

Pro



Tem

Glendon College
Collège Glendon

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Lun. 28 mars 1983
Mon. March 28, 1983

Grouillez-vous, S'il vous plaît
Répliques (deux pages en français)
Understanding the Middle East (4)
A.I. Benefit Concert
and lots of ads...

PAC MAN PRO BECOMES PRESIDENT

by Ruth D. Bradley

Last week was election week at Glendon and while the number of contested positions was very small (only 2 seats were up for grabs) the turnout of voters was reported to be the second highest ever. A total of 518 ballots were cast (nearly a third of the college) and record number of voters turned out on the first day of the balloting. This figure is a dramatic improvement over the mere 154 voters who turned out for the referenda the week before.

The 2 contested positions were those of the president and the V.P. Cultural. The posts of V.P. Internal, V.P. External, V.P. Finance, V.P. Communications and V.P. Academic had already been filled by acclamation by Renée Maurice, Jas Amhad, Andrew Fox, Cathy Wanless and Daniel Villeneuve, respectively.

Not all of those who had been acclaimed were present at the All Candidates meeting on Tues. March 22nd, but the 2 who showed up introduced themselves and their ideas.

Daniel Villeneuve, the new

V.P. Academic said "if you like it or not... your'e stuck with me" and promised to have course evaluations done next year.

Renée Maurice, who has been a GCSU secretary for 2 years and who is now V.P. Internal, proposed that the GCSU share some of the administrative responsibility of the clubs to facilitate better relations and greater accessibility to GCSU funds. She also made the point that "my nomination for the job shows you that I am interested, but an election (for the position) would have shown me that you were interested", adding that "apathy is a contagious disease... as Pro Tem says *grouillez-vous!*"

The next speakers were those running for the position of V.P. Cultural. Ken Bujold outlined his plans for next year and then said "I want you all to become part of the *"entire"* Glendon — both socially and academically, both Francophone and Anglophone, both first year and upper year students".

Rob Bradt, the second candidate for the position, offered the possibility of holding more social

events off campus to get more off campus students involved. He also spoke of the "many scenic beauties" of the college (besides nature).

The candidates for President were David Haines and Steve Phillips (this year's V.P. Communications). Steve Phillips, who spoke first of the two, claimed that "the experience I gained (from being V.P. Communications) was innumerable". Some of his plans for next year included setting up a Translation Board in the GCSU to translate various documents at a certain price per page, to give \$200. to each Residence House to be used for tape dances, and to set up an External Affairs Commission. He concluded by saying: "I want the job, I want the experience, I want to work with the council next year."

David Haines then took the floor and captured everyone's attention by saying "well I'm back, and it's time to get to work". He followed up by expressing his desire to see much more interaction between the GCSU executive and the GCSU members (every student of this college) and to see greater student involvement in the social life of Glendon. "Apathy is contagious", he admitted, "but so is enthusiasm".

A lively question period followed the speeches. One of the



Photo: Susan A. Kerr

David Haines, President-elect, awaits election results.

most pertinent questions, in light of the mere 10% turnout at the previous week's referenda, was that of creating a minimum threshold of voters for elections to prevent a tiny minority from

making binding decisions for the college. After this week's turnout for the elections, however, it seems that there are more effective ways of getting students out to vote...

GCSU ELECTION RESULTS

President:	(abstentions.....88)
David Haines.....298	Pro Tem Ratification of Editors
Steve Phillips.....176	Elect:
(abstentions.....44)	Yes.....382 (84%)
V.P. Cultural:	No.....73 (16%)
Ken Bujold.....259	(abstentions.....63)
Rob Bradt.....171	

A FIRST IN 23 YEARS

GAY AWARENESS DAY AT GLENDON

by Susan A. Kerr

More than 70 people arrived at the Senior Common Room on March 17th to participate on a Gay Awareness discussion, which at some points turned into a battle of the sexualities.

In an unprecedented move in the 23 year history of the College, GLAG (Gay and Lesbian Awareness at Glendon) attempted to initiate an open discussion on homosexuality and loosen the clasp they felt many had placed on this 'taboo' subject.

At the afternoon session 46 people voluntarily relinquished three hours of sunny summertime weather and put up with marginal disorganization from the group's leaders to 'Support gay awareness at Glendon'. The meeting got off to a slow start, with a 20 minute delay because of speaker and film problems, but soon picked up speed. Some had come just to 'listen to what homosexuals think', and others 'to see how aware the straights really think they are.'

Participants jumped into the thick of the issue by attempting to define 'homosexuality' and some of its causes, and proceeded onto heated debates on the importance of a gay awareness group at Glendon. One comment of—"Why should gays band together, anyway? And why should they want everyone to know they're out of the closet?", sparked a discussion that openly addressed the hostility many felt existed between the heterosexual and homosexual

communities. Many 'straights' expressed concern at the narrow-mindedness of some people on campus' who refused to attend for fear of being labelled gay, and felt that groups such as G.L.A.G. would hopefully aid in ending some of the prejudices against gays.

Speakers from the Coalition of Gay Rights in Ontario (CGRO) informed the participants of the lack of protection under the human rights code for gays; and the ease with which society can legally discriminate against them. Such revelations as the legally recognized age of consent for sex between two people of the same sex is 21, whereas for two people of different sexes its 16, surprised and angered many. For some the injustices thrust upon the homosexual community became a little more real.

The delay in the transport of the film 'Word is Out' meant many participants were forced to leave before the viewing, but for the 25 people who stayed behind, none expressed any semblance of regret. The people portrayed in the film discussed their early lives as homosexuals, within the confines of the straight and gay communities, and provided honest, albeit subjective, perspectives on their lifestyles. For a few viewers the film's comments on so called cures for homosexuality brought cringes and for others silent amazement. But the intersper-

ced moments of levity throughout the film provided a welcome relief to what one viewer described as 'the oppressive atmosphere the film created.'

The evening presentation attracted 30 people who attended both the film 'Word is Out' and the discussion. Unlike the afternoon meeting, the heated debates appeared on a much more subdued level, and an informal

by David H. Olivier

Friday night was the night Glendon's jocks and armchair athletes got together to honour their best and have a good time. The annual Athletic Banquet held in the O.D.H. was the athletic social event of the year.

The evening began with a wine and cheese event in the Hilliard Pit, featuring soggy crackers and dubious wine. The only consoling factor was seeing people who did come 'Gatsby' style—women in flappers dresses and men in tie and tails.

After a quick dash through the puddles over to the O.D.H., dinner was served. For their last banquet at Glendon, Beaver outdid themselves. The food was excellent all around, with the possible exception of a lack of 'normal' bread rolls. Otherwise, superb.

Before dessert, Peter Jensen the Athletic Director, presented

discussion succeeded the film presentation, a ten minute talk by a member of Gay and Lesbians at U. of T. (G.L.A.U.T.)

G.L.A.G.'s organizers expressed their satisfaction at the attendance of their event and considered it a success. Their goal was to make people aware, and they felt that Glendon has—...come a long way since the

time in 1977 when the discovery of a lesbian in residence made the headlines in Pro Tem, to the point where we (as a community) can sit down and speak rationally about how to deal with sexual prejudice'. As to whether G.L.A.G. plans to continue as a permanent organization next year, the group proposes to wait and decide whether the community will warrant its existence.

