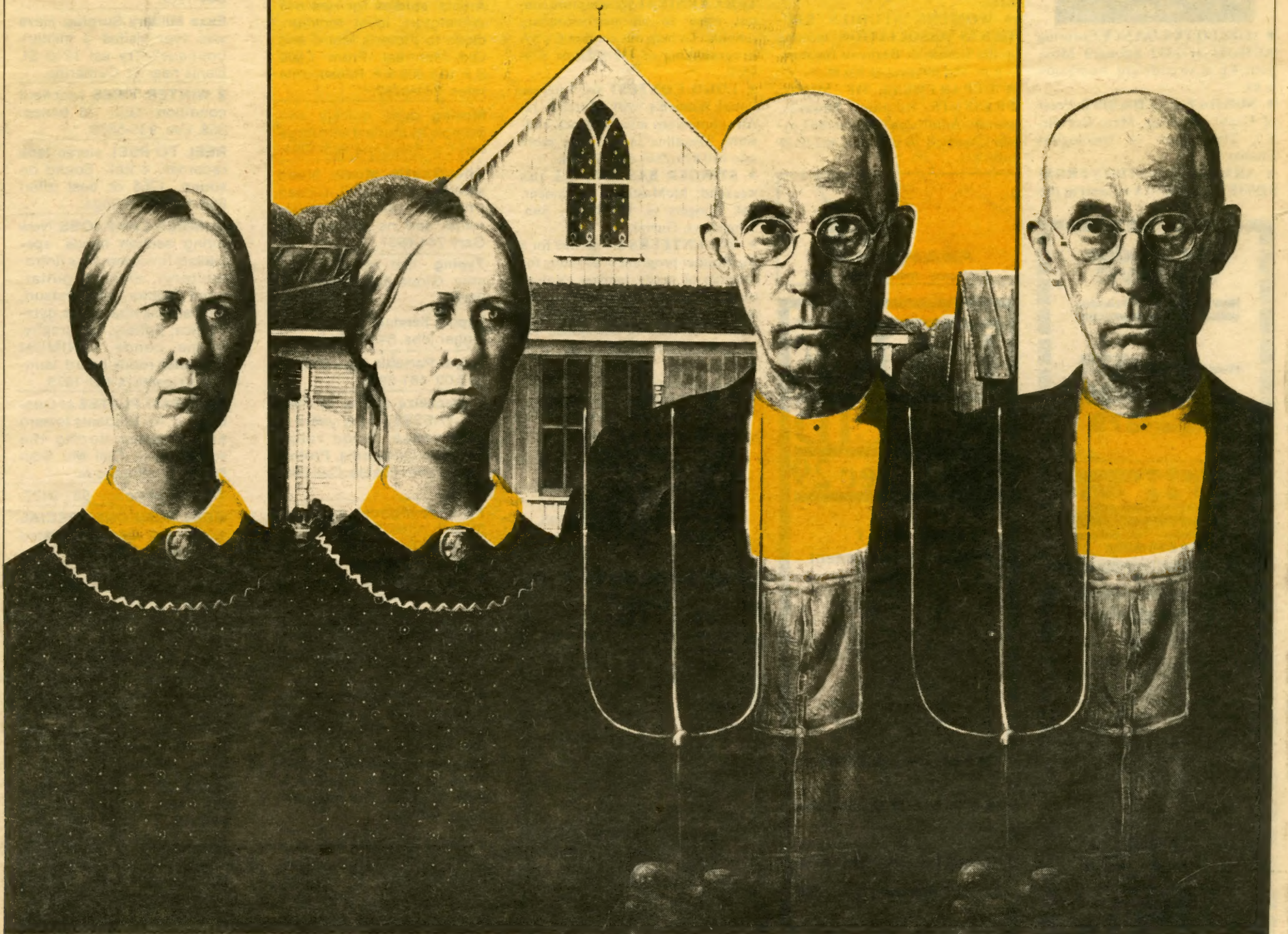


the Link

Friday November 19, 1982
Volume 3, Number 22
Concordia University
Montreal, Quebec

GAY ISSUE



Agenda

Friday

- **APSS COFFEE HOUSE** All students welcome for coffee and baked goods. Live entertainment. 2085 Bishop street, Annex F, Rm. F-107 at 8 p.m. Tickets \$1.25. Call 879-4363.
- **BEER BASH** by the Loyola Commerce Student's Society. Entrance is free with \$1.50 worth of canned food for the Christmas Food Basket Drive. At the Guadagni Lounge, Loyola.
- **SHAKTI** starring Amitabh Bachan Rakhee. Dilipkumar & Simta Patel. Rm. H-521 at 8 p.m. call 879-8019 or 656-8470.
- **HOT AND HORNY BEER BASH** at Reggie's. Sponsored by the Engineering and Computer Science Student's Association. 8 p.m. Tickets, \$1.

Saturday

- **MONTREAL SANTA CLAUS PARADE** ECSA wants students to help out. Dress up as a clown for more info call 879-7249 or drop by room H-880-10.
- **FIRST ANNUAL DANSE** sponsored by Concordia's Portuguese Students' Association. Door prizes will be offered. 40 Jean Talon Est, corner St. Dominique. 8 p.m. - 2 a.m. \$5 admission gets you a free drink.

Sunday

- **ADGLQ TEA DANCE** featuring ACHUM at 2332 Edouard Montpetit. 4 p.m. to midnight. Admission is \$4.
- **SUNDAY EUCHARIST** Feast of Christ the King. Marc Gervais, S.J. Department of Theological Studies.
- **ARMENIAN ARTISTS FROM SOVIET ARMENIA** concert at the

Loyola Chapel. Presented by Concordia and the Quebec-USSR Cultural Association. 2:30 p.m. Tickets \$5.

Monday

- **SPEECH** José Dalton and Morales Carbonell will speak about their recent experiences in jail in El Salvador. Noon to 2 p.m. MacDonald Harrington Building, McGill. For more info call David at 849-9639.
- **HISTORY OF JAPAN** Canadian relations and Japanese Canadians in Quebec. Speech by Mr. T. Takahatake. 7-10 p.m. 4917 St. Urbain. Admission for series is \$25.
- **ELAINE KRAUT** will discuss the works of James W. Morrice. Slide show as well. 1:30 p.m. Montréal Royal Bank Auditorium Mezzanine 2, 1 PVM.

Tuesday

- **SLIDE SHOW AND SPEECH** by Jesus Nieto, revolutionary church leader from El Salvador. 4 p.m. in room H-435.
- **THE ENGINEERING INSTITUTE OF CANADA** and the Canadian Institute of Mining and Metallurgy present R.P. Ehrlich speaking on Conquering the Cold: The Challenges of Developing Northern Frontiers. Dinner meeting at 5:30 p.m., students half price. The Mount Stephen Club, res. at 842-8121.
- **WOMENS STUDIES STUDENTS ASSOCIATION** meeting at the Simone de Beauvoir Institute. 3 p.m. and a repeat at 8 p.m.
- **DEPARTMENT OF MUSIC PRESENTS** Rosalind Edwards, pianist. Admission is free at the Loyola Chapel, 8:30 p.m. call 482-0320 local 611.

General Information

- **GALILEE EXPERIENCE IN VOCATIONAL DISCERNMENT** a weekend for men and women who are considering a religious life. At Villa Marguerite. Call 484-4095. Nov. 19 to 21.
- **LESS THAN TWO WEEKS LEFT** deadline is Dec. 1 for submissions of poetry, prose and drama. Deposit at either English Dept. or in LOS Mailbox, CUSA Office, Hall 6th floor.
- **EXHIBITION OF CERAMICS** at the Gallery of the Artisans du Meuble Québécois. Vernissage continues until Dec. 31. 88 est rue Saint Paul.
- **CARNIVAL** anyone interested in working on it please contact Mary Latella at 879-4500 or Robert McGarthy at 482-9280.
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- **BOOKSTORE EXPERIMENT** the bookstore will now be open until 6 p.m. Mon - Thurs and until 5 p.m. on Fri. After Dec. 3 the bookstores will return to the regular schedule 9-5 Mon - Fri.
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- **LOGO CONTEST** for International Women's week March 6-12. All submissions must be black-and-white. Deadline Jan. 15. For more info call 879-2840 or 879-4500.
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Loans: amount stays the same but it's gonna cost you later

•by Martha Vaughan•

The Quebec Ministry of Education claims to have found an alternative to tightening eligibility requirements for student loans. Paul Bourdeau, Directeur General de l'aide financière aux étudiants reassured Concordia students on Wednesday that budget cuts to the Ministry of Education amounting to \$7.5 million will not effect the application requirements for student loans and bursaries.

Instead, the government proposes to transfer \$120 or 25 per cent from each bursary to each loan.

In effect, bursary money will remain the same, the maximum loan attainable (approximately \$1,565) will increase but it will cost the student 25 per cent more to obtain a bursary.

"We have an open envelope to meet the demands of those applicants who apply," said Bourdeau to a sparse audience at the loans and bursaries session of the "Roadblocks to Education" week at the University.

Thus far, the Ministry of Education has received 105,000 applications for loans and bursaries, 10,000 more than it had anticipated. But Bourdeau continued to assure con-

cerned students that the money will be made available to those who qualify.

Yet these promises dissatisfied those at the meeting. One student summed it up best: "Should I eat or go to school?"

For many it's not a question of meeting the application requirements, it's waiting for the money to come in. As another student in the audience put it, "I could be dead by then."

Bourdeau explained that 60 per cent of those who apply for the loans and bursaries do so just days before the deadline so processing the forms takes time.

In view of these strains on students Bourdeau said the government is presently reviewing the Ministry's computer system and hopes to formulate a program so students can receive loans on a monthly basis. Under the present system loans are sent out in December, January and March.

Bourdeau stressed the government's continuous desire to guarantee total accessibility of the loans. In fact, he said Minister Camille Laurin rejected two proposals to alleviate the budget cut burden on students: that the application requirements become more rigid and selective, and

that the government discontinue full indexation to students' parents.

However, Bourdeau was at a loss when students complained of being penalized for having to work part time while waiting for the loan. It's a catch 22; the student is forced to drop courses to earn enough money only to find they have been reclassified as a part time student.

His reply: "We do the best with what we have."

He did admit, however that the government would like to explore the possibility of seeing up programs for "special cases." For example, those students who have to make a maternity leave but still want to earn a degree.

Yet Bourdeau was not sympathetic to those full time students who, despite the fact that they were working full time, are still considered dependents: "Why should the government use public money to pay for this situation? We know where the damn money comes from."

Debra Chatfield from Financial Aid at Loyola said, "Every student's case is different. The loan depends on the individual and it's difficult to answer their needs at a meeting like this. They should come to our office, sit down and talk it over with us."

During a workshop that followed Bourdeau's address, students suggested the following recommendations to be compiled with others from the "Roadblocks to Education" sessions to be submitted to the Ministry of Education:

- loans and bursaries be made available at an earlier date.
- if students work full time for the period required to become independent, the fact that they attend school full time should not deter from their independent status.
- the "fond de dépannage," emergency financial assistance, should be available from the Quebec Ministry of Education in proportion to the number of students.
- students be considered independent as of 18-years-old or the moment they exceed the post secondary education period.

will affect Concordia,

No, the university is not building another floor on top of the building. The 14-storey crane on front of the building Tuesday and Wednesday morning was lifting a generator to the top of the building. And you thought you were getting more study space . . .

Rumours and cranes on SGW campus

The Sir George Library workers took another two-hour break yesterday afternoon to hold a study session. They took a look at the ramifications of the Quebec government's Bill 70 to roll back public employee wages. They also held a strike vote. Pick up the Tuesday edition of *The Link* to find out the result of that vote and how the pending Common Front strike

Charter of Rights may not guarantee rights

•by James Risdon•

The rights of Canadians are now better protected than ever before according to Walter Tarnopolsky, a professor of law at the University of Ottawa.

Speaking on "The Implications of the Canadian Charter of Rights and Freedoms," in a series sponsored by the Concordia Political Science Students' Association, Tarnopolsky discussed the recent constitutional status of rights and freedoms in Canada—as well as the Charter's content.

"The Bill of Rights was never accepted by the majority of the Supreme Court as being constitutional," Tarnopolsky told the audience. "At best one or two of the members referred to it as being quasi-constitutional, and this affected its interpretation. To the extent that this was important, there has been a major constitutional change," he said.

Tarnopolsky feels that crown attorneys cannot argue successfully for parliamentary supremacy, which would place rights and freedoms at the mercy of each new government, because the British North America Act of 1867 "is certainly subject to a later constitutional act which is that of 1982—Part I of which is the Charter of Rights and Freedoms."

The Charter has another major constitutional aspect. Prior to April 19, 1982, the Canadian Bill of Rights only applied to the federal sphere, and only the provinces of Alberta, Saskatchewan, and Quebec had protection of the fundamental freedoms. "Of these three," says Tarnopolsky, "only Quebec had extensive protection in the legal rights area."

With the passage of the Charter of Rights and Freedoms, there is now extensive protection in all provinces concerning fundamental, legal, and mobility rights. Tarnopolsky points out, however, that content has also changed considerably.

The Bill of Rights includes the

words "such rights as have existed and shall exist" and led judges to conclude that no new rights were intended other than those which existed prior to 1960 when the Bill was passed. This interpretation led Justice Ritchie to conclude, in one case, that the death penalty was not contrary to the "cruel and unusual treatment" clause since the death penalty was in force at the time that the Bill was passed.

Tarnopolsky refers to the method used by Justice Ritchie to arrive at this conclusion as the "Frozen Concept Approach."

The Charter of Rights and Freedoms sets up two new areas of rights: (1) the citizen's right to vote, and (2) the citizen's right to enter, remain in and leave Canada. Tarnopolsky believes that this is important and points out that Asiatics did not have the right to vote in Canada until 1949. Furthermore, there is no longer any provision for exile.

Tarnopolsky, however, admits that "a truly Machiavellian government could revoke citizenship and remove the right to live and work in Canada on the basis that the individual is no longer a citizen. We'll have to see what the courts decide to do with that."

A main criticism of the new constitution, says Tarnopolsky, is that the freedoms of religion, thought, expression, press and association are subject to "such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society" and these limits have yet to be interpreted by the courts.

Tarnopolsky says he hopes that the measure of reasonableness will not be the parliament's decision. "If that's the case then we're back to square one."

There is, however, essentially no way that existing rights can be lost; section 26 guarantees that rights shall not be "construed as denying the existence of rights of freedoms that exist in Canada."

Abortion demand not met by clinics

SASKATOON(CUP)—People who support the right to abortion must actively defend it, according to a leading abortion rights proponent, Dr. Henry Morgentaler.

"The right to abortion is being threatened in these times as never before," Morgentaler told more than 500 people in Saskatoon as part of a cross-country tour. He said Canada's abortion law, which only permits the act with the consent of a Therapeutic Abortion Committee in an accredited hospital, means "there are whole regions in the country where abortions are unavailable."

Only three hospitals in Saskatchewan permit abortions and waiting lists are long.

Morgentaler recently announced he wants to establish abortion clinics across Canada like the one he has operated for many years in Montreal. Morgentaler was tried and acquitted three times by Quebec juries for performing illegal abortions in his clinic.

His first clinics will be in Winnipeg and Toronto. Ontario attorney general Roy McMurtry plans to

prosecute Morgentaler when he opens his Toronto clinic and Ontario pro-life groups are organizing support for McMurtry's position. But Morgentaler does not think he will be convicted by a jury.

"People say 'aren't you going to break the law?' and I say no, I will be following the judicial precedent set in Quebec."

Rosemary Knes, a founding member of the Ottawa chapter of the Canadian Abortion Rights Action League, said Morgentaler has finished resting after his Quebec court battles and is ready to face legal tangles again.

The backlog in demand for abortions is so large that Morgentaler's clinic is swamped by requests, said Knes. "He has 10 women per week coming from Ontario alone, and other women coming from as far away as Alberta and the Maritimes."

Anti-abortion groups are unlikely to push a more restrictive law through Parliament, said Knes. But they have elected sympathetic people to many hospital boards of directors, especially in B.C.

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No change from last Spring

Commerce exams crammed

•by Allan Karasik•

It looks like Commerce students will be faced with the same crush at exam time as in previous years, with all sections of one course writing at the same time.

According to a survey conducted in the summer by the Concordia University Student's Association 89 per cent of Commerce students felt that last spring's exam schedule was a problem.

