Les droits des homosexuels soulèvent la discorde

Julie Gauvin

La Loi C-41 propose une mise à jour de différents aspects du Code Criminel en se qui attrait au degré de la sentence allouée par les juges. La révision de cette loi a provoqué, parmi les membres des Communautés, de chaudes divergences en ce qui concerne la reconnaissance des droits des homosexuels. La loi actuelle stipule que la cour devrait considérer la teneur en gravité d'un crime lorsque celui-ci est motivé par "la haine ou des préjugés basés sur la race, la nationalité, la religion, le sexe, l'âge ou sur une déficience intellectuelle ou motrice à l'égard de la victime. "La Loi porte en fait sur la détermination de la peine notamment lorsque le délit est motivé par la haine.

Le débat a complètement divisé les partis. Les orientations politiques se sont momentanément retrouvées au placard pour laisser place à la libre expression des valeurs personnelles de tous et chacun. Le parti réformiste s'est unanément opposé à l'inclusion de la communauté homosexuelle au sein de cette loi. Ses membres s'y objectent principalement parce qu'ils refusent de "rendre légitime" l'homosexualité. Selon eux, cela se traduirait par une offense à la morale et à l'intérêt public. Traditionnellement ou moralement, le Bloc québécois s'est en grande partie rangé du côté des droits et libertés de la personne reconnaissant ainsi aux homosexuels le droit d'être catégorisé parmi les victimes potentielles de tout crime motivé par la haine ou les préjugés. Du côté des libéraux la balle semblait rebondir d'un camp à l'autre. Certains membres se sont résignés au silence histoire de jouer le jeu de la neutralité. Cependant personne, et ce incluant les citoyens canadiens, n'est indifférent à la légitimité des droits des homosexuels pas plus qu'au nombreux crimes dirigés contre eux.

Le Ministre de la Justice M. Allan Rock est bien déterminé à inclure au Code Canadien des droits et libertés de la personne, un amendement interdisant la discrimination fondée sur l'orientation sexuelle. Une décision qui alimente la discorde. Ces chicanes parlementaires témoignent bien de l’étroitesse d'esprit entretenue par une faction de la société canadienne. En effet, si l'on se réfère à la violence dont les homosexuels sont victimes, il n'est pas faux de conclure que les réformistes sont aux prises dans leurs attitudes homophobiques par un bon nombre de Canadiens. Les idées discriminatoires véhiculées au sein de la population canadienne encouragent et dictent le comportement de ses citoyens. Est-ce que les gens qui partagent la vision réformiste à l'égard des droits des gais et lesbiennes s'opposent à la propagande que l'homosexualité leur inspire ou refusent-ils l'égalité canadienne des individus par la reconnaissance judicière de leur droit d'être ?

La libre expression des groupes homosexuels est un phénomène relativement nouveau à l'échelle nationale et d'autant plus au plan international. Des experts et des scientifiques se sont interrogés sur l'origine d'une telle "anomalie"; puisque la nature humaine tend à catégoriser l'anormal ce qui apparaît être un phénomène nouveau et qui n'est pas socialement "correct" ou accepté. Des personnages publics n'ont pas ménagé leurs mots en définissant les homosexuels de malades chroniques ou de pédophiles. Qu'il s'agisse d'un choix individuel, du développement d'une hormone quelconque ou du résultat d'expériences passées, l'orientation sexuelle est un individu risque d'être sujette à certains préjugés et cela ne donne en aucun cas le droit à qui que ce soit d'harceler, de violer, de blesser ou même de tuer un individu à cause de motifs basés sur la haine. La liberté et la vie de tout être humain se doivent d'être respectées.

D'affiger aux homosexuels une "punition" due au fait qu'ils soient différents ou marginaux (libre à vous le qualificatif) ne les rendra pas nérosexuels. La seule conséquence plausible qui puisse résulter de la violence, qu'elle soit verbale ou physique, est la violence. Toute discrimination envisageable étant basée sur la différence; la communauté homosexuelle se diffère alors des hétérosexuels par leur orientation sexuelle au même titre que les femmes se différencient des hommes par le sexe ou que les musulmans se différencient des chrétiens par la religion. À cet égard, il n'existe aucune légitime raison pour que la communauté homosexuelle se verrait restreinte le droit d'être incorporée en tant que groupe à la Loi C-41.

