

Vote 10-4 against continuing

Weekend vote goes against fee strike

By TOM (BLUE) SIMON

The Ontario Federation of Students met last weekend at Guelph University with the intention of discussing the fee strike and policy for the future. To this reporter the antics that took place would make a serious rival for Ringling Bros. The fee strike was indeed discussed and scuttled but much more effort and enthusiasm went into the drunken late night football games in the residence hall.

It was reported that only 6 of the 15 member institutions present had conducted successful fee strikes with York in the lead with 66 per cent of its students participating. Some universities had received no support at all and Carleton students were being threatened with de-registration for withholding fees. A motion to phase out the fee strike over the next four weeks was passed 10-4.

Delegates from Brock and Trent expressed dismay with the implications of ending the strike on such a negative note. Several York students attending as observers felt that CYSF president John Theobald went against the mandate of the York students holding out when he voted in favour of axing the strike.

Some of the more concerned delegates present pressed for a moratorium on Tuesday March 13 on every campus to discuss the cutbacks and plan further action. This was supported and OFS will publicize and build this action. There will be a special OFS newspaper printed under Brock's leadership. "Flying squads" of activists will be culled from Trent, York and Brock to help build the actions on more passive campuses. Other motions to hold an Ontario-

wide conference in Toronto and then a demonstration at Queen's Park were defeated after much debate.

A member of the Commission on Post-Secondary Education, David Black, bitterly defended the final COPSE report in a Saturday night workshop. Black called the report "a reasonable discussion of the problems" and contended it contained "much more valid solutions than before". When pressed to discuss the apparent deletion of the independence age issue he replied "finance your own independence." In reply to Excalibur's question concerning his position on the York Cutback Committees (YCC) demand of taxing corporation profits to pay for education Black replied, "Ooh shit. I believe in progressive taxation only; I think the press has a habit of asking stupid questions." He went on to accuse the universities of not spending the available money wisely and said he did support a national student union.

The Saturday meeting was eventually broken up by Guelph police responding to an anonymous bomb threat. (We were the only ones in the building). The football game was reconvened in the residence hall and the circus atmosphere continued.

Sunday was to be devoted to policy discussion and executive elections (four out of five positions vacant). Quorum was broken by the northern universities and the restrictive OFS constitution permitted no official decisions to be made. A straw vote was called to determine which delegates wanted to stay and discuss policy and further actions. It squeaked through with Theobald voting to go home. The ensuing talk showed sharp lines of difference

between the activists from Brock and Trent and the more conservative universities.

The meeting ended with several observers including people from York determined to carry vigorous election campaigns on the cutbacks

issue to promote "more representative leadership at OFS and to build a strong student movement in Ontario."

Members of the YCC when told of the OFS decision to end the fee strike

decided to call a mass meeting here to let the students at York decide for themselves whether to continue the fee strike or not. The meeting date was not set. They agreed to also build the moratorium for Tuesday March 13th.

Oppressed think with genitals

By CLAUDIA WUPPERMAN

Members of any oppressed group, be they women or blacks, are often looked down upon by the white heterosexual male as thinking with their genitals. Their essential nature is supposedly instinctual rather than spiritual. The same prejudice operates against homosexuals in our society.

This is one of the many myths about people attracted to the same sex that was attacked by George Hislop, president of the Community Homophile Association of Toronto during an informal lecture Monday sponsored by York's homophile association.

As Hislop pointed out, society's picture of the gay world is one dimensional because it has mainly been painted by psychiatrists who only encounter homosexuals as patients believing themselves to be sick.

Asserting that most people are innately bisexual he argued that a psychiatrist claiming to have "cured" a homophile has merely revealed the primary sexuality of that person. Hislop, like most people in the gay liberation movement, believes that genuine homosexuality is inborn and cannot be changed. Any attempted reversal of sexual identification in that case only perpetuates the misery society has

generated in homophiles for centuries, he said.

The gay movement, he assured his audience, is a viable counterforce against the cultural pressure that coerces people to adopt sexual lives which don't suit their needs.

"We have been written about, experimented with and lectured at — but nobody has ever talked to us until quite recently," he said.

Homosexuals, like all oppressed groups, have long been defined by their oppressors and therefore lacked a positive self-concept which added guilt-feelings to social persecution.