The survey results also showed that 326 out of 349 or 93.4 per cent of Commerce students had exams on consecutive days, with 27 per cent having to write more than one exam on the same day.

It is not surprising to find out that, of the 964 students who answered the survey, at least 80 per cent from all faculties including Commerce wanted a break between the end of classes and start of exams.

Roland Wills, associate dean of Commerce is aware of the scheduling problems that Commerce students have, but says the tight exams schedule is unavoidable for now.

The primary reason is numbers. Approximately one third of Concordia's 23,000 students are enrolled in Commerce courses. Another reason is the large number of part time teachers in Commerce. Administrators say that requires uniform exams in all core courses sections.

Because many of the three-credit fall semester courses are prerequisites for Winter courses, Wills said it is crucial that the results are submitted before the course change period in January, something that no other faculty has to contend with in such numbers.

Those elements combined with the Quebec Education Ministry prohibition of writing exams during scheduled class time means that all

Commerce exams must be held during the regular period from Dec. 9 to 22.

There is student participation in considering the exam schedule. The committee which makes up the schedule has four students from Commerce on it, two from each campus.

President of the Commerce Student Society Pat Dilallo said that the schedule is the best that can be done under the circumstances.

Wills said the administration is

sympathetic to the plight of Commerce students. He pointed out the motion of the Commerce and Administration Faculty Council passed recently to let students who work and have an exam on the same afternoon write them at another time. This proposal has to be acted on by the Senate. The student government, CUSA, has suggested that an exam schedule be planned far enough in advance so students registering in the fall can select courses accordingly.

Program for job-hungry

•by Luis Cordeiro•

In this period of intense and delicate negotiations between management and worker, people are needed who understand the many relationships that permeate industries.

To meet the job market and student demand, Concordia's Commerce and Administration Faculty is introducing an Industrial Relations program next fall. A pet project of Industrial Relations professor Carla Lipsig Mummé, the two-year, 24 credit program will lead to a Bachelor of Commerce recognized all across Canada.

The program is intended for undergraduates heading for grad school, mature students with experience looking for specialized training or undergraduates seeking jobs in business, government or unions.

Lipsig Mummé says the program will provide the "nuts and bolts of an industrial relations career: a pretty demanding and practical program."

Industrial Relations has no special requirements. A maximum of fifty students will be accepted into

the program next fall, giving them the option of entering this largely unexploited job market.

In 1979, all of the industrial relations graduates of Cornell University, New York, found a job in the field. In Quebec, McGill University and Université de Montréal have similar programs.

Mummé said the new program will not be an additional cost for Concordia. A study by the Commerce Faculty found that the essential courses were already in existence as part of other programs in Commerce. Concordia's libraries have the texts necessary for the program and the part-time professors to teach the new students will come under the Commerce faculty's hiring quota.

Mummé is hoping that her department will create a job placement service in the field of industrial relations, but she said, "Right now it's only a gleam in my eye."

Mummé said any students with ideas to contribute to the program should get in touch with her before February.

Imasco helps disabled student

•by Robert Grimaudo•

Montrealer Jacques Dubois is one of six Canadian students who have received \$1,500 each from the Imasco Scholarship Fund for Disabled Stu-

dents. Dubois is a 33 year-old quadriplegic studying administration at U.Q.A.M.

Over 200 Canadian students from all parts of the country applied for

the scholarship.

To be eligible for the Imasco scholarship, a disabled student must be a full time undergraduate student attending a university which is a member of the Association of Universities and Colleges of Canada (AUCC). Academic marks, motivation and maturity are also taken into account.

The Imasco Scholarship Fund is just part of the one million dollar Imasco Donation Budget which is used to give money to worthy causes.

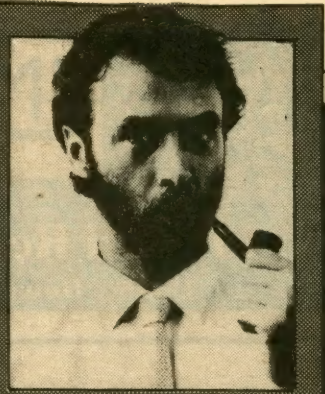
Imasco Limited has increased its endowment to the AUCC by \$50,000, bringing the total of the Imasco Scholarship fund to \$150,000. Paul Pare, Chairman and Chief Executive Officer of Imasco Limited said "We believe that every Canadian citizen...should be given the opportunity to develop his abilities."

Rita Tahhan, assistant to the secretary of Imasco says that depending on the interest rates, the extra \$50,000 dollars should allow for more donations next year.

"The amount we donate varies from year to year depending on how much money we have in the fund," says Tahhan.

What this means is the extra \$50,000 put into the fund this year will increase the number of scholarships given next year.

Out
Of
The
Pages



The Moralist

•by Don Pittis•

Have we become the latterday Sodom?

The question is not addressed elsewhere in this issue but it is one that may be occasionally pondered by those who sympathize with homosexual concerns and by homosexuals themselves. I assume those who are neither gay nor sympathetic do not take time to ponder.

The Judeo-Christian ethic of our society has distained homosexuality as an aberration though other societies have not. Sodom and Gomorrah represent the perceived evil of sexuality and hedonism so prevalent in Old Testament asceticism.

Homosexuality has persisted throughout the history of mankind despite religious taboos. It appears to be a natural trait of the species. In fact, as a committed evolutionist, I believe that the trait of homosexuality could not have survived so long in our race in various cultures unless it had some evolutionary purpose.

For whatever reason, our society has feared, reviled and ostracized homosexuals for many years. As a philosophical or theological argument there is nothing wrong with being opposed to homosexuality but there is another side. The human side. Homosexuality is not just a concept, it is a sexual reality and lifestyle of a very large percentage of our population.

The reason for presenting this special issue of *The Link* is to open the door on this lifestyle so that at least our fears are not fears of the unknown.

As is always the case with our special issues, we cannot tell the whole story. With the help of Lesbian and Gay Friends of Concordia, however, we have been able to give you a perspective of homosexuality that is seldom seen in the popular media. Gay and lesbian publications tend to address the gay and lesbian community while mainstream media usually feel forced to project the mainstream view of 'homosexuality as perversion.' This paper is intended to address the entire Concordia community to present gays and lesbians as people with human concerns.

As our copy began to assemble over weeks of preparation, I noticed some holes in our coverage. We have given you little on the history of homosexuality and the 'Gay Rights' movement that sprang out of the turbulent '60s. This would be a good topic for a feature in the new year.

Most of our material is more viewpoint than hard news. Also, getting so much help from Lesbian and Gay Friends, the opinions expressed represent a very 'out of the closet' perspective that might not be to everyone's taste.

It might seem from reading this paper that the only way to be gay is to stand up and loudly proclaim your gaydom to all and sundry even if they are not interested.

Many people do not wish to stand on their sexuality. Though important, to most people, especially those involved in academics, politics or other intellectual pursuits, sex is not the pre-eminent concern of daily life.

Like many people in our age of sexual revolution, I have had experiences and sensations which would certainly be classified by a classifier as homosexual. Nonetheless I have no wish to label myself 'a homosexual' or 'a bisexual' any more than I would label myself 'a masturbator,' 'a political activist,' or 'an eater of blue cheese.' Just because you do something does not mean you have to jump up and down and call yourself one.

Personally, I prefer to revolve my life around non-sexual pursuits and find my intellectual companions in groups of people linked by common intellectual interests rather than by sexual preferences. And if I wish to engage in a sexual dalliance or love affair, I prefer to do it without fanfare.

So saying, I must point out that outspoken activists are valuable and necessary to lead any social change. The quest for women's rights, for instance, was introduced to us not by quiet home-bodies smiling over their tea and sewing, but by those who chained themselves to fences and others who burnt their bras.

I believe, however, that the true path toward the acceptance of homosexuality in our society is through communication rather than ghettoization. And I am, by the way, still prudish enough to believe that sex in public washrooms cannot be considered a private activity.

Women kept out of science

TORONTO (CUP)—The screening process that keeps most women out of science and research begins early, according to a sociologist at the Ontario Institute for Studies in Education.

Dorothy Smith told the Canadian Association for Women in Science that women are streamed into positions as research assistant, secretary, lab assistant and short-term lecturer beginning in elementary school.

Young girls have "unseen commitments" made for them throughout their schooling, said Smith. Male and female students who select non-traditional subjects are often subjected to peer disapproval and they lack support from teachers.

Women's role in our society's division of labor is to do ancillary work in support of men's work, she said. Even if women attain higher-status positions,

their ideas or contributions tend to be attributed to the men around them, or seen as less important.

Men in the sciences tend to support other men in their career advancement, said Smith. But, she said, a woman's name "counts" less in this game, said Smith: it carries less authority at the top of a scientific paper, or especially on a grant application.

According to Smith, the perceptions of both women and men limit women's accessibility to the sciences. She also detailed extensive figures to demonstrate that women usually receive funding less frequently and in smaller amounts than men.

One of the Canadian Association for Women in Science's aims is to encourage female high school students to choose an occupation in science as a career goal.

Culture can be understated

What is Canadian culture? This started as an editorial about the CBC. We wanted to know what we thought of the CBC, about its future, especially in relation to the recently released Applebaum-Hébert (Applebert) report. However, as the editorial discussion progressed it quickly digressed into a discussion on Canadian culture. But we got stuck. We kept trying to find out what Canadian culture is.

We still don't know. The Canadian Bag O' Marbles—in a Crown Royal bag! Canada is composed of many different segments, all of which bounce off each other to formulate our culture. Some of each marble scratches onto other marbles, but each remains mostly intact as they combine to make up our culture.

Pierre Berton has written a book entitled *Why We Act Like Canadians*. Unfortunately, all he seems to do is write why we are not Americans. (Apparently his intention was

to sell Canadian content to American audiences. Canadians hopefully have too much taste to waste their money on garbage like that.)

This brings up another question—is Canadian culture marketable?

The primary medium for disseminating culture to Canadians is television. English Canada has two main networks, the people's network (ie. the CBC) and the CTV. CTV's view of culture tends to be from a market point of view. Their business is to make money. Much of their own programming is like programs which originate in the U.S.A.

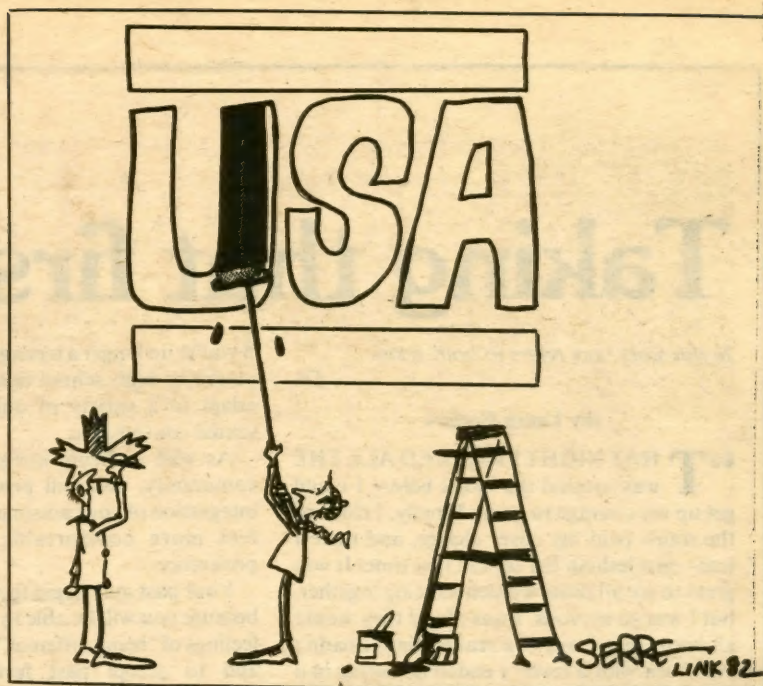
Perhaps the CTV should realize what we realize. We can't compete with American trash because our trash is just cheap imitation. Don't create shows for the export market. Push for quality and perhaps the exports will follow if the shows are good.

The CBC's function is to be (mainly) a vehicle for Canadian culture. A poll has revealed that News,

news-related shows (such as the Fifth Estate and the Journal), sports shows (hockey and baseball), and Take 30 are most popular among Link staffers. The other popular shows are American reruns, such as Barney Miller and Star Trek. (The Twilight Zone and other late-night shows rated right up there, but lack of money has forced most of them off the air.)

Most important are the less popular programs. The CBC, unlike other television networks except PBS, targets its programming at a specific audience. Even though a program such as Ernie & Orville's hour of exotic bird calls might have a limited audience, the CBC has to serve that audience too.

However, the value of television as a broad cultural forum must be questioned when one considers that the number one television program in Montreal, English or French, is *The Price is Right*. Shows such as *Three's Company* consistently out-



draw those like Fame.

Perhaps the best medium for transmitting Canadian culture is CBC Radio. Unlike CBC TV it is not concerned with generating revenue—that is, it's commercial-free so it doesn't have to air popular shows just to make money. On a given day CBC radio will spotlight Canadian authors, musicians, plays, books, eccentrics and almost anything else. Programs such as *As It Happens* have been copied in the U.S. and elsewhere in the world.

There are other aspects to Canadian culture. Some Canadian thea-

tre is very good, even if Myron Galoway thinks differently. The National Film Board does some excellent work, as have some private filmmakers. Our poetry and literature are also known for their distinctly Canadian flavour. (Canada gave the world the short story, by the way!)

Canadian culture can be done on a small scale. It doesn't have to be judged in Yankee terms. Small is good!

The government spent \$3 million on Applebert. This editorial is small time, but at least it is free.

• Letters •

Ice and snow, no go

Dear Editor:

It's nice to know that we handicapped students will finally be able to get from campus to campus like our fellow students. But what about the mini-shuttle service in the meantime?

Although Ann Kerby says my need for the service is "not urgent", I still need to get from the Visual Arts building to the Hall building or back three times a week. Since I requested this service at the end of August, the

response is always that they're still waiting for the safety assessment. Getting a push from a volunteer of the Handicap Information Centre has worked out fine up to now, but what about the snow? It'll be here soon, and it's sure to make the present system impossible.

Shouldn't this problem be solved before taking on bigger ones?

Jacques Comeau

"the one student that needs it"

CRSG on the air

Dear Editor:

RE: Concordia on the Air

I would like to take the opportunity to correct a small error (possibly a typo) in the above mentioned article. CRSG broadcasts on the Cable FM network at 89.1 (as opposed to the 81.9 as the article states.) Let us not confuse our listeners.

May I ALSO point out that while the reporter spoke to members of the CIRC and CUTV executive, she spoke only to a CRSG disc jockey. In no way do I want to steal the spot

light from Socrates, but I think that in terms of journalistic style a little continuity would have been in order.

May I add that we at CRSG would be more than happy to discuss the how's and why's of Cable radio reception, or any radio related topic that may one day be covered by the LINK.

Thank you for your time and trouble,

Paul Senez

Station Manager, CRSG

Dear Editor:

Nathan Schiff (the Link, November 5) presents himself as a scientist-practitioner in the area of hypnosis, but insists that "hypnosis works like magic". Magic is "the pretended art of influencing course of events by occult control of nature or of spirits, witchcraft" (Concise Oxford Dictionary). To claim that hypnosis works like magic is not only to disregard all of the scientific literature in the area, but also to contradict the claim that one adopts a scientific approach.

A major purpose of science is to understand and systematize knowledge about the mechanisms underlying complex phenomena, the causes of which are not immediately apparent. If magic is taken as a viable hypothesis for understanding hypnosis, then it is unlikely either that anyone will ever understand much about it or that practitioners will ever be able to use it optimally in treatment. Society, in general, is the ultimate loser when a magical, rather than a scientific, perspective is adopted. Consider, for instance, whether society is better off because Newton adopted a scientific, rather than a magical, perspective when he sought to explain why apples fall

from trees.

Schiff strongly implies (but only through verbal assurances) that he obtains better results with hypnosis than have appeared in any of the literature on the use of hypnosis to treat smoking, weight loss, and memory difficulties. If this is so, we are surprised that he has not fulfilled his responsibility as a scientist-practitioner by publishing his findings in an appropriate scientific or professional journal. In this manner, his claims not only could be subjected to the ordinary process of peer evaluation, but also could be of potential assistance to less successful colleagues in improving the services that they provide for their patients.