A GATSBY GALA THE ATHLETIC BANQUET

awards to the Intercollege Organizers—people who had taken their time to organize sporting events on and off-campus. Those people were Elaine Petit, Jim Miller, Steve Maasland, Vince Ball, Elinor Castell, Marg Boselli, Greg Volk, Don Blue, Carl Héту and Peter Gibson.

Then came the MVP awards. For the second year running, the soccer team voted to give the MVP award to the entire team. Greg Volk, their spokesman, said it was a team effort that got the Grizzlies into the finals, and the entire team deserved it. The men's hockey team voted Don Blue as their MVP; the women's basketball team chose Elaine Petit; and the men's basketball squad (affectionately known as 'the Great Pumpkins') selected Vince Ball. Ball then presented an award to Jensen, the team coach.

Finally, after a four-year ab-

sence, the Escott Reid plaque put in its reappearance. Principal Garigue, who presented the award, described the past history of the trophy and the criteria for winning it: it is 'presented to the outstanding male or female athlete in their graduating year. Selection is based on leadership, performance and achievement in athletics.' The winner was Peter Gibson, who was responsible for the 'best' acceptance speech (and the shortest) of the night.

After a delay in order to clear the dance floor, Kenny Simon and the Hourglass took over. Critical opinions on the music ranged from 'it's awful' to 'very good'. This author found them good on most songs (except for the most contemporary), but alas, not as good as Pete Schoefield and the Canadians. All in all, a good night to celebrate the successes of our athletes over the year.

Notes

A.C.T.

On Tuesday, March 29th Glendon members of the Coalition Against Cruise Testing (A.C.T.) will hold a 'teach-in' in the cafeteria at noon. Members of the coalition will present a brief statement on why the Cruise Missile should not be tested in Canada. The teach-in will then be open to the floor and students may ask questions or make comments.

Following the teach-in will be a showing of the film 'If You Love

This Planet'; time and place will be posted and announced at the teach-in. This Awareness Day is wholly being organized by A.C.T. in preparation for a demonstration against Cruise Missile testing in Canada to held on April 23rd. Details of the demonstration will be available at the teach-in.

BRIDGE CLUB

I would like to remind my fellow bridge players that Tuesday, March 29 will be our last meet-

ing. We will meet in the pub at 1 pm as usual. I would like to thank my fellow players, Mars, Elizabeth, and Steve for their attendance and making Tuesdays so enjoyable.

Charles Kellen

FACULTY OF EDUCATION GENERAL ADVISING SESSION

Plus interview, part 1. All applicants Tuesday, March 29th, 12:00-1:00 p.m. room 245. For those who cannot attend the March 29th meeting there will be an alternate meeting on Thursday, March 31 12:00-1:00 p.m. room 245

FIELD HOUSE

The Proctor Field House will be closed on Good Friday, April 1, and Easter Sunday, April 3.

THEATRE GLENDON

Lenny Skybird Decree; A play

by J.C. Devries will run from Mar. 30 - Apr. 2 at 8:30 and on Friday at 12:30 and 8:30 in Theatre Glendon.

Glendon Gallery

The Gallery will present a show of student work from Mar. 31 to Apr. 14. Artists studying in the course *Line and Form* will exhibit their watercolours, printmaking, embossing, life drawing, and mixed media... you can say you saw them before they became famous.

BOB RAE

Bob Rae, Leader of the Ontario New Democratic Party, will speak on university issues and youth unemployment at Glendon. Mr. Rae welcomes students, staff, and faculty to a discussion on Wednesday, March 30, 1983 at 3:00pm in room 204. Admission is free.

NEWS FLASH! C.H.O.I.C.E.S. is arriving at Glendon!

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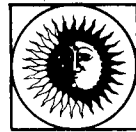
To receive a brochure and an application form, contact your provincial coordinator as soon as possible:

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Wed. March 30 at 12 pm

Deadlines for news.....
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Lun, 28 mars 1983

Pro Tem

Mon, March 28, 1983

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Vol. 22 No. 19

GROUILLEZ-VOUS, S'IL VOUS PLAÎT

Il existe chez les francophones de Glendon une double conception des buts, principes et raison d'être du collège. Depuis une semaine, il est devenu évident que certains éléments ne se sentent aucunement obligés à participer à la vie étudiante du collège. Ne serait-ce que pour apporter une aussi minime contribution qu'un vote lors d'un référendum étudiant. Ces étudiants, même si nous trouvons cela dommage, ont la liberté d'agir ainsi et personne au monde, pas le président de l'AECG ni le rédacteur en chef du journal, n'a le droit de pointer du doigt et de "les mettre au banc des accusés". Ce n'était pas notre but.

Notre but en est un que nous poursuivons depuis plusieurs années à Glendon. Il ne suffit que de mentionner quelques noms tels que Georges Lemieux, Pierre Gagnon, Carl Miller, Nicol Simard et combien d'autres encore pour se rappeler que le travail fait par ces gens fut accompli de bonne foi pour l'avancement du bilinguisme à Glendon et non pas, comme semble le penser certains, sim-

plement pour de la glorification personnelle.

Il y a deux conceptions du collège Glendon et toutes deux furent implantées par l'administration du collège dans leurs efforts de recrutement au Québec et en Ontario. La conception québécoise veut que Glendon, tout en étant un collège d'arts libéraux, soit aussi une école de langues. Un laboratoire humain où il est possible d'apprendre une langue seconde grâce au contacts fréquents avec l'autre groupe linguistique. Pour ceux qui sont à Glendon pour cette raison, on n'a pas besoin de chercher plus loin pour comprendre leur réticence à s'engager à fond dans la vie étudiante et dans le débat sur le bilinguisme.

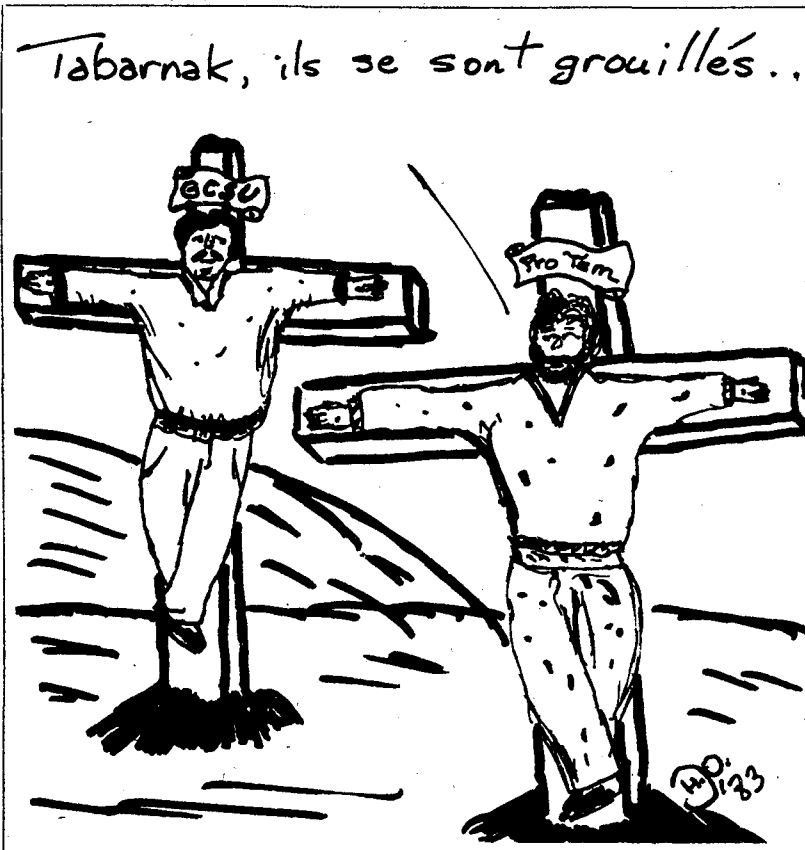
Cependant, il y a aussi une conception franco-ontarienne de Glendon qui voit le collège comme débouché post-secondaire logique pour la communauté franco-ontarienne du sud de l'Ontario. On note de grandes différences entre les deux conceptions; le franco-ontarien ne vient pas à Glendon pour ap-

