Eastern Canada and the U.S.

Likewise, fledgling Belgian label Play It Again Sam have picked up the group for European distribution where response from usually-finicky Brit tabloids like Sounds has been encouraging.

Certainly Vancouver's most recognizable independent band, the Pups have surged ahead undaunted by overt comparisons with muchanics like Portion Control, Front 242, early Caberet Voltaire or Chris and Cosey — comparisons which border on charges of musical plagerism — a charge that could be levelled at any group of musicians.

Key is optimistic this year will prove another interesting and fruitful year in the Skinny chronicles.

"We're heading down to the States where we played 12 dates last year and that will fit into an extensive tour plan that includes a month touring Canada, a month in Europe and about 20 dates in the U.S."

Key is excited about the new sounds they've just finished composing for the upcoming EP - an EP which will see new variations in the Puppy Sound, a sound Key is particularly excited about.

Skinny Puppy will bring their music and notorious stage show to the Arts Club Theatre, Easter Sunday, March 30. The band uses a theatrical approach that is definitely their own, despite influences from glam-rockers like Alice Cooper.

"I don't mind comparisons to Alice Cooper — but we're not trying to emulate those type of shows. It's too bad not too many bands combine the theatrical with the musical anymore . . . we like to surprise people," says Key, "but we do our own thing."

The band seems quite suited to the theatrical — their songs have a cinematic quality that at times acts as a mini-soundtrack to visions of the world only the Puppys themselves see clearly. Influenced greatly by film, particularly of the sci-fi horror genre, the band's music is inspired by the strange, dreamlike quality of conversation in flicks like the U.K. classic The Legend of Hell House and Roman Polanski's The Tenant. Whether the Pups themselves will be heard in Vancouver depends on just how infectious their bites really are — their fangs have been filed.

# The Quiet Earth is quietly moving

By BHAGWANT SANDU

I cannot recall the last time I saw a film that left me in as much bewilderd fascination as did The Quiet Earth. In fact as reassurance that the film had indeed ended, I had to be nudged by the person seated next to me.

The Quiet Earth stars Bruno Lawrence as Zac Hobson, the lone survivor of a nuclear holocaust. The first half of the film deals with Zac's realization that he may be the only human being alive on the planet. The film handles Zac's predicament with touching, insighful sensitivity.

Even the comic scenes are undercut with compelling irony. A depressed and disillusioned Zac enters a church shouting "Where are you? Where are you?" Not hearing a reply, he challenges, "Come on our or I'll shoot the kid." Again, there is no reply. The statue of Jesus Christ flashes on the screen, and Zac shoots bullets into it. This sort of action forces the viewer into self-examination.

In the second half, The Quiet Earth focuses on human relationships. Zac encounters two other human beings. Here the film explores themes of love, guilt, jealousy and loneliness in a subtle and fresh manner.

The film ends with the silent, sombre loneliness of The Quiet Earth left after nuclear destruction. Zac remarks that his lonely existence is tantamount to having been "condemned to live."

Lately, the sci-fi movie genre has suffered the sacrifice of purposeful drama for special effects. The Quiet Earth restores this lost integrity, and lives up to its billing as "the science-fiction movie of the 1980's."

# Immigrants straddle two worlds

*"We live between the past and the present . . . we feel misplaced, but we must find some kind of compromise so we don't neglect our past*

**By JULIE SCOTT**

**reprinted from the Charlatan**

**Canadian University Press**

Emigres in Canada from east bloc countries may have spurned life under communism, but they have not embraced life in the West either.

People tend to picture emigres from the East as victims of "oppressive communist regimes" who have sought and found "freedom" in the "capitalist west". But students in Ottawa who left the "communist world" for the "free world" did not simply exchange a dreary life for a cheerful one.

Emigres must struggle to fully uproot their lives in one country and completely adapt to their new lives in Canada. In Ottawa, students recently arrived from Eastern Europe and the Soviet Union are living in a state of limbo.

They are no longer East European. They are not yet Canadian. They are straddling two worlds.

Andrzej Lifsches, a sociology doctoral student who left Poland with his wife and children in 1981, says "all immigrants live between the past and present. We have to find some kind of compromise so that we don't neglect our past. Of course, this means not totally accepting the society in which we live now."

The early 1980s saw the 'third wave' of immigrants from communist countries come to North America. The first and second wave came after the 1917 revolution in Russia, and after the Second World War. The flow of Russians to Canada in recent years peaked in 1980 when 2,079 claimed landed immigrant status.

In 1982, a record 8,278 Poles emigrated to Canada, topping the number of Polish immigrants arriving here over the past five years.

Igor Mravinsky, who left the USSR legally with an exit visa in 1981, is now a student at Carleton. For Mravinsky, the dreams and cultural traditions of Russia carry on in Canada. "I left the Soviet Union but I didn't leave Russia. I still think in my language. I sometimes feel misplaced. I'm not fully adapted to my new life yere."

With a different cultural background, a Russian or East European can't automatically adapt to the Canadian way of life.

Marek Godyn, a Soviet and Eastern European (ISEES) graduate student from Poland, says "the way I think is different. So is my language. You can't translate your personality or your life from language to language. I can speak English but I'm still an outsider."

Emigres criticize their motherland and their newly adopted homeland. "You can't say that what you left behind was not good and you've come to a new place and only see good into it," says Sylwia Rogalska, a Carleton history student who left Poland for Canada in 1981.

"There is no ideal place in the world," says Peter Staniszkis, a Carleton graduate from Poland who has lived in Canada for seven years.

Most students never expected to find a miraculous new life in Canada. They left because they were skeptical of their homelands and curious about Canada.

Ryszard Cimek, an ISEES graduate student, had met people from North America when he worked as a tour guide in Poland. "Canadians and Americans brought me books. I developed an appeal for North America. The official Polish media said North America was like this. But North Americans would say 'No it's like that' ".

The gap between what he read and what he heard about North America inspired Cimek to obtain a travel visa to leave Poland and settle in Canada in 1977.

Rogalska left Poland after her hopes for entering law school were dashed. "I couldn't get a place in law at university because there was too much competition," she says.

Rgalska says other things drove her to leave Poland. "I wanted to be independent of my parents. In Poland, this is impossible even as an adult. The economic situation prevents it. Moving out of my parents place was impossible."

Lifsches left Poland because his underground political work left him little choice. "I knew from the beginning of Solidarity that the movement would be crushed. When this happened I knew I would go to jail or a detention camp. I didn't believe I had any future in Poland."

As a researcher at various institutes in Poland, he says his supervisors often pressured him to falsify his data and provide 'positive proof' for the government.

"Every time I would refuse, and I had to leave the institute," he says. "What was going on in Poland was abnormal. I wanted to be able to do a job according to some sort of ethical code."

A Carleton student from the Soviet Union who wishes to remain anonymous, says that as a student in the USSR he used to feel restricted. "In the Soviet Union you have to study at least 50 political subjects — no mater what discipline you're in. It was prohibited to mention certain themes."

When he lived in Hungary Zoltan Barany, now a fourth year ISEES student, rejected Hungary's communist ideals. He acted more like an entrepreneur than a socialist-minded citizen.

"I lived on wheeling and dealing. I would sell records and car parts on the black market," he says, "I was used to making my own money."

Respect sets the tone of student-professor relations in Eastern Europe. But Mravinsky says "professors here don't pay attention to delivery. Sometimes when they give a lecture it's as though they were reading a laundry list. If this happened in the Soviet Union, the professor would be reprimanded."

Emigre students say they at least get the chance to argue with the professors. "At university here, professors impose their way of thinking, but you can challenge them," says Rogalska.

Gyoker enjoys class discussions at Ottawa U. "Students point to things they don't agree with the professor on. It's very straightforward. Professors aren't on a pedestal."

Between students, however, emigres are used to more camraderie. "Friends are like a pressure valve to offset the problems in society. Without friends, you're despeate," says Mravinsky.

Canadian students work differently. First they want to win, then they want to make friends.

# WUSC needs money

**By KERRY SLOAN**

A lack of funds and extremely high academic standards have prevented more student refugees from being sponsored by the World University Service of Canada (WUSC), said its UBC chairperson Tuesday.

"With more money we'd be in more of a market to increase the sponsorships at UBC," said Chris Friesen.

In a referendum prepared by WUSC in January 1985, UBC students decided to pay an extra 50 cents to help sponsor two African refugees. This was the first such referendum to be held at a Canadian university.

"We would have asked for a dollar per student, but we weren't sure the referendum would pass at 50 cents," said Friesen.

He said the 50 cent fee raised $12,000 to $14,000 this year, but added it cost between $18,000 and $19,000 to sponsor the two students.