Schiff invites us to visit and observe his methods for ourselves. It is a misconception to think that a visit by us, or anyone else, is sufficient to adjudicate his claims, one way or the other. Informally-obtained anecdotal material reported in a newspaper is of little value in helping to understand any phenomenon, including hypnosis and its treatment effectiveness. By contrast, data that have been collected through the use of appropriate scientific methods can be. The information we previously presented on hypnosis (the

Link, October 19) meets this criterion.

The mechanisms underlying hypnosis are elusive, and difficult to understand. The value of hypnosis as a treatment method is variable, and difficult to determine. However, an insistence on magic as the mechanism coupled with anecdotal reports of success simply takes us back 200 years to the time of Franz Anton Mesmer when such claims and procedures were much more acceptable.

Notwithstanding, similar such claims are still made regularly. It was for this reason that, in our article of last month, we recommended that readers exercise caution when seeking out hypnotic consultation; in particular, hypnosis should be employed only by practitioners who are capable of using a variety of therapeutic techniques and of choosing the one that is most appropriate for a particular client and disorder.

Kevin McConkey and Campbell Perry

Department of Psychology

Attention Staff

Staff meeting at SGW 2 p.m., be there.

Taking that first important step

In this story, gay refers to both sexes.

—Ed.

•by Laura Foster•

THAT NIGHT I WALKED ALL THE way around the block before I could get up my courage to go in. Finally, I climbed the stairs, paid my cover charge, and there I was—in a lesbian bar for the first time! It was great to see all those women dancing together, but I was so nervous. I was afraid they would all know that I wasn't a real lesbian; I hadn't ever been with a lover. I ended up sitting in a corner, waiting for someone to ask me to dance."

"A girlfriend brought me to the Limelight. She was, I think, the first person I came out to and since she hung out with a lot of gays, I guess she knew what to do with me. Well, it blew me away; I was hypnotized watching men dance together and then I saw two kiss! I knew I was coming back."

Coming out is often a difficult, lonely process. It involves identifying yourself as a lesbian or a homosexual man, as part of a group that has a negative image.

As well, coming out is often a liberating, joyful process. It is a time of accepting your natural desires.

Although the process differs for each individual, depending on age, gender, the people around you and the way you feel about yourself, coming out tends to involve a recognizable series of events.

First comes the dawning awareness that you are attracted to a member (or, if you're greedy, to members) of your own sex. This generally spurs a period of intense self-examination and/or struggle, attempting to come to terms with the realization that you are "one of the people your parents warned you about."

Once you have accepted your sexual inclination to some degree, you'll probably want to make contact with other gay people, looking for support and role models, as well as friends and (blush!) lovers. This can be done in several ways, by phoning a gay crisis line, attending a drop-in group, going to a gay bar or advertising for friends in an underground newspaper.

As you get to know other lesbians and gay men, you will gradually assume your identity as an individual within a gay community. Even

if you're no longer a teenager, you may feel like you're in high school again as you learn to adapt to a variety of unfamiliar social and sexual conventions.

As well as being integrated into the gay community, you will probably arrive at an integration of your personality, as you begin to feel more comfortable with your own preference.

Your past may begin to seem more cohesive because you will be able to understand certain feelings of "being different" and "not fitting in" and to accept past feelings, once firmly rejected.

It is usually at this stage that you will want to tell certain selected relatives and friends about your homosexuality. By this time you will be better prepared to deal with their reactions.

After this, there seem to be three main paths. You may settle down to a quiet life with a lover, socialize mainly with a circle of gay friends or choose the dubious bliss of becoming a gay/lesbian liberationist. (Activists work to help other gays through community outreach programmes, for law reforms, write for gay liberation and/or feminist journals.)

Oh yes, about sex. You may have your first lesbian or homosexual experience at any time within this process. At this point, our coming out stories vary widely (and get very interesting).

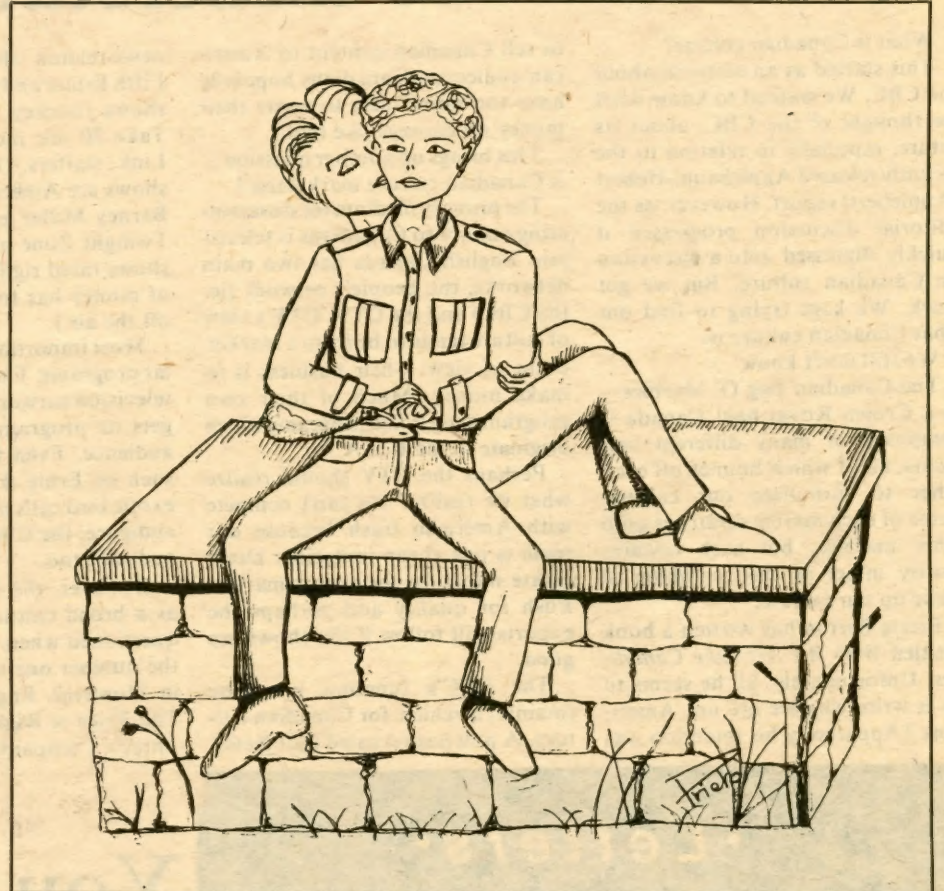
Your first gay sexual experience may be an unexpected encounter with a stranger or love-making with a friend of many years' standing.

It may lead to, or result from, a relationship or love affair. And it may spark off the whole chain of events of coming out, or an affirmation of your security in your homosexual/lesbian identity.

Women generally have their first same-sex lover later in the coming out process than men, probably because females have been trained to be passive sexually (if, indeed, allowed to be sexual at all). With the increased self-assurance that usually marks coming out, women feel freer to initiate sexual relationships. (But it still ain't always easy!)

So, there's a capsule guide to coming out. Now the question remains—why come out?

If you are living a heterosexual, celibate or closeted life, but believe that your deepest emotional and sexual feelings are lesbian/homosexual, you probably feel pretty schizoph-



renic. Coming out will help you to drop the burden of guilt and fear you may be carrying and to reveal yourself more honestly as a human being to your family and friends.

Coming out is a rite of passage, the equal of which many non-gays never experience. It will allow you to know and like yourself better.

"There was no gay group at Dawson College and I didn't have the courage to go to bars, so as soon as I went to university, I joined the groups there. At last I was in a place where I could be myself. Now I'm not afraid to admit that I'm gay. I'm lucky, I guess; I made a lot of friends there...even found my lover."

"Basically, I came out by sleeping with a woman. I approached it in a sort of spirit of experimentation but when I woke up the next

morning with my head on her breast, I felt I'd come home. We continued the relationship for about six months and during that time I began to identify myself as a lesbian. When I told my mother and some of my old friends, they commented on how much happier I seemed."

"I was in love with Suzanne, a co-worker, for a long time before I realized what my feelings were. I just knew that I liked being with her more than anyone else I knew, including my husband. Finally, when I began having sexual dreams about her, I decided I had to talk to somebody. At the community centre, I saw a poster for the Lesbian Information Line. I called, and spoke with a woman who was very helpful. For the first time in my life, I felt someone was really listening to me, without acting as if I was weird."

Action speaks louder than words

•by Fo Niemi•

THE 1982 MONTREAL MUNICIPAL Election offered a rare opportunity to the gay community to actively participate as a well-organized and politically credible voting bloc which can officially endorse progressive candidates or target anti-gay incumbents for defeat.

In a province where "sexual orientation" was enshrined in 1977 in the Quebec Charter of Human Rights and Freedoms, one thought that such political mobilization could be achieved easily. However, the Montreal gay "community" seems to have failed to meet this challenge, as an organized constituency but not as individuals.

Internal division within the Montreal gay community is due to the political underdevelopment and immaturity of a large number of potential activists.

The fact that Quebec suddenly became the first province in Canada to prohibit discrimination on the ground of sexual orientation has pacified the gay community. In civil matters, many gay women and men are led to believe that their civil rights cannot be legally negated, and the focus of gay activism inevitably shifted to the criminal side where the law is misused by law enforcement authorities as social sanctions by the heterosexual

majority.

In recent years, the gay community, especially gay men, has been hung up on the single issue of police harassment, and epitomizes homophobic discrimination in the form of police brutality and double standards of law enforcement. The Criminal Code sections dealing with "gross indecency," "buggery," "common bawdy house," etc., promote widespread controversy because their application has been specifically to gay men.

In Toronto, for example, on Feb. 5, 1981, more than 300 gay men were arrested in a massive police raid of sauna baths, which constituted the largest arrest ever in peacetime Canada since Trudeau invoked the War Measures Act in 1970.

In another case, on April 21, 1982, Metro Toronto Police raided the Glad Day Book Store and charged assistant manager Kevin Orr with "possession of obscene material for the purpose of sale" (s. 159, Cr.C.) "Obscene material" here was two sexually explicit magazines that were also on sale in 49 other stores, none of which was charged.

A better example of excessive state oppression of the gay community is the case of *Body Politic* and Pink Triangle Press, which were charged by the Crown in 1977 for publishing "indecent, immoral or scurrilous

material," an article on pedophilia called "Men Loving Boys Loving Men".

Ontario Provincial Court Justice Sydney Harris acquitted the defendants in 1979, but Ontario Attorney-General Roy McMurtry, citing "errors of law," appealed to the County Court, which overturned the acquittal and ordered a new trial.

The newspaper appealed to the Ontario Court of Appeal, which upheld the lower court decision. As a final resort, *Body Politic* appealed to the Supreme Court of Canada, where, after hearing the application, three Justices, including Chief Justice Bora Laskin, long considered a liberal, turned down the case and ordered a retrial.

Finally, in June 1982, Provincial Court Justice Thomas Mercer acquitted *Body Politic* a second time.

With the new Constitution, the gay community is equipped with more effective legal tools to promote and protect its rights. It can cite freedom of the press [s.2(b)] or freedom from double jeopardy [s.11(h)] to put an end to the *Body Politic* case and to safeguard the gay press.

The problem, however, is that the issue of public sex and police harassment has become overblown and counter-productively publicized to the extent that the heterosexual

majority may conceive of gays only as promiscuous men roaming the public parks, dark alleys and restrooms for anonymous sex.

Such media portrayals of "flaunting homosexuality" would bring forth greater public demand for police control, and the perpetual circle goes on.

This concern resulted in the \$22,500 report by journalist-lawyer Arnold Bruner, called *Out of the Closet: A Study of Relations between the Homosexual Community and the Police*, in which 16 recommendations were made to Toronto city councillors, the most important of which stated that the "gay community constitutes a legitimate minority... whose individual members are entitled to the same respect, service and protection as all law-abiding citizens."

The Montreal election has shown that the gay community has become singly oriented towards police misconduct. So obsessed is it with Henri-Paul Vignola (ex-police chief and MAG's mayoral candidate) on whom they blame all police brutality that they forget to criticize Yvon Lamarre (Public Security Council Chairman) and the present police chief, André DeLuca.

Many gays also forget issues on which

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Coming out of the faculty lounge

THERE ARE HOMOSEXUALS among faculty members at Concordia, just as surely as there are among students, but gay academics keep a lower profile than students. Efforts to contact lesbian professors failed; one had moved to Ontario and another declined to participate.

Of the men contacted, Robert Martin has taught in the English department since 1967 and Thomas Waugh has been teaching film studies in the cinema department since 1975. The following are extracts from their written responses to questions.

How long have you considered yourself to be gay?

R.M.: In one sense, almost always, I suppose. In a more conscious sense, since I was an undergraduate.

T.W.: I guess I've realized that I am gay since I was an undergraduate. Unfortunately the University of Western Ontario was not the right place to come to that realization. . . . The isolation and compulsory heterosexuality were overwhelming. . . . I went through graduate school at Columbia with two completely unintegrated lives.

Were you open about your sexuality when you came to Concordia?

R.M.: I never concealed anything, but then nobody ever asked about my life. In my first year here, I began a relationship with another faculty member and we were well known as a couple. . . . And of course I began publishing gay criticism fairly early on.

T.W.: At first I was very discreet, even though I assumed that a fine arts programme would probably be less uptight. . . . In my second year, however, they all came over to my apartment for a cinema department get-together and I left an "incriminating" poster on my living-room wall—after much deliberation.

At about the same time I published an article about gay cinema in an

American journal which made things very clear. I don't remember what I said at my original hiring interview but I'm sure I was evasive.

Immediately afterwards, I ran off and participated in my first Montréal gay demonstration, a protest against Drapeau's pre-Olympic clean-up of 1976. . . . I still feel a tiny bit paranoid from time to time—every week you read about a gay teacher being fired here or there—but I feel pretty confident about Concordia, especially with the new Faculty Union and the provincial Human Rights Code.

Have you witnessed or experienced incidents of repression, abuse or prejudice from faculty, administration or students that anger or disturb you?

R.M.: I think there is a good deal of anti-gay prejudice, but most of it is kept quiet. People are aware that they would look foolish sounding like Anita Bryant. A university should be committed to free expression. Some administrators have been a bit hostile to me but, again, it has all been very quiet.

My colleagues have been very supportive, with one or two exceptions. One colleague accused me of corrupting the students by emphasizing gay themes in my courses. The accusation was not taken seriously.

The most upsetting case I know of is an M.A. thesis in Creative Writing on a gay theme which the student feels was rejected because of its theme.

There have been a few gay-bashing incidents, including the disruption of a gay dance at Loyola and the problems involving washrooms on campus.

These seem to be problems of consciousness-raising. Public discussion is the only solution. There should be a non-discrimination clause in all contracts as well.

T.W.: Concordia's famous shopping-mall

escalator atmosphere is a very tolerant one, encouraging of minorities and difference, free of the jock/country-club conformism that I found so suffocating at Western. *The Link* and its predecessor have made an important contribution to this atmosphere.

The most distressing incident that I've heard of occurred this past summer when a security guard in the Norris building sequestered three allegedly gay men for allegedly engaging in private sexual activity on university premises, and then had them hauled off by the cops. It's the most shocking violation of human rights that I've heard of on campus. . . . In my opinion, the three victims deserve generous compensation by the university.

Most homophobia is more subtle; homophobia by omission. The library, for example, astonishingly, does not carry the *Berdache*, the *Advocate* or *Christopher Street*.

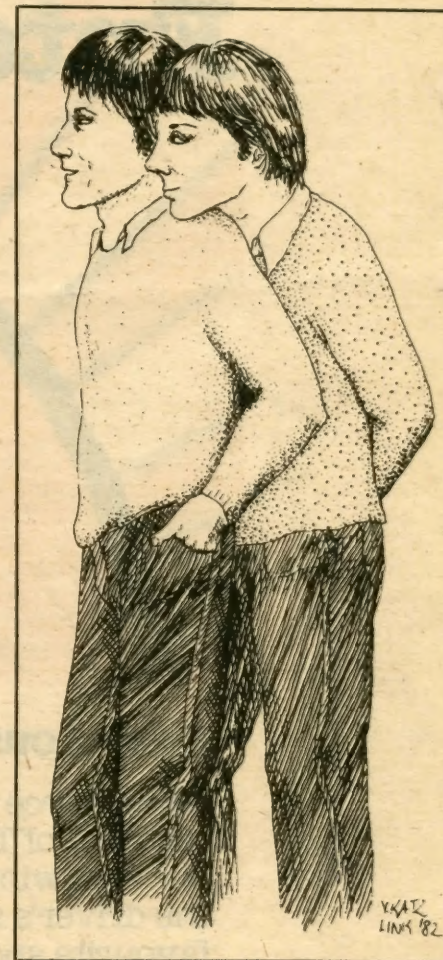
In a similar vein, has the art gallery ever mounted a gay show of any kind? Why did the Conservatory of Cinematographic Art's series on erotic film concentrate almost exclusively on heterosexual love?

