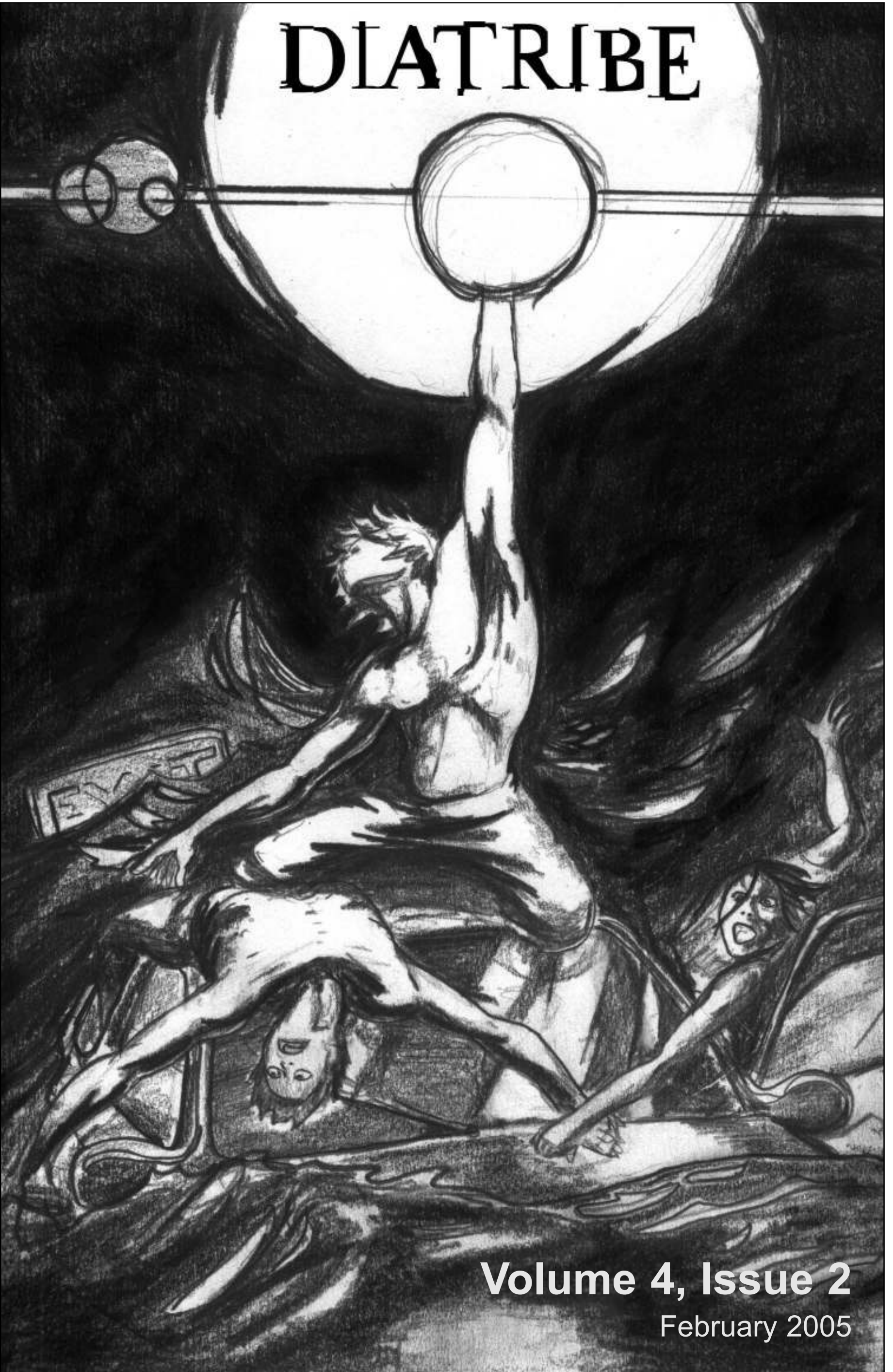


# DIATRIBE



**Volume 4, Issue 2**

February 2005

## EDITORIAL

## DIATRIBE

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## DIATRIBE

Volume 4 . Issue 2

February, 2005

*Marmoream relinquo, quam latericium accepi*

AUGUSTUS

A recent episode of CBC's *The Current* took a critical look at what some members of the business community are doing in order to aid the tsunami relief. They vaguely described these activities as "corporate social responsibility" (CSR) although I beg to differ. Looking at Holt Renfrew's pledge to donate 10% of one day's revenue to the relief fund, and similar arrangements made by Starbucks, *The Current* criticized these aid efforts as being sly public relations stunts and "cheap" by donations standards.

Not exclusive to Holt Renfrew and Starbucks, numerous companies, both public and private, have donated large sums of money to the relief efforts even though many have no ties to the devastated region. Many groups are applauding the actions of such companies for taking leadership to solve this problem, yet are still criticizing those same companies for not doing enough in the name of CSR, making one wonder if any amount of CSR will ever be enough.

But what was never addressed is what right publicly traded companies have in the first place to give away their shareholders' money. At the end of the day, people invest in companies in order to earn money and not to delegate their charitable donations responsibilities to these companies. A corporate donation to the tsunami means less profit received by shareholders, making them worse off.

The recent push towards the ambiguous concept of CSR has had many people wonder exactly constitutes "socially responsible". Cleaning up environmental damage or treating workers with dignity definitely falls under this notion, but where does the company's responsibility end and another stakeholders' responsibility begin?

Could supporting a business-friendly political party be viewed as a long-term

investment in the going concern of the company or is it unreasonable to put shareholders' money towards a political party that they do not support? In this case, both sides can be argued.

What about donating to a charity that not all shareholders may support or throwing "corporate bonding" functions on the company's expense? These expenses could potentially have benefits beyond the warm and fuzzy feelings that they bring about, but can the benefits actually be measured and thus justified?

Although initially envisioned to outline a more ethical approach to doing business in the long-term, CSR has been transformed into a public relations buzz word synonymous with ethics to encompass anything "good" a company may do, be it ethical or not. The gray area of CSR will no doubt be debated to encompass a broad range of self-interested items, including, but not limited to charitable donations for show and company morale parties, all while setting out to redefine the word responsibility in the corporate setting.

Forgotten in the midst of this CSR craze are the millions of shareholders who, in theory, are the owners of the company yet have little or no say in how company resources are spent. People invest in companies to make money as opposed to making a personal-value statement and companies should respect this. Giving money to the tsunami fund as a cheap PR trick or a self-actualizing statement on the part of an executive has, in my opinion, crossed the CSR threshold and ventured into the land of corporate frivolousness as it in no way benefits business operations or the shareholders. Not spending other people's money, no matter how good the cause, is what I would like to call corporate social responsibility.

- Catherine Shea

## Letter to the Editor

Two articles in your November issue troubled me. In the article on Canada's military by K. Nejatian the author refers to Americans feeling the draft during the Vietnam War as "cowardly draft-dodging Americans." There is nothing cowardly about not wanting to die for a cause you believe is unjust or for something you simply do not believe in. No one should be compelled to give up his or her life for any reason.

I also believe that C. Green's article on Canada's place in the world is misguided. Green laments that our military now uses "outdated an[d] inferior equipment." Our military has always used outdated and inferior equipment. There is no glorious past in which we had the newest and the best. Even when Canada was at the height of its power we our navy was equipped with used British ships.

More distressing, however, is Green's attack on universal health care. I will admit that I am unfamiliar with the methodology of the OECD's ranking of health care systems, but Canada has one of the highest life expectancies in the world and outperforms the American system in virtually every aspect. Countries that outperform Canada in areas of health tend to be countries like Scandinavian countries, which systems even more socialized than ours.

However, all that is beside the point. Why would anyone want to challenge a set of values that says that everyone regardless of income deserves the best medical care possible? That is the Canadian value behind the defence of universal healthcare, a concern for one's fellow human beings.

- Chris Davidson, Arts 05

# POLITICS

## LOOKING FOR SOME QUICKER LIQUOR?

■■■ Liquor sales privatization might be just around the corner store  
Some thoughts by **Kasra Nejatian**

**T**here are things that one just cannot do. No matter how hard you try, you just can't make a timely trip from Toronto to Ottawa on Via Rail. Trust me- I have spent four years trying. No matter how hard you try, you will not be able to get a cheap meal at the Skydome. And, until recently, it seemed that no matter how hard you tried, you couldn't buy wine at your corner store in Ontario.

