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Watts trial underway

BY PATTI WALLER

The six men accused of the savage beating of Darren Watts went on trial Feb. 5, nearly a year and five months after the incident took place.

Watts was assaulted outside a fraternity house on Robie Street during a party in September, 1994.

Up until this past Tuesday, the single biggest problem for the prosecution was that the witnesses called to testify were unable to identify the perpetrators responsible for the assault on Watts.

Michael Arsenault, witness for the prosecution and Phi Kappa Pi brother, testified that he was "one hundred percent" certain when he identified Damon Cole as the one responsible for assaulting fraternity member Rob Gillis.

Herman MacQuaid and Stacey Skinner are charged with assaulting another fraternity member, John Charman.

The prosecution's case strengthened when one of the men accused of the beatings agreed to testify.

Eighteen-year-old Daniel Clayton testified against the other individuals charged in exchange for immunity from prosecution.

"The case is a lot more promising now," said present Phi Kappa Pi President Andy Doyle.

Doyle said that while morale at the frat remains stable, it is "very stressful because it's very difficult to go down [to the courthouse] because it's a very charged atmosphere...there is just a lot of tension around."

The Phi Kappa Pi house was subject to much media attention during the days following the incident.

"The press were beating down our door trying to get interviews," said Doyle. "The original story construed by the media was that we had gone out and beaten up some guy...and our statement of 'no comment' at the time (because of Watt's perilous physical condition) was taken to mean we were guilty of something."

Fraternity members were angered at the time because they felt that once the media learned that Mr. Watts was victimized as a result of coming to the defence of a young woman, publicity for the case waned.

"Darren is basically one of the best people I've ever met," said Doyle. "He's very involved in the community...and probably one of the most exemplary young men on this campus...and once they found that out, they (the media) realized there wasn't really a story there."

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Local talent hopes to save wolves

BY ANDREW SIMPSON

With sweeping cuts to university research, students and professors know it doesn't hurt to be studying something furry and beautiful.

When Dalhousie Psychology Students and Professors (DAPS) spread the word that funding for the Canadian Centre for Wolf Research (CCW) had been cut, the search (CCW) had been cut, the search (CCW) had been cut.

The centre in Shubenacadie is home to a pack of thirteen wolves that live in an enclosed eight acre area. They are the third genera-

tion raised at the CCW in its 21 years of operation.

The CCW was informed by Dalhousie that as of April 1, 1996, the administration would cease to provide funding for the centre. The centre has, in the past, received \$25,000 per year from Dalhousie. The loss of that funding, coupled with a Federal Infrastructure Grant that expires in March, leaves the wolves facing an uncertain future.

Dr. John Fentress, CCW's Academic Director, said the many offers of assistance from both the

public and private sectors are cause to be optimistic that the wolves may be saved from relocation.

"There have been so many people interested in this...and the interest keeps picking up...we hope to keep building on the enthusiasm," said Fentress.

The CCW now has an unofficial board of governors. Members include Dr. Fentress; Jenny Ryon, the wolf caretaker; Eric Hicks, a business manager; John Allen, lawyer; Vance Rockwell, a local musician; and, Farley Mowat, a well-known Canadian author whose work in-

cludes *Never Cry Wolf*.

Except for Fentress and Ryon, all were previously uninvolved with the wolves and are volunteering their time for free.

"With the people we have working for us now, we would be broke in no time if we had to pay them...their devotion is amazing," said Fentress.

The volunteers are working on a tight schedule. Not only does the federal grant expire in March, but the CCW business team must sub-

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Pink Triangle Day

One man's struggle...

BY ANTHONY ROBERTS

TO MOST people, February 14 is known simply as St. Valentine's Day. However, since 1979, it has also been "...an annual Canadian gay holiday to be known as Pink Triangle Day" to celebrate "...the existence, the strength and the beauty of gay love."

Non-heterosexuals were identified by the Nazis in the Second World War with a coloured triangle — pink for men and black for women. The triangles have since been reclaimed by the gay community as symbols of pride and remembrance of those who have struggled, and continue to struggle, in the face of discrimination and persecution.

How should I try and think about how a heterosexual, homophobic, white supremacist, misogynist, and imperialist culture that has affected me as I have tried to resolve a feminist queer consciousness within such a dogmatic world vision? I've been in the field of academia for over ten years as a student and so an academic paper comes easily to me. But then I thought that perhaps I should take a different approach — talk about it from an experiential point of view and leave my theory, to a certain degree at least, at bay.

Well, one thing that this culture has taught me is to hate myself, and in many ways. As a child, I was distant and emotionless. My nickname was Mr. Spock, none the less; a name I kept with a certain pride and a name which provided me the distance from others I felt I needed to survive. Shouts of "faggot" or "queer" couldn't affect a completely rational response — that would have been an emotional response.

Another thing it taught me was to hate my body, which culminated in three years of anorexia. I sewed my own clothes because no manufacturer made them large enough. I wanted no one to see my body, even though at close to six feet, my waist was 26-27 inches. I never weighed myself. I didn't want to know. All I knew was

that I was too fat, was taking up too much space, and that I wanted to fade into nothingness, to die and in a way not take responsibility for it.

I never took my clothes off and no one, not even my parents, knew that I had a problem. I maintained the facade that I was in complete control, that I was simply too busy to eat. This culture also made me alienate my body, to think of it as only a cavity, not as part of my identity.

Experience of this culture has taught me all of this.

Now, what do I do to try and resolve my same-gender eroticism with my hate of my own body? My body is male and I have been taught to hate it, how then can I possibly love another the same, another male body? Do these competing discourses result in a rift, not only in my understanding, but in my identity? Or is the notion of a cohesive subject position also something that I must dispel?

At this point, it is difficult for me as my theory doesn't save me this time. My feminist education has given me the tools to understand how I have come to have this attitude about myself and how I have been socialized as a male to alienate my body within the mind/body dichotomy. My personal project, however, is to come to some resolution with these issues. I'm not sure how to do this, but I persist.

This culture has taught me many things and most of them I think I would like to forget.

...and what you can do to combat homophobia

▼ What is homophobia?

It is the fear of lesbians, gay males, and bisexuals and the hatred, intolerance, disgust and prejudice that this fear brings. Homophobia refers to negative personal prejudice and discriminatory behaviour.

▼ What is heterosexism?

It is the promotion by institutions of the inherent superiority of heterosexuality, and the assumption that everyone is and must be heterosexual. Like racism, sexism and other

forms of prejudice and discrimination, heterosexism awards privilege to members of the group which is seen as possessing more power (heterosexuals).

▼ Educate yourself:

- attend workshops on homophobia
- read books and other materials (make sure they are current and up to date)
- see films featuring lesbian, gay and bisexual persons and experiences
- bring up homosexuality in discussions with friends and co-workers

▼ Address homophobic behaviour around you:

- establish guidelines at your workplace for harassment and teasing that treat homophobic interactions as seriously as racial or sexual offenses
- make it known that homophobic innuendoes, jokes and teasing are offensive and unacceptable to you

▼ Take simple but effective steps:

- add books and magazines about homosexuality to your workplace's library or resource bank and put them in a visible place
- monitor your resources to ensure books are up to date and suggest materials for your

resource person to order

- request staff development training on homophobia
- show your support for gay, lesbian and bisexual colleagues

▼ Recognize your own homophobia:

- stop using homophobic slurs (fag, queer, dyke, etc.)
- identify how homophobia affects the way you live (your dress, mannerisms, or behaviour)
- confront the expectations and beliefs you have about gay men, lesbians and bisexuals
- don't assume all of your friends, family and colleagues are heterosexual!