Are there many other lesbian and gay professors at Concordia who tend not to be open about it? Does this annoy you?

R.M.: Yes, many. It's sad, I think, but it's not my business.

T.W.: Of course I have no right to criticize colleagues who are in the closet, especially those, for example lesbians, for whom the penalties of disclosure may be higher, or those who have less job security than I. . . . But I am impatient with those who do have security and positions of authority, since they could make such a difference, to students as well as to other profs.

Does being gay make a difference to you—as a teacher, and in your research?



R.M.: Yes. Much of my research is devoted to gay issues. I would like my insights to help others in understanding themselves and the literary texts which have been produced by gay men and lesbians.

T.W.: Obviously, being gay is going to change the way one teaches a Humanity, where moral and political categories are always entering the discussion. With film in particular, sexuality

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Rights

continued from page 8

they can make concrete demands to the municipal government. Some of these issues are:

- Formation of a body similar to Toronto's Citizens' Independent Review of Police Activities (CIRPA), staffed by police members, government officials and representatives from community groups, especially from those minority groups which have had a long history of conflict with the police.

- Support for a gay "Chamber of Commerce", or business council, to boost local gay commercial establishments, culture and tourism.

- Affirmative Action program for gays, especially in the police force if the community considers police harassment as the number one problem. The gay community must be pragmatic enough to realize that it is a minority group, and as such must make coalition and open dialogue with other legitimate minorities for common objectives.

- Adequate social services for juvenile prostitutes such as a comprehensive multi-service shelter home.

- Special city recognition of its Gay Pride Week, as gay communities elsewhere in North America have pressed for during the last 10 years.

- Municipal grants to gay organizations whose mandate and activities include certain

services, recreation programs or specific short-term projects.

- Repeal of specific city ordinances and municipal by-laws which exert a disparate impact on the gay community.

These are but a few bread-and-butter issues which can be used to build the community's political credibility, but obviously the gay male leadership missed the point.

On a broader level, gays must not be drawn into self-complacency simply because the Quebec Rights Charter covers sexual orientation, for these legal protections remain essentially superficial, ineffective and dangerously deluding. More efforts should be focused on the National Assembly for the safe passage of Bill 86 in its present form, which contains powerful and controversial sections of special benefit to the gay community:

- s.10.1, which prohibits the harassment on the basis of any enumerated ground, including sexual orientation,

- s.6, which amends s.20 in the original Charter to allow for greater flexibility in general social insurance plans, thus leaving the possibility for benefits to same-sex partners,

- s.86.1, which allows for equal opportunities programs for "persons belonging to groups discriminated against,"

- s.86.9, which gives the government ample powers to determine the scope of equal opportunities programs and of social insurance schemes.

The gay community, in order to obtain these rights, needs to effectively put demands on the legislative system and on the courts.

Gay students living together should also try to apply for government assistance to test the effective extent to which their rights are truly protected.

Similarly, test cases should also be launched at the Human Rights Commissions and in the courts for legalization of gay marriages or common-law relationships, on the ground that prohibition of such private arrangements is discrimination based on the sex of the partners.

Gay people can invoke the Canadian Charter, s. 15(1), which states that "every individual is equal before and under the law and has the right to equal protection and equal benefit of the law without discrimination based on . . . sex", even if the reasonable limits standard set out in s. 1 of the Charter will be read in conjunction with this "equal protection" clause, which may result in gay marriages being declared illegal on account of "compelling state interest" or "a valid federal objective."

But since the passage of our Constitution and the sex equality clause, gay Canadians should contemplate more innovative legal strategies for redress in the courts, especially if Trudeau and his Liberals keep on appointing more Bora Laskins, Bertha Wilsons and Thomas Bergers to the bench.

A growing emphasis of gay activism in non-criminal fields proves to be strategically more viable and politically less "emotional" because the issues at hand involve bread-and-butter matters. Such a shift of focus presents two main advantages that are badly needed for a fragmented community which is

deceiving itself with a thin veil of government tolerance.

Firstly, in this time of economic depression and high unemployment, to continue to vocalize about the right to kiss and cruise freely appears critically permissive and irresponsible to a frustrated and worried population which is becoming increasingly conservative.

The term "gay rights" must take on a more economic significance, in terms of job and housing security, equal opportunities in the public service and labor practices.

Secondly, such practical emphasis may unite gays and lesbians since many emotional gay issues are primarily gay men's issues which a majority of gay women do not condone or do not feel are substantially relevant to their own plight. Indeed, the gay male leadership does not wholeheartedly understand or give due attention to the problems of lesbian custody, sexual harassment, sexual assault, job ghettoization and unequal pay for work of equal value. Ideological debates based upon fringe rhetoric have revolved too much around public sex, pornography, cross-dressing, etc., and this only serves to unnecessarily alienate and irritate lesbians and other sympathizers.

The Seventies was a period for consciousness-raising, for growth and for maturity of community identity. The Eighties must be a time for pragmatism, for concrete actions on practical issues.

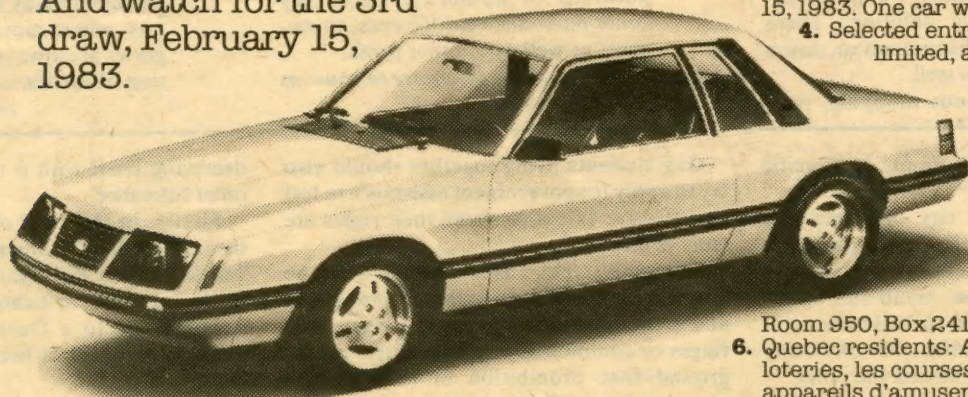
It must be a time for more coalition-building with other interest groups, as the rise of right-wing Christian fundamentalism threatens the existence of pluralism.

Enter the Long Distance

HELLO AGAIN Sweepstakes

2 fabulous Ford Mustangs left to be won! One could be yours!

Dave Pierce of The British Columbia Institute of Technology, Burnaby, B.C., our first winner, will soon be sitting in the driver's seat of North America's favourite sporty car, and knowing it's all his. On this second drawing, December 15, 1982, it could be you. Imagine phoning the folks back home to say "Hello Again. Guess what! I've won a Ford Mustang!" Enter today! And watch for the 3rd draw, February 15, 1983.



Contest Rules

1. To enter and qualify, correctly answer the quiz printed on the official entry form and mail to: The Long Distance "Hello Again" Sweepstakes, Box 1405 Station "A", Toronto, Ontario M5W 2E8. Contest will commence September 1, 1982. Mail each entry in a separate envelope bearing sufficient postage.
2. There will be a total of three prizes awarded. Each prize will consist of a 1983 Ford Mustang "GL" 2-door automobile (approximate retail value \$9,122.00 each). Prizes must be accepted as awarded, no substitutions.
3. Selections will be made from among all entries received by the independent contest judging organization on October 21 and December 15, 1982 and February 15, 1983. Entries not selected in the October 21 or December 15, 1982 draws will automatically be entered for the final draw, February 15, 1983. One car will be awarded in each draw.
4. Selected entrants must first correctly answer a time-limited, arithmetical, skill-testing question in order to win.
5. Sweepstakes is open only to students who are registered full or part-time at any accredited Canadian university, College or post-secondary Institution. Complete contest rules available in the Grab-It envelope at selected campus bookstores or by sending a self-addressed, stamped envelope to TransCanada Telephone System, 410 Laurier Ave. W., Room 950, Box 2410, Station "D" Ottawa, Ontario, K1P 6H5.
6. Quebec residents: All taxes eligible under la Loi sur les loteries, les courses, les concours publicitaires et les appareils d'amusements have been paid. A complaint respecting the administration of this contest may be submitted to the Régie des loteries et courses du Québec.

The Long Distance "Hello Again" Musical Quiz.

Long Distance keeps friendships up-to-date, romances alive, memories vivid. Use your imagination and come up with the names of three songs that remind you of calling Long Distance. Enter their names in the spaces provided. Good luck!

Name _____ Song No. 1 _____
 Address _____
 City/Town _____
 Prov. _____ Postal Code _____ Song No. 2 _____
 Tel. No. (your own or where you can be reached) _____
 University attending _____ Song No. 3 _____

Long Distance
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Jon Wolfe is Co
 Concordia.—Ed.



It's
only sex...

•by Jon Wolfe•
wants it, everybody needs it, everybody likes
lesbians and other gay men, only we like
le of the same sex as ourselves.

what all the fuss is about. We make love with
sex as ourselves and you don't like it. You
oral, you use the bible against us, you deny
at us up.
films of people making love together, a
a lesbian couple, and a gay couple. While
made films, the first two didn't mean quite as
ard. I felt so good watching that film, seeing
together.

very natural, just like it is to many of you when
people of the opposite sex. Not only is it
so natural to millions of other men and
et. In some societies its a required stage of
ven occurs among animals.

like to get together, we lesbians, gays,
use of that mutual sexual attraction we find
use so many of you don't like it.
etings I asked the other members what they
lesbian and Gay Friends is and it looks like
well the same things everybody else wants
ty, socializing, support.

ngs, I think, which set us apart in our needs:
out in and a vehicle for making the world a
We'll continue needing such a place until the
ife for us to express our love as it is for you
re exist so that we won't have to exist. It's
ould have to exist at all.

t of yours, anyway, what we do in bed? Do
st think of your friends, your boss, your
u sure they're not gay? You're probably sure
u might be surprised. We're the invisible

people who ever had any homosexual expe-
up all at the same time; that's probably half
ass, possibly the majority of the football
D people at a rock concert of one thousand
test Kinsey statistics). Maybe then you'd
our energies on more important things like
people who die every day from starvation.
ings you say in front of your friends and
l faggots should be shot." You might be
u love. And I mean *hurting*.

...
isible gays and lesbians, and those of you
our own sexual orientation, this is for you,
things like that, you're not only damaging
aming your own chances of self-fulfillment.
ur attention too, I want you to know how
aring things like "he's too effeminate" and
as if you're afraid they're going to ruin our
people. Self-oppression, that's what we get
pect the straights to take us seriously when
ct each other's individuality. Bisexuals we
uals are usually a total freak-out for us.

people of the same sex is what we have in
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barbed with is what brings us together to
g for the right to our individualism, let's not

...
ordinator of Lesbian and Gay Friends of

Not all march to same beat

•by Nigel Crawhall•

GAY PRIDE WEEK (OCT. 23 - 30) started on a sour note when the opening march failed to draw more than 175 of Montreal's approximately 200,000 homosexuals.

Gay pride week was held in October this year instead of the traditional last week in June which commemorates the Stonewall riots of 1969.

When October was suggested at a meeting of RAGLAM (Réunion des associations gaies et lesbiennes à Montréal), it was considered an ideal date; that week not only ended on Hallowe'en it was also the fifth anniversary of the 1977 raid on Truux (a gay men's cruising bar).

It also fell a couple of weeks before the Montreal Municipal elections whose two main candidates, Vignola and Drapeau, are infamous for their past hostility towards the gay and lesbian community.

RAGLAM's potential participation in a Gay Pride march was handled by four RAGLAM group representatives. Only about ten groups intended to bring banners because of the political implications of marching in the street.

The religious groups, Dignity and Integrity felt it was not in keeping with their membership to march under a banner.

It was decided that RAGLAM would not participate as a whole but that individual member groups could participate as they liked.

All went well until the October 16th meeting of RAGLAM, when the representatives of the Association pour les Droits des Gais et Lesbiennes a Quebec, (ADGLQ), declared that the Gay Pride march was not going to be one of solidarity but would be a protest against police harrasment of gay men in toilets, parks and bars.

What did this have to do with pride and whom was it supposed to represent? Lesbians in attendance voiced their dissatisfaction with the patriarchal nature of the march. ADGLQ's response was that they had not been able to find cases of police abuse of gay women.



Once again, gay unity was battered by lack of consideration of others, not just for women but for youth, apolitical members and people who did not agree with the issue of public sex.

Afterware, several representatives felt that they had their toes stomped on.

As if all this were not bad enough, the ADGLQ flyers for the march claimed that the march was organised by RAGLAM.

The night before the march, 25 members of Lambda Youth discussed their feelings about the march. Everyone agreed that it did not represent young people and certainly could not be called a pride march.

About a third of the members had serious objections to endorsing the march because of issues concerning public sex, listed on the back of the flyer. The final decision was to withdraw as a group but to let individuals go.

When seven members of Lambda Youth arrived at the start of the march, they were not surprised to see only about 80 people and only three RAGLAM banners including the

ADGLQ. By the time the marchers began moving there were 150 to 175 of them.

This was pretty sad in comparison to Toronto where 2,000 people had marched, and marched for gay pride. The march went off pretty well. The only small hitch was a language problem over the slogans to be chanted.

Anglophones and francophones found one another's slogans mutually unintelligible. The small anglophone section chanted "Gays, Women, Youth, Unite; Same Struggle, same fight". While the francophone majority chanted "Drapeau-au-poteau. A bas Ayatollah Vignola!" It was painfully clear that most gay and lesbian Montrealers were not interested in a narrowly focussed gay adult males' protest march.

After the march when the Lambda Youth crowd trundled off to get some food, the overwhelming response was: "I would have preferred a pride celebration; this was nothing to be proud of."

Gay solidarity: hit or myth?

THOUGH SOCIETY DOES NOT DIFFERENTIATE between gays and lesbians in its disapproval, homosexuals themselves cannot agree on a common front.

Universal gay concerns such as the process and consequences of 'coming out', social pressures, battling homophobia, gay parenthood and the religious problems of gays should serve as a basis for solidarity between gays and lesbians.

But since lesbians are poorly represented in gay organizations, these groups tend to focus on matters of concern to gay men.

Lesbians are dissociating themselves from gay groups for a variety of reasons. One lesbian from Gay McGill (now an all-male organization), has blamed it on misogyny. Another ex-member felt that women had never been welcome and that their desire for a separation had been justified.

Lesbian apathy explains why no Lesbian McGill group was ever created. Gay McGill says that they are now making a concerted effort to get lesbians back into the group.

The gay/lesbian split at ADGLQ (Association pour les Droits des Gais et Lesbiennes du Québec) happened for a very different reason. The lesbians in that group were gaining power. It was due only to their insistence that the "L" was added to the group's acronym last year.

These women felt that they were not being properly acknowledged within the group.

They resented the editing of lesbian articles by males in the ADGLQ newsletter, *Le Berdache*. These women recently left ADGLQ to establish their own newsletter, *Ça S'attrape*.

If gays of both sexes share such a variety of concerns, why are there defections and power struggles within the groups? Because issues that affect solely one sex cannot be understood across the gender line.

Lesbian issues are often tied to feminist issues, to which men find it hard to relate, while men's issues are so diverse that even some men have a hard time endorsing all of them.

A good example of this was the Lesbian and Gay Pride March of 1982, held on October 23.

A flyer was printed enumerating the reasons for the march. It suggested that the march was not one of pride but protest against police raids on bars, saunas, parks and public washrooms.

The flyer was put out by ADGLQ but was attributed to the organizers of the march, RAGLAM (Rassablement des Associations Gais et Lesbiennes à Montréal). RAGLAM's women representatives and women from *Ça S'attrape* were contacted too late to have their concerns included in the flyer.

Since some of the issues mentioned were not universally supported by RAGLAM,

many groups boycotted the march or asked the members march individually and not under a group banner.