"UBC Awards donated $2,200 and the Faculty Association gave us $3,000. We appealed to this year's grad class but they turned us down," he said, adding they had supported WUSC in years before the referendum.

According to Friesen, "extremely high academic standards of the UBC Admissions Board also keep prospective refugee students away."

Candidates must be graduate students and must have at least a 3.5 grade point average to stand a chance of entrance, he said.

"Even if we had a tremendous amount of money, we could only sponsor those students who meet the admissions standards," Friesen said.

Friesen would like to see women and Asian students sponsored in future years.

"We feel this campus could assimilate Asian students easily because of the large Asian population in Vancouver," he said.

Female refugee students are less likely to be accepted by admissions, according to Friesen. "Few women from third world countries have the opportunity to study at a graduate level," he said.

This year, WUSC will sponsor two more African students, both of whom are male.

"We will try to raise extra money from the Alumni Association, and perhaps from off-campus community organizations, but we won't have another referendum for a few years," Friesen said.

# Refugees flee

**By CAMILE DIONNE**

Elvia Perdomo fled El Salvador with her husband and three children 2½ years ago leaving behind her parent and other relatives.

The Perdomo family spent the next two years hiding in Los Angeles as illegal aliens before coming to Canada last fall.

When their savings ran out, both Elvia and her husband had to work illegally in the United States to provide food and clothing for their family. "We didn't have legal permission to work and had to work underground," she says.

The threat of being found and deported back to El Salvador where they could be killed always hung over their heads.

In April, 1985, the Perdomos applied to come to Canada as refugees at the Canadian Embassy in Los Angeles and arrived in Vancouver in November. Their transition to life here has been eased by a new government pilot program which matched them with a host family in Vancouver.

The Host Program for Refugee Settlement is a new government program which been last October and is now operating in 11 cities across the country.

Multilingual Orientation Service Association for Immigrant Communities worker John Shannon says the host program grew after refugee workers noticed refugees brought to Canada from Southeast Asia during the "Boat People" period six years ago who had sponsoring groups in Canada adapted far better than those who received government assistance.

Both groups received the same financial and housing aid, says Shannon, adding the contacts and friendships made with their Canadian sponsors made the difference.

Shannon described the three classifications of refugees in Canada. The largest group, composing more than 85 per cent of Canada's refugee intake, are government sponsored refugees like the Perdomos. The second major group are privately sponsored refugees and those brought in through the family reuniting program. The third group, "Inland refugees", are those who declare themselves refugees at the border or airport.

The Host pilot refugee settlement program deals with some of the 12,000 government sponsored refugees that arrive in Canada each year. It has matched 320 refugees with host groups since it began in October.

Lesley Anderson, host program coordinator, says the program will be an experimental phase for at least the next two years. Information on how well the people in the program adjust to life in Canada will be compared to a control group of government sponsored refugees.

She says the program matches 100 refugee units in Vancouver with volunteer hosts out of about 1100 refugees that arrive in B.C. each year. (A refugee unit can be a family, a brother/sister group, a single parent, a couple or a single individual.)

Anderson says government sponsored refugees receive funding from the federal government for one year after their arrival in Canada. The government supplies housing, food, clothing and furniture, as well as medical care and emergency dental coverage.

Government sponsored refugees also receive five months of English language training and employment counselling.

"It's all quite minimal" Anderson says, noting that the aid is similar to welfare rates.

Other than financial support, aid to refugees is minimal, she says. "What has changed is the human contact."

Elvia Perdomo says she is glad her host family is there to help.

"Sometimes we have problems, we miss our families, but we know it takes time to adapt," she says.

Anderson says the volunteer hosts can be a family, an individual or a group of friends.

"It's kind of nice if you do it with a friend," she says, adding that it is good for both the refugees and the hosts for the hosts to be a family or group because it gives the refugees more contacts in Canada.

John and Sheila Shannon are the Perdomo's host family. The Shannons have spent 26 years in Latin America and John is a volunteer with MOSAIC, an organization that provides services in 70 languages to both refugees and immigrants.

Perdomo said when her family first came to Canada "the only friends we had were Mr. and Mrs. Shannon. Through them now I know more people."

Anderson says she try's to match hosts and refugees as much as possible.

"Other languages are great" she says, adding host without language skills are matched with refugees with at least minimal English. Single hosts are usually matched with single refugees.

Refugees are chosen randomly for the program with about 30 per cent coming from Central America, 30 per cent from Southeast Asia and the rest from other areas of the world. Anderson said the refugees come from all walks of life.

Some are professionals others laborers. Some are well off, others are poor, she says.

Anderson says the Host program requires no financial commitment from volunteers but is an "orientation and friendship-based program". The committment is for at most a year but "the first few months will be the most intense," she says.

"We encourage volunteers not to get involved financially", says Anderson, stressing the program is oriented to ensuring the refugee's self-respect.

"The thing that we really encourage is an equal relationship between the volunteer hosts and the refugees."

Training for volunteers includes programs by the B.C. Association of Social Workers, the multiculturalism concerns committee and the UBC counselling psychology department grad students. It also involves an orientation into what a government sponsorship means to a refugee and practical advice on what the host will do. Hosts are given resource lists of community centres, English classes and other resources in the community.

"What the volunteer learns is almost more than what the refugee does" says Anderson.

The volunteer hosts are also given handouts profiling the country which the refugee they will be hosting has come from. They receive information about the food and culture of the country as well as its historic and political background. Volunteers are also given a reading list of further sources of information on the country, Anderson says. The Host program also plans social events for volunteers every six weeks.

# Students must compete

From page 9

Friendships as a result are less intense.

"Canadian students have to compete in order to survive. When you have to compete there's not time for sincere friendships. It's a question of priorities," says Mravinsky.

When she went to school in Poland, Rogalska used to exchance assignments with friends. "If I were brilliant in maths I would help others. I wish someone else were brilliant in languages, they would give me their assignments. At Carleton I can't expect this. Here not many students cooperate. They want to get good marks. Competition is reinforced. People are left to themselves."

Canadian universities also bewilder emigres with individual decisions. In Eastern Europe courses vary between programs, but are fixed between each program.

Staniszkis, who studies theology in Poland, at first found it difficult to choose courses, "because choice is an unknown concept at Polish universities."

The wide range of choice in all parts of Canadian life puzzle and sometimes disgust these emigres. The limitless selection of movies, art, and literature expose them to the crudest along with the most refined types of culture. The garish colors and the plastic messages of some Canadian culture annoy them.

North American mass culture shocked Godyn. Art seemed unartistic because it was all the same. "Movies are also violent. There is nothing deep in them. Most of them don't make you think. I find North American TV, with exception of CBC or PBS, supremely stupid," said Barany. "You mostly see beautiful people doing beautiful things which are far off from reality. The psychological effects of this are really bad."

In Poland Rogalska used to watch TV. "Even if it was propaganda, it was educational. I don't watch TV here. All the commercials make me sick."

With all these challenges, some emigre students have come to question the values underlying the Canadian way of life. In Poland the state used to tell people what to do, says Cimek. Here the same paternalism exists but in a different form.

"Someone is always telling you to buy something. This is paternalism to me. A salesman knows I have a vacuum cleaner, but tells me to buy another. This is dangerous. All of a sudden I'm full of material needs and I realize there's never any end to it."

The individualistic outlook of Canadians also raises doubts among some emigres. When they left a paternalistic communist state, some found they were cuttng the umbilical cord from their source of sustenance. They had to test their individual ability to survive.

"This new environment is difficult to adapt to," says Mravinsky. "Here if you're not relying on yourself you're a loser. I know Russians who have a problem because the government no longer gives them a job, a roof, a salary."

Despite the hardships of Canadian life, these students have found what they were looking for. Along with the competitive university atmosphere, they have found access to information. Along with the limitations of speaking a foreign language, they have found room to express themselves. Along with the threat of unemployment, they have found opportunities to earning a living.

Through their struggles they have learned that the gulf separating the "free world" and the Soviet Bloc is surprisingly narrow. Mravinsky notes that Russians and Canadians have more similarities than differences. "We both live in a northern climate in a vast open country. These factors can be seen in people's characters."

The freedom for which North America prides itself, some students have noted, is not alien to communist countries. A person can find freedom in Poland.

"There is freedom of speech in conversation. You just can't print your words," says Godyn, "that's why it's important to have a close circle of friends where you don't have to hide your feelings. Here you don't need that because you can say and do anything."

Freedom is limited in Canada too, they point out. "I can go demonstrate at the Polish embassy, but I can't break certain rules," says Staniszkis.

"Everything comes down to the same thing," says Rogalska. "Canadians talk about democracy and freedom, but there's a lot of decisions the government makes which the people here don't know about."

Canada then is not necessarily the land of wealth and freedom. "I never had the illusion that prosperity grows on trees here or that you can pick it like apples," says Cimek.

