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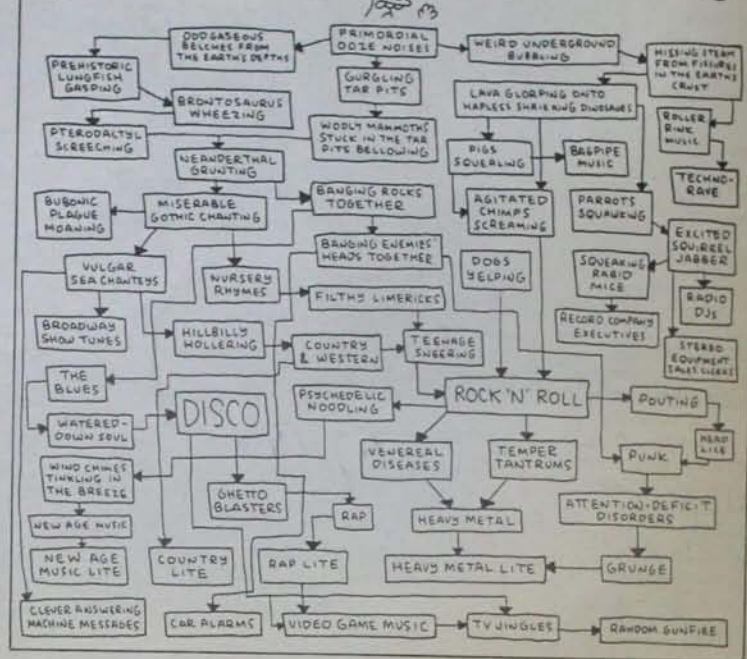
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BCIT News

Institute wins national award for Industry-Education Partnerships

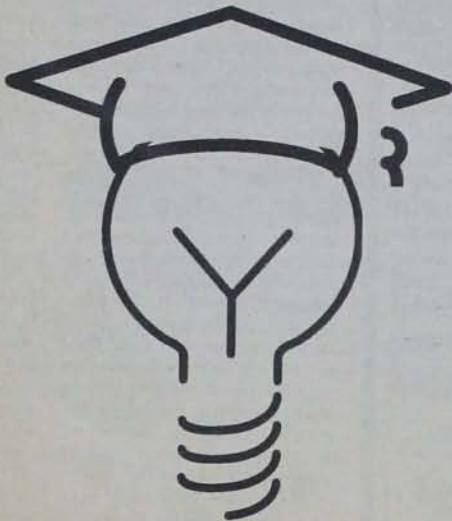
Matching student expertise with real-world practical challenges has won BCIT a prestigious national award.

For its successful program of having students solve industry problems, BCIT received this year's National Award for Excellence in Business-Education Partnerships, topping contenders from every Province in Canada.

In nearly 200 industry-sponsored projects cover 30 fields, BCIT students successfully tackled problems covering everything from developing new uses for a custom-designed computer chip to giving a robotic system the ability to see and move millimeter long tree seedlings.

"It's a validation of what we've been working toward for years, said Ernest Wilink, student projects coordinator for the School of Engineering Technology. "This is industry elite recognizing education in harmony with industry."

"We have always been good at that. We do what industry wants and needs, so we produce job-ready graduates."



One of the top projects was a new logic analyzer—a diagnostic tool for trouble shooting digital circuitry that's at the heart of a computer system—from student Jan Borge and Paul Vallee.

Working with a major distributor of high-tech electronics equipment, their challenge was to find a new way to use a reprogrammable microchip. Starting from scratch, they abandoned the traditional design approach and reworked the chip so it could almost instantly adapt to numerous needed uses—effectively becoming many chips in one.

The result was the ability to make a cheaper chip cutting costs by 80 percent over other analyzers which could place the technology in the reach of schools and small companies.

Borge isn't surprised BCIT won the award for its partnerships with industry. He felt working with industry gave him added insight into his field. "It's an excellent opportunity for students to get real experience in industry," he said.

—BCIT Media Relations

Scholarships offered to Top Nisga'a students

In an innovative new partnership, a First Nation and a post-secondary institution have established scholarships to encourage native students to enroll in trades and technical programs.

The Nisga'a Tribal Council and BCIT teamed up to launch six BCIT entrance awards for Nisga'a students, valued at \$1,900 each.

Financial Aid and Awards coordinator Jennifer Orum made the announcement and outlined the criteria for the scholarship before a group of Grade 10, 11 and 12 students at Nisga'a Elementary-Secondary School in New Aiyansh, north of Terrace, BC.

You must be a member of the Nisga'a Nation, have good marks and be involved in school or community activities," Orum said. "But marks, while important are not everything. We are looking for highly motivated, all-round students

who know what they want to get out of BCIT."

"We currently have between 35 and 50 native students attending BCIT but we want to increase aboriginal enrollment. We hope this pilot program will open up opportunities so other First Nations will be able to take advantage of the trades and technology programs we offer," she said.

Jacob McKay, school board chair of School District 92 (Nisga'a), praised the scholarships.

"These scholarships provide a pathway to an institution that few native people have ever attended," he said. "We are proud. Once again, the Nisga'a are at the forefront."

Once land claims are settled, McKay said, the Nisga'a Nation will need highly educated young people to take part in a new economy that will develop in the Nass River Valley.

—BCIT Media Relations

BCIT News Briefs

Safewalk Program to get started in fall

In September a pilot Safewalk and student patrol program will begin on campus with student patrollers roving the campus during the evening hours.

Safewalk patrollers will go through an intensive screening process and one week of training at the end of August.

Applications for positions on the patrols, which are paid a wage—including the week of training, are now being accepted. Anyone interested should contact support Programs Coordinator

Anna-Lisa Jones through the Student Association.

Shadbolts begin SA Art Collection

A Student Association art collection, the brain child of SA Director Stephen Miller, has been started.