In contrast, LGFC (Lesbian and Gay Friends of Concordia) represents both its gay and lesbian members. Approximately 55% of members are women, a comparatively high percentage.

Its success can be attributed to the equal time and money allotted to women's and men's events.

But even LGFC has some internal friction. At a meeting where women voiced their displeasure with the ADGLQ flyer, they were denigrated by one-third of the men. One man said that women did not know anything about oppression anyway. Two-thirds of those present were either receptive or indifferent.

What is the future of gay groups? Differences between gay men and women could drive them apart. Greater sensitivity is needed from both sides, with equal time given to issues that are exclusive to gay men, to lesbians and also to gay issues in general.

If gay groups continue to fight internally, people will only be aware of the squabbling and gay concerns as a whole won't be properly represented. Gays will also have a weaker common front to show society. As a wise strategist once said "divide and conquer". Is this what we want?

Succeeding in the straight world

•by Susan Shea•

WHAT IS THE OBJECTIVE of Lesbian and Gay Friends of Concordia? Primarily our intention is to provide gay people with support and a sense of community.

Secondly, we attempt to educate society in general which, if successfully accomplished, would eliminate the need for our first purpose entirely. However, there are many gays who see our attempts at education as futile—"Why try to reach a society which favors us only with abuse and hatred?"

Because often such hatred is based on ignorant lies and misconceptions which are only encouraged by the silence of this defeatist attitude.

Also, what are our alternatives? To isolate ourselves within secret, paranoid communities? To move to the isle of Lesbos? While the idea may be tempting at times, it is hardly realistic.

So how do gays deal with a world which continuously kicks us in the teeth? Ignore it? Kick it back? Pacify it?

It would seem the most effective course would be to challenge and alter the erroneous perceptions at the root of the hostility.

But how do we approach the world individually? What do we want to say and what is the best way to say it? Below are just a few forms of self-expression with which gays choose to relate to society.

Throat ramming

The first approach is not highly recommended for its effectiveness. The sheer force behind it often invalidates or destroys the actual message and can permanently alienate potential supporters. For instance, consider a woman I once met for dinner at an elegant restaurant. She arrived (smugly) complete with crew cut, steel-toed boots, and motorcycle jacket. (You guessed it, no motorcycle.)

This was her way of making 'a statement'. "Hey people! Here I am, a big, tough dyke!" When the waiter addressed her as 'Sir', she was mortally offended but, more importantly, she failed to express her point. In my opinion the point was lost the moment she traded one stereotype for another.

The intention behind extreme forms of throat ramming, as this approach is called, is not education at all, but a manifestation of fierce rebellion, a need for attention, or simply a desire to shock.

Unfortunately, irrational throat rammers, though few, tend to be highly visible, thereby creating a negative and fallacious image of the gay community in general.

Portrait of a throat rammer turned moderate

Rita Mae Brown, 'lesbian' novelist, has suffered much criticism lately for the progressively un-lesbian content of her work.

Her first non-fiction book, *A Plain Brown Rapper*, was a masterpiece of Feminist/Lesbian propaganda. Frankly, it made us feel good about ourselves; however, it suffered from limited distribution.

Gradually, Brown's readership has increased in direct proportion to the decrease in gay content. Gay communities everywhere now accuse her of selling out. Maybe she is just a ruthless profiteer, using the gay community as a rung on her ladder to success.

On the other hand, perhaps she has only temporarily forfeited her radical spirit in favour of the widespread distribution only a moderate approach can achieve. Too great a sacrifice?

Closet Conservatism

The second approach is even more futile, if less hazardous, than throat ramming. Nothing has ever been achieved by hiding or running away, be it from friends, family, co-workers or ourselves.

Initially closets appear to look safe from

an individual perspective. Ultimately silence only sharpens oppression to gays in general which then returns full circle to the individual.

"If we all came out at once, there would be no fear of negative consequences or individual reprisal." Heard this one before? If anyone knows the exact date of this mass coming-out event, please let it be known. Many of us still have a few hangers rattling around in there somewhere.

Aggressive defenders are closeted gay individuals who, outside their private lives, condemn homosexuality publicly. Irrationally, they live a lie in order to ensure the security of their own personal closets. It's the

old 'offense as the best form of defense' ploy. Luckily, they are too few to do much damage, except, unfortunately, to themselves.

Naturally these categories do not cover the full spectrum of gay experience; many fall in between, others defy categorization completely. The point is, every gay individual must choose her/his own approach or brown-nose society.

However, I think we all feel a certain responsibility in how we present ourselves; individually we are often regarded as a reflection of our collective selves.

Because we have been so firmly and negatively stereotyped in the past, we have become an intensely image-conscious people. We do

not like movies like *Cruising* which misrepresent the vast majority of us. While it is not right, it is nevertheless true that the actions of one individual have the power to enhance or destroy perceptions of the gay community as a whole.

So how do we battle such injustice and assert our rights as individuals as different from one another in nature as heterosexuals? We can continue to enlighten and educate—collectively and individually—until finally an offensive person who just happens to be gay will not be regarded as 'one of those obnoxious queers' but simply an unpleasant individual.

Covering the mountain

•by Daniel H. de Cournoyer•

ARISTOTLE WARNS that you should not expect people to thank you for having pointed out the absurdity of their arguments. So I stand well warned.

When stories were proposed for the gay issue of *The Link* which you are reading, I submitted an idea which is not what you are now reading. I had prepared an accurate and detailed map, a spoof, of the venerated mountain paths which, in the words of our Montréal Police Commissioner, witness regular nocturnal visits by "600" men.

Suffice to say, there aren't that many out on the average weekend night in the bars. Such a "ballpark" figure strikes me as the first floating of the infamous "trial balloon."

With pokes at well-known politicians (who are currently the objects of much derision), I figured I had a winner. Well, to coin a phrase, the closet is still tight-lipped.

I encountered vociferous opposition: "You cannot write about this," I was told, "there will be serious danger for the men who go there from the Queer Basher crowd."

There were "rumours" of a sort last summer which made major headlines in the yellow press that three men had been found "murdered" on the mountain.

Not much has really come forth in the way of light. We do not know if these men were murdered "on the spot" or if this was just some convenient "dumping" ground.

I trust that some enterprising criminal researcher is conducting his own investigation. The whole "affair" certainly did not stop the nocturnal visits.

The counter-argument to the homicides was the rumour that it was all in fact rumour, that the mountain's security problem was under control and that the administration had been looking for "political" mileage.

I do not like this argument either. Although Jean Drapeau may be an opportunist, setting himself up in a trap would not be to HIS advantage.

Let's take up the "pro" mountain argument again. Here, in the heart of "liberated" Montréal, there is easy access to "free, anonymous and liberated sexual expression."

The gays do not, as in other urban centres, have to come out publicly, at least in the "bar" sense, since they can spend their nights roaming the mountain except in winter in search of the "liberation" which their personal "contradiction" demands.

Lest you fear that I speak without research, I went on a guided tour and can attest that yes, Virginia, men do like to do it with each other, though there seems to be a contradiction in that they do it in absolute silence without so much as an introduction.

If this is "liberation", give me back the closet where meetings were surreptitious and done in the hope that no one else was looking, at parties, museums, classrooms and on

the bus. I prefer the "safe" confines of civilization any day.

I feel like Pandora, about to unleash the evil spirits into her own world to everyone's dismay. Well, the gods were kind to Pandora; there was one spirit in the box, Hope, which was not like the others.

Now, let me take up the "anti" mountain story, the "establishment" side. Look at the facts again. The city commissioner of police, a year ago, lets it be known that in his opinion there are 600 men on the mountain at night (it was in *The Gazette*, by the way) and that there is "no trouble" with them there.

The mountain is obviously a tolerated sexual venue in so far as it is *in sight* of the headquarters of the City of Montréal Fire Department on Park Avenue.

Taking the paranoid theory, the "plight" of the dead homosexuals makes good reading for the administration since it points out the corruption and licentiousness of "gay" life which is then vented by raids on commercial establishments, or publicly avenged by goon squads preying on homosexuals and other forms of human life. This also makes good copy for "liberation" groups which then come forward and organize public protests against the administration, which makes excellent copy for both sides.

In the meantime, the men keep coming to the mountain and "liberated" homosexuals still fear for their safety on Ste. Catherine St.

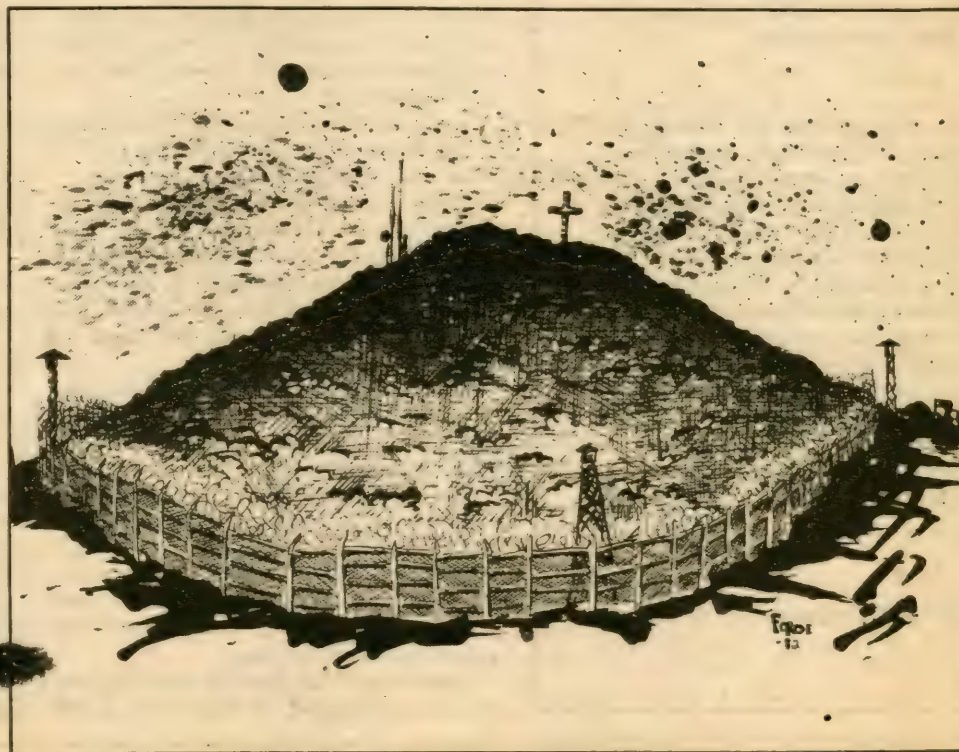
I am not worried about Queer Bashes. I know, from personal experience that no matter what city you live in (I have lived in

Montreal, Ottawa, Philadelphia, Cleveland and New York) there is the same mindless, inarticulate, illiterate gang of heterosexuals and closet types around (forget all that "repressed homosexuality" crap—time we all admitted having our weaker side).

I am worried, however, about those whose gig I have just exposed for the sham that it is. I want to argue that if homosexuals want to be a part of responsible society, then they, like women now, must learn to accept responsibility for their actions, and not continually ask for privileges. Only when we all realize that the laws should not read "do not discriminate against . . ." meaning that all unmentioned forms are still fair game, the law should read, "should not discriminate against human beings." I suppose there might be those who will object to this on the grounds that I have left out the baby seals, but that is not my concern.

Just as in the case of the now co-opted women's movement in the USA (defeated ERA in exchange for "family" values which are not necessarily contradictory, you know), homosexuals are being co-opted into becoming not "human beings just like the others" but a "faction" in the marketing and political sense.

The mountain should not be the litmus test for homosexuality any more than the Main at Ste. Catherine should be used to determine the values of the heterosexual world. In fact, each exists within "permitted" areas for the identical reason: to permit the sexual manipulation of the inarticulate.



Transsexuality: Can you accept it?

•by Richard Martineau•

TRANSSEXUALITY IS still a taboo subject. While homosexuality seems to be more and more accepted in people's minds, the sex-change operation and the people who go through it continue to make most of us feel uneasy, including the gay community. More than anything else, it questions the very nature of our sexuality and the way we live it. The case of the inborn versus the acquired, a case we thought closed once and for all, disturbs the image we have of ourselves. Are there any links between fetishism, transvestism and transsexuality? What are the connections between homosexuality and transsexuality? These and more practical questions about the legal sides of transsexuality and the surgical operation in itself put this delicate subject in the center of an important debate too many of us try to avoid, to the detriment of an increasing number of males and females who choose to change sex.

Searching for answers myself, I went to Gilles Bachand, a doctor's degree student in psychology who, for his thesis *L'Effet de la réassignation sexuelle sur l'identité psychosociale chez les transsexuels mâles*, followed for six years the lives of many men who decided to change sex. He had the chance to meet them before and after the change and came out of this experience with his own ideas and theories on transsexuality-theories, and not facts, studies being too rare and too recent for us to be certain of anything.

The Link - Do we have any idea of the number of transsexuals who now live in the province of Québec?

Gilles Bachand - I don't have the exact statistics, but let's say that each hospital dealing with transsexuality possesses about two or three hundred records. In Montreal, two major hospitals perform the sex-change operation, the Montreal General Hospital and L'Hôpital Hôtel-Dieu. In Québec, there's the CHUL, and in Sherbrooke, the University Hospital. We can say that the transsexuals represent 0.1 or 0.2 per cent of the population.

The Link - Tell us about the surgical operation in itself. How is it performed?

G.B. - There are two stages. First, the one we call hormone therapy, during which the patient receives many shots of hormones. Many physiological changes take place during this time, like the breasts that grow, the skin that becomes more oily, the hair that becomes softer, the hips that develop, etc., according to each individual. Some may grow larger breasts, some smaller, even if they received the same amount of hormones. It is at this stage that the patient is submitted to electrolysis, so that the superfluous hair can be removed.

The Link - How long does all this last?

G.B. - Two or three years. We now ask that the patient live as a woman for at least two years before the operation, so that he's sure of what he's doing. This preparation stage is very important, because the sex-change operation is irreversible. When, after the two years passed, the patient finally decides to fully become a woman, we pass to the second stage, that is the surgical operation, in which we remove the penis, the scrotum and the testicles. We form the vagina and the vaginal lips with the mucous flesh of the penis and the scrotum.

The Link - Is there a possibility for the transsexual to have an orgasm after the operation?

G.B. - It's criticized. Some transsexuals say they reach orgasm, some say they don't. I believe it's like everybody else. It's a question of adaptation. What I can say is that it's possible physically. The breasts are sensitive, like the ones of biological women. They are not protheses, but natural breasts, formed



by injections of female hormones. And we form a clitoris which is connected to the nervous system, therefore sensitive too.

The Link - Is this surgical operation recent?

G.B. - Well, more or less, yes. The first sex-change operation took place 15 or 20 years ago. In the United States, there are about 50 clinics offering this kind of service. But the patient has to pay, sometimes a large amount of money, to be able to change sex, while it's free in Quebec.

The Link - Does the inverse operation exist? Can a woman change sex?

G.B. - Of course. The surgical operation, in this case, is more complex, though. We have to form an artificial penis using sophisticated methods. As for a possibility of intercourse, it's more difficult. The female transsexual will have to use a prosthesis. But some have an artificial penis with a kind of buzzer attached to it. When they want to have an erection, they press it and the penis automatically enlarges. Women who change sex constitute a more recent phenomenon.

The Link - Does everyone decide to go through with the second stage, the operation?

G.B. - No, not everyone. Most of them, but not everyone. Some are show people who want to have breasts, some are transvestites who work in bars and clubs. They only want to grow breasts. Some become topless dancers. But there are others, some who want to have the two sexes, not in order to make money out of it, but to live another kind of sexuality.

The Link - Is there a way to tell if a woman is a transsexual?

G.B. - Absolutely not. You just cannot tell. They don't have any scars, unless a problem occurred during the surgical operation. Of course, if the man was tall and big and muscled, you have a very tall and big and muscled woman but many biological women are like that.

The Link - Who is the typical transsexual?

G.B. - It isn't easy to say. Most of them are between 20 and 30 years old. The majority of the biological men who want to change sex come from a low social class, while most of the biological women who want to change sex come from a high social class. It's very strange. There are three or four male transsexuals for every female transsexual.

The Link - Does the transsexual have any legal problems following his change of sex?

G.B. - He's not supposed to. A provincial law was passed some years ago, saying that anybody can change his or her name if he or she wants to. The transsexual can have all his papers and cards changed even his birth register, if he wants to.

The Link - What about finding a job?