After all, there is no government institution more treasured and more tightly-protected from any form of reform than the Liquor Control Board of Ontario (LCBO). Since the inception of the LCBO in 1927, governments have moved to privatize health-care, education, the penal system, and the water system. Yet, no one has ever dared to bring private competition to Ontario's wine cellar.

In fact, if you were an alien landing in one of Toronto's more affluent neighbourhoods, the most visible government institution you would see would be the local liquor store. So you would not be totally out of place to assume that the constitutional philosophy of this province was to ensure that its citizens were off their rockers at all times - a province filled with Axle Roses. After all, which government institution is more welcoming: the LCBO or the hospital?

So it was with great surprise that I watched the province's Liberal government float the idea of turning the LCBO into an Income Trust or at the very least allowing corner stores to sell beer and wine. If implemented this will be the gutsiest and perhaps the most significant accomplishment of Dalton McGuinty.

The move is gutsy because the Ontario Liquor Board's Employee's Union is one of the province's best lobbyists. It has in place an army of well-paid lobbyists and has launched numerous TV and radio cam-

paigns to fend of any reform. In fact the LCBO is so good at this that even the Harris Tories, the self proclaimed anti-government, did not dare privatize the LCBO despite promising to do so at various times. The move is significant because this is an idea that is long over-

retail outlet, with the exception of Holt Renfrew, the LCBO is actively promoting its products.

So why is the LCBO still owned by the government? There are many arguments made in favour of the LCBO, unfortunately, none of them are of any sub-

until about 1970, Ontario's bars were required to have a separate ladies' entrance and a room where escorted gentlewomen might enjoy a beverage with a respectable male companion. After all, the drunken men might otherwise take advantage of these defenceless ladies. In another attempt to curb drunken brawling, patrons were forbidden from standing up with a drink in hand. Some of these laws were withdrawn, thankfully, in the mid 1970's, but the LCBO remained. The government argued that if the LCBO were privatized alcohol prices would rise dramatically. This was just double-speak. Today, LCBO has a profit of about \$1.1 billion annually. It earns this much despite being one of the most inefficient and highly-unionized operations in the country. Various studies, even those out of the Socialist Republic of York University, have argued against such reasoning.

The latter reason, of a government addicted to revenue, is even sillier. Case after case has shown that governments are able to increase their "sin tax" revenue through licensing. This was proven most recently in Alberta where the government privatized liquor retail but added a percentage tax. Since privatization, in order to keep revenues to the pre-privatization levels, the government of Alberta has had to cut the alcohol tax four times. Last year Alberta, which consumes less than a quarter of Ontario's alcohol, collected over \$500 million from its alcohol tax. It seems logical that Ontario should be able to collect at least its current \$1 billion.

Although this may be the first time I have praised them, it is great to see that Dalton McGuinty and his government have decided to take on the LCBO. You never know, I may even salute them with my first glass of corner-store-bought wine.



photo by M. Aikins

*Why buy a slurpee?*

due. The LCBO was launched in 1927 to control the sale of alcohol and to ensure that you felt as

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*"If implemented this will be the gutsiest and perhaps the most significant accomplishment of Dalton McGuinty."*

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 crappy as possible when buying it. In fact, 30 years ago going to the LCBO was about as glamorous an experience as visiting an adult video store. The stores were dark and dirty with poor customer service. Today, the LCBO is anything but the nanny state's tool to ensure some moral conviction against alcohol. In fact, by spending more on its stores than any other

stance and have been discredited *ad nauseum*. The main reason for the existence of the LCBO seems to be that a) the government of Ontario is still suffering from the post-Prohibition hangover, and b) is addicted to the \$1.1 billion brought in by the LCBO like a crack-whore.

● ● ● ● ● ● ● ●  
*"... 30 years ago going to the LCBO was about as glamorous an experience as visiting an adult video store."*

● ● ● ● ● ● ● ●  
 Let us look at the former first. At the end of prohibition in 1927, the government of Ontario implemented laws to ensure that the province's men did not drink their lives away. For example,

# IN DEFENSE OF THE MONARCHY

■■■ Canada's identity is intertwined with the Monarchy  
**Chris Green**

**T**he British Royal Family has had its share of public relations disasters in recent years. Unfortunately, it seems that the good work they do is completely overshadowed by the antics so often displayed (and overblown) in the British tabloid papers. The recent spectacle of Prince Harry, third in the line of succession, appearing at a costume party dressed as a Nazi officer (complete with Swastika armband) has brought cries of outrage from around the world- and justifiably so. The Prince's actions, in addition to illustrating a complete lack of understanding of the catastrophic consequences of the Second World War, shows a tremendous disrespect both to his fellow countrymen who suffered greatly at the hands of the Nazis, and to his own family. After all, it was the Prince's Great Grandparents, King George VI and Queen Elizabeth, the Queen Mother, whose symbolic leadership and steadfast resolve throughout the Second World War was an invaluable source of inspiration and courage not only for the British people but also for many around the world. Instead of focusing on the juvenile behaviour of the Prince at a costume party, we would be better served by remembering the great contributions made by his family in helping lead their country through the real struggle against Nazism.

In recent years, Canada has had its own debate over the relevance of the Monarchy to our country, particularly with the furor over the alleged spending habits of Governor General Clarkson. Whether it be the size of her entourage on recent foreign trips, or her use of government jets to travel to her private residence in the Muskokas, many anti-Monarchist Canadians have used these opportunities to disparage the Governor General and for some to even call for the severing of ties with the Monarchy altogether. I must admit that, not being of the same political ideology as the Vice-Regal couple, I have never been the greatest fan of Mme. Clarkson or her husband, Mr. Ralston Saul. That being said, the rage that has been directed towards them throughout Clarkson's term is far from deserved. She was criticized for increased post-9/11 spending in



photo by M. Aikins

*Is the Monarchy worth our cash?*

security, even though it is the RCMP - without input from Rideau Hall - that makes security decisions for senior government officials. This pertains also to the Governor General's use of government jets for personal travel, as security concerns have also lead the RCMP to mandate that neither the Governor General nor the Prime Minister should travel on commercial airlines. As for the selection of those who accompanied the Mme. Clarkson on her recent trips, let us lay the blame for that where it belongs: with former Foreign Affairs Minister Bill Graham, who selected the members of her entourage.

Given all of this, surely we cannot condemn the Governor General or her husband for decisions they did not make or over which they had no control. What they do deserve credit for, however, is increasing the visibility of the Office of the Governor General to a degree not seen in recent Canadian history. Mme. Clarkson engages in over 900 events annually, and in sharp contrast to some of her predecessors has opened up the doors of Rideau Hall to countless visitors by encouraging a wide range of activities from traditional programs to the popular "Rock on the Rideau." In terms of expenditures, the Office of the Governor General costs slightly more than \$1 per Canadian annually, hardly an extravagance, and a cost that would cer-

tainly not disappear- and could very likely skyrocket - under a Republican system.

If Mme. Clarkson can be criticized for something, it is her sometimes elitist and arrogant attitude. This was exemplified by her comment that "I am above politics" when she was asked to appear before a Parliamentary Committee charged with investigating spending at Rideau Hall. But I think that it is important to differentiate between the individual who currently holds the Office of Governor General and the Office itself. Much as having a poor Prime Minister is not justification for eliminating the position, nor is a dislike for the current Governor General reason to sever our ties with the Monarchy. It is true, in principle that the Queen, and accordingly her Vice-Regal representative, is "above politics" - that is to say, they bear no allegiance to any political party or interest group; they are to represent Canadians as a whole, not one small faction that served to elect them. In a time of incessant scandals and accusations of political cronyism, the idea of a Head of State who serves all Canadians is a heartening one- as many could argue it has been a long time since we have had a Government that was interested in serving those other than their friends. While Mme. Clarkson's attitude may be insulting to some, spending at Rideau Hall is hard-

ly a national crises, and certainly deserves no comparison (nor is it any way related to) the blatant cronyism and waste of taxpayer dollars that we have seen throughout the Chretien/Martin era. Though she is by no means perfect, Governor General Clarkson has done a great service to her country.

At a time when many are questioning what in fact it is that we stand for as a nation, why should we be anxious to do away with one of the great institutions that makes Canada unique? As former Lieutenant-Governor of Ontario, the Honourable Henry Jackman said, "the Monarchy is much more than a person. It embodies the constitutional framework of our freedoms, the set of beliefs and attitudes of tolerance that make up this great country and make it distinctive. The Queen is the symbol of what we are today and the history of which we are the result and which is part of us. If Canada were to abolish the Monarchy we would be abolishing the symbol of our distinctiveness."