prendre une langue et l'expansion du fait français à Glendon font du collège un champs de bataille pour l'affirmation des droits des francophones en matière d'éducation post-secondaire. Glendon; c'est une lutte à faire et une lutte qui se fait petit à petit afin d'édifier un système d'éducation universitaire en français, pour les franco-ontariens, ici en Ontario, chez nous!

Dans ce deuxième contexte, on voit l'importance de la participation étudiante à la progression interne du bilinguisme au collège. S'il n'y a pas de relève au journal étudiant, au conseil de la faculté, etc... Alors, nous avançons à reculons et perdons notre temps. Le travail est alors à recommencer!

Si certains ne veulent entendre parler d'apathie ou d'activisme, de progression et de régression; alors qu'ils se ferment les yeux et se bouchent les oreilles! N'était-ce pas Sartre qui parlait d'engagement...?

Baudouin St-Cyr



LETTRES AU REDACTEUR

DROIT DE REPONSE

L'ordre des choses n'est-il que celui par lequel Baudouin St-Cyr les connaît?

Voici qu'on appelle à l'activisme...voici qu'on prend un 'signe' au sens sociologique du terme (relis Braudillard, Baudouin) pour une cause et qu'on parle à l'envie d'apathie. Bientôt une prime à la délation de celui qui refuse de participer à la grande fête conviviale (relis Illitch, Baudouin) à laquelle Baudouin St-Cyr veut nous inviter. Refuse de participer ou participe différemment? Car enfin, Baudouin, deux choses me choquent dans ton papier: d'une part que tu aies pu oublier l'une des premières leçons de la sociologie (relis Mendras, Baudouin), à savoir que deux groupes sociaux, différents par 1) leur habitation 2) leur ethnicité 3) leur culture 4) leurs heures de cours si tu veux, bref que deux entités n'ont aucune raison en pratique ou en théorie d'emprunter les mêmes canaux de communication, ou même de les emprunter de façon semblable; d'autre part te rends-tu compte jusqu'où te mène ton inversion des causalités, patente dans l'article que tu nous livres?

Elle te mène simplement à la définition de deux 'champs' (relis Crozier) dont l'un aurait une connotation valorisante, dont l'autre serait de tonalité inverse. Un peu manichéen comme approche, tu ne trouves pas? Car enfin derrière tes 'indicateurs de malaise': abstention au vote, refus ou non participation aux 'activités', dont tu n'analyses finalement pas les causes, se cache une vue bien stéréotypée et surtout monolithique de l'ordre des choses dans un établissement d'enseignement. Reprenons tes mots: 'ceux qui rentrent chez eux rapidement', ceux qui 'ne retirent rien de la vie communautaire', ceux qui 'comme des pachas...', ou encore ceux qui se 'masturbent

intellectuellement à la cafétéria', tous ceux là sont à mettre au banc des accusés n'est-ce pas? Ecoute bien Baudouin: les gens qui rentrent chez eux sont peut-être, simplement des adultes qui ont fait un choix (pas le tien, dommage) et pour qui l'éducation est un mode d'apprentissage de la maturité (relis Piaget).

L'université et la vie en communauté doivent donner à l'adulte l'envie, la possibilité et les armes de ce mûrissement intellectuel, doivent lui apprendre la réflexion, entre autres, le sens critique, la méthode, le recul... bref ce qui manque par trop souvent. Qu'en outre on puisse trouver dans des activités proposées un tremplin (journal, radio, danse...) je suis d'accord avec toi en tout point; mais qu'on ne force personne à prendre ce tremplin là. 'il n'y a de richesse que d'hommes' disait Jean Bodin donc de richesse que de diversités... méfie-toi du fétichisme de l'objet, ici l'instrument que tu utilises. Regarde le message et son vecteur (relis MacLuhan, Baudouin). De quel droit penses-tu que dans une communauté comme celle-ci tous doivent participer? En vertu de quel droit te prévaux-tu de leur propre bien? Quelle est la logique de ton raisonnement et où t'amène-t-il? Il t'amène à pondre un article d'un paternalisme et d'une réaction étonnants, réaction n'ayant d'égal que les propos du Président de l'AECG, Carl Héту qui-lui-même avoir définitivement tourné le dos à la psychologie sociale, ou à toute forme de psychologie d'ailleurs (relis Stoetzel, Carl).

Alors voilà Baudouin ce que j'avais à te dire. J'ai passé quatre ans dans une autre université, dans un autre pays. J'y ai vu fleurir des jounaux, politiques ou non, des pièces de théâtre, des conférences, des cours où tout le monde se pressait pour apporter la contradiction. J'ai sans doute collé plus d'affiches la nuit, que tu ne distribueras jamais de journaux dans ta vie...

mais je n'ai jamais eu besoin d'un patron pour me signifier mon envie, pour me tenir la main, ou m'indiquer le bien du mal. Ceux qui comme tu le dis 'se masturbent intellectuellement' à la cafétéria ont pris une voie qui sans doute n'est pas la tienne. Viens en parler justement à la cafétéria si tu veux. Je crois que nos vues de sur l'homme sont éloignées, si différentes... Je fais confiance à l'individu pour puiser dans le groupe où il vit des raisons d'exister et de se réaliser. Je dénie au groupe le droit d'imposer ses normes (qui deviennent vite des valeurs) à l'individu.

Relis Sartre, Baudouin, et souviens toi: 'l'enfer, c'est les autres' Bien à toi, Rémi Feredj

QUI SE FICHE DE TOUT OU DE RIEN?

Quelle est donc la politique du journal Pro Tem, ou devrais-je dire du journal Baudouin Saint-Cyr, lorsqu'on peut lire un article aussi ridiculement écrit que celui du vol. 22 no. 18 en date du 21 mars 1983? Est-il besoin de connaître le français ou encore de savoir qui est visé pour lire l'article intitulé 'Grouillez-vous tabarnak'?

Il est facile de constater que lorsque personne ne nous flatte il n'y a rien de mieux que de se flatter soi-même. C'est ce que le rédacteur en chef de Pro Tem a su faire. Doit-on lui rappeler qu'après un séjour de 5 ans à Glendon, s'il n'a jamais vu pareille année, c'est bien dire que personne ne peut tout voir et tout connaître même s'il poursuit des études universitaires pour l'obtention d'un baccalauréat d'une durée de trois ou quatre ans.

Possédant une formation universitaire, jamais je n'ai vu un étudiant écrire d'une telle manière (et encore moins un rédacteur en chef et soit dit en passant, j'en ai lu des journaux étudiants!) Encore faut-il spécifier

que la participation y était benévole.