The first works in the collection are two lithographs donated to the SA by prominent Burnaby artist Jack Shadbolt.

Shadbolt's work will be familiar to BCIT students as it is his work—"The Choice"—that graces the cover of the 92-93 student handbook.

Librarian leaving

Institute Librarian Paula Pick is leaving BCIT for a position as Vice President of Student Services at Georgian Bay College in Ontario.

Pick, always and active member of campus has also served BCIT as acting Vice President of Student Services for a two year period, was instrumental in getting funding for Women in Trades and instituting the SA's Childcare Program.

Pick continually acted as an advocate for students on campus and in 1991 the Student Association gave her the President's Award in appreciation of her commitment to students at BCIT.

Head tax stays unreconciled

by Martin Chester

VANOCOUVER(CUP)—It has been 45 years since restriction to Chinese immigration were lifted, but Canada has yet to make amends for its racist policies.

From 1885 to 1923, Canada charged a head tax on all Chinese immigrants. The head tax began at \$10, but in 1904 it was raised to \$500 and it was not removed until 1923 when nativist sentiment, centred in British Columbia, pressured the government to stop immigration from China.

The Chinese Exclusion Act was not repealed until 1947.

The National Redress Committee of the Chinese Canadian National Council and other organizations are pushing the government to deal with the situation immediately.

Gary Lee, who is the chair of the CCNC's redress committee, said "We have been at this campaign since 1984. We stepped up the campaign in the 1988 election, but we have yet to see the Progressive Conservatives live up to their unwritten promise to us in 1984."

Lee said the conservatives promised a parliamentary resolution acknowledging the injustice to Chinese Canadians and discussion of the situation.

"We've met with Gerry Weiner, the multicultural minister, three times. The best we have had from him is that he does wish to conclude this."

"We hope that he will bring our case to [the federal] forcefully because we don't have access to the cabinet at that level," Lee said.

Weiner is expected to make a report to cabinet soon, but no date has been set.

The Redress Committee is calling for a minimum of \$23 million to be returned to surviving head tax payer or surviving spouses (\$10,000 each). This is the amount which was paid as head tax. The committee is also calling on the government to acknowledge the injustice.

"The driving force behind this claim is that a wrong was done to individuals as well as the community," Lee said.

"This is not just a racism issue or a multicultural issue. This is an individual justice issue. We still have individuals who have direct suffered."

He compared the issue to the redress demanded by the people born after their mothers used thalidomide during pregnancy. He said both groups have asked for individual redress for the same reason, the individuals suffered. Lee said the thalidomide case was one of negligence while the head tax was a case of "deliberate, racist legislation by our parliament that lasted until 1947."

"What replaced the head tax in 1923 was far worse—the Chinese Exclusion Act. That was far more recent and had a much larger effect," Lee said. The effect included the forced separation of families, he said.

Lee said the CCNC picked up the issue when they were flooded with requests from elderly Chinese Canadians who had paid the head tax. Since then CCNC has found considerable support both within and outside the Chinese community.

I think it has picked up in the last few years. The head tax payer are elderly and there are only a few thousand left, so they don't have a lot of force," Lee said. However, when the people in the general community find out the details of the immigration restriction they tend to be sympathetic, he said.

Lee is hopeful that the government will respond in the near future.

"We have done the research and presented our arguments. The government has no excuse anymore not to respond to the details. We're hoping to get some sort of green in the near future," Lee said.

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Vancouver Rape Relief and Women's Shelter Fifteenth Annual Walkathon and Picnic

The Fifteenth Annual Vancouver Rape Relief Walkathon and Picnic will be held Sunday, May 30. The 10 kilometre walk around Stanley Park will conclude with a free picnic lunch, entertainment, and a chance to catch up on news of the past year. The entire route, as well as the picnic site, is wheel chair accessible. Cyclists welcome. Interested participants are asked to phone 255-4294 to register and receive Walkathon Pledge sheets.

No racism in Canada?... You must be blind!

by Ricky D. Torkonoo

The young man sat opposite me in Taps together with Paul and Jennifer from The Link. After Paul introduced us, we started talking about politics. Somehow, Paul's article on racism in a previous Link came up. At this point, I commented about how Canadian society is not actually racist. The young man was surprised at my comment. He broke in: "No racism in Canada?... You must be blind!" He went on to say, "Recently, a black student was refused an apartment because of his colour. He took the case to court and won!"

Readers should not get me wrong. I am a black student. I was actually waiting for a comment like that. You see, having spent over 10 solid years in West Germany and now united Germany, I have become so used to racial problems that the Canadian version of racism seems to escape my notice! Here you see a black student taking an apartment owner/manager to court and winning! Who the hell are you going to report TO in Germany for not getting the apartment? And let alone winning the case! No way!

The German government does not actually FEEL the problem is there—they seem adamant about that fact—so there are no agencies to complain to.

One Kenyan student in the UK visiting West Germany (before the wall came down) was maltreated at the Frankfurt main railway station by the police who "felt" he looked like a criminal. After much police harassment, he was set free. Thinking in terms of the UK, where one could lodge a complaint against the police—the student went to the central police station to lodge a complaint. Because of language difficulties, the police were unable to understand just exactly what he wanted. At this point a Pakistani man around the area was called to act as a translator. After hearing of the students problem, the man told him, "You still haven't had enough trouble? Count your lucky stars that a German policeman caught you for whatever reason and let you go SCOTT-FREE. Go to your hotel and forget everything."

The situation seems to bear out an old African saying which goes like this: "In a court where the judge, the DA and the jury are all chickens and hens the maize corn will always end up getting prosecuted."