In delivering the 1997 speech from the throne, Queen Elizabeth II said "I dedicate myself anew to the people and the nation I am proud to serve." The Queen, and the Monarchy have served our country well; not only today, but in years past. It is one reason why we should be proud to be Canadian.

God save the Queen!

# POINT / COUNTER-POINT

## FREEDOM OF RELIGION VS. THE SHRC FEE

■■■ Should Dennis Crawford be exempt because of his religious views?

### WE MUST RESPECT CRAWFORD'S RIGHT TO FREEDOM OF RELIGION by Sarah Gregory

On January 18 the *Queen's Journal* reported that, in a reversal of an earlier decision by the AMS, students would now be able to have their 85-cent mandatory Sexual Health and Resources Centre (SHRC) fee redirected based on religious grounds. The issue was initially brought forward by student Dennis Crawford, ArtSci '06, who argued that the SHRC's provision of pro-choice abortion literature violated his right to religious pro-life beliefs. Students wishing to be exempted are required to submit a written statement to the AMS requesting that their fee be redirected.

While controversial, this new decision was a correct one. The right of students to freely practice their religious beliefs should be taken seriously, as it strikes at the heart of our individual moral freedoms. While I do not personally agree with Crawford's stance on abortion, I believe it is absolutely essential that his beliefs be accommodated. Without a shared willingness to allow a diversity of opinions at Queen's, we run the danger of restricting our fundamental freedoms of thought. The right to freedom of religion is an important facet of those rights.

One of the greatest aspects of Canadian society is that it wholeheartedly embraces diversity. We should make it a priority to extend this aspect to Queen's. It is important that we craft laws and institutions that recognise and protect this diversity. While a majority of Queen's students might be pro-choice, we must respect the minority who are not. By allowing students to make their own decisions regarding the SHRC we allow students the freedom to express their own opinions. Such freedoms should be cherished and protected.

As stated in part 1 of the *Canadian Charter of Rights and Freedoms*, every Canadian has a right to "freedom of con-

science and religion". Crawford's religious beliefs, and those of many other students, mean that abortion is entirely against their consciences. If we force Crawford to violate his conscience by requiring him to fund pro-choice abortion literature, then

we violate his freedom of religion and conscience. No matter how much we might disagree with his personal beliefs, they are his own, and we must respect them as we would wish our own to be respected.

The issue then is one of principles. It is not important whether the SHRC is justified in providing pro-choice literature. It is not important that only a tiny fraction of Crawford's 85-cent fee will go to funding the literature. What is important is that we categorically uphold the most fundamental values of our society through our student government. The AMS has made the right decision.

The AMS's decision to grant students religious exemptions from the SHRC fee based on 'freedom of religion' is characteristic of a common misconception of the nature of the right to 'freedom of religion'. Properly understood, the right to 'free-

### FREEDOM OF RELIGION IS ONLY FREEDOM FROM RELIGION by Allison Innocent

damentalist Christians believe that, following the literal instructions of the Old Testament chapters of Leviticus and Deuteronomy, homosexuals should be put to death. Such an action is clearly forbidden by our society, regardless of the religious convictions involved. In this case freedom of religion is restricted by more important social considerations. If I claimed to believe in a religion that forbade me to pay taxes, would Revenue Canada be very understanding? If I claimed to believe in a religion that required me to genitally mutilate my daughters, would society allow me to? Freedom of religion cannot be an unrestricted freedom to practice our religious beliefs. Individuals can never have an unrestricted right to any sort of action, whether that action is motivated by their religion or by their conscience.

Freedom of religion only makes sense if we view it as a freedom *from* religion. Thus we are forbidden to impose our religious beliefs on others. We cannot discriminate based on religion. We cannot arrive at valid political decisions based on religious arguments. We are still subject, however, to all Canadian laws, regardless of our religious orientation.

When this viewpoint is adopted, the AMS decision is clearly mistaken. Crawford does not have a right to be exempted from mandatory student obligations, such as paying for the SHRC. The decision to provide pro-choice literature to students is a decision based upon medical and social arguments, not religious ones. This decision mirrors one taken by Canadian society in general. Our taxes go towards funding pro-choice programs- there are no exemptions. If you wish to be a member of Canadian society then you must agree to be equal under its laws.

The same logic should apply to the AMS. If you wish to be a member of the AMS and Queen's University, then you must agree to be equal under AMS regulations. As long as those regulations are determined solely through consensual, rational debate and not through religious arguments then your right to freedom from religion is not being violated. What is being violated in this case is the rest of the student body's right to be treated equally by the AMS. Whether or not Crawford still has to pay an equivalent fee is irrelevant. His religion does not entitle him to special treatment. His rights are not being violated. Ours are.

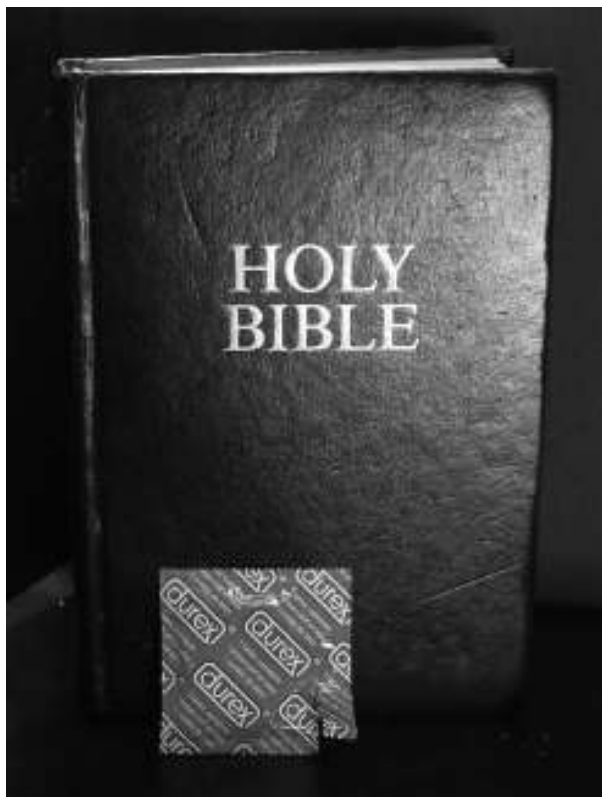


photo by M. Aikins

dom of religion' is not a right to freedom of religion, that is, it is not a right to practice our religious beliefs, but rather a right to freedom *from* religion, a freedom from other's religious beliefs. The validity of this statement can be demonstrated fairly quickly by examining its antithesis, that freedom of religion is in fact freedom to practice our religious beliefs.

If freedom of religion is the freedom to practice our religious beliefs, as is commonly accepted, we quickly run into an absurd situation. For surely religion cannot be used to justify any practice. No one would argue that freedom of religion means freedom to do *anything* because of our religious beliefs. Some extreme fun-

Writers Photography  
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We need these things!  
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# OPINIONS

## WILL THE TSUNAMI CHANGE US ONLY FOR A DAY?

■■■ Ideas for relief efforts and recognition  
Opinioned by, **Sarah Ogden**

The recent tsunami disaster in south East Asia: there are an endless myriad of questions that have already been raised about this disaster, and it is debatable that by putting forth more ideas and questions the suffering will be alleviated. Saying there should have been warning systems in place (and there very well should have been) will do little for people whose lives, whose day to day existences, have been ruined. Imagine your life as you know it literally ripped out from under you and knowing you could've had "warning" to elude it. How would that knowledge sit with you? I can't imagine how it would sit. Maybe some would be comforted by it, while others might be stunned into further spirals of endless grief, but for most it is irrelevant at this stage, where people are concerned only with finding surviving family and obtaining the basic necessities of life.

So a middle-class, female, university student in largely prosperous Canada whose biggest present worry should be the essay due next week, what can she do? I feel powerless. I hear the Canadian government's pledge of millions of dollars and I am pleased. But what else could Canada do? There is something else, and what comes to mind specifically is fresh water. I was thinking bottled water, but a friend recently pointed out that purifying systems would be more efficient. So, why doesn't Canada really lead the way and donate as many systems as possible and make it completely no-strings-attached aid? Fresh, clean water is needed with an unimaginable desperation in countries affected by the disaster, so why doesn't Canada specifically give water? Although DART does include water purification systems, DART also serves other functions. I am curious to know if there are groups, companies or organizations in Canada who focus specifically on water purification systems and would be able to donate systems in abundance. Maybe if this was done, other countries with access to purifying systems would follow suit and then the specific need for fresh, clean water could be satiated somewhat if not entirely.