À lire:
- Je me souviens page 6
- Holy War against fat page 8
- Prong page 10
Letter to the editor

This letter is in response to Ms. Lindsay's articles in the November 21 issue of Pro Tem. I have found just about every article written by Marlaine Lindsay to be laced with sarcasm and condescension, but this past week, she really went over the top.

Ms. Lindsay, as usual, decided to make a mockery of the stand Glendon students, among others, took on Parliament Hill, last Wednesday. She poked fun at one unnamed student who called Lloyd Axworthy the Minister of Education. In her front page article Ms. Lindsay said people were "unsure of what they were protesting", but if she thinks that Lloyd Axworthy is the Minister of Finance I have to wonder if she knows what she is writing about.

To the editor

To the editors:

Evidently to Ottawa was not the first display of Pro Tem's negative criticism of Glendon events, and I'm certain that it won't be the last. Judge not, lest ye be judged ...

I happen to be a member of an "unnamed irate group of students" who stood on Parliament Hill on November 16. According to Pro Tem, I may or may not have understood the reasons for being there. I do know, however, that Mr. Lloyd Axworthy is the Minister of Human Resources. I did not run around Parliament Hill claiming that he was Minister of Education, nor did I flout my ignorance on the front page of the school newspaper by stating that Mr. Axworthy is the Minister of Finance.

How much are we learning here at university? Some have learned that the strength of our voice is directly proportional to the chance of that voice being heard, or perhaps listened to. Others are too busy developing a keen awareness of the mistakes of our peers.

He is in fact the Minister of Human Resources.

I have to wonder why no other person picked up on this or your staff. Have you ever heard of proof reading and verification of facts? It's a neat concept.

Maybe Miss Lindsay should take some time off to concentrate on her own intelligence (or lack of) instead of insulting everyone else's.

Victoria Patterson

As a member of a united front, I stood on Parliament Hill to fight for our future and our future. Everyone who participated in the demonstration, and all those who stood for the cause nationwide deserve recognition for their efforts. As expected, some students took the protest too far. We can be thankful that we live in a democracy where the majority rules. The majority was there for the right reasons, and whether they were late for the bus or not, it's always the thought that counts.

T. Vandenbogaerde

ANGER

The Dark Sun

The Toronto Sun's most recent ad campaign, which features mug shots of four 'criminals' with the word deported stamped across their faces in red and the paper's promise: "We'll be there" underneat, is a disturbing example of the conservative backlash festering in a society too often praising its own political correctness. It is both shocking and disappointing to find that billboards featuring such racially intolerant images can be legally erected in a supposedly multicultural centre.

It is not surprising that the source of this offensive advertising is the Sun, Toronto's right-wing daily newspaper. Due to its tabloid-like presentation and its largely questionable content including incessant pro Metro police propaganda and the ever relevant Sunshine Girl 'interview', the term newspaper in reference to this publication is a charitable one. The paper's sensationalist and shamelessly slanted news coverage, elementary level text, excessive advertising, lurid visuals and enlarged type combine to produce a fairly meritless sample of print journalism. It should be noted, however, that the Sun has become somewhat of a standard tool for teachers of English as a Second Language (ESL) who find its simplicity (and lack of subordinate clauses) accessible to their students regardless of its ideologica thrust.

What is most disheartening and highly ironic about these ads is the fact that they reinforce negative stereotypes about the Toronto Sun's own readership, which is largely composed of immigrants. This dangerously powerful image points to a very particular and identifiable group as being accountable for societal ill's, and therefore, undesirable. Promoting and condoning such blatant racism is clearly irresponsible, and reflects the Sun's already established anti-immigrant stance. The publication's assessment of immigration policy is quite simplistic, as is its 'analysis' of immigrant crime and its implications. This particular ad, along with a radio commercial addressing the same issue in a similar tone, more than insinuates what is out rightly stated in successive Sun articles: that eliminating the immigrants will eliminate the problem.