How many times have I been REFUSED ENTRY into a Disco just because of my skin colour? Here I walk into a country club with ease. any wonder that I am becoming blind? In most German universities, (mind you in open places as well—not just hidden in toilets) one could always see signs like "Germany for Germans: Foreigners Out", "First They Wanted Jobs, Then Women, Now They Want to VOTE. Next on Their Agenda is a Turkish Bundeskanzler (Prime Minister)" or "We Need a Fuehrer

Again to Clean This Land of Bed Bugs and Cockroaches!"

Sometimes it seems that the German Authorities are just NOT WILLING to accept that there is a problem. Attacks on foreigners are labeled as juvenile delinquencies or the work of hooligans.

Racism

Racism is a really complicated term. It is a term which can be found in many forms and all over the world. To date, even theologians engage in Biblical debates like "Who has got the right to inherit Abraham, should it be the first born who was born out of wedlock (Arabs are descendants of the first born) or his younger son born in wedlock (His descendants are the people of Israel)."

Whatever the case, racism seems to be a direct cousin of nationalism.

The Oxford English Dictionary describes racism as "The theory that distinctive human characteristics and abilities are determined by race." The Webster's New English Dictionary defines it more deeply as "A doctrine or teaching without scientific support, that claims to find racial differences in character, intelligence, etc., that asserts the superiority of one race over another or other, and that seeks to maintain the supposed purity of a race or races."

Whatever the definition, western culture seems to portray a lot of racism.

One aspect is language. Words like "black-mail", "black-magic", "black-lie", "black-September", and "black-sheep" come to mind—in fact the list is endless.

Similar words exist in German, like "Schwartz-Frietag" (Black-Friday), "Schwartz Arbeiter" (illegitimate worker) and "Schwartz Katze" (black cat for ill-luck) etc. Is it any wonder that people brought up in these cultures do not have certain racist elements even if that is not the intention? And of course there are devout racists like we have devout Christians and Moslems.

Until recently, most Africans viewed ONLY the western countries as racists. But in 1979, most African governments were forced to withdraw their students from the People's Republic of China. The reason for this was racial attacks and beatings the African students encountered, as usual, the accusations for such attacks centred on things like "They are taking away our women."

A recent comment from a former Japanese Prime Minister explaining that the USA's economic woes seemed to be the result of "less intelligent races" mixing with white Americans reminded the world that racism is a global problem and not limited to Pretoria, South Africa.

A global approach is required to fight the problem.

Ricky D. Torkonoo



OPINION

Serbia's bloody land grab

Vukovar, Okucani, Petrinja, Pakrac, Foca, Prijedor, Broko. Do any of these names ring a bell? Probably not! They should, because they are cities in Croatia, and Bosnia and Hercegovina (BiH) which have been the site of atrocities against mankind.

Welcome to the heart of Europe in 1993! These cities have fallen under the advancing Serbs "boots" in the past two year. As with the fall of any city or town to the Serbs there has been mass rape, mass execution, torture and looting. According to European Community investigators Serb soldiers have systematically raped more than 20,000 women in BiH in a ruthlessly planned and executed campaign of sexual terror and "ethnic cleansing."

II Serbia's war of aggression in Croatia

Vukovar was a town in eastern Croatia and was the site where the Serbs carried out the first slaughter of the war.

The attack on Vukovar began with the infamous killing of 15 Croatian policemen. Serbs first kidnapped two Croatian policemen from the police station at Vinkovci, a city near Vukovar. They took them to Borovo Selo, a suburb of Vukovar, then they telephoned Vinkovci and said "If you want your men back, come to Borovo Selo and then we'll negotiate."

The Croats responded naively. Fifteen men jumped into a bus and went to Borovo Selo to negotiate, with the Serbs for the return of their two colleagues. They were ambushed by a large group of Serbs, shot below the knees to make them helpless and were massacred en masse, their eyes dug out, their throats slit, their bodies castrated, and so on.

This is how Vukovar became a major battle site.

Vukovar today is a pile of rubble and of the 60-70,000 people that used to live there only the UN soldiers who patrol it remain.

III Serbia's war of "ethnic cleansing" in BiH

My uncle, his wife and their children lived in a small village in central Bosnia. They co-existed peacefully with their neighbours, who were Croat, Muslim, and Serb. However, one day their next door neighbour's son came to their house with an AK-47 and took my Uncle who is now in his early 60's off to "Manjac"—a now infamous concentration camp where he was tortured and later released in a prisoner exchange. The rest of my relatives were forced to flee and then the house that my grandfather and father built was blown up so that they would have nowhere to return to.

As far as I know my uncle and his family are

alive and living elsewhere, while his two sons are in the army fighting.

The "cleansing" of Prijedor, a town in eastern BiH began with the destruction of the local mosque and Catholic church. Then the Serbs entered the town and went from house to house looking for males between the age of 18-45. They rounded up all the males and those who resisted were shot or "accidentally fell" from second or third story buildings. The non-Serb elite: doctors, lawyers, engineers, businessmen and elected officials like the mayor of Prijedor, who along with 48 other of the town's notables, were slaughtered. The other men were sent to prison camps, while the women were raped, their houses looted and finally destroyed by explosives.

IV Betrayal by the West

While all this goes on, the world looks on horrified, but does nothing to stop the aggression. The "Undecided Nations" (UN) has only paused the war in Croatia briefly, while in BiH the UN feeds the people to have them die with full stomachs from Serbian artillery.

The UN has recognized both Croatia and BiH and ensured they remain defenseless against the Serbs with a UN declared arms blockade against both countries. All the West has been able to do is come up with a doomed peace plan known as the Vance-Owen peace plan. As one UN peacekeeper told a reporter, "on every Bosnian's tombstone it should be inscribed: 'I died because Helmut Kohl, Francois Mitterand and John Major were afraid the Maastricht treaty wouldn't pass, and on the children's graves they should write, 'It was also an election year in the United States.'"