What else can I suggest? An easy target: what about the US administration? Why don't they slash their "military/defense"

spending and donate the savings? I can picture the rolling eyes and exasperated sighs. Of course the US administration would never do that. But such a thing would not be uncalled for in this situation. The US administration has had an embarrassing last few years, with both domestic and international problems, the most public of which has been the



*"... perhaps the tsunami disaster could give privileged people in Western society an opportunity, albeit a sad and unfortunate opportunity, to enlighten themselves and others ..."*



Iraq "war." It has been shown by now that George W. Bush's original reasons for entering Iraq were false and unfounded, which means many innocent people including civilians, soldiers and members of media, have died for a sad and unfortunate empty purpose. Anti-Bush movements have been spurred on as a result.

Overall, George W. Bush and his administration have taken much from the world and not given a lot back. Bush often speaks as if he is fulfilling God's purpose, and there is a twisted "religiosity" to his political mantra. Hey, if we want to work at Bush's level, let's ask him: doesn't God allow us to redeem ourselves and earn deliverance from our sins? Why don't you take this opportunity then to make up for the horrific unnatural damage you have wrecked upon the world and give back? Why don't you freely, with no strings attached, provide aid in every form to the countries of Asia affected by the natural disaster? You have created unnatural disasters for so many people in the last couple years: poor families in the US, civilian and military families in Iraq, families of soldiers in the US, the list goes on, so why don't you give in abundance to those in Asia affected by the natural disaster? Why don't you attempt to redeem yourself, George, or at least start to?

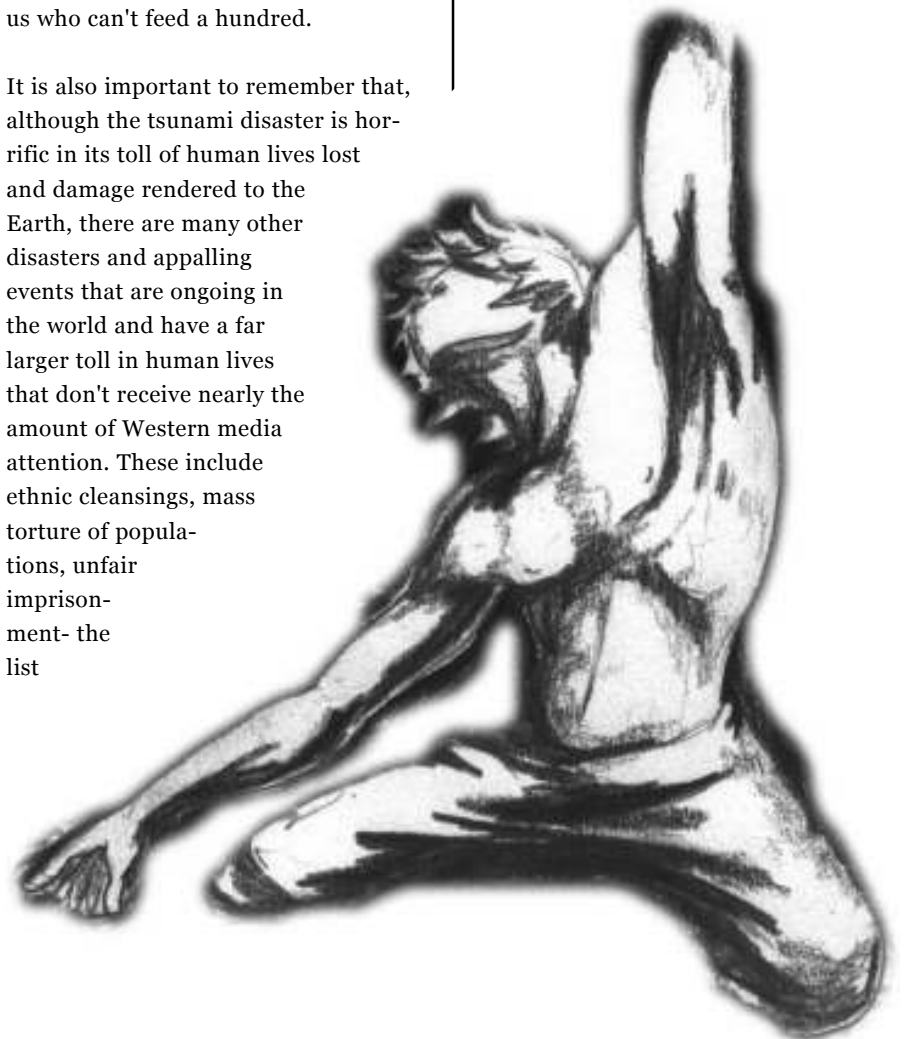
So maybe Bush will listen to these ideas or ideas like them. At present he is try-

ing to form a group of countries who will coordinate relief efforts. This is not a bad idea. But why doesn't he heed ideas such as the "crazy" idea I have suggested here? A humane person would recognize that while perhaps implausible without proper planning and organization, it's not that "crazy" at all. And given the unfathomable horrors that those living in the affected countries have endured, why don't we try to do as much as we can, no matter what it takes?

Proceeding to a related line of thought: every time a disaster occurs in a country a world away and receives tons of Western media attention, we take a few minutes to appreciate our comparably great lives and then most of us move quickly back into our routine. But why should we move back this time? Instead, we should volunteer at a soup kitchen in Kingston, or at a retirement residence, or sponsor a child in a poverty-stricken country, or donate to a food bank, or give blood. There are so many ways to give, and many are ridiculously convenient. On a sign outside a local business I noticed the message: "if you can't feed a hundred people, then feed one." Simple, but reassuring to those of us who can't feed a hundred.

It is also important to remember that, although the tsunami disaster is horrific in its toll of human lives lost and damage rendered to the Earth, there are many other disasters and appalling events that are ongoing in the world and have a far larger toll in human lives that don't receive nearly the amount of Western media attention. These include ethnic cleansings, mass torture of populations, unfair imprisonment- the list

goes on. This is not to discount or reduce the importance of the aid given for the tsunami relief. Rather, it is a suggestion that perhaps the tsunami disaster could give privileged people in Western society an opportunity, albeit a sad and unfortunate opportunity, to enlighten themselves and others on the other horrific occurrences that largely go unreported in Western media. This might allow for a chance to spread awareness of these events and allow for help to be given to these people. Overall, we should let this horrific disaster genuinely change those of us that usually go back into our routines. It is of course depressing that it would take a horrid incident such as this to change some of us. But sometimes, regrettably, that is what it takes to change. Why don't we do what we can to help out in the places struck by the disaster, and then take that back to our everyday lives and change our worldview? Because if we don't, yet another disaster that has received tons of Western media attention and occurred a world away will, once again, change us only for a day.



# GOD DIED IN THOSE WAVES TOO

■ ■ ■ Why natural disasters force us to re-examine our beliefs  
by **Matt Aikins**

We are all familiar with the recent natural disaster in the Southwest Pacific, a tragedy that inflicted suffering and death on a magnitude beyond our ability to comprehend. If any good comes of it, it will be because events of this kind force us to reflect on our own places within the universe, as well as the place of humanity in general. We must have the courage to ask the hard questions about our own existences, even if they seem unanswerable and make us uneasy. To those who believe in an all-powerful, all-loving God, that is, the majority of Canadians and the overwhelming majority of the world, I ask: 'How could God allow this to happen? Why would a just God cause the deaths of so many innocents?' I wish to show you that these questions have only one answer: He does not exist.

The philosophical problem of 'natural evils', such as earthquakes and tsunamis, is as old as philosophy itself. It is perhaps most succinctly phrased by Epicurus, an ancient Greek philosopher:

Is God willing to prevent evil, but not able? Then he is not omnipotent.  
Is he able, but not willing? Then he is malevolent.  
Is he both able and willing? Then whence cometh evil?  
Is he neither able nor willing? Then why call him God?

Humans have always been confronted by the fact that certain natural evils seem as meaningless and random as they are cruel. Why should this child be born with a crippling and fatal disease? Why should this tree have fallen upon that family? Our answers have been numerous, yet the issue seems beyond our power to comprehend. We cannot say why this child is born with looks and a healthy body that ensure it a good life, while this one is born with a deformed face that ensures it a life of misery and loneliness. Life simply happens that way, and we must deal with it.