G.B. - Again, no problem. In theory. With her new identity, the transsexual is considered as a woman. She can apply for a job as a woman. Of course, if the employer calls

one of your ex'employers and finds out that you were a man that time, you can have some problems. But the employer cannot refuse you the job for that reason. In theory. A transsexual can be caught in a delicate situation like this one, because she cannot erase her past. Many transsexuals, tired of facing problems like these, turn to prostitution to earn their living. That's why many prostitutes are transsexuals. Adding to that, some men change sex with the clear idea of becoming whores.

The Link - After the surgical operation, are the transsexuals happy?

G.B. - I think most of them are, but who can say? Upon which criteria can we judge if they're happy or not? Some researchers took as a proof of happiness the element of stability: if they lived for a long time at the same place, if they have long relationships, if they don't change jobs too often, etc. This kind of method is of course contested...but it concluded that, according to these criteria, transsexuals were in fact happy. Not all of them. Some felt remorse, some killed themselves. To a point where in 1980, the first clinic performing the sex-change operation at the John-Hopkins University in Baltimore closed down because the people who ran it felt they were causing more problems instead of solving them.

The Link - Do most of the transsexuals reveal their past to their mates?

G.B. - Many, if not all, would like to keep it secret. They have many illusions when it comes to their new life, they idealize it, they think the operation totally changes their life. But all of them, sooner or later, face the reality that their past didn't change the fact they were once men. They can't erase their past and if they try, they're heading for trouble, especially if they try to hide it from their intimate friends, their mates and lovers.

The Link - Are there any links between transvestism and transsexuality, fetishism and transsexuality?

G.B. - Well, many transsexuals, speaking of their childhood, say they liked to dress as women. Later in their life, some dressed like a woman in public, without feeling ashamed or repressed. But others, afraid of being noticed, didn't dare. Each acted differently. Some never dressed like women until their treatment. Some worked as professional transvestites. They didn't need to dress as women, they needed to become women, completely. The same with fetishism. They don't like women's clothes as fetishists do - as something very sexually exciting - they like women's clothes because they identify with them and because these clothes fit their inner world, their own sexuality. Women's clothes represent an element of their sexuality, a way to express their personality.

The Link - How do transsexuals live their woman's life after the operation? Do they want to be working women or housewives?

G.B. - Well, many would like to work and live independently but I found out that a larger number would prefer to settle down, have a husband, adopt children and stay at home.

The Link - They seem to have a rather conservative view of female roles!

G.B. - Yes, they do. The main concern of transsexuals is the concept of normality. It's very important to them—to the majority of them. They don't want to interfere with all the social agreements, all the values of the dominant ideology. You see, these men are very sensitive and they refuse to be marginals, to be confined to ghettos, to live in conflict with society. For them, this situation would be unbearable, totally unbearable. They have accepted the dominant values of society: that women are the complement of men, that a couple is formed by a man and a woman, etc. This great need to be considered normal probably pushed some to undergo a sex-change. The only way they could explain the attraction they felt towards other men was to consider themselves as women.

The Link - Don't they consider homosexuals normal?

G.B. - Most of the transsexuals don't. For them, homosexuals aren't normal, they're only interested in sex, they're deviated. Sexual relationships are between men and women. Women are gentle, soft, and men are stronger. They are stuck with all the sexual stereotypes.

The Link - So we can say that their transsexuals are people who just couldn't accept homosexuality, and who had to reintegrate into society by changing sex to feel comfortable, at peace with themselves?

G.B. - Well, yes, but it's a theory...Others say that the transsexual not only feels attracted to members of his own sex, but that he also deeply feels he is trapped inside the wrong body. One theory is from a social point of view, the other one is more from a biological point of view.

The Link - You said, that in Quebec the sex-change operation is free. It is paid for by le Ministère de la Santé et des Affaires Sociales via medicare. That means that the transsexual is considered a person in need of medical help?

G.B. - Yes, the phenomenon of transsexuality is considered a pathology. Doctors consider that something went wrong with the patient and that he is actually trapped inside the wrong body. The patient needs to be cured. For them, the phenomenon is biological, a kind of genetic disorder.

The Link - But can we really separate mind and body, soul and body? Can we, really consider the mind as something totally independent from the body? Doesn't all this sound a bit Christian, religious? Mind is body, isn't it?

G.B. - Well, that's the question! What is genetic, what is social? What is inborn, what is acquired? That's the big question with sexuality. Is our sexuality determined by our genes or by our social environment? What is the real need of the transsexual? To undergo the operation, or to accept his homosexuality? What hurt him the most, to feel attracted to other men, or to feel trapped inside a wrong body? I think you just cannot clearly separate the social and the genetic. They're very closely linked together.

The Link - In conclusion, are transsexuals accepted?

G.B. - It's hard to say. They're still not fully accepted. The phenomenon fascinates people but it's still very strange for most of us. The transsexuals formed a group recently, l'Association des transsexuels du Québec. They try to gain people's regard and acceptance. It's a first step.

Envoi

Baroque music moved
your ordered mind
the measure and the balance
of my life, you were

Harmony sang
then swept us
each from each
to other songs
my love, my friend

Yours was tradition
and the steady pace
melodies of gavottes
and of Purcell's tunes
played on the harpsichord
you made

I loved, my love, your course
but turned, and let the world delay;
the world, the flesh, debauchery

By book, by candle, by men's looks
I'm led
along the chambers of my heart;
weep for the dream
and turn away

Robert Pinet

Three Poems Against
a Greek Landscape

The Origin of Fire

Sleep was going among men
until Love reached them
raising the flaccid genitals.
I was a boy then
going to school in a blue tunic.

The sea has honour
purging lava.

Praises

Seven times Andronikos stepped into the sea
his body fused with the red polyps
his hair was tangled with anemone
and disrespect of the smart tulips

And seven times the sea was full
of beauty from his naked skull.

Fragment from a Lost Poem

What I'm trying to say is
I lose time by your immediacy
that charms my idiotic youth

and in the space your body frames
I desire, desire the inscrutable.

Ikarios

Uncle Henry in Nashua,
1946

Rouge proved you were
no All-American;
and your gait
theatrical, your drawl;
and the black velvet cape
you flourished
in their bullish faces

They wore lampshades
on their horns
before you
(small town heads
at the party you threw)

There was the priest
who asked if you peed
sitting down

And there the corporal
who didn't see
what the fuss was about.
"Paris is Paris," he said,
"but it don't beat home."

They whispered of your
patron
and the wife
who forced your split—
in Paris, too:
city of Rimbaud
and Verlaine; men
in the Tuileries
boys lounging by the Opéra

You turned:
the light
gleamed
leaving,
you flung a styled phrase

They paused
and only gossiped louder

Robert Pinet

Sea-Riders

Full sail in a blow
Edge-slicing sweep we
Taut-limbed, backs arched against
Furrows foam-snapping

I grasp wind-tugged sheet;
Hard-ridged as manhood
It shudders. Sail ripples.

Rope slackened, she droops
We lull with mast leaden
Yet hard-to we topple
Balance broken, brine-cold

Dare-driven prow wedges
By helmsmen hard-steering
The clear-eyed I heart-clasp
The fate-welded friend

Ship skirts shore-clung folk
Drear, who reap rock only
From banks barren, bitter
And turn their backs on sea

We run, wave-cleaving
Buck, and plane on blasts
And roar and roar, sea-proud

Robert Pinet

To the photographer

The pulsations of your
apparatus
wounded me
into images

The eye of your tool
chewed me, tied me, bound me
by penetrating
the sentiments
of a silent grey tenderness

Francis Bellavance

Ending popular fables about lesbians

•by Laura Foster•

WHAT DOES A LESBIAN look like? Can you pick her out in any crowd? Is she a cigarillo-smoking truck driver, a sex-crazed porno star, a mousey librarian who can't get a man?

Most of us, whatever our sexual orientation, were brought up with all sorts of myths and stereotypes about lesbians and lesbianism. Since many have never had the chance to talk with an open lesbian, here are some of the more common misconceptions.

"A lesbian looks like a man." Lesbians come in all shapes and sizes, tall and athletic, slim and willowy, plump and large-breasted and so on, as does the rest of the female population. Some lesbians (and other women) choose not to wear make-up, pluck their eyebrows or shave their legs, out of a feminist belief that they look good as natural women, just the way they are and they do not have to conform to socially-imposed standards of beauty.

They may also learn to express themselves in a more assertive way as they begin to feel more self-confident in their identities and to walk with a more determined stride to render themselves less vulnerable to the verbal and/or physical abuse from heterosexual men that is a routine part of most women's lives.

"A lesbian wants to be a man." Although many lesbians, as well as heterosexual and celibate women, envy men's power and privileges in society, most see the society as needing change.

While lesbians are proud of the "traditionally male" qualities they see in themselves, such as independence, strength and assertiveness, they value equally their "traditionally female" qualities of nurturing, intuition and compassion.

"A lesbian is physically unable to have sexual relations with a man or to bear children." Lesbians are women, with ordinary female reproductive systems. Many have had intimate relationships with boyfriends or husbands in the past. (Often women do not find their sexual identity as lesbians until their mid-twenties or later in life.)

Lesbian mothers may have borne children prior to coming out, or afterwards with the help of artificial insemination or a cooperative male friend. Lesbians who are not biological mothers are often closely involved in raising children of friends and lovers or in other child-care work.

"A lesbian can't get a man (but would if she could)." The "all she needs is a good screw" line of thought erroneously implies that every woman wants a man, that every lesbian is heterosexually unattractive and inexperienced and that loving women is an inferior substitute.

"A lesbian has had some traumatic experience with a man in her past." Some lesbians have been battered and/or raped by a male relative or lover at some time in their lives, as have some determinedly heterosexual or celibate women.

Generally, lesbians choose to love other women for positive reasons, such as the deepening of a close friendship into a lesbian love affair or the belief that they can fulfill feminist ideals by relating primarily with each other.

"A lesbian wants to seduce all her heterosexual female acquaintances." Lesbians are not attracted indiscriminately to every woman they meet. There are special characteristics and physical types that appeal to each person differently. Also, those who have ways of meeting other overt lesbians tend to shy away from sexual involvements with heterosexually-oriented women, who often want to experiment without making any kind of commitment and are unprepared for the deep emotions such relationships may arouse.

"A lesbian is sexually insatiable" "a les-

bian is asexual." Lesbians comprise a broad assortment of women, with the usual range of female sexual desires. Most lesbians are neither totally overwhelmed nor disappointingly underwhelmed by their desires.

In search of self

While confusing the general population, these misconceptions may also hinder a lesbian's search for her own self. Recognizing little of herself in the popular myths and reluctant to take on an image that seems totally foreign, a woman may reject her emerging sexual identity.

Even if she breaks through the stereotypes to the extent of accepting her own sexuality, she may hesitate to join lesbian support groups or social activities for fear that she will not be seen as a "real lesbian" because she hasn't paid her dues or been issued a membership card to an exclusive society.

However, most lesbians who have been through the struggle of coming out are accepting and supportive of women questioning their sexual identity for the first time, as long as they are responsible and honest in their search.

The emergent lesbian may also be afraid

she is not sexually attractive enough to appeal to other women. But lesbian ideas of appealing female qualities are extremely personal and varied, often quite different from the (heterosexual) societal norm. They relate as much to personality and intellect as to physical appearance.

Just another lifestyle

It must be stressed that lesbianism is not just another "lifestyle" or a slightly unusual sexual style.

Certainly, lesbians are normal women, but they are normal women who face harassment and possible criminal charges, who risk losing custody of their children or the affection of their parents because of whom they love.

Embracing stereotypes

They are normal women who must go through the awesome process of self-discovery called "coming out", not only in one private moment but continually, with classmates, friends, relatives, employers.

Lesbians are normal women who have challenged societal rules about their sexuality and thereby, their whole way of being in

the world.

This article does not intend to imply that all lesbians are squeaky-clean and noble. Women who fit the stereotyped images do exist. Go to almost any gay bar and you will find pool-playing, leather-jacketed bar dykes, crew-cut butches escorting ladies in long gowns, "glamorous" lesbians who prostitute for a living.

These women are to be respected. They have been through their own struggles and pain and have found their own ways of adapting to a male-dominated, heterosexist culture.

Embracing all types

But lesbian are even more than these women. Lesbians are secretaries, painters, waitresses, housewives, athletes, politicians, actresses, students. They wear overalls or designer dresses. All too often, they are almost invisible.

They are the old lady across the street, who turned down so many proposals of marriage. They are the woman sitting next to you in French class. They are your maiden aunt, with her companion of 30 years. They are your friends, your colleagues, your sisters.

An open letter to parents

YOU ARE WATCHING "Love Sidney" on T.V. one night. Your entire family is together for once. Fred is home on vacation, Martha didn't have her ballet class and your wife (husband) has taken a week off from work.

Little Jill, 16, is sitting all by herself next to the tube watching the program avidly.

"Those gays!" you exclaim, conversationally, "they are invading everything! Next thing you know they'll be appearing in your own family."

And you all laugh hysterically. All of you except Jill who attempts a fading smile, then glues her eyes back to the set for fear of betraying an emotion.

"What if?" You think... "Oh! No, not my little Jill, impossible."

However, after several such incidents, a sneaking suspicion takes root in your mind.

But you don't want to know about it, Oh no! So, what do you do?

You talk about gays a lot more, in a negative way, to show that there are certain things about them which you don't like.

In an attempt to stamp out this new tendency of hers.

"And that new friend of yours, he's not gay is he?"

Or you don't talk about gays at all, hoping that by ignoring the subject it will disappear of its own accord.

But what of little Jill? She is the same little girl you gave baths to and played ball with. She is the same little girl who liked reading so much or climbing trees or repairing clocks.

How do you think Jill feels if after discovering she likes girls much more than most girls do. She learns that it's supposed to be wrong? That Liberace is ridiculous, that "Dyke" is an insult, that Gloria Vanderbilt was shamed publicly for being a lesbian.

She feels that if she told you, you would mock her, act disgusted, disappointed and very simply not love her any more.

So she withdraws, strangles her feelings, her growth. She has nightmares, she starts failing in school. She is scared, she is all alone.

What can you do? What should you do? You are scared too.

What will your friends, neighbours or co-workers say when she brings her girlfriend to Fred's wedding?

You are scared for her too. Why, her profs might fail her, her future employers fire her.

One thing you have to realize is if she is gay, there is nothing you or any psychiatrist can do about it. Recent studies show that homosexuality is determined very early, before the child is 12 or 13 and it is the outcome of a set of circumstances for the most part of which you are not responsible.

So if you love her, give her a break, be understanding, be a parent.

You can show her you are scared too, it'll

break the ice. Show her you are human and by helping you to cope she will learn to be more responsible and feel more secure in her once hidden identity.

All it takes is for you to show her that you know she is gay and you still love her but you don't know what to do!

She'll take it from there, she'll be glad to teach you more about homosexuals, to make you feel more at ease. After all it's her life, her only one, give her a chance to live it.

—maybe your daughter

Working Hazards

•by Jill Dolphin•

THE REASONS FOR CHOOSING nursing as a career are as varied for the lesbian nurse as for the straight woman. In spite of the women's liberation movement and fewer restrictions on a woman's choice of careers, a lot of women are still following traditional paths.

A lesbian is as apt as the next woman to be channelled in this direction. There is a need for a steady job and decent wages and the nursing profession offers great challenge, much to learn, many demands, pressure and stress.

But is the lesbian "out" to her co-workers? In all probability, no. (Except to a handful of trustworthy people).

She has enough to worry about without considering the implications of her declaring herself a lesbian to a group of women, straight as they come, who share the same locker room. Would you?

Censure by the peer group at the nursing station, the people you eat lunch with, complain with, help through crises in the emergency room, operating theatre or at the patients's bedside, is enough to make the lesbian nurse shut up.

Homophobia in the nursing profession is a strong as elsewhere. Ostracism by co-workers is not conducted in an overt fashion. It might be withholding vital information about her patient, excluding her from conversations, or criticizing her nursing in

front of her patients. Another snag is in dealing, not only with the co-workers' homophobia, but with the patients' as well.

I have seen, heard and felt the barbs of homophobia, being able to talk to some of my lesbian lifestyle but not to others. The general response has been surprise, followed by acceptance, but I remain the odd person out, sometimes only politely tolerated.

Although I will not lose my job as a nurse because I am also lesbian, I tread carefully and will not be a lesbian feminist by the side of a dying patient.