In fact, some emigres have found themselves fighting for freedom in Canada. Byoker is playing out a battle in court over her landlord's attempt to evict her and Cimek because their apartment needed 'major renovations'.

"Close friends would say 'why not move?' Few people said fight for your own rights. It's not right what the landlord is doing," she explains, "If you want freedom here you have to take a stand."

In the East and West alike, people must play the same game of survival. "The only difference is that the rules change. In Eastern Europe and here all people have to fight," says Lifsches.

Although Canada is riddled with problems most emigres are content to live here. Canada's multicultural flavour gives them the chance to mix their past with their present. "In the United States foreigners have to assimilate and to a certain extent they lose their identity," says Staniszkis.

In Canada emigres can choose whether or not to hold on to their cultural heritage.

Taryan-Grossman has served ties with her Hungarian past. "The first few years I wanted to hang onto the Hungarian in me. I didn't belong here and wanted to go home. Then something changed and now I refuse to be Hungarian.

Many emigres are unwelcome in Eastern Europe. They know they can't return. And some don't want to. "If I went back I would lose everything I've achieved here in the last four years. If I returned I could never leave again," says Rogalska.

# Pig boys dominate art

From page 6

or success artistic or otherwise.

However, especially in the punk/harcore scene, where the 'pit' in front of the stage is condusive to a lot of thrashing activity, aggressive males set the audience standards as well. Said Gregg, "The reality of the rock and roll world is that it is a male-dominated art form. I don't feel good about that. We support women wholeheartedly, but we are what we are."

"It's like minor league football practice," said Keighley. "It's usually what happens in a big city when you get a bunch of people together, strangers, with a common interest. A band that plays driving music will make people move. It's just a shame that women are forced to have to stand back out of it to enjoy the band," he said.

Gregg says "women should be left to set the standard for how crazy it is on the dance floor." Not guys with spikes, metal boots, and flying elbows. "The one thing I can't stand is broken glass on the dance floor. I stopped a show in Munich cause some jerk grabbed a stein out of my hand, fell back, and smashed it," he said.

Gregg was described in a Portland newspaper as being a 'hip school teacher' in trying to quell violence during a show there. Yet, despite his personal hesitations to play preacher, Gregg still believes art can be an effective media for effecting social change.

"It offers you an opportunity to break the cycle of male domination of society.


I have discovered the meaning of life and let me tell you it's not a pretty sight. It's grey for one thing and there is a veritable plethora of Nepalese senior citizens clamouring for it, and they all give it a different name. But me, I just call it grey . . . or maybe off-white or rather off-off-white. Well it is late and I'm tired and the walls are starting to close, and if you haven't noticed this sentence is over.

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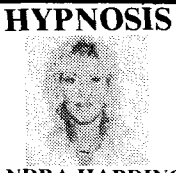
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1:30 p.m.: RECENT DEVELOPMENTS IN GASTROMETOGRAPHY—PERKIN-ELMER
April 3
10:30 a.m.: LABORATORY SAFETY TECHNIQUE — FISHER SCIENTIFIC
1:30 p.m.: THE BAKER COMPANY BIOLOGICAL SAFETY CABINETS — TECHNICAL MKTING ASSOC.

# Law students against amendment

By NEIL LUCENTE

Law students, citing fears over arbitrary censorship, crammed a lecture hall in Curtis building to vote against entrenching a human rights/anti-discrimination clause in their constitution Wednesday.

The constitutional amendment, which applied only to Law Student Association sponsored events, stated that LSA activities would be "carried on without discrimination on the basis of sex, sexual orientation, race, colour, religion, ethnic or national origin, disability, age or political conviction," granting the association power to perform "activities aimed at the eradication of such discrimination."

The proposed amendment failed to garner the two-thirds majority it needed to become part of the LSA's constitution. Students voted overwhelmingly, however, to refer the amendment to a constitutional committee for further study and drafting.

Amid some hoots and jeers, second year law student Megan Ellis warned more than 450 students at the special meeting of the LSA that a vote against the amendment would irreparably damage the law school's reputation.

"This amendment is a committment to respect each other's differences," said Ellis. "The refusal of a committment . . . will be a statement. It will say to the world outside that the law school remains a bastion of bigotry."

A number of students voiced opposition to the amendment saying it would grant the LSA "broad sweeping powers" to censor student activities.

"The LSA does not exist to tell me how to speak, think or act," maintained Bill McClagan amidst some applause from the audience. "Maybe I want to bring someone who supports South Africa to speak. This amendment gives the LSA a lot of power, I don't think it should go to the committee (on constitutional matters) at all."

A group of law students penned the rejected amendment after entry forms for the law school's annual Trike Race were issued three weeks ago. The entry forms sparked a propaganda war on campus between defenders of the Trike Race forms and those offended by its content. In all, six leaflets on the issue were drafted and posted on campus.

In one of several leaflets published on the issue, student groups opposing the forms said several questions on it were "calculated to provoke anti-gay responses." The leaflet called the entry forms

See page 15: TRIKE

— corinne bjorge photo

FRIENDS OF KATIMAVIK gathered Thursday to show support for fasting senator Jacques Hebert. Group drew sympathy from crowds who object to cutbacks program. Gallup poll shows majority of youth agree on re-instatement of youth volunteer program

# Katimavik rally attracts 100

By CORINNE BJORGE

A protest rally staged by Friends of Katimavik Thursday afternoon had angry words for the federal government and concern for Jacques Hebert, but came up with no new proposals on how to save the youth volunteer program. About one hundred people gathered at Robson Square to hear support for Senator Jacques Hebert as he enters the seventeenth day of his hunger strike. An ex-participant set the mood for the rally by describing Hebert's fast as "not such a stupid thing to die for."

Switching from English to French and then back again, ex-participants joined in an open microphone forum after being invited to talk to the media about their Katimavik experiences.

"Mr Mulroney prides himself on being a weathervane for the country, yet a gallup poll showed that 90% of the youth agree on an increase in funding for Katimavik", said one participant. Another participant poked fun at the government. He said: "At least no one in Katimavik tried to feed rotten tuna to their participants".

In response to Mulroney's promises of new measures to help unemployed youth, ex-Katimavik participant Don Stewart spoke from a letter he had written to his MP.

"Every member of my group is either at school or working full time. Are we the exception or are we the rule? I venture to say we are the rule".

Support for Katimavik came from all areas of the community. High school students, parents of ex-participants, and people who had not been accepted to the program because of the large numbers applying. All spoke up for the program.

One woman in the audience said that Katimavik had achieved what feminists are working towards: "equal pay for equal work with the men."

A speaker from Canada World youth, another program developed by Hebert, said that CWY is in full support of Katimavik.

"Katimavik in Canada is doing what Canada World Youth is doing overseas, and it is time that youth stand up for something."

# Report urges students to try fasting

By DAVID FERMAN

The Federated Anti-Poverty Coalition released a report recently suggesting students try fasting for two days and plan a monthly budget based on the earnings of the average welfare recipient.

"Students should be taught about it (poverty) because it is reality. It matters," said Vancouver school trustee Phil Rankin Wednesday.

"There are 226,273 people on welfare in B.C. and thousands of their children come to school every day without food, bus fares or money for school outings," said Rankin.

Jonathan Baker, a former Vancouver school trustee, told the Vancouver Province the report "may be useful — but why isn't there a report showing students how to plan their month as a millionaire?"

Baker objects to the "political propaganda in the schools.

The B.C. Teachers Federation helped pay the report's printing cost.

But Rankin said, "I know teachers that feed kids. They take food to class. It's pathetic."

Rankin also believes university students should think about poverty.

"Life is getting worse for a certain percentage of the population. I wish these so-called commerce students would quit buying the line that if you work hard and follow all the bull-shit Socred rules you'll be fine.

"Certainly many (university) students know something about poverty. It is like being an artist, it is almost expected for you to be poor if you are a student," said Rankin. "But it is a different kind of povery. It is a grinding permanent poverty."

Rankin said children of welfare recipients "have their nose stuck in it every day," and they rarely make it into university, whereas university students come from wealthy families.

"University students basically come from privileged circumstances and they should know about those who don't."

# B.C. French immersion programs expand

By CORINNE BJORGE

A Federally-funded universities program announced by the Education Ministry last fall hopes to remedy a shortage of French immersion teachers in B.C.

"B.C. cannot furnish enough teachers," said Rhoda Tafler, French Immersion Teachers Association president. "Right now 45 immersion teachers are coming out of the three universities when our needs are upwards of 100," she said. As a result, B.C. must import teachers from other provinces.

Tafler said the new programs at the University of Victoria and Simon Fraser University will help retrain Anglophone teachers and produce more local French teachers.