Yet our religions counsel us otherwise. They say that God is good, and that all this suffering must have meaning, that there must be some compensation for it, if only in another life. Or our religions tell us that all these apparent evils are actually good events in disguise, and that some greater good will result. Or, perhaps most perversely, they tell us that these natural evils are somehow the result of our own sins. God cannot be evil, they say, so the source of these evils must be ourselves. Any religion that believes in an all-powerful, all-loving God, such as the Christian religion, simply cannot allow there to be any genuine-

ly natural evils in the world. For if God has created the world, if God ultimately holds sway in the world, then He is responsible for all that occurs in it, aside from perhaps our own actions.

In ancient India, a caste system existed where certain groups in society were consigned to lives of drudgery and poverty while others lived lives of luxury and power, simply because they were born into a certain social class. This caste system was believed to be the result of peoples' good or bad deeds in previous lives - their 'karma'. Thus the 'untouchables', the impoverished street sweepers, deserved their lowliness because of their past sins. By contrast, the upper-caste 'brahmins' richly deserved their inherited wealth and status because of their good deeds in previous lives. Unsurprisingly, the priestly class was composed primarily of brahmins, and brahmins donated lavishly to the temples. What seemed like *prima facie* injustice was transformed, ironically, into justice.

I believe that all these religious answers to the problem of natural evil ring hollow. To imagine that somehow the Asian tsunami will result in a better world is absurd. Not only were hundreds of thousands of lives ended or crippled abruptly, but the long term suffering caused by the economic devastation will linger for many years. To imagine that this was somehow the result of our own actions is worse than absurd. It is a crime that falsely accuses the innocent. On December 28, two days after the disaster, on the front page of the *National Post*, Bruce Garvey claimed the event was a message from God:

Why, God, why?  
And if - for even a fleeting second - we dare pose the question, then God gives us the courage to answer it.  
Yes, of course it's a warning. To all of us.\*

What kind of God, we must ask, would use such an event as a 'warning'? Is it a just God who sacrifices the innocent to warn the guilty? Is it an intelligent God who uses an ambiguous, seemingly natural disaster as a message to us? Surely He could have found a way to warn the human race that would have been more obvious and less cruel. For example, if He can move the earth's crust, then surely He could have caused a glowing golden leaflet to appear at each of our bedsides, detailing the ways in which we were displeasing Him. Perhaps He could have even made such a leaflet edible, so as to eliminate some of the widespread starvation upon His earth. Garvey's preposterous hypothesis does not stand up to logic for an instant. There is no meaning

behind such an event. When we try, at the expense of reason, to read meaning into these events we end up seeing whatever it is we'd like to see.

Let me get back to the philosophical problem of evil. Its propositions are stated as such: if God is all-powerful and all-loving, then He could have, and He would have wanted to, prevent the occurrence of natural evils such as the tsunami disaster. Thus, He cannot be both all-powerful and all-loving. This means that the God of the Christian, Jewish, and Muslim religions cannot exist. There is no being in the sky that loves you. Your prayers will not be answered. There is no Heaven or Hell. It would be nice if these things were true, but they are not. Events like the tsunami disaster disprove them. We might desperately wish otherwise, but the truth exists independently of our own desires.

This sounds bleak, I know. But there is a silver lining inside this existential cloud. The realisation that God does not exist

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means that we are free to put aside the religions that divide us. It means that we are free to act according to the dictates of our own reason, that we are free to put away the superstitious trappings of our ancestors. It means we are free to do whatever we feel and know is right, not what some book or priest tells us. We are free to pursue our own happiness together, arm in arm, beneath a meaningless sky.

Many of you will not agree with what I am saying. The issue of God is a nebulous one, as it relies on vague and undefinable concepts such as 'all-powerful' and 'perfect'. There will always be some loophole through which we can slip our cherished beliefs, provided we believe strongly enough. But I urge you to deeply scrutinise these beliefs. Let the stunning savagery of this disaster be a catalyst for self-examination. Some good may then come of it. It does not necessarily take an event like this to challenge our idea of

God - his all-powerfulness and goodness is challenged every time a child with cystic fibrosis or Tay-Sachs disease is born. But natural disasters such as these force us to acknowledge the fact that pointless, random evil does occur, even if it does not affect us directly. The great Lisbon earthquake of 1755, which 'destroyed thirty thousand persons in six minutes', is what turned the French philosopher Voltaire away from the Spinozan 'best-of-all-possible-worlds' God, and fuelled the savage irony of his masterpiece, *Candide*. If such cataclysms force us to re-examine our beliefs, then they *can* have meaning, and those thousands have not lost their lives completely in vain.

You will hear arguments against the ones I have just made. You will hear exhortations to have faith. But what is faith in the absence of reason? It is mere irrationality. Others might claim that God exists, but that He cannot alter the natural order of things. While such a position might be compatible with the existence of natural evils, it is not compatible with any major religion. If God cannot intervene in the natural world, then He cannot answer your prayers. He cannot have sent His son into the world. He cannot have 'divinely inspired' any prophets, and thus all supposed 'holy books', such as the Bible or the Quran, are just books written by humans. You will hear exhortations to find some special meaning; to do logical backflips in order to make the unjust seem just. You will hear: 'God will make it up to them in Heaven.' But where do we get these ideas about God's justice? Remember that all our ideas and beliefs are based on our experiences of the world, including our idea of God. To imagine that Heaven exists because God is just, and then to imagine that God is just because Heaven exists is circular reasoning.

Behind these deceptive arguments lie political motivations, ideological motivations, or motivations borne simply out of our natural fear of the unknown and of the meaningless. But we must have the courage to recognise the truth, in spite of our emotion. In the face of a meaningless universe, humanity's greatest and most noble act of courage is to acknowledge this truth and carry on in spite of it. We must trust our reason. We must conquer our fear, we must conquer the built-up layers of superstition and religious ideology, and we must face the facts of our existence. There is no God, there is only humanity, and it is to each other that we must turn for comfort.

\* "A wake-up call for the world", Bruce Garvey, *National Post*, December 28, 2004.

# MEMORIES OF SUMMER

■■■ A look inside the 'Doors of Queen's'  
Observed and photographed by, **Lenko Grigorov**

I'm in Ottawa, Ontario. Yesterday I went outside for a 20-minute walk and gained a better understanding of how polar animals feel. That is, it's Christmas time.

Anyway, this experience made me think of summer, last summer to be specific. Perhaps you've noticed that during a warm and relaxing summer (especially that of a grad student) your brain starts producing interesting ideas. Last summer I thought: wouldn't it be fun to walk around Queen's campus and check out all the cool elitarian wooden doors depicted on the infamous "Queen's Doors" poster? Or even better-check out all doors found on Queen's buildings. So one day, equipped with a small Campus Map (printed in April 2001), my trusty digital camera and lots of skepticism, I headed on a trip around campus to take snapshots of all entrances I might come across.

Let me tell you, Queen's campus is large! I spent several hours walking from entrance to entrance and taking pictures. I don't know if we should be proud of this fact or not, but, hey, we got plenty of doors! My first observation was, when you think of it, quite obvious: on campus there are about as many cool elitarian wooden doors as there are on the aforementioned poster. If there were more, they'd put them on the poster, right? The second observation was that some of these depicted doors are actually "fake", i.e., they are locked and not used at all. "Decorative" doors are, for example, the old doors to Goodes Hall or the old doors to the Engineering Library.

The story gets more difficult if you want to match doorways you see to the names of the corresponding buildings. You cannot always rely on name-signs being present. The official Campus Map was very helpful in most cases but others left me wondering if the map's creators have actually tried using it. It identifies the big building on Arch St. as "Earl Hall/Biosciences Complex" but, no matter how I tried, I couldn't figure out where exactly Earl Hall is hidden. The buildings numbered 40 and 43 (both wings of the KGH) are not named in the map legend. Further research discov-

ered they are actually the Kingston Regional Cancer Centre and Fraser Armstrong Patient Care Centre, respectively. I guess neither one was considered important enough to be on the legend. A real mastery of disguise, however, is found in building 49, a house on

like Mackintosh-Corry Hall, there are small jewels such as the Department of Film Studies building. Have you walked in the small inter-building space behind Summerhill? Have you gone up to the Biosciences greenhouse? Have you seen the entrance to Grad School? There are

is that of an observer. I observe that the new buildings are ugly. Stauffer is reasonably ugly (actually, I like it on the inside). However, the ILC easily surpasses the library in ugliness. Is it just my "European taste" that's wrong? I think not. Walking together with an Iranian friend through the hallways of the recently open ILC we exclaimed simultaneously: why do they use these ugly, painted bricks in the design of the interior of a brand-new building? And, mind you, the Persian civilization has something to say. The same ugly bricks can be found in the interior design of Goodwin Hall. However, Goodwin Hall is decades older-built during economic recession. Furthermore, it's the hideout of a bunch of geeks, not the shiny gem in the advertisement crown of Queen's University.