The patient is hardly the person to "come out" to. Nor am I in the position to be "out" to all my co-workers some of whom would use my lesbianism as fruitful coffee-time gossip.

Others, having difficulty confronting their own homophobia would make it harder for all of us the next time we run down the hall to a patient in an emergency. The keys to surviving homophobia in nursing are diplomacy and tact.

I am also in a position to educate people that comments in poor taste about homosexuals will not be tolerated by me, whether they know I am gay or not.

The sorest point is that my co-workers cannot possibly understand my lifestyle because it is as distant from their physical and political realities as the moon.

Yet there is so much common ground that you'd think they'd sense it, but they're not going to unless I help them.

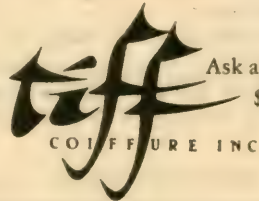


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Profs

continued from page 9

has always been an essential ingredient of the medium itself.

In the discipline of film studies, I've been fortunate to be able to pursue certain research areas that are related to my political and cultural identity as a gay man. Recently I've been doing a lot of work on pornography, erotic cinema, and specifically gay cinema—cinema by or about gays and lesbians. Some of my work has been funded by Concordia . . . proof of a certain openness of spirit in operation.

Do you participate in gay associations or organized activities?

R.M.: Yes. I attended the Gay History conference at Ryerson this past summer where I gave a paper on Oscar Wilde. I write for a number of gay journals (*The Body Politic*, *Christopher Street*, etc.) and I am active in the gay caucus of the Modern Language Association.

T.W.: The answer is, far too many. I am a member of the ADGLQ and the Collectif du Triangle Rose and I write criticism for the *Body Politic* and *Sortie*. Much of my energy goes into gay cultural busybodyship. Last spring I organized the festival of lesbian and gay cinema held at the Cinémathèque Québécoise . . . I think our cultural network is an essential part of our self-defense and our survival . . . To be perfectly honest, I like being active for social reasons as well as for political ones.

Do you see more gay people coming

out now than, say, seven years ago? Are they emerging at a younger age?

R.M.: It would appear that people are more open now, and that their coming out is accomplished with less pain. I am glad for this.

What concerns me is ghettoization: I worry that people cut themselves off from possibilities and from human interchange. Politically, it eliminates the possibility of convincing others.

T.W.: Yes. I think students are coming out more now, and younger. . . . Every year there are three or four students who are brave enough to make personal films that leave no doubt about their sexual identity, or to speak out in class in an unambiguous way, or just to be "out" in general. It's exhilarating to think that the atmosphere in the department is supportive enough for that . . . All the same, I know it's really hard to come out and stay out. Every day we are offered opportunities to lie and go back into hiding and often we take the cowardly way out.

What advice do you have for a student just coming out?

R.M.: LGFC seems to me an impor-

tant way of supporting people who need support. People who feel awkward there might prefer some of the church groups or the groups for younger or older gays. Any of these seems better than the bars which were our only recourse.

I am always available to speak to gay students, or to students who are concerned about their gayness. Many of them seek me out (sometimes on behalf of a "friend"), and I hope I can be of some help.

T.W.: Everyone moves at his own speed. The commercial ghetto must be terribly oppressive for people just coming out, it's so alienating, anonymous, loud, smoky, dark and alcoholic. I think groups like LGFC offer a much more supportive atmosphere. But for people who can't even force themselves to move in that direction—yet—I guess they can always read. I must have been the best-read closet case in the whole world. In my final year, I was finally able to do a few discreet term papers on homosexuality in English and Psychology courses. For me that was a first and very big step.

Querelle sensuel

•par René Lavoie•

Querelle fut pour moi une expérience cinématographique quasi unique. Fassbinder a su tirer l'essence du roman de Jean Genet. Son adaptation ne ment pas. Il a su recréer l'atmosphère de Brest en studio, non pas par le réalisme mais plutôt par le surréalisme.

La présence de la sexualité male est bien représentée par les penis en erection qui forment le rempart de la

ville. Ce mur sexué qui a entendu bien des lamentations a été témoin de beaucoup de crimes, dont celui de Querelle.

Fassbinder a su moderniser le contenu dans les détails. Celui du journal de bord du capitaine n'est pas tenu sur un cahier mais un petit magnétophone.

Jeanne Moreau est sublime. Elle a le seul rôle féminin important dans le film. Elle représente la femme de caractère prise dans un monde d'hommes. Ses chansons, l'ambiance recrée dans le bar, tout en étant contemporain, garde cependant un petit air décadent semblable au cabaret de "Bilbao Song" de de Brech. Ce bar n'a pas d'âge comme Madame Lysianne, sa tenancière.

Brian Davis s'en tire très bien, il semble être difficile d'incarner Querelle. Il était dans "Midnight Express" mais ici on le remarque vraiment. Il a su rendre Querelle tellement male qu'il paraît difficile de croire qu'il jouisse a se faire enculer.

Cette jouissance réservée au seul "tappette", cet acte est souvent une représentation de subordination dans l'opinion publique. L'inspecteur ne peut croire cela de Querelle jusqu'au jour ou il l'encule lui même. Est-ce pour cela qu'on trouve le film dur?

C'est un film gai comme on n'en voit pas souvent—il m'a fait penser a *Chant d'Amour*, le film que Genet a réalisé au début des années 50. Ce film fut et continue d'être censuré et on y retrouve la même atmosphère de virilité sous laquelle se cache une grande tendresse.

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Ray Cain (Sliding Fee Scale) 695-6981
Information and Crisis Lines
Nightly from 7 pm to 11 pm
Women's Line 931-5330
Men's Line 931-8668
Discussion Groups

Lesbian Group Tuesdays from 7:30 to 10:00
Men's Group (Tentative for Nov.) Mondays from 7:30 to 10:00

Center for social services of metropolitan Montreal
7105 St. Hubert St., Montreal. 270-6071
(French)

Counselling Services

Michel Dorée 270-6071
Information or Crisis Lines
Gai Ecoute pour hommes 843-5652
Gai Ecoute pour femmes 843-5661
Discussion Groups

Anne Marie Fournier 527-4331

Doctors and medical facilities

Dr. Orin Rosengren (GP) 935-1197
Dr. Rita Frydman (Gynecology) 731-2755
CLSC Guy Metro Youth Clinic 842-8576
Gay Doctors Assoc., C.P. 442, Succ. La Cite H2W 2N9

Women's Clinic 842-8576
Head and Hands (VD Checkups) 481-0277
Contact-T-Nous (VD Checkups and Treatments) 861-6753
Youth Clinic St. Denis 844-9333

Lawyers

Joe Muskatel (Criminal) 866-4043
Dida Berku. 3455 St. Hubert 526-6618

Miscellaneous

Alternatives, Drug Users, 3440 Cote des Neiges
Gay Alcoholics Anonymous 739-9994

Women's resources

Ça s'attrape, lesbian newspaper, C.P. 771, Succ. C, Montréal, H2L 4L6
Women's Info. Center, 3585 St. Urbain, H2X 2N6, 842-4780

Editions de la Pleine Lune, 3862 Henri-Julien, H2W 2K1 842-3772

Editions du Remue-Ménage, 4801 Henri-Julien, H2T 2E2 845-7850

Editions du 7ème Ciel, C.P. 583, Outremont, H2V 4N4 271-7650

Galerie Powerhouse, 3738 St. Dominique, H2W 2L9 844-3489

Gay Women of McGill, 3480 McTavish, H3A 1X9 392-8920

Lesbian Alcoholics Group, 6517 St. Denis

La Vie En Rose, feminist newspaper, 3693 St. Denis, H2W 2N4 843-8366

Movement Against Rape, C.P. 391, Succ. DeLorimier, H2H 2N7 526-2460

Montréal Women's Experimental Theatre 879-1306

Amazones d'Hier. Lesbiennes d'Aujourd'hui, newspaper 489-8392

Publications - Media - Art

Attitude, newspaper, C.P. 652, Succ. N, H2X 2M6 284-3636

Gay Theater Workshop, 6400 Cegep Rosemont, 16th Ave., local A-418

Côte à Côte, Radio CINQ (102,3 FM) 288-1601, Mondays at 4:00 PM

Librairie L'Androgyne, 3642 St. Lawrence, 2nd floor, 842-4765

Productions 88, C.P. 245, Succ. N, H2X 3M4

Priape Sex Shop, 1661 St. Catherine E., H2L 2J5, 521-8451

Rencontres Gais, newspaper, Editions Homeureux, C.P. 245, Succ. N

Sortie, newspaper, C.P. 232, Succ. C, H2L 4K1

Social and political groups

ACHUM (U of M), Lionel Groulx Pavillion

342-9236

ADGLQ (Gay & Lesbian Rights), 843-8671

ATQ (transsexuals) 521-9302

The Capables, (bisexual men), 486-4404

Committee for Self Defense, call Gayline

Gays and Lesbians of McGill, 392-8912

Lesbian and Gay Friends of Concordia, 879-8406

Ligue Lambda, 523-8026

Parents of Gays, 486-4404

Religious groups

Affirm 849-2042

Dignity Montréal, Catholic, 3484 Peel

La Communauté Homophile Chrétienne 3484 Peel

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Le Bec Affamé, 1250 Bernard W.

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Café Les Entretiens, 1577 Laurier E.

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La Licorne, 2075 St. Lawrence.

Café Molière, 1200A St. Hubert.

Le Rumin' En Vert, 539 Duluth E.

Restaurant Chez Jean-Pierre, 2077 Victoria.

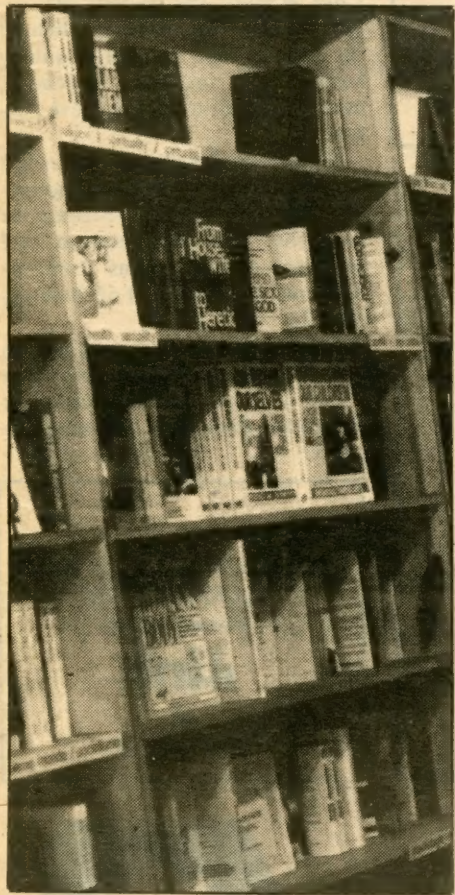
Restaurant Chez Oscar, 1665 St. Catherine E.

Restaurant L'Entre Deux Pains, 33 Notre-Dame W.

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Tatou, 3519 St. Lawrence.

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Litterature à votre service

•by Carmen Ciuti-Prieto and René Lavoie•

L'ANDROGYNE, LA BIEN NOMMÉE est une librairie pour gais, lesbiennes et féministes. Son nom fut choisi pour refléter la diversité des sexes et sexualité des livres en leur possession; androgyne: qui tient des deux sexes (Larousse). (En effet un collectif composé d'hommes et de femmes volontaires s'occupe de l'administration.)

En ce moment, les livres lesbien et féministes représentent une partie importante de leur collection. La "Librairie des femmes" ayant fermé en septembre, l'Androgyne espère pouvoir être utile à leur clientèle délaissée.

L'Androgyne vent aussi des livres non-sexistes pour enfants, entre autres "La bête au bois dormant", conte où les rôles féminins et masculins sont inversés, la femme étant laide au début de l'histoire. Dans d'autres livres les mères sont maçons out plombiers et les hommes font la cuisine.

Le but de l'Androgyne est de refléter la culture et l'histoire de la communauté gaie et lesbienne de Montréal et d'offrir un sentiment d'identité aux gais et lesbiennes qui viennent de sortir, m'a dit un membre du collectif.

Le collectif organise aussi des rencontres écrivains - lecteurs(ices). Pour plus d'information appelez 842-4765. Ou, mieux encore, visitez les au 3642 St-Laurent.

Pretending to be straight

•by Sacha Voce•

To thine own self be true...thou cannot then be false to any man.

DON'T LOOK NOW, BUT the guy sitting next to you might be a closet case. How could you tell? You could ask him if he were homosexual and if he denied it, you still wouldn't know for sure.

Denial is the trademark of the closet case: he will deliberately conceal the nature of his sexuality from someone until he is sure that that person can be trusted. For the paranoid closet case, this trust can be difficult to inspire.

The term "closet case" describes one who either doesn't know that he is homosexual or knows but maintains a façade of heterosexuality because of insecurity or fear of social repercussions.

Pretending to be heterosexual is part of the survival kit of the homosexual in a society he believes to be hostile.

In all walks of life there are large numbers of men successfully feigning heterosexuality to ensure the approbation of their social set.

Many people foolishly believe that they don't know any homosexuals. The closet case helps to perpetuate the misconception that homosexuality is an aberration.

Often the closet case exaggerates out of all proportion the extent of prejudice but sometimes his fears are justified.

Jobs have been lost, careers ruined, divorces granted - by being caught in the act or having told the wrong person.

Fear of repercussions can cause the closet case to spend much of his life in a state of neurotic paranoia waiting to be "found out."

Being in the closet can be a particularly nerve-wracking experience, for public figures.

The closet case need not necessarily abstain from homosexual behaviour and often closet cases do lead a clandestine sex life but keep it secret in order to guard their heterosexual image.

Many homosexuals hide their feelings from good friends and will even go so far as to criticize homosexuality. They do this to bolster their own flimsy façade. The bitter irony of this is that such behavior invariably strengthens the resolve of other closet cases to stay in the closet.

Some closet cases are unable to satisfy their sexual appetites because they refuse to recognize the sexual attraction they feel for other men.

It is not unusual for a homosexual to go through a period of believing himself to be heterosexual, refusing to explore his sexual-

ity because of a belief imprinted during adolescence that homosexuality is inferior to heterosexuality.

He may feel disapproval bordering on revulsion toward homosexuality in others. He finds it difficult to mature into a well-balanced adult because his innate sexuality has been prevented from developing.

If the closet case accepts his sexuality and pursues homosexual experiences, he has not been warped by his insecurities.

Many closet cases deliberately projected a heterosexual image to adapt to the seemingly homophobia surrounding them but much of it is a sham, projected by insecure heterosexuals or by insecure homosexuals. As long as he stays in the closet, the closet case may never realize this.



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**WLU gays
given status**

WATERLOO (CUP)— A campus gay group at Wilfrid Laurier University (WLU) finally convinced the student council there to grant it club status, overturning a decision made only five months earlier.

The previous council voted 11-3 by secret ballot to deny Gays of Laurier club status. Council members said then that they wished to continue WLU's Lutheran tradition and that they feared non-gays would persecute club members.

Debated raged in the pages of the Cord Weekly, the student newspaper, through the semester. Behind the scenes, Gays of Laurier quietly lobbied the incoming executive, especially president-elect Steve Patten.

Patten supported their efforts but wanted to delay a vote until September. But club members pressed for an earlier vote, and received 12-2 approval of club status from the Students' Union board of directors June 26.

Ralph Johnston, president of Gays of Laurier, said the club would act as a support group and help non-gays overcome their fear of homosexuality.

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Machiavellian Sex Farce at Loyola

•by Peter Schwenger•

The story line of *The Mandrake*, a play by Niccolo Machiavelli, could easily appear in one of today's late night soap-operas, though the play was written in the sixteenth century.

The Mandrake, which has been modified to take place in the 1930's, is being presented by the first year performing group of the Concordia Theatre Department along with Loneragan College, who have chosen to study Machiavelli this year.

The first year students are covering all aspects of production (props, lights, costumes, ticket sales), as well as performing, giving them a chance to become familiar with the theatre. This is the first time that first year students have put on a play and they have done a brilliant job with the very funny *The Mandrake*.

The comedy is the story of Callimaco, played by Robert Austern, who returns to Italy after ten years in France to fall in love with a ravishing young lady who, unfortunately, is already married to an extremely glib, scatter-brained older man.