Edward_T.

letters to the editors

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T. Vandenbogaerde
LES COULEURS DU RACISME

Dominique Marcotte

Mais qu’est-ce que c’est au juste le racisme ? Plus exactement, qu’est-ce que l’un sous-entend lorsque l’on parle de race et de racisme ? La majorité d’entre nous pensons automatiquement à une personne ou à une race sur des personnes de couleur de la part des Blancs ; c’est une partie de la réponse. Mais comment expliquer l’antisémitisme qui constitue pourtant un racisme dirigé envers une race blanche.

De toute façon, le concept de race n’est pas seulement une idée basée sur la couleur de la peau ; mais également sur le groupe ethnique. Cela tient compte des traits physiques, de la langue, de la religion et des croyances ; idées de naissance et d’imagination.

Ce concepts représentent une liste des distinctions sur lesquelles les gens se réfèrent pour se définir en tant que groupe de personnes différentes des autres.

La difficulté avec le mot race, se situe au niveau de sa définition. On sait, on les linguistes se n’accordent pas sur sa définition. Un jour le mot a une certaine signification, la semaine suivante on trouve une publication qui le définit d’une autre façon. Bref, le mot race est une confusion et une contorsion de la langue.

La notion de racisme, elle, est beaucoup plus précise. La définition généralement acceptée : “groupes en position d’autorité dans la société qui utilisent leurs pouvoirs de façon abusive envers les autres groupes.”

Ces actes d’abus peuvent se produire partout à l’université comme sur la rue, et même pire dans les endroits publics. Heureusement, à Glendon le racisme ne transpire pas encore des murs, d’ailleurs il n’est pas encore arrivé d’apercevoir un graffiti ou une affiche raciste à Glendon qui désigne une ou plusieurs personnes en particulier. Il n’y a pas de racisme portées publiquement à Glendon. Les groupes de haine raciste que le Ku Klux Klan ou autres ne sont pas entrés dans notre université. Encore allégresse de Glendon pour leur propager leurs publications bâlantes.

Il est quand même important de rester vigilant et de se faire un devoir de dénoncer tout abus qui pourrait se produire, que l’on en soit victime ou non, l’important c’est de dénoncer le racisme, peu importe la forme sous laquelle ce serpentin hideux avec son venin attaque l’être humain.

Le centre a un système qui lui permet de voir aux abus, donc gare à ceux qui voudraient créer au lump trop facilement et seraient tentés d’utiliser le centre pour porter atteinte à la réputation d’autrui. En fait, si on vous accuse injustement de racisme, vous pouvez vous référer au centre pour vous faire conseiller parce que le centre veille aussi à ce qu’il n’y ait pas d’abus de la part des membres des minorités.

La procédure est la même que pour des accusations de racisme, le centre enquête sur les accusations, pour vérifier si elle sont fondées et si tel est le cas, les actions nécessaires sont entreprises. S’ils devaient s’avérer que les accusations portées sont des paroles en l’air, la personne qui a porté celles-ci doit se tourner de ses actes infâmes. Le cas peut sembler complètement farfelu pour les gens qui ont une toute autre vision de la vie, mais pour le centre d’accueil canadien, le racisme, peu importe la forme sous laquelle il se présente, que ce seraient les accusations qui font les accusations de racisme. L’année passée, un étudiant s’est plaint d’être acculé injustement de racisme, et l’accusé dû s’excuser. Donc, les accusations de racisme sont très sérieuses et portent atteinte à la réputation des gens.

Bref, les choses se portent bien à Glendon, mais il est important de rester vigilant pour conserver cette harmonie qui pourrait être facilement détruite.

Student reaction to tuition hikes simplistic

Duncan Caven

The proposed changes to university funding have enraged students across Canada, and prompted 12,000 students to attend a protest two weeks ago on Parliament Hill. The student reaction that these changes have sparked has, on the large part, been largely one-sided and irrational.