Other questions that bother me when I walk around the campus are, for example, who decided to lock students out of the nice terrace in Stauffer? Who decided to paint the departmental crests on the sidewalks using glossy paint? Speaking about crests, I think the one in front of the PEC is the most striking example. Last winter on three occasions I slipped and almost fell on this crest, so seeing this crest being freshly repainted in the beginning of September surely warmed my heart. One would think people from Physical Education would know more about Physical Injuries.

Did I forget about West Campus? Not really. I paid a visit there, too (I was paying visits more frequently before someone stole my bike there). The entrances on West Campus are in line with the entrances on Main Campus, i.e., quite ugly-looking.

However, occasionally they have free muffins in the foyer of Jean Royce Hall.

So, how should I conclude? It's still cold outside. Now I have only the 60 or so pictures I took that day to look at and remember the summer. All in all, the entrances didn't prove to be the important thing. What was important was that I got to know my beloved campus better.

## CAMPUS DOORS

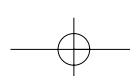


St. Lawrence St. The house is not mentioned in the legend of the map and there is no name-sign in front of any house on St. Lawrence St. Thus the mystery surrounding building 49 remains.

Wandering around campus lets you discover many surprises or simply things that make you think for a bit. Besides grandiose projects like Watson Hall (what an entrance, man!) and mazes

many things you can do to get better acquainted with your environment.

This brings me also to the question of the sprawling new buildings. Beamish-Munro Hall (or the ILC, as it is better known), Chernoff Hall, Watts Hall and Leggett Hall (complete with a fireplace lounge). Many opinions have been expressed about the wisdom of investment in new buildings and on the value we got for the money. My personal view



# ARTS AND LITERATURE

## ED PIEN, *CELESTIAL BODIES*

■ ■ ■ An other-wordly experience  
Experienced by **Ashleigh Allen**

The work *Celestial Bodies* is an experience in which the viewer partakes rather than a work of art that is admired from a single stance. The Agnes Etherington Art Centre displayed Ed Pien's *Celestial Bodies* until the end of January. The exhibit is located in its own room and consists of numerous canvasses assembled as one complete wavelike canopy covering the entire area of the room parallel with the floor and ceiling with the exception of a hole, roughly a metre in diameter at the far end of the room. It should be noted that the first time Pien saw his piece *Celestial Bodies* in its entirety was at the Agnes Etherington Art Centre.

Upon entering the room the viewer may assume that they are approaching the earth (or any other planet) from beneath its surface. What may catch the viewers attention at first are the vibrant red, orange, and purple fairy-like mythical figures, translucent on the other-

wise black. The figures on the canvas are in motion and seem to play and interact with each other while inviting the viewer. The canvas is at first high enough that you can stand fully upright, but as you advance you are forced to crouch down, only being able to stand upright once you have popped your head through the hole in the canvas. Once you, the viewer, are standing upright in the hole you are faced with a completely different experience. It is as if you have appeared from under the crust of the planet as an adventurer, or a ground hog, joining the celestial beings you just walked under to arrive at the hole. You may notice the bird noises, the sound of what seems to be a heartbeat, as well as a murmuring, making the work multi-sensorial. On the wall in front of you are projected flecks of light that dance in a mocking way resembling fireflies. There is a sense of uniqueness experienced by the viewer standing in this hole that is restricted to one individual at

a time. It is as if once entering the world of celestial beings, via the hole in the canvas (which they are painted on), you can no longer see them. Only once the viewer pulls themselves out of the hole, and recedes back to where they can see the whole canvas are they fully able to examine the work. *Celestial Bodies* allows its viewers to explore for themselves the world of celestial beings in such a way that if you stand in its room long enough, you may realize that you are in fact not faced with,

but amongst the celestial beings.

One cannot help but wonder what experience Pien wanted the viewer to have. He incorporates sight and sound while requiring the viewer to physically move themselves in such a way that they must analyse the celestial bodies from all sides, while taking into consideration all aspects and senses the work projects and ignites. If this is properly executed, the experience Ed Pien creates is 'other-worldly.'

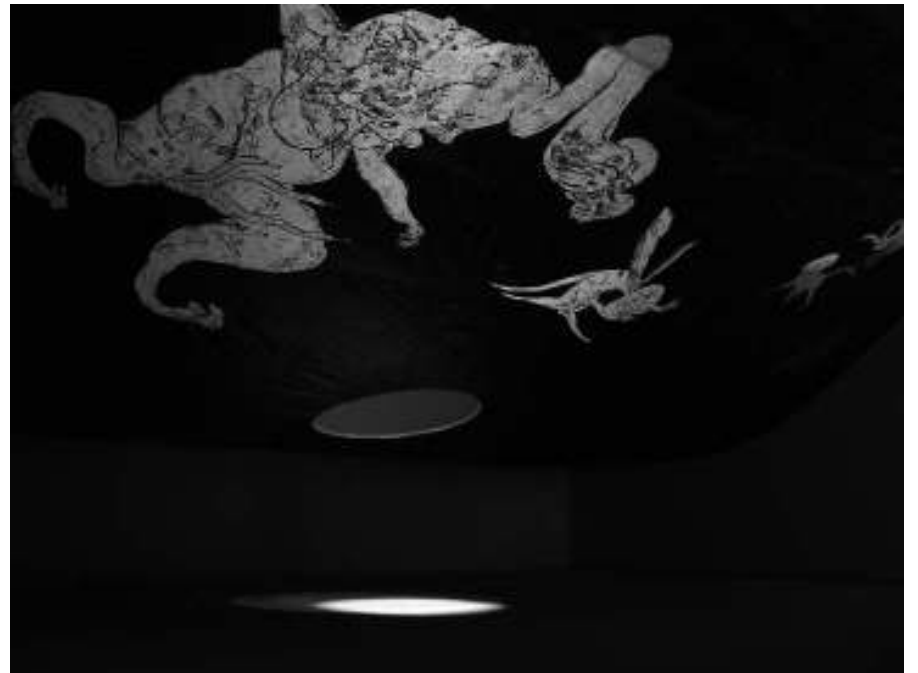


photo by M. Aikins

## M. TOURETTE, *NUNT*

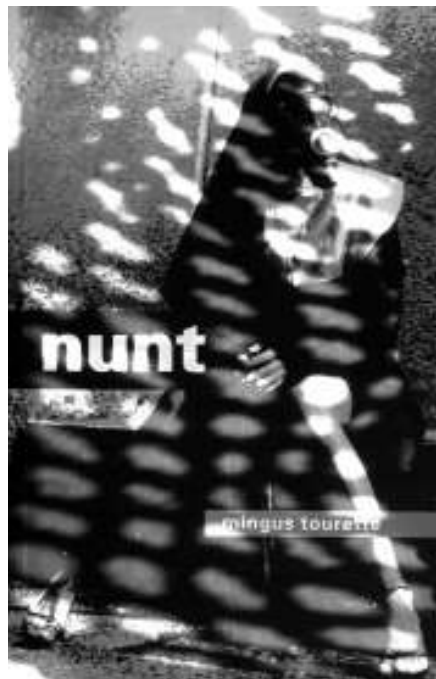
■ ■ ■ A self-destructive journey,  
by **Putnam Pius**

'Nunt' is a combination of the words 'nun' and 'cunt'. A nun's cunt, so to speak. Perhaps it's meant to symbolise some sort of dichotomy, an idiosyncratic pairing of purity and pleasure, the slut and virgin schizophrenia of contemporary sexuality- I'm not exactly sure. In any case it's the title of Western Canadian Mingus Tourette's book of poetry, published this past September. *Nunt* is a frank chronicle of Tourette's self-destructive journey through the American heartland, a swath of binge drinking, fucking, virulent atheism, and physical aggression. Not to mention the drugs. Tourette undertook his travels in order to escape his relationship with his ex-wife Nat, actions he described as "the only way I could think to end it without killing her or myself."