UBC's E. A. Bongie, head of UBC's French department insists UBC is not dragging its heel on the training scheme.

"This program is a collaborative effort, not a competitive one, said Bongie. He added the Ministry of Education asked UBC to submit a budget proposal for the 86-87 school year.

SFU has secured funding for the second year of its program, and according to Robert Roy of UBC's education department, UBC has had its proposal for a retraining program accepted by the ministry and implementation is conditional upon receiving enough applications from qualified students.

The education department at UBC currently has a French immersion program said Professor Bongie. The current program to retrain teachers is "a special case to remedy a special situation," he said.

Enrolment in the retraining program at SFU consists of a class of 14, and a faculty supervisor. The ratio resembles the 14:1 ratio used in other faculty retraining programs. UVic has a slightly smaller enrolment.

Dr. Shapson, director of the undergraduate programs at SFU, emphasized the rigid standards necessary for acceptance into the program. "Not only must candidates be qualified and competent teachers, they must pass provincial language screening and then pass the exam levels expected," said Shapson.

According to Shapson, the funding for programs is conditional upon the number of qualified students applying. "I imagine the program might run 3 years with supply and demand ending its lifespan after that," he said.

# Newfoundland calls on students to unite against cuts

ST. JOHN'S, Nfld. (CUP) — Hundreds of Memorial University students packed the student gymnasium March 19 to protest post secondary underfunding before a panel of federal and provincial representatives.

Of Memorial's $80 million operating budget, $70 million comes from federal transfer payments through Established Programmes Financing, threatened by a federal cut which will take $6 billion from transfer payments to the provinces for health and education in the next five years.

"The right of every Canadian citizen to post-secondary education is being undermined," Crummell said.

"Accessibility is a right. I think politicians are starting to forget this."

Provincial Liberal leader Leo Barry said Brian Peckford's Conservative provincial government hasn't properly distributed federal transfer payments. "These gentlemen are kissing ass in Ottawa," he said.

Gene Long, a member of the provincial NDP executive, said students should organize to tackle tuition fee increases.

"You have to be making links with other young people who can't afford to be in university right now," he said.

Provincial finance minister John Collins tried to ease students' fears by saying education would receive more funding in his upcoming budget. He wouldn't specify on how much would be allocated to post secondary education, or if increases would exceed the inflation rate.

Charlie Power, the provincial minister responsible for post secondary education, said students' worries are few. If students cannot afford education, they can look to the government for financial assistance.

"This province has the best student aid programme in Canada," he said. More than 10,000 students in Newfoundland and Labrador receive student assistance.

# Province newspaper trivializes arms race

By JANICE IRVING

The Province newspaper trivializes coverage of nuclear disarmament issues, said a member of the media committee of End the Arms Race, Wednesday.

Brenda Milne told a dozen UBC students that the Province style is "bold headlines with little detail."

But the Province's Editor Bob McMurray feels the paper doesn't trivialize nuclear disarmament issues.

"We report on a variety of events about nuclear disarmament," he said, admitting however, "A tabloid like the Province doesn't get into a great deal of depth on major issues."

In a survey conducted over two months, Milne subscribed to the Province to see how the newspaper covers nuclear disarmament. Most of her research was based on Todd Griffin's book The Whole World is Watching, which focuses on the media coverage of a radical student movement in the '60s.

One of the worst examples of the Province's trivialization of peace issues was a headline exhibiting "Peaceniks Marching".

In the Dec. 19, 1985 letter she sent to the Province giving the reasons she had requested a refund for her subscription, Milne said "I am dissatisfied with the Province because it does not cover the important issue of disarmament in the way that it should. In fact, the coverage seems so biased at times that it almost has to be a matter of deliberate editorial policy."

Of the two dozen articles on nuclear disarmament screened during two months, half had been negative, slanted and biased, said Milne. "It's the process of selection which is biased," said Milne, noting journalists covering these stories are not to blame.

"Nor can the wishes of Province journalists be completely ignored," Milne said in the letter. "I recognize the bylines of people who used to write for the Ubyssey. Then they wrote long and passionately about the issues that concerned them. Given the opportunity I am sure they would want to do so again."

"Something like Star Wars is a terrible thing," Milne said. "But it's only when someone more credible (than concerned citizens) says that that people listen."

Milne is a former coordinator for the local branches Physicians for Social Responsibility and the United Nations Association.

At the end of her speech, Milne made a plea for fair media coverage. "It's important to devote articles to give voice to individuals and groups," she said.

# Caldicott returns to inspire

"Do you want your babies to live or do you want them to vaporize?" That was the question Dr. Helen Caldicott asked 3,500 people during an inspirational speech at UBC in November 1984.

Helen Caldicott — physician, author, film star, mother — returns to UBC next Thursday evening to speak for nuclear disarmament and against the controversial Strategic Defence Initiative or Star Wars program.

Gary Marchant, vice president of the Vancouver-based disarmament coalition End the Arms Race, said "Dr. Caldicott is the most inspirational spokesperson for disarmament in the world."

The last time Caldicott spoke at UBC she related her discussion of the arms race with U.S. president Reagan and described him as paranoid and horribly misinformed.

"I left the White House clinically shocked," she said.

Marchant said Caldicott's new speech should be hard-hitting and address a key block to multilateral muclear disarmament.

"Star Wars is important because it represents a serious escalation of the arms race. At the same time a serious defeat for Star Wars could knock the rest of the pins over," he said.

When Caldicott arrives in Vancouver on Wednesday, she will have just concluded a seven month tour of Asia and Europe, and will be starting a six month tour of North America.

Caldicott's speech takes place in the War Memorial Gym at 7:30 p.m. and is co-sponsored by AMS Speakers and End the Arms Race. Tickets are $6 for students, available at the AMS box office or $8 at the door.

# Inquiry lacks clear goal

The MacDonald Commission of Inquiry into the Canadian economy was hindered by a lack of a clear objective, by internal organizational problems, and by a consistently negative media, said one of its research directors Wednesday.

"The task was highly uncertain in its definition because of its vague and ambiguous mandate," said Alan Cairns to 20 people in BUCH 323.

Cairns, a UBC Political Science professor, said the lack of a clear goal combined with public hostility led to problems within the Commission.

The Commission was "treated scathingly by the press," said Cairns, adding the constant referral to the chair as "Donald — $800 a day — MacDonald" and other such media stabs were "psychologically quite upsetting".

Cairns also said the "absence of resolution had a major influence on the research. You did a lot of things just in case it would end up in the report. By the end, we were drowning in research."

Another problem, Cairns said, was the geographical one. "Inconsistencies and obfuscation apparent in the report are somewhat due to the fact that not everyone was in Ottawa all the time, but scattered all across the country", said Cairns.

Cairns said the $20 million, 72 volume, 2000 page report rests on "the underlying assumption that the world is Darwinian in nature." "We must improve, become leaner, tougher, more economical, and the state must facilitate adjustment, rather than retard it," he said.

Cairns said the three-year Commission took a long-term approach to the state of the economy, one which is set to "advise the Canadian people on the next half-century."

# More men than women gained Challenge '85 jobs

OTTAWA (CUP) — More men than women got private sector jobs last summer through the federal employment subsidy scheme, Challenge '85.

The ministry of Employment and Immigration released a study this month showing women represented only 37.2 per cent of private sector job recipients in the summer employment experience development programme, a section of Challenge '85, last summer.

According to the study, the private sector lagged a full 14.6 per cent behind the average number of women hired through the programme. Non-profit groups and municipalities also received SEED grants to hire summer students.

Although the application forms contained a clause encouraging employers to hire women, disabled people, natives and visible minorities, there was no penalty for ignoring the recommendation.

Sandra Kearns, a public affairs officer at employment and immigration admitted the private sector "didn't respond well to the clause", but denied employers were discriminating against female students.

"We don't think the private sector is not doing their bit, we just think they might not be doing as much as they could," she said.

Kearns said Challenge '86 applications are more specific in the request that employers hire disadvantaged students. This year's affirmative action clause states employers receiving $10,000 or more in grants "may be contacted by a programme official . . . with respect to the hiring of women, disabled people, natives and visible minorities."

But extra programme officials have not been hired by the ministry and Kearns said she didn't know how often regular programme officials would be set to check on employers.

Janet Simpson, assistant to Liberal employment critic Warren Allmand, says the clause is still too soft on the private sector.