The reason for this witch hunt is easily identifiable as the fear homosexuals instill in their "normal" counterparts who see their cherished virility threatened by other forms of sexual male behaviour.

That lesbians have never posed a similar threat might be explicable in terms of their lower status as women whose "deviance" does not interfere with the functioning of the culturally dominant group.

Hislop related the fear and subsequent hate of homophiles to the repressive sexuality in our culture. He also included children in this analysis. Although Freud discovered infant sexuality half a century ago, children still grow up in

an atmosphere hostile to their sexual development.

If everybody could experiment freely with their sexuality and express it without fear of reprisal we might learn to relate to each other as people rather than sexual stereotypes.

After centuries of oppression and ostracism it is understandable that homophiles are fed up with analyzing, questioning and justifying their sexuality. They want to assert it positively and integrate it into a healthy approach to life.

This attitude was reflected in Hislop's lecture. Yet it lead him to minimize cultural influences on all sexual behaviour and to present sexuality as a life force that will find its most adequate expression quite naturally in each person. He denied the new awareness especially developed in the women's liberation movement that sexuality is often a reflection of our social and political power structure.

Asked from the audience how much role playing goes on in homosexual relationships he avoided the issue with references to his own positive experience. He commented briefly on some relationships modelled after heterosexual marriage but did not explore the important area of socialization in any depth.

Evening of melancholic, traditional folk songs

By JIM DAW

Hate, as much as love may be helping to keep Acadian culture alive and visible, according to Edith Butler, Acadian folklore expert, singer and lover of her ancestral culture.

She sings the melancholic traditional songs of her French fathers not simply because she loves them, but because she wants people to learn about and be aware of the Acadian history in the Maritimes.

Her determination to foster Acadian culture brought her to York on Monday.

She sang the songs and talked about the heritage of her people as part of Calumet's second annual Chuck and Clara Calumet winter feast.

Beginning her presentation in the usual manner, Butler called attention to her red, white and blue vest with a star on the shoulder — the same design as the Acadian flag, which was in turn adopted from the French revolutionary flag. The design of the Acadian flag was chosen to signify their neutral position in North America.

It was the loyalists of France and England who were involved in the struggles for colonial supremacy. The French of Quebec kept the fleur de lis — but the Acadians had fled France because of the monarch, she said.

Many of the songs she sang date back to 15th century France but have been preserved accurately within the sheltered, isolated Acadian society, she told the more than 50 Calumet students and faculty.

Butler, now 31, began singing when she was attending the University of Moncton and relied primarily on the songs she had learned as a child in Paquetville N.B. Later she travelled around New Brunswick, tape recorder in hand, gathering remnants of the earlier culture.

She has found that most of the songs were nostalgic ballads dealing with legends about ancient kings and the aristocracy, the weather, hard times, the loss of ships and lives at sea and love.



Calumet students were treated to a beautiful rendition of Acadian folksongs when Edith Butler sang Tuesday night.

However the songwriters did not talk about the scattering of the Acadians following the signing of the Treaty of Utrecht in 1755.

If the community of Acadian descendants in the Louisiana area, numbering approximately two million, was now in the Maritimes, things would be very different, Butler told Excalibur.

But that's not the case, so she sings her songs to inform Canadians about this fascinating sub-culture

and help her people in their fight for power.

Even though her style has been changing recently to a more popular rock style, she has written modern songs dealing with the Acadian struggle for recognition.

But she points out that someone less sympathetic to the heritage of the French Canadians in the Maritimes has also helped to publicize it.

Moncton's loyalist, Orangeman mayor is helping to make the

Acadians "known all over because he is so powerful" she said.

He has tried in the past to ignore the bicultural composition of his city but in a few symbolic fights the francophone population has stood up for its rights. The sign on the new city hall had to be replaced when residents complained it was not bilingual; and the mayor's attempt to end the tradition of having an Acadian assistant mayor was foiled.

"These are only small details",

said Butler, "but it was the first time we won something."

She also points to the symbolic entrance of certain Acadians into the economic elite as being significant. Acadians own the tallest building and a luxury hotel in Moncton, she said.

She called this step number one for the Acadians but admitted that even if the Acadians gained substantial powers it would be a certain elite or clique which would enjoy the benefits.