Arranged by 'nunto', a reference to the 'canto' of epic poetry such as Dante's *Inferno*, the book unleashes a series of sixty-three deliberately provocative poems. The pages drip with blood and semen and bile, a pungent cocktail of human effluence that flows liquidly from one poem to the next. Tourette recounts fights with hicktown locals, redneck weddings, whoring himself out for money,

and fucking various men and women. With terse descriptions and a deft, dry-humoured vocabulary that includes "polyandrous experimentation", Tourette vividly portrays a life lived on the visceral edge of human recklessness.

However it is not simply as a catalogue of depravity and self-destruction that *Nunt* shines. Tourette shows us an aching



underbelly of human existence. His poignant portrayal of the American landscape is as bleak as his portrayal of himself. He sketches the contours of an alienated America- its ignorant inhabitants, its vulgar superstitious, its hypocrisy, its violence. He addresses these lines to a "shit-sniffing redneck/ who calls himself the southern bard", whom he fought in a bar parking lot:

"why don't you fuck the fuck off before I nail you up on a cross  
like the KKK crucifying Malcom  
Mutherfucking X  
like a Virginia governor throwing the switch on a child fucker  
like a Southern president bombing rag-heads  
with that righteous wrath  
only an American can have when he's killing Muslims"

Two other themes run through Tourette's book. The first is a haunted obsession with Nat, his ex wife. She figures prominently in his writings, and his treatment of her ranges from bitter castigations to tender reminiscences to heartbroken appeals. He loves her still, it seems, but in a broken sort of way that could only ever be a source of separation and misery. Thus his need for oblivion and flight.

The second theme is a coarse, sexual atheism. Tourette repeatedly mingles religious and pornographic imagery in a most blasphemous manner. This is of course

not especially surprising given the title of the book. This profanity is clearly related to an angry atheism, and Tourette denounces the American God and the hypocrisy he perceives in His followers:

"your god never existed in the first place  
we're just dirty fucking animals  
a bunch of god damned shaved apes  
wearing ties"

Tourette is obviously an in-your-face kind of guy, and he plays the role nimbly and with flair. His main fault might simply be self-aggrandisement. There's no denying that Tourette walks with an exaggerated swagger, referring to himself in the first nunto as "24 & hard/ living in exile". But if his view of himself is romanticised it is not rosy. Tourette does not flinch from examining his most vulnerable and debased moments, such as "taking it in the ass" for money.

It is this unflinching quality that makes *Nunt* so worth reading. Despite the vulgarity of his language, Mingus's style is refreshing and straightforward. His poetry does not make for pretty images; however they piece together the heartfelt and emotive existence of a sensitive soul. The fleeting, tender strains of humanity that bind together the whole of his work highlight its purpose: the task of mending together a wounded life in a world that is intrinsically broken. Tourette does not succeed, but after all, his poetry is about a journey and not an end.

*50 floors of Manilow to the top of this grey tower.  
My soul for lunch, a coffee break, & twelve-fifty an hour?*

*Like a .....?*

*Feelin the itch,*

*Splitting at the stitch.*

*Coming undone.*

*Waiting for the axe to fall*

*Waiting for the creditors to call.*

*Waiting for the big to grow small.*

*Fuck this waiting, fuck it all...*

*God, I hope and pray*

*I don't get laid off today.*

*"Could I please supersize*

*My drink and greaseball fries?"*

*Open up your tired eyes*

*We're living in a Web of lies*

*By Christ almighty, open up your fucking eyes!*

*Ah well, too late, in the end everyone dies,*

*Or worse yet, you could be downsized.*

*Drafted by my "corporate team"*

*I will not sign today*

*I'll hold out!*

*Not for want or esteem,*

*But so I don't fade away*

*Ah to say "I quit"*

*I can't take this shit!*

*Fuck your coffee break*

*Fuck your water cooler*

*Fuck you and your triple latte*

*Fuck you and your French crueller*

*Fuck your poly-cotton knit*

*Corporate sweater*

*Fuck this shit*

*I can do better.*

*Love's for real and not fade away.*

by John O'Leary

... sex

AGAINST  
PORNOGRAPHY

Continued from Page 12

the age of the XXX, industrial, or maybe even post-industrial porn, with the capitalised and crudely punning titles, with the format of ADJECTIVE RACE NUMBER NOUN VERB, with suffixes like 'volume 13' or ': Barely legal edition!!'.

And then there are the darker recesses of the internet, where the lust-that-still-dares-not-speak-its-name and other Things are available from behind the solipsism of screen-name anonymity. There are shit-eaters. Coprophages. 'Scat'. There are pedophiles and pregnancy-fetishists, the 'pedos' and the 'preggos'. There are those who only get off wrapped in leather, others in latex, and some in rubber. There's 'WS' and 'BDSM' and of course 'DVDA'. And that's the old shit. There's a million coy internet nicknames for every imaginable perversion, and if you can't find yours, then just make another one up. You can have it in whatever flavour you like: MF, FF, MM, MMMf, Fb, or any blends thereof. In none of these cases is the fetish simply an accessory to sex. There is no separating the fetish from sex. Rather the fetish is a *doppelganger* that can ultimately usurp the act of sex, and by consuming it, become it.

Surely this is human sexuality gone awry. Surely this cannot be 'good' for us. Somewhere in the blur of gaping mouths and gaping anuses, we damage ourselves, an essential part of our being wears thin, an essential part of our innocence dies. For there is a cost to walking this wasteland of self-detached emotion. How many of these persons, of these 'preggos' and 'pedos', do you think have a

satisfactory sex life? What kind of despair must they feel as they turn to yet another slew of internet sludge, futilely seeking to soothe the raw wound within themselves, if only for an orgasmic second. Porn, in its current XXX embodiment, is not a rebellion against a perverted Puritanical morality, it is a *product* of that morality.

If we were not so repressed about our sexuality, then we would not need porn so desperately. Unfortunately it is that same repression that makes us so vulnerable to porn's pernicious influence. I was 12 when my friends and I first discovered 'porno'. By the time I lost my virginity, I had seen the act of sex replayed hundreds, perhaps thousands of times onscreen, heard the pantomimed moans

and slap of meat on meat over and over. What ideas were formed in our young brains?

Porn degrades us. Indeed, that degradation is what makes it so titillating, that profaning of the private parts. It brings out the especially nasty in us- sexism and racism are favourite themes among the mainstream movies. But the problem is that we do in fact desire these things. They do turn us on. Why? I would argue that it is because of our society's mixed-up and repressed attitudes towards sex. If people had more, healthier sex, and they had healthier relationships with each other, do you think there would be this incessant need for pornography? The real thing is a far sweeter substitute.

I admit 'healthier' is a difficult thing to quantify, but I think a primary characteristic of it must be honesty, especially self-honesty. Our current sexual attitudes contain next to none. We tell our children that sex and porn are wrong while we slip upstairs to the computer screen, to lock the door. We pay porn stars millions as we spit on them. We tell our daughters to value themselves and buy them magazines that tell them to love only their image. That bastard cousin of XXX, the soft-shoe, soft-core-whore wink-wink shit, runs on primetime family time t.v., billed as a serious reality television show about buxom bikini-clad babes. These behaviours are not self-honest behaviours, and they are not healthy behaviours.

Having realised the error of one extremity, it would be appallingly ironic to revert to another. We cannot 'get rid' of porn, and we cannot keep people from seeing it. We would not even wish to try. Because the prohibition of pornography only exacerbates the problem, and is therefore absurd, our task must instead be to come at the problem not through the product, but through its consumer. Instead of ignoring or suppressing pornography, we should strive to promote healthier ways of eroticising the human body. We should strive to be more comfortable with ourselves and more open to talking about *everything* we do, even if it is difficult to do so. We should be aware of XXX's deleterious influence on young minds, and thus strive to make those young minds less vulnerable by educating them. Only good things can come of education, honesty, and understanding. We should celebrate sex as an act of relation, not of domination or acquisition. We need nudes, not nasties. We should strive to create a self-honest society where sexual desire can be naturally and openly expressed, where it can be naturally and openly satisfied.

Make love, not porn.



photo by M. Aikins

## Queer Issues Column

## DEVIL IN A DESIGNER DISGUISE?

■■■ by James Boyer

First off I would like to state for the record that I love Carson Kressley and just about everything else about *Queer Eye for the Straight Guy*. I think the Fab Five are not only miracle workers, but also produce one of the funniest shows on television. Most of the criticism of *Queer Eye* has been on its stereotypical portrayal of gay males, but as a culture loving shopaholic with at least four types of hair styling products I don't think I can claim misrepresentation.