The young beauty, Lucretia, played by Lisa Hitch, happens to be loyal to her husband. The young man enlists the help of an upwardly mobile social parasite, played by Guy Namer, a money hungry priest, Jack Mel-saac, the girls mother, Maria Bircher,

and believe it or not the unsuspecting husband, played wonderfully by Ian Shacter, to get the young lady into bed.

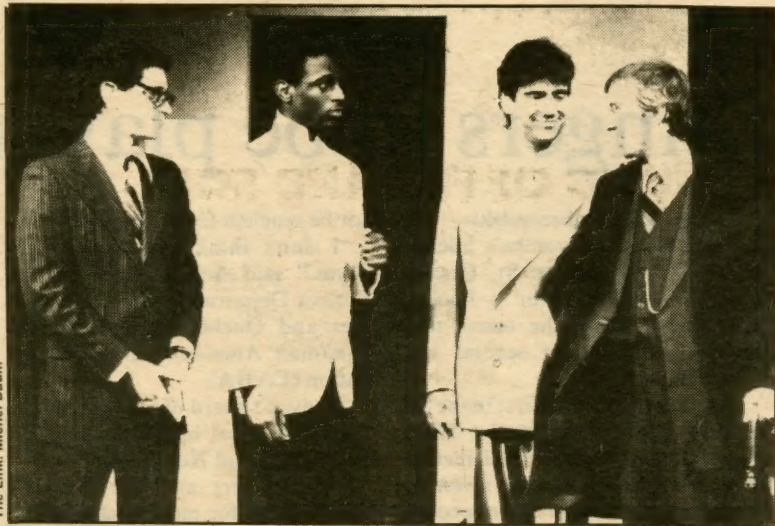
Though the plan is full of holes the conspiring group manage to pull it off with the trusting husband believing that he has done the right thing and that he himself has benefitted the whole ordeal.

Also appearing in the cast are Patrick Guerrier as Callimaco's adept man servant and Eramelinda Reid, a young widow who is reluctant to go to confession, fearing her

marital activities would send her recently deceased husband to hell.

Dr. Philip Spensley, an associate professor with the Theatre department directed the play. Louise Bellevance is stage manager and Brian Monk handles the lighting.

The Mandrake can be seen today and tomorrow at 8:00 p.m. at the Chameleon Theatre. Tickets are free but must be reserved at the Theatre Dept. office, Hingston Hall, HB 102, Loyola, or by telephoning 482-0320 ext. 582.



The Link: Michael Baum

American Devices Not Imperialist

•by Jim Carruthers•

The American Devices are a sometimes band. Sometimes Rob Labelle plays guitar, sometimes he plays bass; sometimes Rick Tremblay plays bass, sometimes he plays guitar. Carl Helm plays drums but only when the band is performing.

The American Devices performed this week at the Zoobar, their first real gig since last spring. The members of the band are not ready to give up their day jobs to make it big as rock'n roll stars but they are ready to give the time to do whatever gigs they can get.

The Wednesday night gig had an audience of about 40 people; according to the band members, they set a record for Tuesday night crowds.

When I arrived at the Zoobar, I was more loaded than it was, but the crowd, such as it was, soon accumulated.

The opening band, *Heartdrops*, came on fashionably late at 11:00. *Heartdrops* is a reasonable facsimile of *The Jam* (now deceased after a lingering illness), though with their own material. I suppose that any band that is a three piece band using Rickenbaker guitar and bass with mod stylings over socially aware lyrics will be accused of being *Jam* imitators, but why not call a spade a spade.

Instrumentally *Heartdrops* was quite enjoyable, but the lyrics to the eight or so songs in their half hour set were totally inaudible. While they might express all kinds of social angst, they don't do much good unless the audience hears them. I don't believe it quite cool, no matter how modern these times may be, to

distribute lyric sheets at live performances.

After about half an hour of rearranging, *The American Devices* took the stage.

The band has undergone some changes since I last heard them in the spring. They have lost their keyboard player and did not sound as polished as they did before. This does not mean that they were not tight. With the sound possibilities of guitar, bass and/or guitar and drums they presented music that drove and cut. The strongest sections of the 45 minute set were the instrumentals, again due to the muddiness of the vocals.

The band performed competently enough considering their lack of

recent public exposure, especially when it came to performing new material.

The American Devices are presently at a crossroads. They recorded their Thursday night performance, possibly for a live Ep, and are presently looking for a keyboard player.

The addition of a keyboard player would help take some of the rawness from their sound and allow the audience to appreciate the energy of their compositions a bit more.

Although they are a sometimes band, *The American Devices* will not be disappearing in the near future. You may not get the chance to say, "I remember when I saw them when they were playing little hole-in-the-wall clubs...", but then again...

Disc Simply Dreaming

•by rob clément•

Simple minds may well have promised us a miracle but judging from their latest lp, they got the vinegar mixed up with the wine. If nothing, the British-based group goes out of its way to live up to its name with *New Gold Dream* (81-82-83-84).

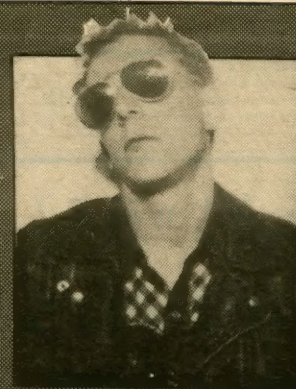
True to form the album does contain some infectious singles of the genre guaranteed to garner air play. Someone Somewhere In Summertime and the previously released as a 30.5 cm single, Promised You A Miracle, are formula hits penned

with all play in mind. Don't give 'em content, just give 'em an electro pop beat.

The only interesting aspect to this album is a jazzy instrumental used to fill up the first side and a decidedly eye-catching sleeve design by Malcolm Garrett. Unfortunately neither of these things have anything to do with the rest of the album.

The heavy Christian symbolism in the artwork has absolutely nothing to do with the song. The lyrics on their own have nothing to do with anything anywhere at anytime.

Out
Of
My
Mind



Career Opportunities

•by Jim Carruthers•

Have you ever asked yourself what bag people do for cheap thrills? Do they read old copies of *The Gazzoo* and wonder when they are going to appear in *Names in the News*? Do they read current copies of *The Link* and wonder why there are no articles on mudwrestling?

If you are wondering what this has to do with you, unless you are a bag person, ask yourself: What am I going to do when I graduate? Unless you are one of the lucky persons who will be sent to youth employment camps your future is yet unwritten. Why not plan ahead now?

Aside from not having anyplace to live, no steady income, anything to do and living off the refuse of society, being a bagperson can't be all that bad. Try practising to see if you can adapt to the lifestyle. Start carrying all of your books and what-not to classes in shopping bags or bring everything in one of those squeaky wire carts.

If you are lucky the layered look will be in this year. Mutter loudly wherever you go especially if it annoys people. If this is not your style, don't worry, the economy is probably going to get better, and after all, if you are at university you may be living the life of the poor university student, but you are still ahead by a long shot. Probably one of the major roadblocks to our education is our lack of appreciation for how badly we want it and what the cost will be.

One of the fun things about putting out a newspaper is trying to fool everybody about what time it is.

Last night, the Canadian Student Film Festival at the Conservatoire d'Art Cinématographique, opened and will run until November 21.

Actually as I read this on my typewriter, it doesn't open until Thursday night, still off in the future.

For those of you who are becoming film festival junkies, this addition to the slew of them that have occurred lately promises feature some worthwhile material.

Costing only \$2 per night, the Canadian Student Film Festival offers much for a low price.

Now just pretend that this was written as if the Festival did indeed open last night and will continue all weekend. Isn't reality wonderful?

It seems that everybody is getting into the list-making syndrome these days. Apparently in addition to their regular lists of Top Whatever, CRSG has the worlds' most comprehensive record list in the works. If you go get every record on this list you will have every record needed to be pop culturally erudite. It is supposed to be completed and in circulation by Christmas. Won't that be nice for shopping.

Rumour has it that exams are coming up and people are reluctant to get involved with anything other than understanding the incomprehensible gibberish that you have been ignoring all term in class.

Are you an invisible entertainments writer? Do you wonder why that event you thought was great didn't have an article on it in *The Link*? It was because you didn't write about it. If you have strayed from the flock come back, if you have wondered about doing something for us, but haven't, take the first step and try an article. Remember that there are only four more issues before we take our time off to go to those exams that rumour has it are approaching.

Those three things above are called bullets and they are used to break up copy that may have a distinct break in subject matter so that you don't get confused. They fill space and help preserve the individuality of each section of an article. They come in very handy when the bottle is three quarters empty and there are no ideas coming yet. (An optometrist would say that the bottle is one quarter full, but that's all in how you look at it). Remember, the best bullets are not found in guns.

draw 2-2, win 7-1

Women's hockey squad shows inconsistencies

•by Tony Dobrowolski•

What a difference a night makes. The Concordia women's hockey team was outskated, outthrustled and outplayed by visiting John Abbott Tuesday night and were lucky to escape with a 2-2 tie. On Wednesday the Stingers did a turn-around and blitzed the Huntingdon Goaldiggers 7-1, also at Loyola rink.

"After having a game like yesterday (Tuesday), everybody smarted up," said Stinger Edith Langlois.

One big reason for the change was that Huntingdon was not as good as John Abbott. The Goaldiggers started off strong but the Stingers gradually took the play away from them led by the hustle of the first line of Edith Langlois, Maureen Maloney and Sue Flynn.

Concordia broke out on top at 7:43 of the first period on a break when Julie Healy's shot deflected off Huntingdon's France Pilon's pad and into the net. The Stingers kept the pressure on. It paid off when Sandy Mosel was left alone in front of the Huntingdon net and tucked in a pass from Maureen Maloney at 13:10 to make it 2-0.

Huntingdon had some good chances but could not capitalize in the first period despite lapses on the Stinger's defense.

The Goaldiggers scored quickly in

the second period when Tracy Smythe tallied at the 20-second mark. But the Stingers came back fast; Sue Flynn scored less than a minute later to make it 3-1. Stinger defense player Julie Healy then went end-to-end to score at 2:38 to make it 4-1. Healy's goal deflated the Goaldiggers.

"We made it 2-1 but then when they (Concordia) came back with a couple of goals it got the girls down," Huntingdon coach David Brisebois said.

The Stingers then got goals from Maureen Maloney at 13:52 of the second period and 11:33 of the third and from Flynn at 9:12 of the final period to wrap up the scoring.

The Stingers were almost wrapped up by the Islanders on Tuesday. The tie was due in large part to Stinger goalie Denise Bienvenu who kept Concordia in the game for the first two periods.

"We just didn't play with intensity," Stingers assistant coach Les Lawton said. "I don't think we were mentally prepared. Give John Abbott credit. Their goalie made some good saves and so did ours."

Bienvenu and Abbott goalie Karen Kane matched each other save for save throughout a scoreless first period and most of the second. Bienvenu made a series of big saves early in the game as the Islander forwards

shredded the Stinger defense. But the dam broke when Islander Terri Stadnyck tallied with 12 seconds left in the second period.

The Stingers tied the score 57 seconds into the third period on a Corinne Corcoran blast from inside the blue line. But the Stingers then fell back into the ragged hockey they exhibited in the first two periods. The defense was especially guilty, losing the puck constantly in their own end to the swifter Islander forwards.

The Islanders went up 2-1 when Louise Duguay scored off a faceoff at 4:41 of the third period.

Maureen Maloney tied it for good at 7:54 flipping in a rebound over a prone Kane. The Stingers then played the rest of the game staving off Islander attacks as Abbott pressed hard for the game winner.

Although the Stingers came to win on Wednesday night, Doherty admitted the Stingers need some more work.

"We've got to work on coming out

of our zone," Doherty said. "We have to work the puck. There's too much standing still." He also said that the Stingers need to work on their forechecking and penalty killing.

The Stingers will have plenty of games to work on these things this weekend. Tonight they host Ottawa at 8 p.m.

Saturday and Sunday the Stingers will travel to St. Cesaire for a women's hockey tournament. The Stingers could play between two and four games this weekend.

Stingers to be playing for pay?

•by Tony Dobrowolski•

The Concordia women's hockey team will be going to St. Cesaire Que. this weekend for a hockey tournament where the teams that finish either first or second will receive prize money.

If the Stingers finish first in the 'A' Division they would receive \$500. The second place finisher will receive \$350. No money will be given to teams that finish lower than second.

The Stingers will be allowed to keep the money which would go back into the women's hockey program.

The reason for this, according to Concordia women's Athletic Director George Short, is that the women's hockey team is not a member of the Canadian Interuniversities Athletic Union (CIAU). The Stingers are CIAU members in most other sports they participate in. The Quebec Women's Intercollegiate Hockey League (QWIHL) is not covered by this organization because two CEGEPs are in the league, according to Concordia Assistant Administrator of women's hockey Theresa Humes.

"Girls hockey is a little different than the other games involved. The girls are not covered by CIAU rules," Short said. The CIAU could

not be reached for comment.

"I don't think there's any problems," said Art Noseworthy, the Athletic Department's business manager and Quebec delegate to the Canadian Amateur Hockey Association (CAHA).

"I haven't heard of anything in the CAHA or local meetings that says it's illegal," said Noseworthy.

The Stingers and the QWIHL have applied for membership in the Quebec Ice Hockey Federation which could lead to them becoming members of the CAHA. Currently, they are not governed by any organization, Noseworthy said.

The Stingers originally were invited to St. Cesaire but decided not to attend. "At first we declined, but because a team from Ottawa dropped out they asked us to go," Concordia assistant women's hockey coach Les Lawton said.

"There's no guarantee that we'll win the money," Concordia head coach Bill Doherty said. "We're going for the competition."

Concordia will be competing along with 24 other teams in St. Cesaire, split up into three divisions. The Stingers will be in the 'A' Division along with the Montreal Titans, who represented Quebec at the first Canadian women's hockey champions-

hips last April. The 'A' Division allows both body contact and slap shots.

The Stingers are the only university team participating in the tournament. The other teams are all amateur squads.

If the Stingers finish first or second part of the prize money will go toward paying back the entry fee of \$125 and expenses in getting to and from St. Cesaire, 60 kilometres from Montreal. The rest of the money will go back into the women's hockey program, said Short.

"If we were going for the money I'd say forget it," Doherty said. "Tournaments are fun. And there's good competition."

The Stingers first round opponent will be a team from Sherbrooke.

SLAP SHOTS: Stingers third line of Gina Sangallo, June Houde and Liette Hunzicker has played well... Laurie Mckeown has dropped off the team and Paddy Hanlon is still out with an injury leaving the Stingers with three defense players.... Concordia winger Sue Flynn, John Abbott class of 1982, had this to say about facing her ex-teammates for the first time Tuesday night. "Horrible," Flynn said. "Because you know their system and know how intense they're going to be."



The Link: John Jantak

Dana Delgado of the Stingers is swarmed by a group of McGill Martlets as she goes for a rebound against McGill. The Stingers beat McGill 59-45 in the first meeting of the year between the teams. Concordia's Joann Bourque was the game's high scorer with 16 points.

Take your pick, sport shorts or briefs

Although the University of British Columbia Thunderbirds have yet to lose a football game this year, experience in championship play weighs heavily on the side of the University of Western Ontario Mustangs. The two teams meet tomorrow in Toronto to determine Canada's university football champion for 1982.

Tomorrow's game will be the sixth time that the Mustangs will be playing for the Vanier Cup. Western won the trophy in 1971, 1974, 1976 and 1977. The Mustangs have lost the championship game just once, in 1979 when they were defeated by Acadia. Championship games are a novelty to UBC. The Thunderbirds have

made just one previous appearance in the Vanier Cup, losing to Queen's in 1978.

Dr. Ed Enos, Concordia's Director of Athletics has taken to endorsing pasta. Enos' smiling visage can be seen on a calendar put out by Catelli foods, a pasta manufacturer. The Good Doctor recommends a well balanced diet and good sleeping habits to improve one's conditioning. Are you listening Concordia?

Women get noticed

The Canadian Interuniversities Athletic Union (CIAU) has published a report entitled "Relative Opportunities for Women in the CIAU". The report was put to-

gether by the women's representative committee of the athletic union. Copies of the report are available from the CIAU's national office, 333 River Road, Ottawa.

So far this season the men's hockey team has played 12 games, and Stephane Héon has been in goal for 11 of them. Héon was a co-winner of Concordia's varsity athlete of the year in 1982. The gritty Héon has turned in a 3.24 goals against average in working most of the Stinger games this campaign. Héon will get more work in the next few days, starting Wednesday the Stingers play on four consecutive days.