Que l'on veuille susciter l'intérêt des lecteurs ou la motivation à faire quelque chose au sein d'un organisme, je le veux bien. Mais qu'on joue au philosophe et qu'on se prenne pour je ne sais qui en voulant nous apprendre 'comment devenir un être humain développé à tous les niveaux', je te dis: tu repasseras la semaine prochaine mon vieux.

Que dire maintenant des 200 personnes du deuxième camp qui se retrouvent à la fin de l'année avec des travaux en retard; sincèrement, bravo mesdames et messieurs, Mais ce n'est toutefois pas une raison pour blâmer les autres. Ils sont probablement conscients du travail qu'ils ont à faire. Plutôt que de faire l'un des deux ou encore les deux à moitié, ils préfèrent ne pas s'impliquer et en laisser aux autres l'opportunité, le plaisir. Vous direz alors 'qu'ils arrêtent de chialer' pour utiliser votre langage. Vous devriez savoir que certains postes sont sujet à la critique et pour cause.

'Voilà qui est fait' direz-vous, monsieur le rédacteur. Un francophone s'est enfin bougé le c... Toutefois, ne vous faites pas d'illusions, je ne vous garantis pas un autre article.

Quel est le nombre d'étudiants francophones qui restent à Glendon pour un minimum de trois à quatre ans? Que l'on considère ce nombre et l'on pourra se rendre compte que leur représentativité est proportionnelle.

Que voulez-vous, tout le monde n'est pas fin né politicien. Ce n'est pas tout le monde qui peut se permettre de perdre une année d'études tel que le président de l'AECG, Carl Héту, comme il se plaît à le répéter et comme vous nous le dites si bien 'afin de s'impliquer et de se déniaiser...'

En réponse à M. Héту et à vous, M. St-Cyr (puisque vous lui donnez raison) au fait que les

francophones ne sont que des faibles qui se fichent de tout... J'aimerais vous faire savoir ma déception. J'ai l'impression que vos électeurs se sont drôlement fait duper. Est-ce une fin d'année qui arrive enfin ou l'insatisfaction du travail accompli qui vous fait parler ainsi.

Quels sont les recours de ces mêmes électeurs à ce stade-ci de l'année si ce n'est que de s'apercevoir de leur grossière erreur? Vous auriez dû savoir que des postes comme ceux que vous occupez demandent plus de réflexion ou du moins plus de diplomatie. Auriez-vous besoin de prendre conseil avant d'agir?

Quoi qu'il en soit, je ne crois pas qu'un article du genre suscite l'intérêt des francophones à vous remplacer. La critique est une chose, l'injure une autre. Pierre Leroux

REPLIQUE A L'ARTICLE 'GROUILLEZ-VOUS, TABARNAK!!'

L'article ayant paru le 21 mars 1983 (Pro Tem, vol. 22, no. 18), sous la plume (piquante) du rédacteur en chef de ce journal, Baudouin St-Cyr, m'a choqué. Plus que choqué même: frustré, insulté et blessé dans ma fierté d'être francophone, dans ma fierté d'être québécois. Personne en effet, anglais ou français, n'aime se faire traiter de 'faibles qui se fout de tout' (opinion de Carl Héту, président de l'AECG), ou de se faire dire qu'on ne se bouge pas le c... pour se déniaiser. Ca nous fait une maudite belle réputation auprès des anglophones! C'est en plein le type de commentaire pour rapprocher les deux communautés (anglaise et française) de Glendon je suppose? Pensez-y. Relisez-vous. Vous vous attaquez à des victimes.

Comment voulez-vous amener les francophones à participer et surtout à s'intéresser à la vie étudiante quand ceux-ci ne pensent qu'à partir de Glendon au plus sacrant? Franco-

Répliques

phones qui, pour la majorité, viennent ici pour apprendre l'anglais d'abord. Francophones qui, après deux mois, profondément déçus de l'environnement promis (par le collège) pour apprendre l'anglais, ne pensent qu'à aller ailleurs où ils n'y a que des anglophones. Partir après deux mois (j'en ai connus) pour certains; partir pour les vacances de Noël et ne plus jamais revenir pour d'autres; faire (sinon 'toffer') sa première année et aller ailleurs pour la plupart des francophones qui veulent le meilleur environnement possible pour apprendre l'anglais. Et il n'est pas à Glendon...

Tous ont constaté l'apathie étudiante M. St-Cyr; peu cependant, cherchent les raisons de cette apathie, surtout chez les francophones. Les raisons que vous invoquez (pachas, masturbation intellectuelle, chialleux, etc.) sont injustes et non-fondées. Votre commentaire est un excès de colère et de frustration sans plus. Sauf qu'il arrive à un bien mauvais moment et qu'il vise les mauvaises cibles.

J'aurais aimé lire un article qui suscite ou mieux, amène des solutions; pas la crucifixion de la population francophone de Glendon. Votre commentaire est malheureusement un pas en arrière. En vous attaquant aussi gratuitement aux étudiants de Glendon, et en particulier aux francophones, vous suscitez non seulement un peu plus de 'je-m'en-foutisme', mais maintenant un sentiment de rancœur parmi nous. Félicitation M. St-Cyr; beau travail.

tabarnakement vôtre,
François Leblanc
un étudiant à sa première
et dernière année à
Glendon...

PORTRAIT: CARL HETU OU L'EFFET DE CHOC

On a eu l'occasion aujourd'hui, 22 mars 1983 de voir notre président dans ses oeuvres...(vives faut il le préciser)

Vers 13 h à la cafétéria: dansant sur une table, parlant comme un dément, et ne supportant pas d'opinion contraire à la sienne. Belle leçon de démocratie de la part de quelqu'un qui devait se tenir sur la réserve ce jour là précisément!

Vers 23 h au pub: 'je me fous de ce que vous dites, je m'en contrefous, je ne veux pas discuter'...le bulldozer est reparti...pour notre plus grand amusement. Reflexion, réflexion, quand tu nous tiens!

Ainsi donc le président de l'AECG est payé 4000 dollars par an pour éviter tout débat, pour n'être pas responsable de ses propos devant ceux qui l'ont élu. Pitoyable...mais on n'en attendait pas mieux. Cet étudiant de Relations Internationales manque singulièrement de diplomatie. Il faut dire qu'il n'en a plus besoin. Elu l'an passé (merci aux voix francophones... l'ingrat), c'est qu'il a fait du boulot le brave Carl, enfin jusqu'à ses paroles d'aujourd'hui. En français et en anglais, rendons lui cela! Alors que l'année s'achève et que son mandat finit, Carl ne se représente pas. Quelle pauvreté dans les débats à venir! Comment ferons-nous pour nous passer de ses interventions qui sentaient bon la campagne et les valeurs traditionnelles; ne serons-nous plus coupés dans nos propos? Comment oublier la verve et la spontanéité de Carl Héту au conseil étudiant? Délibérant sur les subventions à donner tel groupe de poésie, tel voyage, telle association gaie... Tu disais quoi Carl à

propos de ces derniers? Allons, souviens-toi... Encore une fois c'était 'le bon sens près de chez nous', ça tombe bien on engage au Crédit Agricole.