To all my senior staff who are leaving the Recreation & Athletic Services Office:

I would like to express my thanks to all the dedicated staff who have diligently worked for me over the past two years. I know I peak for the entire Recreation Department when I say you will all be truly missed, I wish you luck in your future goals and invite you to come down and share your dirty laundry with us any time.

Yours sincerely,

Earl Scott

re: Tanja Doig, Vicki Martin, Darren Breitcruz, Rob Chioccorello, Jeffrey Li, Paul Obrova, Niki Walker and Giovanni Baron

"I have a dream..."

Martin Luther King

and really... what more needs to be said.

It is time get up and bring such dreams to wakefulness, to realize them and rejoice in our diversity.

The Link is...

BCIT's student newsmagazine. Published bi-weekly by the BCIT Student Association, *The Link* circulates 5,000 copies to over 16,000 students and staff.

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Managing Editor: Paul Dayson

As an associate member of Canadian University Press (CUP), *The Link* adheres to CUP's Statement of Principles and affirms that the student press in Canada has a unique role in society as a voice for social justice. To this end, *The Link* will not publish material deemed by the editors or steering committee to be sexist, racist, homophobic, or in poor taste.

The views expressed in *The Link* are not necessarily those of BCIT, the Student Association, or the editorial collective.

Compliments and complaints are welcome and should be made in writing and addressed to the Managing Editor or *The Link* Steering Committee.

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PLEASE RECYCLE YOUR LINK IN MIXED PAPER

The sythe stroke that went silent across a continent

*"In fourteen-ninety-two
Columbus sailed the ocean blue."*

-Childhood Rhyme

NEW WESTMINSTER (CUP)—Enough about Columbus. Let's give some credit to his point man—The Fourth Horseman. The conquest of both North and South America really had more to do with what has been dubbed "biological imperialism" than anything else.

That's right. The aboriginal people were not decimated because Columbus and those that followed possessed superior numbers or firepower, or because the colonialist's were military geniuses.

They were destroyed by disease and all it wrought.

Pestilence is no small thing. It has historically shaped our socio-cultural patterns of behaviour. Indeed it was plague like the Black Death, Typhus and Cholera that prompted a people who had destroyed their own land and people to look across the sea for another try. The problem was they brought their plague and their culture with them.

It is believed that, in less than a 100 years, over a 100 million natives lost their lives. In America alone. Gunpowder was a sick joke to a people suffering from an epidemic of Smallpox. It has been cited by historians as "the single greatest demographic disaster in the history of the world."

Long before Columbus, the Middle East gave birth to small pox when animals began to be domesticated. Mostly a flu like annoyance at that time, by the 16th and 17th centuries, new strains had made it the tortuous and lethal disease that would via "explorers" and colonists immigrate to a world where the people had no immunity to it. To a place where immunity to major disease was a moot point for the people lived healthy lifestyles in harmony with nature. The people that Smallpox would conquer had never provoked nature into spewing forth plague.

The Ojibway, of what we now call Canada, had a word in their language—pimadaziwin. It meant "to honour life in the sense of longevity, health and freedom from misfortune." Native lifespan were nearly twice that of the Europeans. The Inca valued good hygiene as much as honesty. Their invaders would

not even begin bathing as a cultural norm until the nineteenth century. The "unclean savages", were in fact, as both native and colonial records show, cleaner than the colonialists.

One of the most important factors in the obliteration of the indigenous people was the "law of rabbits". That is, that if you transplant a living organism into a place with no natural predators and plenty of food it will inevitably multiply like rabbits. Smallpox did in North and South America, what rabbits did to Australia. They devastated it.

Columbus gave the first clues to what would happen, but his clues were ignored by him and every other European. He kidnapped ten Arawaks and returned to Spain. Three died en route. A year later when Columbus returned only two remained alive in Spain. They had not been executed. Disease had destroyed them. The remaining two "specimens" died shortly.

Were it not for Smallpox, Cortez would have just been another dead Spaniard. His army was being obliterated by the superior numbers and obsidian wielding soldiers. Cuitlahuac never finished the job though. Smallpox struck his army just before he struck Cortez a finishing blow. Cortez regrouped with more ships more cannons, but by this time it was pointless. Cuitlahuac's people littered the streets before a single shot was fired. The Fourth Horseman has struck an alliance with Cortez and the Spaniards and the consequences were horrifying.

Smallpox, plague, and influenza moved to Yucatan and Guatemala. The Maya were finished, and the great empires of the Aztecs and the Maya fell to microbes. Spain took credit—and advantage. In 1505,

many Aztecs had to sell themselves into slavery to survive. In less than 20 years two thirds of the population of the Yucatan was wiped out. Most of the remaining were enslaved. And slavery was becoming big business.

Costa Rica, Panama, and Nicaragua checked in as victims of what had become a pandemic. When Pizarro showed on the scene in 1532 with only 170 men and 40 horses. Pizarro was not the military genius he was recorded to be. Indeed—he would have had to have been a military genius to be effective against the healthy Aztecs, Incas, or Maya. His ally—pestilence and a civil war—had done all the work. He was simply the European who claimed credit.

The Jesuits, in both Americas, converted thousands of people who were desperate for a cure. People whose faith had been broken by a disease of fierce scale with no cure. They assumed their gods had forsaken them and that the "white man's god" must be more powerful. But even the Jesuit's god provided no cure.

In North America entire cultures were smashed and buried. This vast and majestic land was being depopulated at an alarming rate. Slave trade was instituted, for there weren't enough indigenous people left to enslave that could withstand disease. Blacks were considered healthier and Africa was added to the list of peoples victimized and infected with disease. Slave galleys were termed "tumbeiros" by the Portuguese. This word translated means "floating tomb".

Natives were forced to become agents of their own genocide. Canada's first corporation, The Hudson's Bay Corporation helped set the stage.