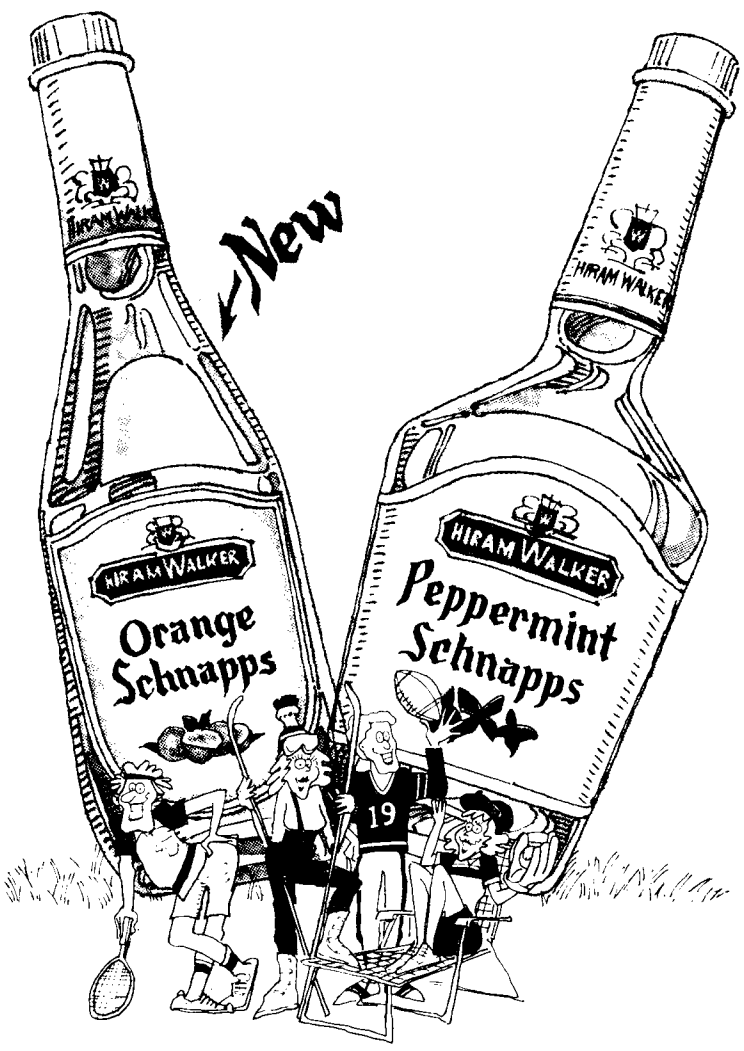
"The legislation needs to have teeth," she said.

Anne Marie Turcotte, researcher for the Canadian Federation of Students, said private sector employers, subsidized by the government, should be considered as doing business with the government.

"Technically the ministry should be able to legislate private sectors who get SEED grants," she said.

But Turcotte says it's unlikely the government will force the employers to comply because it wants private sector involvement in students' employment at any price.


Crisp & Schnappy.

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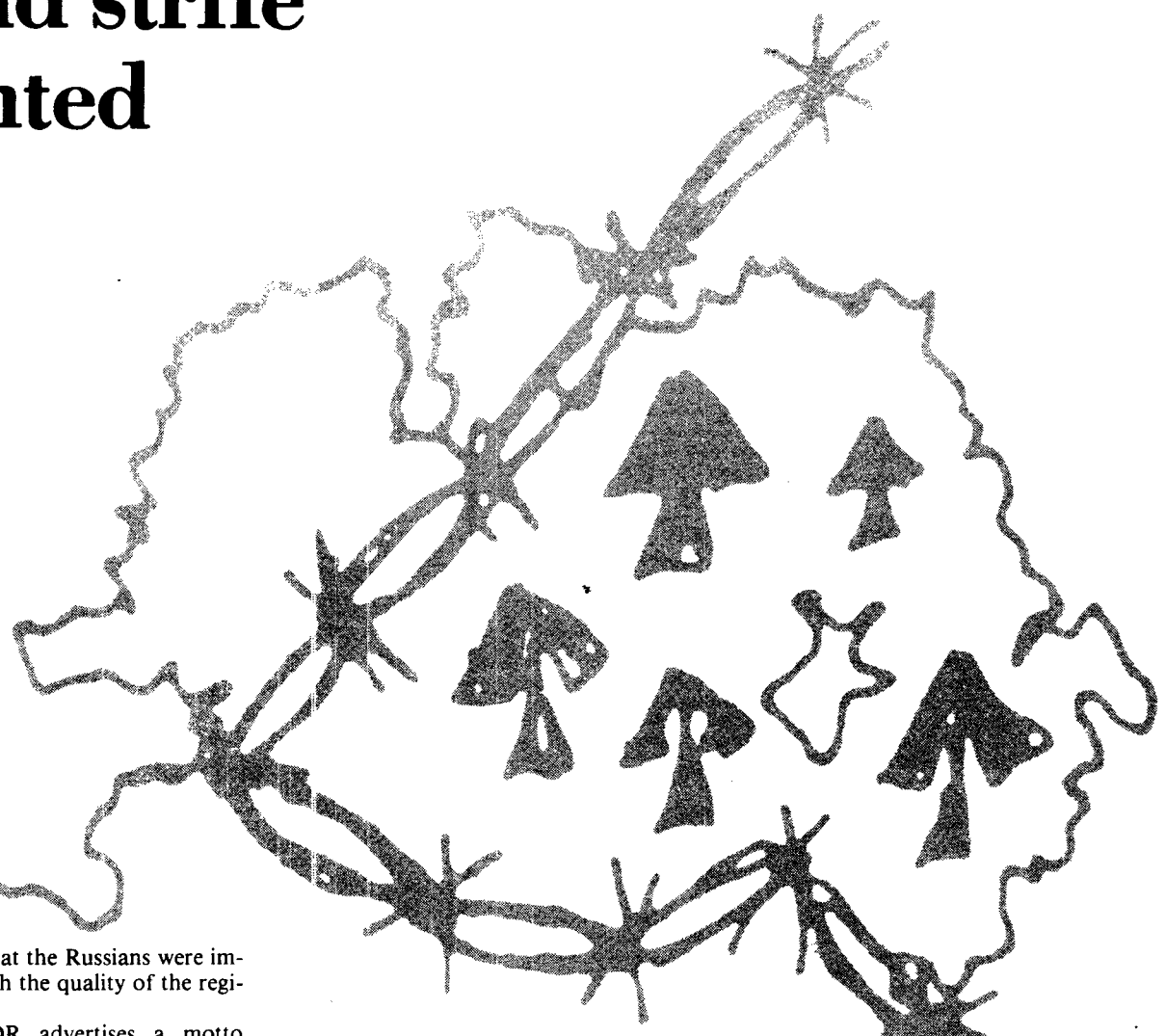
HIRAM WALKER SCHNAPPS
TASTE THE DIFFERENCE

# Northern Ireland strife could be prevented



By GERRY DAVIDSON

My first sights of Northern Ireland were out of a tourist bulletin. Fields of green, hedgerows making patterns on the lampscape, quaint farm houses. The streets were packed with lunch time traffic.

My eyes glanced in every direction, ears listening to everyone's voices, accents and conversations. For three dollars and eighteen cents Canadian a night, I stayed at Queens Universiy residence.

During the walk to the residence I began to notice burnt out shops, graffiti like "UDR SUCKS", "RUG TO DIE", "INLA" and "IRA will set Ireland free."

I had only heard of one group called the IRA. Who were the rest? It didn't take long to compare Belfast with Beruit — a conflict involving religious zealots, para-military factions and a legalized defence system.

On a street corner, talking with a group of school children a series of armored Land Rovers pass, guns swung out the back doors.

**perspectives**

The troops looked real enough carrying FN LNG's, SMG's and flak jackets.

I spent a week wandering, talking and reading all the papers I could find. Local campaign material was also abundant as a series of local elections were in progress. All the parties were very supportive of my curiosity into the conflict. Policemen, British soldiers, members of the IRA (I think), punks, children and old people added some comment, the stories of family deaths were very prevalent.

People were incredibly friendly wherever I walked. Shopkeepers offered extra scones, company for tea was easy to find and lots of people on park benches to talk with.

However, one little boy threw a rock at me and yelled 'F-ck off ya British Bastard."

An old man in a protestant neighbourhood mentioned from his front steps "Don't be walking around these parts, to many signs of the troubles. Be on your way."

Bars, newspapers and youth explained the differences in factions, where allegiances lay and the differences beween INLA, IRA, UVF, USF, RUC, UDR and the Provos (IRA). RUC stands for the Royal Ulster Constabulary, a military fashioned police force whose role is to combat unrest in the populace.

A newspaper clipping from the Irish Independent mentioned of an RUC constable charged with manslaughter in the plastic bullet death of a man during a political rally. Sinn Fein councillors in the current elections accused the RUC of terror tactics in dealings with the nationalist members of the local community.

The history of the RUC does show that religious faith has tended to make the unit predominantly protestant. Catholics have opted out of service or left the ranks when pressured by the IRA and social influences.