On comprend que tu sois fatigué après tant de passes d'armes. Néanmoins, laisse nous te dire que si tu t'étais représenté, tu aurais été élu sans le moindre problème. La démagogie a toujours payé, et tu n'en manques pas.

Tu iras loin. A Ottawa peut-être, C'est tout ce qu'on te souhaite. Cordialement.

Rémi Feredj
Pierre Leroux
Daniel Villeneuve

DEMOCRATIE, DIPLOMATIE! DEMAGOGIE?

Il m'est souvent arrivé cette année de travailler en situation de crise et sous pression: durant la semaine d'orientation, le banquet de Noël, le carnaval d'hiver, d'avoir plusieurs créanciers à mes trousses ou quand j'ai dû faire face à des affrontements internes entre nos propres membres. Pour chacune de ces situations, je me suis ouvert le plus possible, j'ai donné de mon temps, réfléchi, négocié, analysé pour régler, apaiser et faire comprendre aux intéressés la réalité des choses. Cela m'a demandé beaucoup d'énergie, de patience et surtout de compréhension. J'avoue même m'être échappé à quelques reprises. Mais ne suis-je pas un individu imparfait vivant dans un monde imparfait?

Pour moi, la tâche de président se résume en deux points très importants et se rapprochant l'un de l'autre: 1. Puisque nous vivons dans un pays démocratique, je dois avant toute chose me donner et me sacrifier pour ceux qui m'ont élu. 2. Je dois utiliser toute la diplomatie nécessaire pour régler les différents problèmes et organiser notre action étudiante. En d'autres mots, être prêt à écouter, à être disponible et représenter les opinions des autres en étant le plus neutre et le plus rationnel possible.

En tant qu'étudiant au Collège Glendon, j'ai tenté pendant quatre années de comprendre les deux nations qui composent notre pays. Aujourd'hui, je sais que si nous voulons un pays unifié, nous devons par tous les moyens, partager, discuter et travailler ensemble, francophones et anglophones. Par conséquent, la responsabilité du président du conseil étudiant et du rédacteur en chef du journal étudiant dans un collège bilingue est de sensibiliser et par ce fait même amener ces deux groupes à prendre conscience de ces faits. L'objectif n'est pas de forcer un groupe ou un autre à se bouger le cul, mais de lui faire réaliser que le collège Glendon offre une occasion unique de pouvoir s'impliquer en participant de façon constructive à améliorer les individus, le collège et notre pays.

Ainsi, je crois fermement au travail d'équipe, à la négociation pour trouver des solutions aux conflits et dans la libre expression de chacun. Choses que j'ai respectées tout au long de mon mandat. Mais lorsque certains individus ou groupes ne peuvent se contrôler en public, il faut absolument les remettre à leur place et par surcroît leur faire saisir que lorsqu'on s'attaque à une autre personne à cause de divergence d'opinions, il faut l'attaquer en homme, de FRONT et non pas en LACHE dans le dos, de discuter en gens civilisés quoi!

Finalement, après avoir tra-

vaillé toute l'année dans un système démocratique et avoir utilisé toute la diplomatie nécessaire en situation de crise, je ne peux qu'exprimer mon désappointement face à certains étudiants universitaires qui ne savent même pas appliquer le mot DEMAGOGIE.

C'est pourquoi messieurs, je vous suggère fortement qu'avant de lire des ouvrages trop complexes pour votre compréhension, vous devriez commencer à la base et lire attentivement INTRODUCTION A LA POLITIQUE écrit par Raymond Aron.

Sans rancœur
Carl Héту, votre président.

AN OPEN LETTER

Dear Sir,

Eek! Enough talk about apathy! I read about it in the papers, I hear about it in speeches, I see it on the faces of some who complain about it, I feel it coursing through my veins.

"But, soft! What light through yonder window breaks?"

It is the east, and Juliet is the sun."

Juliet? (how did she get into this?) Oh, but to pin my hopes on someone, anyone who might break my silent reverie and encourage the dwindling enthusiasm in this aging husk.

"My heart aches, and a drowsy numbness pains
My sense, as though of hemlock I had drunk,"

Keats now, poor man, to be associated with such a beast.

Yes! I admit it. I am a closet apathetic. I refute it and I can talk about its dangers and its sickness, but, deep inside, I lack conviction, I lack the stuff that dreams are made on...

— Can it be purchased? Where might I buy some?

— Ah, my dear, it cannot be bought.

— But how, but where...?

— Turn that mulch which lies festering at your core into compost (a charming word! a delightful word!) Expose it to the sun. Let the devilish vapours rise and disperse. Nurture the tender shoots that spring from the ancient ruins. Revive! Revive! Your Spring is upon you. You are unique. You are vital. Live so that others may see the spark in your eyes.

My Guardian Angel, my Inner Champion who sees my wants and tries to help. Its voice is my own; its optimism, its joy, its gaiety — my own. When might I see the fruit of its labour?

Get out in the field! Reap as it sows. It cannot do it alone. It will sow and keep on sowing 'til all the land is full. But, it cannot reap; its only outlet is at my hands and its work will go to seed without me following after

to gather the sheaves and put the to use.

I am the product of my environment. But, I am the creator of my environment. If I choose to wander the halls and the streets without saying anything, without meeting glances, Apathy (oh dreaded beast) will reign and its tyrannical underlings, Resentment, Indignation and Self-Indulgence, will shackle me and join me to the ranks doomed to wander and moan incessantly. Then, then I will start to talk of and listen to the oppressed dreams, the drowned excuses. Nothing will matter anymore and I will be free to speak my mind.

Free.

Is freedom gained only after it is lost? I cannot sacrifice myself to gain the freedom to complain I hear tell that the '60's was the Free Generation — a Renaissance, a Revolution. They call the '70's the Me Generation — freedom possessed to serve only the individual. The '80's — a time of global awareness and despair. But will I be a part of a Gee (what can I do?) Generation? The implications are overwhelming — the proportions vast — the consequences fatal.

If I can live for myself, I will live for others. But, I must live for myself first. I do not regress to selfishness, but, acknowledge that I must reap what I sow before I can share the harvest.

Ann Heathcote

Star
quality.

Reach for the Star. Seagram's Five Star.

UNDERSTANDING THE MIDDLE EAST

by Paul Shepherd

Synopsis: In the last three issues of this series, I sought to enlighten readers of Pro Tem on various aspects of life in the Middle East; to supply some of the background the newspapers usually leave out. I chose three criteria to comment on: ethnicity, language and religion. The first two were dealt with previously, and now I come to the most controversial topic, religion.

Religions: The people of the Middle East follow three great religions, Christianity, Islam and Judaism. Here follow a few notes on each one; though far from complete explanations, they will serve here as an introduction to a fascinating and complex subject.

Islam: The word Islam comes from an Arabic verb meaning 'to submit oneself', i.e. to God. Moslems (alternatively spelled Muslims; adherents to Islam were once called Mohammedans) worship the same God-creator as the Jews and Christians.

Islam began through the dynamics of one man. His name was Mohammed and he lived in what is now Saudi Arabia. He convinced many of the tribes to abandon their idol worship and to then worship the one God through his guidance. Mohammed had enormous success.