Providing wampun for beaver tails, native peoples in desperate straights began to destroy that which they had relied upon for sustenance—both physical and spiritual. It was not just beavers that were decimated in this fashion but all the animals which had previously enjoyed revered places in the indigenous cultures. The people who had been killed by gun or disease were being used to kill their gods and their food.

Reservations were established as dying grounds for what was left. Up till the late-70s Canada communicated with South

Africa and gave pointers on apartheid based on this very system. The natives did not die as expected and 400 years later began to overgrow their reservations.

Finally in 1990, Elijah Harper, a Cree, said NO and scuttled the Meech Lake Accord because it was a further ignorance that native people would not tolerate and were finally healthy enough to resist.

What is the legacy of biological imperialism?

It is a sad one. In 1490 the Americas composed 20 percent of the world's population. Less than a century, several epidemics, and wars later it comprised a mere three percent. In Central Mexico, before Columbus, the population numbered 25 million. By 1568 the two million remaining were enslaved. Smallpox established the slave trade; obliteration and exploitation of the indigenous people and wildlife; reservations and Apartheid. The looting of the "New World" spawned capitalism. Canada shaped it's values around Hudson Bay and the fur trade. The HBC demonstrated that if you exploit the wilderness you can make money and accumulate power. Canadians "skinned" the land of it's animals, it's trees, and moved from river to river damming them up. The result has been a pathetic conservation record and an economy which has barely been able to sustain itself this long. Even the military standoff at Oka was, in ways, a result of first contact. Louis Reil, a Metis hero, has been written into history books as a man who committed treason.

The USA, disconnected from it's past in every way, including it's ties to Britain has become a "cult of the future" with it's manifest destiny it has moved from conquest of land to conquest of the future. Ocatvo Paz has called it "terra incognita with which it has identified itself."

Latin America has gone the opposite direction. Inextricably linked to their past, as people of mixed blood and orphans they are unable and unwilling to forget. In Central America the wave after wave of epidemics has resulted in wave after wave of monocultures— not to mention dictators and wars.

500 years after "discovery" we must discover and attempt to remedy all it wrought.

*In less than 100
years, over a 100
million natives
lost their lives*

Racial Equality Supplement

Burnaby's Lee in the limelight

by Grace Ke

VANCOUVER (CUP)—BCTV Saturday anchor Mi-Jung Lee, 26, walks through the leading news stations tall security activated glass doors unaware of a disturbing call she will receive that evening.

Just over five feet tall, the station's newest figure zig-zags in to the dark recesses of a litter-ridden newsroom. In the background, a cluster of high-pitched voices screech on playback and tabloid cloak several computer monitors like fallen leaves.

Lee was recently hired by BCTV from Victoria's CHEK-TV to be a full-time four day reporter and one-day news anchor.

She reviews a few stories making quick corrections and then the lights are on. The Newshour begins.

At the first broadcast break, the phone rings. One on 750,000 viewers that night calls the station. Unknown to the caller it is Lee herself who answers.

"Where's Pamela Martin (BCTV's former Saturday anchor)?" the viewer demands.

Lee explains that Martin has switched to strictly weekday anchoring.

The viewer growing irritated, says, "Yeah, well now they have this chink lady on the air and you can't understand a word she says."

Interrupts Lee: "You're speaking to her."

There is a pause.

Lee tells the viewer, who has yet to complain about the phone call being incomprehensible, that she does not appreciate the remarks. The viewer hangs up with a final comment: "Well, you are what you are."

Minutes later a flabbergasted Lee must recompose herself to finish off the news.

"I was really angry," recalls the Vancouver resident.

"It reinforces in my mind the need to have more Asians and more ethnic minorities in the media to just show that we are not going to be on the fringe to go away from the media or stay out of the limelight just because of attitudes like that.

As BC's first Korean reporter, the daughter of a Burnaby pet shop owner, Lee admits her race has given her a certain regard and access that other journalists may not possess. She says viewers feel more connected to the news if someone from their community is shown.

Yet it also arouses some initial skepticism from some co-workers who feel she was only hired for her race.

Said Lee: "It bothers me and there's nothing I can do except to prove to them through my own work that race was not the only reason I was hired."

Though she earned scholarships as a Toronto journalism student at Ryerson Polytechnical Institute, it was her unorthodox job-hunting method that landed Lee her job in Victoria.

At a Toronto journalism conference Lee saw CHEK-TV Manager Jim Nicholl who was approaching another student for hiring purposes.

"Well," said Lee, "I'm not going to wait for him to approach me."

Lee swiftly introduced herself and then persistently sent every demo tape of herself to Victoria. Six months later, after also a special visit during Christmas to Victoria, she was hired.



PHOTO BY ROSA TSENG

Age. Race. Lifestyle. Income. Sexual orientation. Young people face new pressures in dating from their peers and families.

Freedom: To date

Reprinted from POW
Special edition of *The Ubyssy*
University of British Columbia

by Lillian Au and Effie Pow
VANCOUVER (CUP)—Pat Pratibha, 26, refuses to marry against her choice.

Pratibha has rejected two marriages to men in their late thirties arranged by her family—one from a doctor from Africa selected by word of mouth.

"I was treated by chattel up for the highest bidder," she said. "They didn't care about my feelings."

"I have an option to say no, but I face tremendous disapproval if I do. My family constantly remind me that I missed a good

man. Everyday my father would call me an old spinster," she said.

Her family, she said, considers her a "disgrace and an embarrassment."

Because I'm still not married...my family has a difficult time finding suitable candidates for my younger sisters," she said. "Being single has cast doubt on my family name."

Pratibha's first date didn't come until she was 25, after she left home against her parents wishes.

"When I was at home, I wasn't even allowed to talk to boys," she said. "My dad would just have a fit if I spoke to a guy."

