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enable us to dispense with all forms of private support. In view of that fact, I urge CUEW to reconsider its position, especially in view of certain facts which do not appear to have been taken into account.

In the first place, there has not been an attempt "to conceal the source of the funds through a cosmetic name change." The name change was accomplished as a serious attempt to respond to those who felt that by affixing Mr Sasakawa's name to the fund, we were doing him honour.

Second, while clearly Mr Sasakawa was the founder and moving spirit in The Japan Shipbuilding Foundation, it is important to note that the funds from which the new graduate fellowships are derived do not come from Mr Sasakawa personally or directly. The funds come from a particular source: a legal pari mutuel. They are automatically divided between the Japanese government (97 per cent) and the Foundation (3 per cent). The Foundation is managed in a highly professional way and, we believe, is so regarded both in Japan and abroad.

Finally, to avoid any notion that our academic freedom or integrity was compromised, our agreement with the Foundation has been amended to make explicit what was formerly implicit: the fact that the funds will be used in a manner which is completely consistent with our principles.

As you are aware, I have several times made the point that virtually all major Foundations — Rhodes, Rockefeller, Carnegie, Ford — have their origins in the benefactions of individuals whose conduct and beliefs in their day attracted severe criticism. In each of these cases, it might fairly be said, the benefactor was embarked upon a "personal legitimization project" (to use your words). Much the same could be said, I do not doubt, of gifts received directly from donors by universities, cultural institutions, hospital, etc. (although I would again point out that we did not receive these funds from Mr. Sasakawa personally). I am therefore somewhat at a loss to know how we could go about making the kind of judgments you propose and still expect, or accept, private donations.

For all of these reasons, I do hope that CUEW will reconsider its position.

Sincerely,
H.W. Arthurs
President

Rappos' letter straight from heart

Dear Editor:

RE: Frank Cameron's response to the letter "York Student Inspired By Man In Wheelchair."

In response to Mr. Cameron's letter, I'd like to say that it was a well organized and informative piece addressing the grave misconceptions many people have about the disabled. He obviously knew

what he was talking about and ultimately shed some light on a subject the vast majority of our society is either indifferent to, or uneducated enough to comprehend the real problems the disabled face.

I'm writing this not only to commend your response, but to remind you of some of the mistakes I think you made along the way. The fact that you made Mr. Rappos' letter sound like a Stal-lone script beside your flaming rhetoric is not what bothered me. What did is the fact that you failed to realize that Mr. Rappos' letter came directly from the heart. He was obviously misguided, but nevertheless he cared enough to voice his opinion. After reading your letter of correction, it was obvious that Mr. Rappos had not taken the time to research his letter before he submitted it.

But let's be frank, Frank. Don't tell us you didn't mean to be insulting. You made great efforts to belittle Mr. Rappos. Where he was guilty of sentimental ignorance, you were twice as guilty of unnecessary malice. You may

not owe him an apology, but you owe him for letting himself become your example. If it wasn't for his infuriating letter, hundreds of other readers would never have heard your side of the story.

I respect what you accomplished, but don't tell me you didn't try to reciprocate the insult. The only difference is, he may not have known any better; I think you did.

In the future, when faced with the less informed, try to use a little more understanding, and abandon the personal attacks.

P.S. Sticks and stones may break my bones but

Dannis Koromilas

Be sensitive to racial mixture

Dear Editor:

In his recent film, *Do The Right*

Thing, Spike Lee, in response to his co-worker Pino's racial slander, makes this significant statement: "You know what they say about some swarthy Italians?"

It seems to me that he is stating that "swarthy" Italians are "half-breeds," children of Italian and non-Italian parents ("non-Italian" meaning "black," since Pino's comments are directed at people who he sees as "black"). What Lee does is remind us of racial mixture.

Using a football game analogy, I will express a viewpoint on racial mixture. Imagine the addition of an extra group of players (symbolizing a racial mixture) to a game with the standard two teams (symbolizing two races which are perceived as distinct). The nature of this extra group is to play for both teams, intercepting passes from one team one minute, then receiving passes from the same team the next minute, kicking and blocking punts, and scoring points as often as preventing them in favour of either team. This group has loyalty to neither team, but

mingles with both. The result of this game would be naturalization of the normal clear-cut, two-way competition, in which one team is winner, one loser.

One does not see this kind of football game in the N.F.L., nor did one receive exposure to the concept of racial mixture in *Newsweek* magazine's 1989 article, "Politics in Black and White," or "Middle Class Blacks in White America," or in recent statistics given by *Ebony* magazine to the effect that "whites" are going to be a minority race in the U.S. in the coming years, with "blacks" and "hispanics" comprising a majority.

When a definition or awareness of the concept of a particular race (for example, "Oriental") is recognized, any children born from the union of a member of this race with that of another should be recognized a racial mixture. Yet it seems to me that a prevalent attitude in our era is that of labelling individuals with as little sensitivity to their actual racial

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