The Moslem calendar began in 622 A.D. with Mohammed's flight or escape (*hijra* in Arabic, latinized as *Hegira*). Moslem dates are always noted by the abbreviation A.H. - Anno Hegira) from Mecca to Medina. The date is usually given as July 16 of that year, but sources differ. Mohammed was a great civil administrator as well as a religious leader. He bound the tribes together with a unity they never had before and would rarely experience afterwards. He died in 632, aged 62 or 63. By 638, Arab armies had already gathered and were massing to spread Islam across the world.

In the next hundred-odd years, Arabian armies spread outward from the peninsula and conquered much of the known world, from the Atlantic Ocean to the gates of China, and northward into Europe, taking Spain and parts of France which they held for several centuries.

With such a widespread empire, encompassing many non-Arabian peoples such as the Turks, Egyptians, Persians and Pakistanis, it was inevitable that over time the original unity of Islam would be sundered by schisms. Today, two main* sects of Islam are Sunnism and Shiism. Of the two, Sunnism has a wider following and is more widespread geographically. The two sects are not implacably hostile to one another, but differences remain and undercurrents of animosity linger. The break came about over the succession to the Caliphate (leadership) after the death of the fourth Caliph. Other differences over the centuries widened the rift.

Shiism is more charismatic and ritualistic than Sunnism. Shiites believe that in order for man to communicate effectively with God, a go-between who is higher than other men is need-

ed. Such a man is called the *imam*. (See the article by M. Haroon Siddiqui, *The Giant of Islam Awakens: Rise of Khomeini Stirs Millions*, in Toronto Star, Saturday, November 24, 1979, page B6). Today the highest imam is Ayatollah Ruhollah Khomeini of Iran. The word *ayatollah* means 'sign of God' and *ruhollah* means 'spirit of God'.

The Islamic religious hierarchy even among Shiites is difficult to trace. Much of the leadership is granted arbitrarily by western standards. The steps leading to the papacy among Catholics are well defined, like in the military. The ranks and criteria for reaching 'ayatollahood', if the term may be used, are less well defined. (For more information, see Time magazine, January 7, 1980.)

Sunnites believe, rather like Protestants, that man can communicate with God without the need of a holy man of higher status than ordinary men. They have no Pope- or Ayatollah-figure. The only person they defer to is Mohammed, through his teachings in the Koran, the Moslem holy book. The Koran, unlike the Bible, is one book only, containing 114 suras, or chapters, of various lengths. The Arabic it is written in forms the basis for Classical Arabic.

Sunnites and Shiites are distributed haphazardly throughout the Moslem world. Iran is over 90% Shiite. Iraq is mostly Sunnite, but has a large Shiite minority, which Ayatollah Khomeini hopes will help him overthrow the present Iraqi government - so far without success. Egypt, Turkey and most of North Africa plus Asia is Sunnite for the most part. Syria is 95% Sunnite, and 5% of another sect called Alawite. This 5% forms the present ruling class in Syria, as the president, Hafez Assad is an Alawite. Rumours and evidence abound to show that Syria is wracked by political upheavals over this lopsided power structure. In 1982, the Syrian army entered the town of Hama in the north and an estimated several hundred were killed (accurate figures are lacking) because the inhabitants of Hama, non-Alawites, were fomenting insurrection, according to the Syrian government.

The ruling royal house of Saudi Arabia, numbering some 7,000 in all, are Wahabi's, another sect which came into existence some 250 years ago. Most of the population belong to this sect as well. This sect is marked by an extreme asceticism and powerful adherence to the minutest strictures of Islam. Yet the Saudis fear the encroachment of Ayatollah Khomeini's firebrand form of Shiism, because it would threaten the stability of the region.

In Lebanon, most Lebanese Moslems are Sunnites but there is a small but active Shiite minority with its own armed militia.

Generalizations are always dangerous, but mostly it can be said that Sunnites are more tolerant of non-Moslem minorities in their midst than are Shiites. Jews and Christians live easier in Sunnite-led nations than in Shiite-led ones.

Differences that Jews had with Moslems over religion may stem from Mohammed himself. Mohammed first tried to court the Arabian Jews into joining his movement, but they refused. The Moslems later turned against the Jews, for political reasons

as well as religious ones, and they decreed that Jews could live, but as second-class citizens only, never having full equal rights with Moslems*. Over the centuries, treatment of Jews varied. In Moorish Spain, Jews lived well, or certain classes of them did. In 16th cent. Turkey, Jews were unmolested at a time when Jews in Christian Europe were being murdered en masse. Yet in the 20th century, Moslem treatment of Jews has worsened. Jews are not allowed to enter Saudi Arabia today at all, and no native-born Jews remain. In Syria, Jews are kept in walled ghettos, and though they are despised, the government will not grant them exit visas. In Iraq, all Jews were expelled in 1946. In Libya, no Jews remain, out of a 40,000 strong community known to have existed in the 1930's. Only in Morocco are Jews granted any kind of security, but they are still seen as not equal to Moslems. Iranian Jews are harassed by the Ayatollah, who calls them 'Zionist spies', and in Turkey, the Jewish community must hold a low profile to avoid persecution. This means that support for Israel must be muted. Though mass killings are not as common in the Moslem world as they have been in Europe, the atmosphere for Jews in most Moslem lands is usually tense.

Moslem relations with Christians have not been much better over the centuries. Though Charlemagne had diplomatic relations (of a sort) with Haroun al-Rashid, the Caliph of Baghdad in the 9th century, most Christian-Arab relations were not so cordial.

About 100 years after Charlemagne's time, relations turned for the worse. In 1009, Caliph Al-Hakim of Egypt ordered the destruction of the Church of the Holy Sepulchre in Jerusalem. This helped to set off the series of events that later culminated in the Crusades. There were nine crusades in all, over nearly 200 years, from 1096 to c.1289. Christian kingdoms were set up in Palestine and Lebanon, but were eventually driven out by a Turkish-led army. (For more on the Crusades, see Runciman, Steven; *A History of the Crusades*, vols. 1-3, Cambridge University Press, 1957.)

For centuries afterwards, Christians were viewed suspiciously in the region, and they were carefully watched. Contact between the West and the Middle East decreased. In the 1300s Mongol armies invaded the Moslem world from northern China, causing untold havoc with ramifications that lasted long after the Mongols retreated. In Spain, Christian armies were slowly pushing the Moors out across the straits of Gibraltar, finally succeeding completely in 1492, just months before Columbus' famous voyage. Finally, in the 1500's, over several decades, the Turks, revitalized after centuries of dormancy by the rise of the Ottomans, took over much of the Mediterranean basin, holding it until the end of World War I in 1918.

Throughout these centuries, Islam turned in on itself, becoming suspicious of all outsiders. Visitors were not made wel-

come, and few ever came. The Arab world was an enigma to those outside it. The insularity of Islam became more and more pronounced as time went by.

With repeated Turkish incursions into Europe (Vienna was besieged unsuccessfully), the Christian world became implacably hostile to Islam and all it stood for. This is odd as Moslems were and are more generous than Jews concerning Jesus Christ. Moslems view Jesus as a prophet, though Mohammed was the final prophet, the completer of God's message that Moses began and Jesus continued. As time went by, religious differences blurred, and hostility was nurtured more by political differences. Hunger for territory on both sides contributed more to mutual distrust than did disagreements over theology.