Said Pratibha: "I never understood what's like to be kissed or

to held hands because I never experienced those feelings."

She said many Indo-Canadian women face a bleak future.

"They face a constant pressure to get married. They're all usually married by age 26. And when you're married, you become a servant to your in-laws," she said.

"I will not date anyone else unless he's Caucasian," said the SFU student.

Pratibha said she is not rejecting her culture, but the servitude and subordination of some Indo-Canadian marriages.

"You have no control of your destiny," said Pratibha who describes herself as "aggressive and strong."

continued on page 10

STRANGE FRUIT

I was out in the evening, taking a walk in the fields to think about this poem I was writing, or walking to the store for a pack of cigarettes, a pound of bacon. How quickly I smelled evil, then saw the hooded sheets ride up in the not yet darkness, in the dusk carrying the moon, in the dust behind my tracks. Last night there were crosses burning in my dreams, and the day before a black cat stood in the middle of the road with a ghost riding on its back, something knocked on the window at midnight. My lover told me:

Shush, we have too many stories to carry on our backs like houses, we have struggled too long to let the monsters steal our sleep, sleep, go to sleep. But I never woke up. Dogs have been nipping at my heels since I learned to walk. I was not taught to dance for a rotten supper on the plates of my enemies. My mother taught me well.

I have not been unkind to the dead, nor have I been stingy with the living. I have not been with anyone else's husband, or anyone else's wife. I need a song. I need a cigarette. I want to saqueeze my baby's legs, see her turn into a woman just like me. I want to dance under the full moon, or in the early morning on my lover's lap.

See this scar under my arm. It's from tripping over a rope when I was small; I was always a little clumsy, and my long, lean feet like my mother's have known where to take me, to where the sweet things grow. Some grow on trees, and some grow in other places.

But not this tree.

I didn't do anything wrong. I did not steal from your mother. My brother did not take your wife. I did not break into your home, tell you how to live or die.

Please. Go away, hooded ghosts from hell on earth. I only want heaven in my baby's arms, my baby's arms. Down the road through the trees I see the kitchen light on and my lover fixing supper, the baby fussing for her milk, waiting for me to come home. The moon hangs from the sky like a swollen fruit.

My feet betray me, dance away from this killing tree.

Joy Harjo

(for Jacqueline Peters, a vital writer, activist in her early thirties, who was lynched in Lafayette, California, in June 1986. She had been working to start a local National Association for the Advancement of Coloured People chapter, in response to the lynching of a 23-year old black man Timothy Lee, in November 1985, when she was hanged in an olive tree by the Klu Klux Klan.)

THE EARTH IS A SATELLITE OF THE MOON

Apollo 2 cost more than Apollo 1
Apollo 2 cost plenty.

Apollo 3 cost more than Apollo 2
Apollo 2 cost more than Apollo 1
Apollo 2 cost plenty.

Apollo 4 cost more than Apollo 3
Apollo 3 cost more than Apollo 2
Apollo 2 cost more than Apollo 1
Apollo 2 cost plenty.

Apollo 8 cost a fortune, but no one minded because the astronauts were Protestant they read the Bible from the moon astounding and delighting every Christian on their return Pope Paul IV gave them his blessing.

Apollo 9 cost more than all these put together including Apollo 1 which cost plenty.

The great-grandparents of the people of Acahulinca were less hungry than the grandparents.
The great-grandparents died of hunger.
The grandparents of the people of Acahulinca were less hungry than the parents.
The grandparents died of hunger.
The parents of the people of Acahulinca were less hungry than the children of the people there.
The parents died of hunger.

The people of Acahulinca are less hungry than the children of the people there.
The children of the people of Acahulinca, because of hunger, are not born they hunger to be born, only to die of hunger.
Blessed be the poor for they shall inherit the moon.

Leonel Rugama

Poetry from "The Bullet is the Word" Third World Alliance Supplement
The Gleaner
Vancouver Community College

So You Think You're Chinese?

Reprinted from *POW*
Special Edition of *The Ubysey*
University of British Columbia

By Steve Chow

The third anniversary of the Chinese government's bloody crackdown on peaceful protestors in Tiannamen Square came and went this year. The world media turned its selective vision elsewhere.

While thousands of Mainland Chinese who supported the movement were still being persecuted by a legal system that is, at best, a formality in the face of capital punishment, the big news story in early June of this year was the debate over young or old Elvis on stamps.

Isn't the Tiannamen Square massacre something of greater primacy and import than postage? Is it not worth remembering every breath of freedom?

At the same time, I didn't know what I was expecting—my family forgot about the massacre, and were Chinese. Sort of.

Last week I had a lengthy conversation with my 50-year-old cousin on the ramifications of the student protests at Tiannamen. In his comfortable Capitol Hill home the conversation slowly shifted to what it means to be Chinese in Canada.

My cousin had adopted the North American lifestyle for nearly 20 years, but his outlook on life is still rooted stubbornly in the traditional Chinese way.

When the media brought the carnage on the streets of Beijing into his home, his first thoughts were: "How will it end? What will happen to China?" He didn't think of the innocents being slaughtered as he watched the news.

Along with the students in Beijing, I and the younger generation of Chinese in Canada saw the demonstrations as a stand against a corrupted government and a hope for change.

From a traditional Chinese viewpoint, going against the elders by wishing for freedom and openmindedness under the banner of "pro-democracy" was not peaceful, but a revolution that would send China into the next century plagued by political, economic and social catastrophe.

My cousin's perspective of the massacre: it had to be done, a necessary evil. The government had no choice but to crush the demonstrators or else China would have been splintered into discontented republics as in the former USSR, complete with ethnic unrest and violence.

China would no longer exist and would have effectively been sent back to the age of

warring tribes and dynasties.

But what of freedom and human rights? I pleaded.