The UDR is the Ulster Defense Regiment. A component in the British Army and located in Northern Ireland in order to maintain control of the population.

In the Belfast Telegraph an advertisement for the UDR explains its roles and purpose, "a vital fully functional part of her Majesty's Forces, we're here to defend the nation's interests." This poster even included that the Russians were impressed with the quality of the regiment.

The UDR advertises a motto "Ready and Waiting," and in my opinion, is based on their confidence as a well trained unit of soldiers living in a combat environment that happens to involve the peoples of Ireland's six norther counties.

The unit boasts its reputation as the most experienced in NATO, and this could also be a justification for their continued presence on Irish soil. The reform of the UDR is on the agenda of the Anglo-Irish talks, and a newspaper article in the Irish Times recounted some of the regiments current history.

A morbid report lists that eleven serving members of the Ulster Defence Regiment have been convicted of para-military activities, membership in the UVF, murder, bombings, machine gun slayings and sectarian offences.

IRA represents the Irish Republic Army. There motto is "Soldiers are we, whose lives are pledged for Ireland." Historically, the IRA was successful in the 1916 uprising, winning the freedom of twenty-six counties and the creation of Erie (Ireland).

A politician from the 1916 era, P. H. Pearse wrote before his execution by the British Army, "The fools, the fools, the fools, they have left us our Fenian dead and while Ireland holds these graves Ireland unfree shall never be at peace." An accurate premonition as there has been no peace in Norther Ireland since 1916.

Current activities of the IRA concentrate with the harassment of the British Forces of Occupation. The INLA is a left-wing off shoot of the IRA. The Irish National Liberation Army is a recent para-military group whose targets include British soldiers, people of English descent, people who by their religion are protestant and so supporters of the Church of England, and anyone contacted with the loyalist movement.

Provos stands for the Provincial IRA. A further off shoot of the nationalist para-military factions. UVF is a protestant based faction called the Ulster Volunteer Force. Activities include harassment of the republican forces, the Catholic minority and recently even the RUC.

The overall ratio of deaths in Northern Ireland since 1969 was published in The Irish Times. Statistics listed 2,400 victims, 62.4% killed by the IRA, INLA, and Provos, victims being from all the groups concerned and innocent citizens. Twenty-six per cent of the victims were killed by the loyalist forces, UDA, UVF and RUC. The final 11.6% of the victims killed by the state security forces, UDA and RUC. A total of 88.4% killed were by the hands of armed citizens.

Whether considered soldiers or terrorists or just punks in a street riot this is a clear sign that these people have elevated their cause above the level that respects the human life. As mentioned at first meeting all seemed very friendly, but over a glass of guiness resentments were quick to flare up.

The following poem is by Patrick Galvin, an IRA soldier who died on a hunger strike for better prison conditions in Maze Prison. A sad poem that relates a great deal of misery, pain, saddness and cruelty felt by a people. "The Writing on the Wall" is a letter to a British soldier on Irish soil.

* * *

Soldier, you did not ask to come here, we know that.

You obey orders, we know that.

You have a wife, a sweetheart, a mother, we know that.

And you have children, we know that too.

But soldier where you stand there is death.

Where you walk there is a burning wound.

Where you sleep there is no peace and the earth heaves through a nightmare of blood.

Soldier when you die dogs will bury you.

When you came to this land you said you came to understand.

Soldier, we are tired of your understanding, tired of English troops on Irish soil.

Tired of your knock on the door, tired of the rifle-butt on the head.

Tired of the jails, the gas, the beatings, in dark corners.

Soldier, we are tired of the peace you bring to Irish bones.

Tired of the bombs, exploding in our homes, tired of the rumble, growing in the streets.

Tired of the deaths of old friends, tired of tears and funerals —

Those endless, endless funerals.

Soldier, when you came to this land you said you came to understand.

Is this your understanding?

We dream here.

We dream that this land is our land.

That one day Catholic and Protestant, Believer and Non-believer will stand here, and dream as Irish men and women.

We dream of a green land without death, a new silence descending, a silence of peace.

And this dream, we dream, soldier, without you.

That is our understanding.

Go home, soldier.

Your presence here destroys the air, your smile disfigures us.

Go home, soldier before we send you home Dead.

* *

A major concern in the Anglo-Irish talks indicates this resentment. The motion for the disbandment of the RUC and UDR was suggested by the Irish government. Its reasons were that these forces increase the tension as a sectarian influence in the conflict. A suggested solution was the use of United Nation's peace keeping forces. Britain has ruled this unnecessary in her dealings with internal security problems.

I believe the UN peace keeping force would serve as an excellent go-between, characterized by troops of different nationalities, not differentiated by religious faith and with a clear mandate to observe, to reduce tension and maintain peace.

I say out with the mentality of 19th century British colonialism. With the Anglo-Irish talks, Ireland once again has a chance to be free, 32 counties under Irish rule, and peace to a land whose people overflow in warmth, love and life.

To end, I pray that St. Patrick will bless the peoples of Northern Ireland and the peoples of Ireland and the peoples of England. For they need an awareness that enables peoples and nations to govern their own lives, lands and cultures free of military oppression.

---

*Gerry Davidson is a former UBC science student now studying at Capilano college and St. Mark's College. He retains an interest in the Emerald Isle.*

# Vista

## Stage

**A Chorus Line**, one singular sensation of a musical, better than Song of Norway, Brigadoon, and No, No, Nanette all performed in one afternoon in a park-like setting, this is the show in which Debbie Lo, The Ubyssey's musical editor, intends to one day wear that gold lamé jogging suit she bought last week, but until then she will pursue other activities such as attending the April 1 performance at **The Queen E Playhouse** where audience members will recognize her by the sparkling gold top hat she will be wearing, and which she will refuse to remove even if asked politely by the gentle person behind her, because she knows all the words to all the songs, and will be singing harmonies all evening except for What I Did for Love in which she will carry the melody line, and Debbie wants everybody to know that the show opens March 29, and runs until April 26, and the curtain is at 8 p.m., but be there early to practice songs, and there are no shows on Sundays, and you can get information at 872-6622, or tickes at 280-4444.

***The Erpingham Campu**, a holiday camp for* adults only where sing-alongs break into a burlesque beat and field trips are frenzied riots where the campers storm the director's office, the kids over at **Langara's** silly little two-year **Studio 58** theatre program invariably produce shows better than most professional and campus productions because they are progressive, interesting, unlabotimized, and produce plays written since the war of 1812, this show is at Studio 58, (Langara Campus, 100 W. 49th, 324-5227), Tuesday through Sunday at 8 p.m., Sundays at 2:30 p.m. too, until April 13.

**As Is**, the story of a young New York writer who contracts AIDS and who, with the support of friends, family, and the support of his close friend learns to confront his disease with dignity, wry humour, and a refusal to despair, **Arts Club Seymour Street** (684-1644), previes March 26 to 29, opens March 31, Monday to Friday at 8:30 p.m., Saturdays at 6:30 p.m. and 9:30 p.m.

**Mothers and Fathers**, the story of a mature, liberated, rational, childless couple who advertise for a womb to rent, **City Stage** (751 Thurlow St., 688-1436), until April 19, at 8:30 p.m., half-price Saturday matinees.

**Romeo and Juliet**, the bizarre recollections of a sexually-obsessed Elizabethan playwright whose death by suicide as an adolescent *might have saved us all from Lear in 201, but* those painful adolescent memories serve **Carousel's** special interpretation (costumes from Bootlegger's spring collection) well, **Waterfront Theatre** (Granville Island, 685-6217), at 8 p.m., Monday to Saturday, with Saturday matinees at 1 p.m., until March 29.

## Etcetera

**Colours of Resistance**, an exhibition of handmade Guatemalan weavings at **The Native Center** (285 E. 5th at Scotia) from April 3-6, hours 1-9 p.m. Admission is free. For more information call 872-5305 or 255-6873.

**The Dutch World of Painting**, advance viewing days for Vancouver Art Gallery members only. Tickets $3.50 per member, available at any VTC/CBO outlet or by phone at 280-4444. Friday and Saturday, April 4 and 5, 10 a.m. to 6 p.m. at the **Vancouver Art Gallery** (750 Hornby St.).

**Making History: Recent Art of the Pacific West**, which showcases art of this region. Friday, April 4, 8 p.m. at the **Vancouver Art Gallery**. Present your membership card for admission.

**All Star Science**, a dynamic series of demonstrations by the best of Vancouver's science showpeople plays Saturday, March 29, through to Sunday, April 6. **Arts, Science and Technology Centre**, 600 Granville St. (687-8414).

**Images For the World**, an exhibition which reconciles European and west coast Indian art. Opening at the **Vancouver Art Gallery**, 750 Hornby Street, March 29 to May 19.