Instead I will complain that they raise the standard too damn high for 'the average gay.'. Carson's shopping sprees with the straight guy regularly involve a trip to Saks Fifth Avenue. I used to take pride in my fashion sense as someone

who didn't wear sweatpants to class. But if straight men are now going to shop at Saks, I raise my white flag in surrender. The one time I went to Saks I could feel the watchful eye of salespeople disgusted that someone like me would dare enter their store- and this was after I had purchased something.

The standards set by the other four make me feel equally inadequate. My apartment has mismatched second-hand Ikea furniture. I will never force someone to suffer through one of my home-cooked meals. And no matter how early I wake up before class it will never be early enough to use anything more than shaving cream to shave - if I bother to shave at all.

So if straight men are now going to be better dressed, eat better, and live in wonderfully decorated homes, how can the gay population distinguish itself? Well there's always the stereotypical gay wittiness. Yet once again Carson and crew are just too good for anyone to compete. I often find myself on the floor after watching a *Queer Eye* episode - not only because I'm laughing so hard, but also because I try to match their intellect and fall flat on my face in failure.

With the metrosexual movement, straight men are starting to embrace gay culture. I should be rejoicing, but I have my apprehensions. Mainstream acceptance of gay culture is not equivalent to mainstream granting of

gay rights. While Canada is a leader in gay rights, our southern neighbours amend state constitutions to ban gay marriages and then go home and watch Will and Grace. Then again, any increase in exposure of the gay community reminds those against us that we cannot be ignored and should be seen as a step in the right direction.

This brings me back to my original criticism of *Queer Eye*. I implore the Fab Five to continue producing wickedly entertaining television; I just ask that they do not raise the bar so high as to prevent me from doing what I do best: leading a life that is just a little more fabulous than the norm.

## SEX

AGAINST  
PORNOGRAPHY

■■■ PORNO. XXX. NUDES  
Browsed by **Matt Aikins**

We're all familiar with pictures of naked people having sex. Generally they come into being as a vaguely forbidden thing- we catch weird glimpses on the television or find clotted, wet magazines by the roadside. Soon enough it becomes apparent that people enjoy watching others 'do it'. Perhaps after that, it becomes apparent that you enjoy watching 'it' as well. Of course there is a certain negative stigma of seediness and immorality about pornography, which translates itself into several social norms- for example, one

does not watch porno with their mother. Indeed, the rules governing intra (and inter)-sex shared viewings of pornography are highly complex. But I digress.

Pornography titillates society. The same role that pornography plays in our lives, it plays in society at large. It is in many ways a half-conscious thing, an urge that is occasionally fed but mostly ignored. Thus the glib nod to unreality so characteristic of the porn industry- the impossibly pneumatic models, the impossibly huge dicks, the impossibly simplistic plot lines, the impossibly abundant *fast-*

porn of the instant internet. Wham bam thank you it never really happened did it? It's an Orwellian production of pornography!

Some people have spoken out in favour of pornography. The human body, they say, cannot be inherently wrong\*, it is we humans who have made it so. The disapproval of pornography is nothing but the self-flagellation of a morality founded by Puritanical perverts, who loved God so much that they killed instead of fucking. Pornography is a rebellion against that morality. At least that's what some people say.

Others spoke of how pornography and freedom of speech were linked. Pornography was often the crucial pioneer in pushing the boundaries of what was acceptable- of what was admissible, that is, what we could admit to ourselves.

I accepted both of these arguments. It seemed to me not only strange but tragic that our society's sexuality is so very fucked (no pun intended) up. There is nothing wrong with two or three people having sex, so long as it is safe and con-

\* It could only be inherently beautiful

sensual. Let it be accepted, and remove the stigma about it! Celebrate the human body, in all its forms and positions! This is essentially a capitalist outlook to sexuality- laissez faire le free market for booty, bums, backdoor, backalley, backyard, barnyard, whatever. In a world populated by rational beings, how could a perfect outcome not occur?

But I see now that our assumptions were off. Porn is not a perfectly competitive market. We are not rational beings. Instead we see many of the worst side effects of capitalism: monopoly ('platinum blonde with big tits'), worker exploitation, and most heinous of all, the ever-increasing drive towards technical efficiency. In this case that means bigger cocks faster harder cheaper rawer. It means silicon-injected and plastic-sculpted starlets who will press every fucking biological button in your brain stem, who would outdo each other in acts of contortion and mock-ecstasy for only \$1.99, trial membership. The porn clip killed the porno film. Pr0n, the kiddies call it. The nude is long dead. In short, the ever-increasing market for porn has ushered in

*Continues on Page 11*

## CLUB STAUFFER

■■■ ...And other places to have sex on campus  
by **Oyu Wesh**

I doubt you're a member of Club Stauffer, but I bet you wish you were. The whispers in the bathroom and the friend of a friend of a friend legend are all true - Club Stauffer is the place to be. No large scale donation or academic achievement can get you into this puppy, and believe it or not, Club Stauffer is not sanctioned by the AMS.

Not for the faint of heart or the bathroom/stairwell/elevator/Spring-Summer term/in-and-out cop-outs, admission to Club Stauffer is exclusive to the in-the-stacks, around the corner, in the cubicles, up against the window full-out, full-fledge sexual action while trying not to disturb those around you who are studying for midterms.

Sometimes the walk home just takes too much effort and frankly the sex might not even be that exciting. There are plenty of decent places around campus to have sex beyond stairwells and public bathrooms (yuck!), but you may not have discovered them or figured out the logistics of the situation. Have no fear - Diatribe is here to solve all of your problems!

#### *Stauffer Library*

Perhaps, the Olympic Gold Medal of Queen's campus sex, this accomplishment is not as hard as it seems thanks to some architectural genius. On the fourth floor in the centre of the west side, there is a little covey-hole big enough to get the job done. There will be plenty of people walking by so be sure to bring a book so you look like you're. Also, make sure your ass doesn't bump the emergency exit at any time during the act - nothing kills a good lay like a fire alarm.

#### *The Old Front Doors of Goodes Hall*

Once again we have the architects to thank for this one. If you go through the swinging doors, you are at the old main front entrance area and all by your lonesome. Don't let the motion detector fool you: no camera action has been found after a good 20 minutes of experimenting so the coast is clear. And now that I mention this, can people please stop using the break out rooms to have sex in- people actually work in those.

#### *The Glass Walkway between Mac-Corry and Dunning*

The special spot is quickly becoming "Exhibitionist's Lane" due to its growing popularity. It's nice and warm since the sun is always shining on it, making its cli-

mate conducive to a little action. Just remember that finger prints stay on glass so if you're detected and flee, they might still be able to identify you. This calls for some creative maneuvering, but I think Queen's students are up to the challenge.

*The Queen's Media Centre in the JDUC*  
Long nights in the Media Centre often get lonely...Props to the staff of *The United* for getting such a comfy chair. 'Nuf said.

*Any AMS Office for that matter*  
Have your cake and eat it too! Not only do you have access to AMS office space (which probably means that you're good looking and popular) but you also have a place to have sex in and then brag about it. And really, rumours don't spread fast

at all, so be sure to tell some of your closest colleagues your deep dark secret for its safe keeping.

#### *The Basement of Douglas*

Shame on you for needing to be filled in on this! It just screams out EASY (just like you)! I once sat in a desk in the basement of Douglas to see that it has been dubbed the "Study Carrel of Love". You know where I mean: the four desks in the back corner. Don't worry (and you know who you are), I don't study there anymore so you can be assured your privacy, but kudos for the good find. I've studied there for hours, only seeing the security guard and he doesn't seem that hard to psych out.

In general, follow these rules and everything should be okay:

1. Scope out the location ahead of time.
2. Always bring a disguise (i.e. if you're going to have sex in the library, bring a book).
3. Try to wear loose fitting and baggy clothing to cover up because, really, no one wants to see you naked.
4. Be in good enough shape to run away in case you get caught.
5. Have the ability to laugh at yourself if you get caught (Rules #2 and #3 also help in this situation).
6. Clean up after yourself because other people should not have to see/touch/smell your mystery fluid.
7. Email Diatribe with any new places to add to our list and to our personal achievements.

Happy hunting!



*photo by M. Aikins*