EDITORIAL-

Six years ago, if you arrived at York at 8 a.m., you could have had your pick of any unreserved parking lot on the campus.

Today, by 8 a.m. (the time the lots officially open), you're lucky if you can find a spot within the first 10 rows.

By 9 a.m., the lots are three-quarters full. And by 11 a.m., you might as well forget about finding a spot anywhere, unless you are willing to pay seven dollars for a spot in a reserved parking lot.

At the present rate, in another six years, students and staff will have to arrive in the "wee-hours" of the morning just to get a good parking spot.

Few can deny that York has a parking problem, but what can be done to alleviate it?

We have been assured that the ninth floor is aware of the situation, but are they doing anything about it?

The university says that it is hoping to solve the problem within five years. As a first step, the university has hired the American firm of Desmond and Associates to examine the parking situation on campus.

In the mean time, York has made some minor changes, such as enlarging some existing lots, adding a gravel lot, making some of the parking stalls smaller, and creating a temporary overflow parking lot in a grass area. But these are mere bandages placed over a much more severe problem.

The demand for parking is overwhelming. Last year, York sold approximately 10,000 parking decals. The total number of parking spaces available is 8,280, (7,000 of which are unreserved.)

So what is the answer? Is it to build more lots?

At a time when environmental concerns are prominent, shouldn't the York administration be implementing polices to reduce the number of cars coming on to the campus?

One solution would be to adopt a policy similar to one that is being implemented by Go Transit in which they have designated a number of parking spaces just for car-pools.

Permit applications would be made available on a first come, first served basis. Applicants would record the licence number of all the vehicles to be included on the permit, thereby allowing the permit to be used by more than one vehicle.

To create an incentive for people to form car-pools, York could offer closer parking spots. Perhaps by designating the first couple of rows of their unreserved lots as car-pool only, or converting a reserved lot to one for car-pools.

The implementation of such a policy would not be that difficult. Go Transit is planning on using random spot checks to make sure that there is more than one person in the vehicles that park in car-pool stalls.

York's implementation and enforcement could be more efficient and must first enter the lots via a parking attendant who would be able to check decals and the number of passengers in the vehicle.

York already has car-pool decals available which serve little purpose except that they are transferable. Why not put these decals to better use?

While there may be other solutions to the parking dilemma, very few will come as cheaply or as easily. What is needed is a solution that will not compound the problem, which is what adding more lots would do.

Car-pools make sense and are environmentally conscious. What is York waiting for?



WEDNESDAY AT 4:00 PM, ROOM 111 CENTRAL SQUARE FOR THE WHOLE THING

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Excalibur is York University's community newspaper. We publish 20,000 copies twice-weekly, distributed across York and Glendon campuses and various locations within the North York community.

Excalibur is an autonomous corporation with a mandate to inform, educate and provoke thought among York University's diverse population.

The distinct opinions and articles appearing in Excalibur constitute our collective voice. However, they belong first and foremost to the individual writers and are not necessarily shared by any other Excalibur staff or board member. Final editorial responsibility is retained by the Editor-in-chief.

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ETTERS

Excalibur welcomes letters to the editor on all topics. We will publish, space permitting, letters up to 500 words in length. They must be typed, double spaced, and accompanied by the writer's name, signature, and telephone number. The opinions expressed belong to the writers and do not necessarily reflect those of Excalibur staff or directors. However, letters judged to be racist, sexist or libellous by the editor will be refused. All material is subject to editing. All submissions must be addressed to the Editor-in-chief, Room 111, Central Square.

Careless parallels

To the editor.

In your first page photograph from the October 13 Pro-Choice rally, the placard "I am not a fertility slave" was prominent.

As a pro-choice activist I would like to criticize not the individual woman holding this sign but the ideology that allows careless parallels to be made between antiracism and anti-sexism.

Appropriation of anti-racism is a tool that has been used by anti-choice supporters who have adopted the words and actions of the Black civil rights movement. Obviously, these people have no genuine interest in the equality of all people.

It is bad enough that women in Canada do not have full reproductive rights such as access to safe and effective contraception (including abortion), universal child care, etc. The choice movement does not have to appropriate other struggles in order to advocate for reproductive rights.

Penney Kirby

Lexicon not above kitsch

To the editor,

RE: "The Kitsch Campus," editorial of October 10, 1990 issue.

The editorial published in the October 10, 1990 issue of the *Lexicon* was really an interesting way of illustrating the horrors which

go on behind the scenes at York university. I think it's important that people recognize and begin the clean up the shit which exists under our noses.

I am, however, confused to some extent, by what is said in the editorial and what I read in the rest of the paper's articles. The following questions represent but a few concerns I have with what I perceive as contradicitory messages which disrupt the continuity of the paper's goals.

Kitsch is, as I understand it, the denial of shit — personal, and public. Hmmmm O.K.

So, when the *Lexicon* professes itself to be a radical paper, yet generalizes, simplifies, and promotes a supportive stance regarding the pro-choice movement — is it kitsch?

So, when the *Lexicon* suggests that it will not tolerate any racism in its articles, yet uses words like "waspy" in article like "In To The Heart of ROM's Racism" — is that kitsch?

So when the article promoting the ACT-UP protest, has in fact, only presented one side of the story, and neglected the fact, that there are many — is that kitsch?

Yes, to suggest that the *Lexicon* staff is above and beyond kitsch is itself kitsch.

I think it would be useful for the *Lexicon* to begin examining, realizing, and becoming aware of the shit within their own doors and cleaning it up before they moralize to us about ours.

The *Lexicon* should practice what they preach.

Respectfully; Margaret Mizuik

Smoking ban affects ritual

To the editor

I have read the "Draft for Comments" of the new Smoking Policy and noticed that no provision has been made for religious ritual use of tobacco, incense, etc.

I trust that it is now commonly understood that many Native American rituals, particularly those done in pan-Indian contexts, such as the many that have taken place at York University, require the use of smoke offerings, particularly tobacco in a Sacred Pipe.

York has a continuous history of accommodating Native leaders and elders have been invited to the campus. Frequently, their presence leads to invocations requiring the smoking of tobacco. Several of the colleges and one of the components of Environmental Studies have continuing interests and participation in this regard. Several years ago, Vanier College hosted a major elder's conference that led to its permanent annual establishment in Toronto.

The present policy as articulated in the draft document would, in effect, end this tradition at York, including conferences now in the planning stages, and specifically prohibit Native American religious rituals from taking place on campus with draconian penalties.

Aside from the question as to whether prohibiting the religious practices of one major component of the Canadian population is legal, the practical aspects, should Native students insist on

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