Most of the Chinese in China will never know the freedom that we take for granted here in Canada. Indeed, some have no clue as to the significance of the events of June 4, 1989.

My cousin asserts that they are happy not knowing, that "ignorance is satisfactory."

"He claims I've been overexposed to Western values, hypnotized under the glare of western media, and I could never know what it means to be a real Chinese."

For myself and the Canadian-born generation, the authentic "Chinese spirit" has never come into being and will probably never be understood.

We are Chinese in name only, we who are born here and return to the "homeland" only as visitors—we who use the language, learn the arts, indulge in the cuisine.

Our grasp of centuries of Chinese heritage are mere multicultural song and dance, our understanding of the complexities of the Chinese mind helplessly shallow.

Our vision of the "Chinese spirit" is not of the national unity forged by Chairman Mao and comrades during the Long March. We see Beijing as a government of tyranny and repression, not the miracle of unity for provinces that for centuries have warred against each other.

It was bloodshed that brought China together during the Cultural Revolution. Ironically, it was bloodshed that slashed the generational and cultural wounds between the young and old in Tiannamen Square.

The older Chinese brought their vision of China to Canada when they started immigrating over 100 years ago.

Somewhere along the line "Chinese" became a meaningless term. How much of our supposed "Chinese" culture is now centred around aspirations for expensive cars and cellular phones, fueled by parental hopes that offspring will become successful doctors or chartered accountants?

Perhaps both generations should close their eyes to the bloodshed and dream of a greater "Chinese spirit", a cultural identity to which all Chinese persons can relate.

Until then, however, all such discussion remains conjecture.

"What does it mean to be Chinese?" I asked my older cousin. He answered with a wry smile, "What does it mean to be Canadian?"

Singing lessons available for pre - historic animals

by Paul Viganò

When you move into a new place where everyone in the household loves music, there is bound to be some serious conflicts among roommates when it comes to listening to the C.D. of your choice. Not only have our neighbors suffered the wrath of our stereo being cranked to 11, they've also had to endure gladiator matches on the front lawn where a "thumbs up" allows the C.D. not only to be played but to stay in the house, or a "thumbs down" to determine if it goes to recycling depot. One band that has caused many a residential disturbance is "Dinosaur Jr." My roommate has a massive "hard - on" for this band and although the music is great, guitarist/vocalist, J. Mascis sounds like a cat in heat. They played at the Commodore on Sunday, April 25th so we figured it was time to settle the score once and for all.

Dinosaur Jr.
Commodore Ballroom
April 25

I'm sure as you've guessed by now I didn't catch the opening act - I can't even tell you who they were. The second band to take the

stage was Seattle's Some Velvet Sidewalk. They weren't bad but too much "Seattle sound". I'm not sure what happened but the bassist for Dinosaur Jr. had to come out and finish playing guitar. I guess the singer can't play and sing at the same time.

During the 45 minute intermission the Commodore really started to fill up. It was nice to see such a diverse group of people. From yuppies and jocks to hard-core grunge. As we all pushed and shoved our way to the front it was nice to see that we all had at least one thing in common (except me) - Dinosaur Jr. As soon as they hit the stage I noticed the crowd had two things in common - they were now all animals.

The band was smokin' and this show was loud. Which is great because I couldn't hear the vocals at all. The rhythm section laid a solid foundation to make way for Mascis' guitar workmanship to shine above anything else. This is one time I was thankful to the sound engineers who plugged in Dinosaur Jr. Maybe Mascis realized this and decided to have a guitar oriented theme night.

The show was good but nothing special. Leave the guitar playing to Garfield and get a real vocalist.

54-40 disappoint but happiness found in Pursuit

by Adnan Khan

Being an avid 54-40 and TPOH (the Pursuit of Happiness) fan, I was looking forward to the second of two sold-out shows at the Commodore Ballroom.

The Pasties were the opening act for the evening. Having never seen the Pasties live, I was pleasantly surprised. The band thrashed out Soundgarden-like tunes with energy.

54-40
The Pursuit of Happiness
The Pasties
Commodore Ballroom
April 9

TPOH came on next opening their show with "Hard to Laugh" and other proven hits. Their rendition of "When Doves Cry" was par-

ticularly good and for their encore, they played "I'm an Adult Now" with verses from "London Calling", "Paranoid", and a rap tune unknown to me thrown in.

The band put on a strong performance with great sound and high energy. This is a band that is definitely better live than they are on record.

54-40—on the other hand—were a disappointment. Having seen 54-40 four times before, I had high expectations. However, their muddy sound and lack-lustre effort was not expected when a sold-out crowd paid \$31 (including service charge) to see them.

However, despite the band's performance the crowd still had a great time.

All things considered, the evening was enjoyable. The Pasties and TPOH were good bands to see live but for the price of the tickets I expected much more from 54-40.



LONG
John
Tanner's
Local
Playlist

Cub	Go Fish	Independent
Daytona	Like Heaven	Independent
D.O.A.	Thirteen Flavours of Doom	Independent
Econoline Crush	Something More Than This	Independent
Friday Kill	Living End	Independent
Happy Man	Born to Entertain	Independent
Honey	Pillow Knives	Independent
Intermix	Down & Out	Import
Ludwig	Idle & Undesirable	Independent
Lung	Magnum Opus	Independent
Mae Moore	Because of Love	Sony
Movieland	I Relate	Independent
Mr. & Mrs. Smith	Mr. & Mrs. Smith	Independent
Mystery Machine	Gkzed	Independent
Orbit in Bloom	Peace in Air	Independent
Pull	The Confection Cassette	Independent
Roots Round -Up	Szyggy	Independent
Rotor Cloud	If That's What You Wish	Independent
State of Mind	Weed	Independent
Stigmata	Up For Air	Independent
Various Artists	Ran Creative	Independent
Various Artists	Hum Buzz Thing	Independent
Zombie Roof	Fashionably Green	Independent

COAST 1040
THE SPIRIT OF RADIO

Long John has always been a strong supporter of local musicians beginning with the hippie/underground scene in the 1960s. He worked for CFUN during the height of Beatlemania in 1964 and was the first on the air at LG-FM (now CFOX) in the spring of 1968. He was a video radio pioneer with the cult classic *Nite Dreams* (1976-1981) and is currently involved in Roundhouse Productions Laser Shows. His support for the local music scene continues at Coast 1040 where he can be heard from 10am to 2pm daily.