One of the first glimpses afforded the West into the Moslem world in centuries was through the work of Antoine Galland in the late 1600's and the early 1700's. Antoine Galland was a French scholar skilled in Arabic, Turkish and Persian. He unearthed manuscripts in Arabic of old folk tales, and brought them back with him. He translated them painstakingly into French and published them under the title *Les Mille et Une Nuits* (The Thousand and One Nights)*. The enormous popularity of these stories sparked great interest in the Moslem world all over Europe.

Throughout the 18th and 19th centuries, British and French explorers ranged all over the area, publishing learned tomes about the Arabs, Turks and others. But to most people outside of academic circles, the Middle East remained the Mysterious East.

In 1918 the Turkish Empire was wiped out and the Sultan deposed. A republic grew out of the ashes, but Turkey became a fourth-rate power and left the world stage. The power vacuum in the Mediterranean basin was filled by the French in Syria and parts of North Africa, from Morocco (1912) to Algeria (until 1962) and Tunisia. Libya was an Italian colony, as was Abyssinia (Ethiopia). Great Britain controlled Egypt (until the mid-1920's), Arabia and the Gulf states, plus Palestine (later divided into Palestine and Trans-Jordan - afterwards called Jordan. It lost Palestine in 1948). Britain also had interests in all nations east of the Mediterranean right over to India (a British possession until it became independent under Gandhi in 1947).

Interest in the Middle East by the great powers was limited to land for a long time. Resources were few. Water was scarce, so the fertility of the land was low. The common people were largely illiterate, and the climate inhospitable to Europeans because of the extreme heat. This was the status of the region throughout the 19th and early 20th centuries. Then, in the 1930's, just before WW II broke out, vast pools of easily recoverable oil were found in Saudi Arabia, in what later became the Gulf states and Iran. This changed the face of the region beyond recognition, and increased Western interest greatly, bringing the Moslem world onto the world stage for the first time in hundreds of years.

Britain, France and Italy were

*A direct translation of the Arabic *Alf layla wa-layla*.

all weakened by World War II and had to give up their colonies. The power vacuum has had to be filled locally, and the internecine struggles continue to this day. Stabilization of the Mediterranean basin appears far off, for as one conflict ends, another begins.

Christian-Moslem relations are better today, but only because religious differences have been overshadowed by political and economic ones.

Judaism: It can be said that Judaism is the only religion of the 'big three' that did not originate as a result of a personality cult. Many individuals were involved in guiding the development of Judaism, and the religion itself frowns on personality cults.

Abraham was the first Jew. He was the first non-indolent monotheist among his people, a tribe of nomads speaking an ancient form of Hebrew. His father, Terakh, was an idol-worshiper. Abraham denounced him and took off on his own, westward from Iraq (Ur in Chaldea) towards the Mediterranean. As related in the book of Genesis (q.v.), Abraham and his wife Sarai (later Sarah) eventually settled near Hebron, a town today in the West Bank. As Abraham was quite old, and childless, he mated with his wife's handmaiden, an Egyptian woman named Hagar and from this union produced a son, Ishmael. This was a common practice, as he had to have some kind of male heir. But when God produced the miracle of Sarah's pregnancy (since she was well past the normal age limit for childbearing), Sarah grew jealous.

Sarah's son was named Isaac. As Ishmael was the older of the two, he was heir apparent. Sarah, wishing her own son was heir, ordered Hagar out of their camp forever, and to take Ishmael with her. Bitter, Hagar departed with the boy.

Later God communicated with Hagar and told her not to grieve, as Ishmael would father a great nation. Both Jews and Arabs agree that Ishmael is the father of the Arabs. Jews see Abraham as the father of both their nation and their religion, carried forward through Isaac and his descendants. Abraham is the father of the Arabs too, through his son Ishmael, and Mohammed is the father of Islam.

Other men were conspicuous in the Jewish thought process. Joseph, advisor to the Egyptian Pharaoh, enabled Jews to leave famine-stricken Israel and live in Egypt. Moses, the greatest of them all, led the Jewish people out of Egypt and through the desert. The Moslems revere Moses too, even celebrating his birthday with a special day, something that Jews do not do. Moses' gravesite is unknown. The rabbis teach that this is so that no personality cult will arise out of Moses, and his grave will not become a shrine. He is not what is important, it is his teachings that are important, the Word of God.

Jews revere the Old Testament only, not the New, and the Apocrypha is only given passing attention. The Old Testament is divided into three sections: the Torah, the Prophets and the Writings*.

Of these three sections, the

*See bottom of next column for reference

PART FOUR — ISLAM AND JUDAISM

Torah is the most important. The word 'Torah' is often translated as 'law', but it really comes from a Hebrew verb meaning 'to teach'. So Torah means 'the Teaching(s)'. The Torah consists of the five books of Moses: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The origins of the names of the first, second and fifth book are Greek: Genesis means 'origin', or 'birth'; Exodus means 'marching out' or 'going out'; Deuteronomy means 'second law'. Leviticus comes from Latin and means 'book of the Levites', and Numbers is simply a translation of the Latin title for this book - Numeri.

The two most important books of these are Leviticus and Deuteronomy. Leviticus contains the majority of God's instruction to the Jews: dietary laws, marriage laws, etc... Deuteronomy has the famous ten commandments (chapter 5) and also contains Moses' final speeches to the Children of Israel, exhorting them to obey the word of God, and not to give in to temptation. Some have said that Deuteronomy is the most 'Jewish' of the books of the Torah.

One of the problems with the Torah is that it cannot be taken at face value. Much of God's instruction is phrased in such ambiguous terms that it is difficult to know exactly what He means. So the rabbis spent hundreds of years over dozens of generations trying to interpret God's words. The result was a colossal 22-volume work called the Talmud. The word means 'the Learning' and tries to minutely explain all the possible alternatives to God's words, so there will be no chance of men making any kind of error in obeying God's teachings.

Written in Hebrew and Aramaic, the Talmud has more information in it than one man can learn in a single lifetime. Yet it is the lifeblood of the Jewish religion, and religious Jews today obey its precepts without question. Some have questioned it, but in the more than 1500 years since the Talmud was completed, it has not been revised. No religious authoritative mechanism exists through which such a revision can take place.

There lies the heart of the problem. Jewish religious hierarchy has never been centralized, the way the Catholic Church has been and is today. Jews never had a Pope-figure, at least not in post-Biblical times. There is a Chief Rabbi, but that is a largely administrative position. Chief rabbis do not have the power to change policy; they can only interpret the proper course of action from the existing body of rules. The rules themselves remain immutable. But the interpretations of a Chief Rabbi are not binding on all other rabbis worldwide. They simply do not have that kind of power. Thus there is much room for dispute, and often there are individual rabbis whose interpretation of policy from the body of rules differs greatly from the interpretation in a Chief Rabbi's directive. This is permissible though it is not encouraged.

Judaism is not absolute, at least not as absolute as it seems on the surface. Certain rules are

'carved in stone', such as the prohibition on eating pork, or the prohibition against mixing meat and dairy products in the same meal, etc.; but on the whole, dissent and questioning are a way of life. It's more democratic that way. An old Jewish adage has it: 'If you ask two Jews one question, you'll get three answers'. This implies that Jews question, often to the point of distraction. But to the Jewish way of mind, it is a better way than blind obedience without asking for any explanation, for that leads to demagoguery and the twentieth century has seen only too well what too much blind following of one man or one doctrine without questioning can lead to.