## Tween Classes

### TODAY

**LE CLUB FRANCAIS**
Lunch hour meeting, noon, International house lounge.

**AMS CYCLING CLUB**
General meeting, 11:30 a.m., SUB 212.

**UBC AMATEUR RADIO SOCIETY**
Bob Smits, VE7EMD, presents talk on the role of amateur radio in the provincial emergency program, noon, Brock hall annex 358.

**CHINESE STUDENTS' ASSOCIATION**
Chinese painting class, noon, Asian centre 604.

**PRE-DENTAL SOCIETY**
No meeting, best of luck with finals, see you in September.

**MARANATHA CHRISTIAN CLUB**
Bible study and discussion, 7 p.m., 1868 Knox Rd.

**LATIN AMERICAN SOLIDARITY COMMITTEE**
Meeting with invited guest speaker on peace *march in Central America, noon, SUB 205.*

**UBC DEBATING SOCIETY**
General meeting, noon, SUB 125.

**CHINESE STUDENTS' ASSOCIATION**
General meeting, 1:30 p.m., SUB 212.

**UBC PERSONAL COMPUTING CLUB**
Last meeting, pick up latest newsletter, noon, Hebb 12.

**CHRISTIAN SCIENCE ORGANIZATION**
*Bible* reading and testimony meeting, everyone welcome, noon, SUB 211.

**BALLET UBC JAZZ**
Drop ins at $5, 8:30-10 a.m., noon, 2:30-4 p.m., SUB partyroom.

**CAMPUS CRUSADE FOR CHRIST**
"Jesus" film showing, two hour documentary of the life of Christ, 12:25 p.m., Buch A100.

**POLITICAL SCIENCE STUDENTS' ASSOCIATION**
Svend Robinson, noon, Buch A106.

### FRIDAY

**LE CLUB FRANCAIS**
Lunch hour meeting, noon, International house lounge.

**LUTHERAN CAMPUS MINISTRY**
Worship, 7:30 p.m., Lutheran campus centre.

**BALLET UBC JAZZ**
Last day of classes, drop ins at $5, 8:30-10 a.m. — SUB partyroom, noon — SUB plaza south.

### SUNDAY

**MARANATHA CHRISTIAN CLUB**
Worship service, 10 a.m., UBC daycare gym, *2845 Acadia Rd.*

**LUTHERAN CAMPUS MINISTRY**
Easter eucharist, 10 a.m., Lutheran campus centre.

**UBC ARCHERY CLUB**
First year end Easter bunny shoot, everyone welcome, non members $3. Notice to members, shirts are in, brief meeting at 7 p.m., shoot 7:30-11 p.m., registration 7:30-8:30 p.m., Armouries.

### THURSDAY

**MARANATHA CHRISTIAN CLUB**
Bible study and fellowship, 7 p.m., 1868 Knox Rd.

**STUDENTS FOR PEACE AND MUTUAL DISARMAMENT**
Dr. Helen Caldicott: "Stop star wars — stop the arms race", 7:30 p.m., War Memorial gym.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## 5 — COMING EVENTS

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**Lecture Hall 2, Woodward Building, 8:15 p.m. Free**

## 11 — FOR SALE — Private

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**ONE-WAY FLIGHT** — Vancouver to Toronto leaving April 30. $150. Call Mike at 224-9431.

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## 20 — HOUSING

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## 30 — JOBS

**SUMMER JOB TREE PLANTING.**
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**THE BLUE PARROT** Cappuccino Bar in Granville Island Public Mkt. is looking for employees for possible summer or part-time work. Students who are returning to UBC next Sept. are invited to send resumes to: 1689 Johnston St., Box 108, Vanc., B.C. V6R 3H9.

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## 30 — JOBS

**PART-TIME** work now, full-time in summer. $5/hour. Sales skills helpful. Brian Gold, College-Pro, 879-4105.

## 35 — LOST

**LOST!** Men's gold Citizen quartz watch, March 21, Sedgewick Library, lower washroom. Reward! Paul, 536-3327.

## 40 — MESSAGES

**GURDJIEFF-OUSPENSKY CENTRES** now accepting students. 988-2097.

**PLEASE HELP!** Anyone witnessing the car accident on Wed., Mar. 19/86 at approx. 4:45 p.m. in the intersection of East Mall & Thunderbird Blvd. between a BMW & a Chevette please contact Joyce at 946-9303.

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# B.C.'s angry poor might rise

From page 3

the daily practical survival of people and preservation of the land.

"All of this represents a kind of theology of the most basic of the people — so that struggle is going on inside the church.

"And I think the people in the Third World look upon us in the developed countries to be waging that kind of battle because we're all part of the controlling structure.

"What's going on in the church right now is a powerful process of self-examination and self-criticism and attempts to reform those structures," says Ray.

**RAY SCHULTZ BELIEVES** that Liberation Theology could have a role to play in British Columbia. He sees it as an appropriate model to use in dealing with Native concerns: people's indigenous rights to the land and the way in which we respect their culture and their religion.

"But I think that Liberation Theology can also address the incredible poverty that we are permitting to occur in B.C. — poverty which in spite of all that the government says is continuing to grow, and there seems to be some kind of tacit acceptance of that poverty in B.C. that I find alarming.

"My concern is, because we don't have clear value systems anymore, we don't know how to give value to individual people's lives, and we don't know how to give value to that in a social way so that we are motivated politically and economically to respond to this.

"Liberation Theology says that 'we cannot ignore these people, that to ignore them is to be against God'," he says.

Liberation Theology would not only serve to give value and self-esteem to the poor, but it would also give them a powerful voice for the first time.

"One of the phenomena of the poor is that they're not a very powerful political entity (right now): they're easily swayed, they're suffering the kind of low self-image and depression that comes from prolonged poverty, living on welfare and feeling that there isn't a future.

"But these base communities give these people a means of analysis, of critiqueing their situation: they provide them with spiritual reason for thinking that they have value as individuals which they've lost and so, through that kind of a process, they can be motivated to act, to organize, to demonstrate," says Schultz.

The base community serves to empower the individual by arousing people's consciousness.

"A popular word in Liberation Theology is "conscientization". That means arousing people's consciousness at the individual stage but also corporately to make one assume responsibility for one's people and so it also has something to do with conscience.

"So consciousness and conscience creates people who are prepared to take responsibility for their own lives again," says Schultz.

He is not aware of any base communities in British Columbia, but he feels that any move in that direction would be good.

And once the poor, the homeless, the jobless and the hungry in B.C. find their voices, then we will see that the resources which the poor are being told are non-existent will quickly materialize to address their needs.

Or else watch out.

# Trike race 'tasteless'

From page 11

"tasteless" and published an example of the type of answers the forms elicited from Trike Race participants:

Q. How do you serve a Kiwi Fruit?

A. With your ass to the wall.

Q. What is your favorite animal?

A. Wimmin who don't talk back.

The LSA Executive later withdrew two questions it felt were aimed at eliciting anti-gay response. The Trike Race is not an LSA sponsored event.

Third year law student Kevin Robb, who moved the amendment for ratification, said law students "copped out" when they were given a chance to strike out discrimination.

"Law students should be exemplary," said Robb after the amendment was defeated. "These people who voted against this clause will be future judges and legislators. That's a little frightening."

Robb dismissed arguments that the amendment would give arbitrary censorship power to the LSA as "spurious." The structure of the LSA, claims Robb, would not allow abuse. He said the amendment would actually limit the LSA's powers by "telling them what they can't do — discriminate."

Robb complained that the amendment will be "diffused" when it is examined by the constitutional committee.

"We got the typical Canadian response — send it back to a commission," said Robb. "That way the issue will be diffused and when it comes back to a vote, no one will give a shit."

"The real impetus to entrench the clause was during this week."

LSA president Kim Thorne gave assurances that the amendment would be reconsidered for another vote in the fall, adding the general consensus among law students would support the inclusion of a human rights clause.

"On the face of it, people could misinterpret what happened today," said Thorne. "Despite the vote, I feel that the majority of law students are in favour of this clause. However, most students were worried that the amendment would be too vague and open to abuse. Law students as a group realize the danger of endowing the LSA with plenary power without strict control and definition of that power."