OPEN HOUSE 94

The steering committee of BCIT's OPEN HOUSE 94 is currently accepting applications for the position of Student

OPEN HOUSE COORDINATOR

The position of Open House Coordinator is a very high profile position both at BCIT and with the outside community. The Committee is seeking an individual who possesses the following qualities:

- * The Ability to Deal with Industry, Business and Government
- * Excellent Leadership Abilities, Strong Organizational Skills
- * A Positive Communicator, Good Written and Oral Skills
- * Ability to Make Presentations, A Strong and Confident Motivator
- * Good Public Relations Skills, A Team Player

The successful candidate for this position must be a BCIT student in full time attendance and in good standing. The Coordinator will be required to work full time on Open House during the summer. This Position will be funded as part of Challenge 93 and an honourarium will be paid for work done throughout the school year.

All Candidates should submit their resumes and a covering letter by May 18th, 1993 in confidence to:

Open House Coordinator Competition
BCIT Student Association
Student Activity Centre
3700 Willingdon Avenue
Burnaby, BC V5G 3H2



Freedom: to date

Continued from page 7

"Not all Indo-Canadian men are like that, but I believe a large majority of them expect me to serve them hand and foot like their mothers did."

Despite the growing '90s liberalism, social norms still probe the age, race, income, lifestyle and sexual orientation of a relationship.

Second-year UBC arts student Manju, 21, said her mother constantly asks when she'll marry a "nice Indian boy."

"My mother has been saving jewelry for my marriage since I was born," she said.

Manju moved from Ottawa to escape family pressures.

"I couldn't deal with not being out as a lesbian within my family and the Indian community, so I moved far, far away," she said.

Feeling of hating herself for being a lesbian—what she calls "internalized homophobia"—are emotional barriers that stifle her desires to confide in her parents.

"I'm too scared of what their reaction will be," Manju said. "I don't want to shame them—everything I do reflects on my parents and how they brought me up."

She hid her sexuality for four months while at home during the summer.

She feels free to be open about her sexuality away from her family but Manju wants to be closer to them. "It is difficult to be this far away. I go through guilty moments."

She is the only one from her community who moved far away to go to university.

"My family can't understand why I left. They aren't happy that they can't show me off," she said. "It's a way of elevating themselves, which puts unreasonable expectations on the children to perform."

Manju said she recently decided to date only women of colour.

"It's an affirmation of myself—being a woman of colour and loving and respecting myself. And I don't want to deal with racist dynamics in a relationship."

UBC fine arts student Margaret Tom-Wing, 24, receives leers from passersby in Chinatown when she goes out with her white boyfriend.

"I can tell by the look in their faces that they think I've abandoned my race," she said. "To them we're one-dimensional. An oriental female and a white guy, that's all they see. They don't realise he's really a swell fellow."

"In some families it's a taboo to date outside your own race," she said. "I think it's loosened up a bit. I see more and more mixed couples out on the streets."

Tom-Wing said her mother prefers her to date Chinese men but has grown to accept inter-racial relationships. Tom-Wing has two sisters and one brother who all married non-Chinese partners.

"My mom is more worried that I won't find someone who will be able to provide for me," she said. "She wants me to be happy."

THE PNE IS YOU 'N' ME

IT'S A ^{job} FAIR EXCHANGE.

PNE JOB FAIR '93

The PNE, in conjunction with Employment & Immigration Canada, is holding a two-day Job Fair for those interested in working at the Fair between Saturday, August 21st and Monday, September 6th. Our opportunities call for individuals who like dealing with people and putting their skills to the test in an environment where working hard and having fun go hand in hand. Positions are available in:

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• bartending

• security/patrol
• clerical

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• waiters/waitresses
• drivers

• ground maintenance
• and many, many more ...


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PNE JOB FAIR
Friday, May 14, 10:00 a.m. to 7:00 p.m.
Saturday, May 15, 9:00 a.m. to 4:00 p.m.

Your employee record will be kept for future employer job referral evaluation and you'll also be given priority for year-round part-time PNE job opportunities as they become available.

The PNE is an equal opportunity employer

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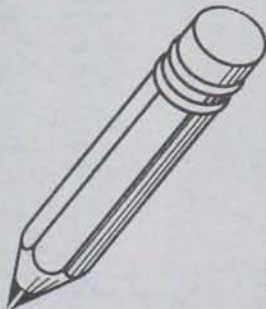
DRAWS

**MONDAY
MAY 10
ONLY**

(Dept. 16)

**STATIONARY
SUPPLIES**

- ie: paper goods
binders
pens
clipboards
pencils
drafting supplies



**TUESDAY
MAY 11
ONLY**



(Dept. 13)

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- ie: glassware
sunglasses
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greeting cards
giftwrap
umbrellas
stuffed animals
jewelry

**WEDNESDAY
MAY 12
ONLY**



(Dept. 14)

CLOTHING

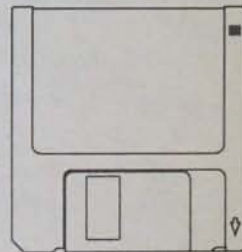
- ie: t-shirts
sweatshirts
shorts
jackets
sweatpants
crests
hats
includes adult's,
youth & children's
selections

**THURSDAY
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