Today Jews number about 14 million worldwide, with about 3 million of those living in Israel, and about 400,000 in Canada. Persecution and the lack of a missionary tradition account for the small number of Jews in the world. The assimilation of Jews into the surrounding culture also contributes to the attrition rate.

I personally believe it incorrect to speak of a Jewish 'race'. Jews since the Diaspora are so spread out, and have mixed (willingly or unwillingly) with so many other races, that to speak of one 'race' is erroneous. Jews are a nation, bound by a common religion, a common set of beliefs, but separated by different customs, cultures, languages and

even skin colors. So, what is a Jew? - the best answer I can provide is that a Jew is someone born of a Jewish mother (see last issue, under Jews). More than that, I must leave to better historians and philosophers than I.

Postscript: First and foremost, I want to thank those who helped in the research of this article. Their assistance has proven invaluable. All information presented here is correct and complete to the best of my knowledge and that of my consultants. If any errors have been made, please make them known to me or to Jas and upon confirmation of the new information, I will see that the correction

appears in Pro Tem.

All opinions given in the article are mine alone and I take sole responsibility for them.

It is hoped that this series has been informative. If it has sparked the reader's interest to pursue more detailed and complete information, I will be satisfied that the four articles have served their purpose. My goal is to inform, nothing more. If anyone wishes to know more about the sources consulted, contact me through Pro Tem, and I will gladly be of assistance.

I look forward to any letters and comments. Thank you for reading this far. Salaam, Shalom, Peace.

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- They have actively operated a business or farm in Ontario for at least one year prior to April 11, 1983.
- They can provide 25 to 40 hours of supervised work a week for between 8 and 20 consecutive weeks.
- They can create new work, in addition to what they would normally provide, between April 11 and October 16.

Last year OYEP helped Ontario farmers and businesses hire more than 50,000 young people.

ONTARIO HELPS YOU HELP!



Ontario

Ministry of
Municipal Affairs
and Housing

Hon. Claude F. Bennett, Minister



*The Prophets are the words of men such as Isaiah and others. Largely they are life stories of these men. The Writings cover such works as the historical books of Kings, the Song of Solomon, Psalms, Proverbs, etc. Commentaries on the Prophets and the Writings are beyond the scope of this article.

A.I. BENEFIT CONCERT – A GREAT SUCCESS

by Philip Burge

Amnesty International of Glendon College (group 133) hosted a very successful benefit concert on March 16th. All of the proceeds collected, approx. \$500, have been donated to the A.I. Relief Fund for Refugees. Of the steady crowd of approx. one hundred people there were many representing various social justice groups from the Toronto area.

All were hosted to a variety of high quality entertainers during what proved to be an enlightening evening. All of the musicians, included David Welch who co-ordinated them, belong to the Music for Social Change Network. In the near future the network will be presenting its performers at the Trojan horse, the coffee shop where the benefit was held, every weekend. The various interests and concerns of the performers were evident in the songs which themselves varied in subject

from the life of a coal miner in Canada (performed by Rick Fielding) to songs by David Campbell about his native Guyana. All together (Arlene & Lynn Mantle, Kevin Porter) performed various songs calling for justice for all types of oppressed peoples.

Our own Soul, our emcee, contributed tremendously to the smooth continuity of the evening. He also made some non-verbal symbolic statements, one of which included him removing his outer guatemalan vest, thus focusing attention on his anti-Reagan T-shirt.

We extend our deepest thanks to all those who performed or came out in support of this successful benefit concert. Special thanks to David Welch, Christian and Stephanie, as well as to the rest of the members of group 133 Amnesty International.

Amnesty International is a world-wide human rights movement which works impar-

tially for the release of prisoners of conscience: men and women detained anywhere for their beliefs, colour, ethnic origin, sex, religion or language, providing they have neither used nor ad-

vocated violence. Amnesty International opposes torture and the death penalty in all cases without reservation and advocates fair and prompt trials for all political prisoners. Those wish-

ing to become members of this group at Glendon are encouraged to attend meetings at the beginning of the following school year.



by David Jlini

A PREPONDERANCE OF PAPER

Preward: Thank you. My prayers have been answered.

By now, everyone is heaving a collected sigh of relief. During the past week, Glendon College has been plastered, inundated and deluged with hundreds of small pieces of paper, all screaming at us to do nothing more than make one 'X' on one sheet of paper.

These scraps of paper, however, raise several interesting, and possibly frightening questions. One, where do they come from? Two, where do they go? Three, what is their 'real' purpose?

The first one can be answered simply enough. The truth is, they breed. White ones beget white ones, orange ones, orange ones, and yellow ones, yellow ones.

Just like rabbits. This begins to make more sense when you realize that this is spring, when a young piece of paper's thoughts turn to love and reproduction. (There, you see, cloning is possible! The scientists at Xerox have been at it for years!)

Second question: a little more worrisome. Since they always disappear before anyone can catch them, we don't know. However, should we move fast enough, we should be able to catch enough of them to wallpaper the halls in Wood and Hilliard (and get rid of those awful paint colours!). Then again, they could be like lemmings, passing through Glendon for a few days, then disappearing in the night, and plunging themselves over the Scarborough Bluffs to their deaths.

Dear Sir,

It has been quite a while that Pro Tem has had a humorous column and you should be highly commended for allowing Mr. North to write. The description of his mental state is quite accurate but this reader would appreciate not being placed in the same state. I am an avid skier who has resigned this year to suffer the terrible fate of no snow. This does not mean that I am going bananas nor do I belong at a mental facility. The article would have been very good had Mr. North made no mention of Toronto's great facility at Queen Street. It would be appreciated if you could restrain your man in the white suit.

Yours truly
An avid skier

However, the number one problem is, what their real purpose is. In truth, they are Russian spy leaflets, who observe us and report back to their masters in Moscow. As previously reported in this column, the leaflets are part of that vast Russian conspiracy to destroy the North American democracies. They are gauging our reaction to the topsy-turvy weather: those who were driven crazy by a lack of snow in winter (comme moi!), and those who are now tearing their hair out at the snow in spring. Just wait — the big move is coming soon, since their spies have been pulled out!

Beware — the Russian leaflets are coming! The Russian leaflets are coming!

VOTE
for the candidate who
will represent Glendon

VOTEZ
pour Martin Zarnett au

Conseil des
Gouverneurs/

Board of
Governors.



IMPORTANT NEWS ABOUT THE CANADA STUDENT LOANS PROGRAM

The Government of Canada is proposing changes in the Canada Student Loans (CSL) Act to help provide post-secondary students with financial assistance to pursue their education.

What

We propose to offer:

- **Guaranteed loans to needy part-time students** to help cover the cost of tuition fees, learning materials, transportation and related expenses.
- **An interest relief plan for unemployed graduates** to provide for the payment of interest charges due on student loans. Both full and part-time students would be eligible for assistance.
- **Increased weekly student loan limits** to \$100 from the current level of \$56.25.

When

Our objective: the coming academic year.

We intend to introduce legislation in Parliament shortly to make these changes to the CSL Act.

The implementation of the proposed changes will require the co-operation of participating provinces and lending institutions.

Where can you get more information?

For more information on these proposals, write to:

Office of the Secretary of State
Ottawa,
K1A 0M5



The Secretary of State
of Canada

The Honourable Serge Joyal

Le Secrétaire d'État
du Canada

L'honorable Serge Joyal

Canada