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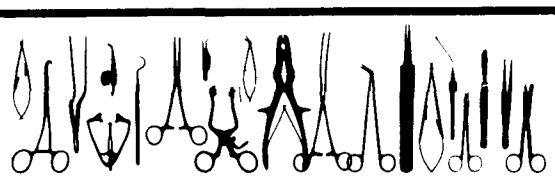

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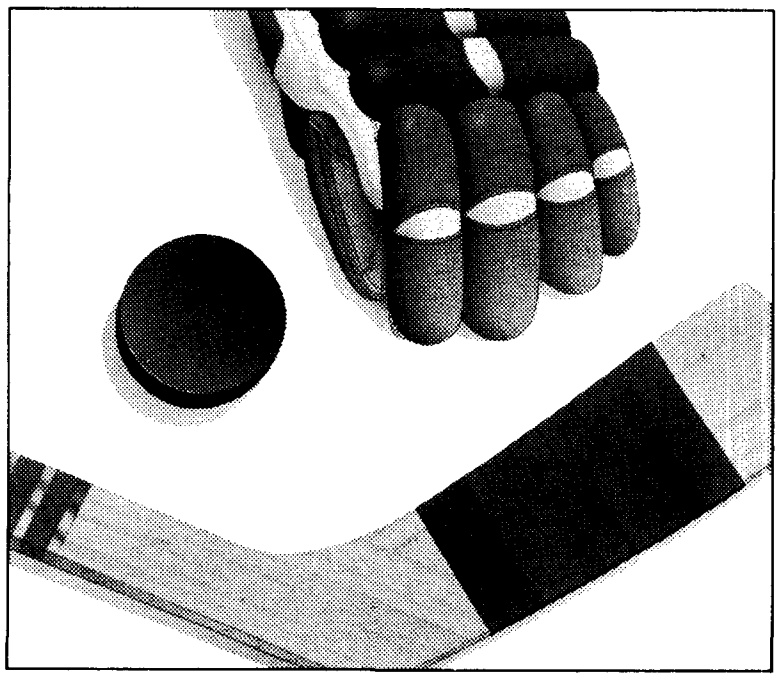

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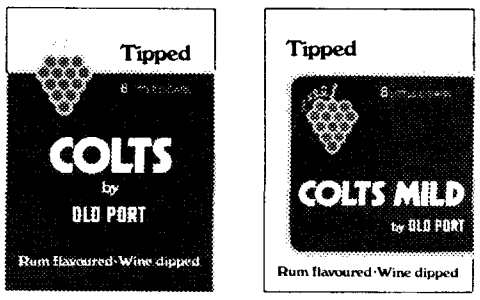


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# Poll says liberated women free of jobs

By CATHERINE BAINBRIDGE
Canadian University Press

MONTREAL — Magazine ads say feminists are smart, liberated women — on their way up the corporate ladder. But in the real world, businessmen don't want feminists.

Female MBA graduates who let their prospective employers know they are feminists are not likely to get hired, according to a recently released study by two American business researchers entitled "Forewarned is Forewarned."

Dr. Michael Hitt and Dr. William Zikmund, former colleagues at Oklahoma State University, conducted a U.S.-wide research blitz sending 200 companies in a cross-section of fields resumes of two MBA candidates, both feminists.

When contacted by CUP, Hitt, now director of Texas A and M's management school, said the findings of the study were easily applicable to Canadian women.

Some of the reasons made reference to doctoral theses done by the candidates on job discrimination against women. Others didn't. Among these resumes, some included only the initials and surnames of the candidates (leaving open the possibility that the candidate was male).

Hitt and Zikmund found that resumes using initials, not names, received the same number of responses whether the job discrimination thesis was mentioned, or not.

But when the resume clearly indicated that the candidate was female, she got more than twice as many positive responses when the thesis was left out.

"We concluded that companies were interested in hiring women, but they were not interested in women who showed interest in job discrimination," said Hitt.

"The natural assumption is that these companies don't want someone who potentially might take a look at issues that could create problems," he said. "You have equal pay issues, comparable worth. Someone with an interest in feminism might question a company's prac tices."

In other words, feminist can equal troublemaker and she should be avoided regardless of her qualifications for the job.

Dr. Irene Devine, associate professor of Management is not surprised by the study's findings.

She is presently researching how companies are organized and how women fit into them.

"All organizations in society are fashioned after the male experience," she said. "Women, with their own patterns of communication and styles of leadership, are scary to men.

"They (men) say these differences are not as good. It's minority," Devine said. "When they don't understand them (women and other minorities) they tend to exaggerate the differences and focus on them. So they favour hiring people "just like us", she said.

Devine said women's behaviour gets labelled hysterical when she is emotional and aggressive when she's assertive. "When she's assertive on feminist issues, then she's labelled hostile," Devine said.

Raymond Cote, director of employment at the Montreal aircraft and arms manufacturer Pratt and Whitney disagrees with the Hitt and Zikmund findings.

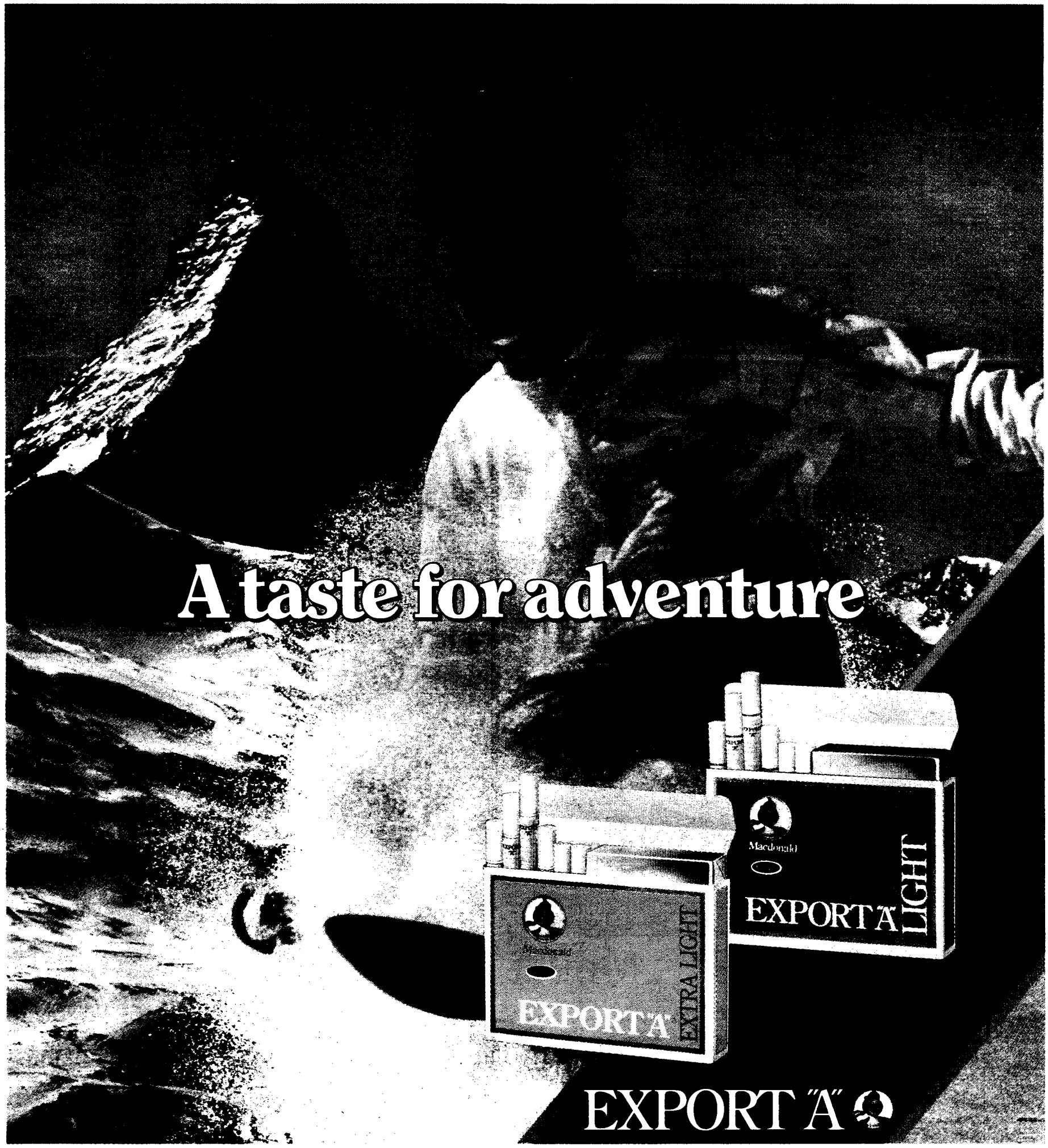
"We hire the people most qualified for the job," said Cote. "If she is doing her job perfectly, it doesn't matter that she is a member of . . . whatever. We don't care about that."

Cote said Prat and Whitney have recently started a program to try and hire more women.

According to Devine, women rarely get influential positions in corporations and are concentrated in go-nowhere jobs such as human resource people and personnel workers.

Even the women who do make it into influential positions suffer from the way companies are organized said Devine.

"Who wants to go out for drinks with the guys and talk about football," she said. "But that's where the decisions are being made."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