The government proposes cutting the transfer payments to the provinces, which would thereby have to charge higher tuition fees to cover the costs of post-secondary education. As this is still but a proposal, no one knows how much higher tuition fees would be, but different groups have suggested an increase of $2,000 to $6,000. In order to allay fears that this increase would diminish accessibility, the government proposed setting up a new student loans program which would be available to all and payable through the income tax system.

The student reaction has been predictable. Faced with an increased cost to themselves, student have simply said, "No, we won’t pay," and marched off to the York University student protest. The government's proposals should not be ignored.

In an aside, this intrepid reporter is forced to admit to a false report of last week's Pro Tem. While ranting about the ignorance of university students as a whole, the article publiahed the statement that Lloyd Axworthy was the Minister of Finance. As has been pointed out (much to my dismay and embarrassment), Lloyd Axworthy is in fact the Honourable Mr. Axworthy is in fact the Minister of Human Resources for the Liberal government. I offer to you my humblest apologies—

Let The Personal Attacks Continue!

Marie Louise

That increased tuition will deter some students from seeking further education. The psychological impact of an increasing debt of $40,000 should not be ignored. Canada can afford to impede citizen's access to education—

In Continued on page 4...
FEDERAL POLITICS:
Robinson & the NDP take a left

Peter Graefe

MONTREAL (CP) — "What matters isn’t the size of the caucus, but what you do with it."

The crowd twirled. Facing a sympathetic crowd of 300 in the Union building ballroom, Svend Robinson pushed on with his whirring, sometimes rambling, talk on topics like international and domestic human rights and the environment.

His forty-five minute attempt to prove the continued pertinence and desirability of socialism or social democracy ended with a commissioning.

"All of us can keep that hope [and] that vision of equality and justice alive in Canada and internationally."

In the scrunn following his speech, Robinson was noncommittal when asked whether he considered running for the New Democratic Party’s (NDP) leadership.

Anyway, his campaign-like nature of his speech, coupled with his high media visibility, lead many to trump him as a strong candidate for federal leader.

Verging on forty, Robinson has represented Burnaby-Kingsway in Parliament since May 1979, and is one of only two British Columbia NDP members returned in the Reform Party sweep of 1993.

His outspoken and effective advocacy on equal rights in Parliament has been noticed by the press.

Political columnist Douglas Fisher, for example, called him "the most outstanding backbencher in Parliament" in 1987.

Still, Robinson is not a shoe-in for leader. The right wing of the party is expected to put up an effective challenge and predict the candidacy of Chris Axworthy.

Whether he becomes the next NDP leader, which returned a record low of nine New Democrats to the House of Commons, a fundamental reexamination of NDP policies and practices is definitely in order.

The last thorough policy examination occurred in 1958-61, when the Co-operative Commonwealth Federation (CCF) and the newly formed Canadian Labour Congress (CLC) first built the Co-operative Democratic Party. After the Diefenbakers reduced the CCF to eight beaver-sized MPs.

Whereas, the J.S. Woodworth professor at Simon Fraser University has written that, "the NDP’s historic role may be coming to an end," and that some may be necessary to pass the torch on to another and more vibrant standard bearer."

Robinson admitted that the NDP currently faces substantial challenges, as it struggles to choose its new direction.

He positions in this struggle lies in a radical vision of social democracy that understands the importance of organizational "grass-roots" community groups, with NGOs (non-governmental organizations), and with organizations and individuals across the country, who have become disillusioned with the political process and who are working on particular issues.

Robinson is experienced in making contacts with progressive groups. He was a founder member of the International Advisory Board of the International Gay and Lesbian Human Rights Commission, an honorary Board Member of Lawyers Against Apartheid (Ottawa), and a Board Member of the Canadian Human Rights Foundation.

Asked whether the party faces imminent demise, Robinson said he believes "profusely that there’s to be hope for the NDP today. Their vision is a strong and clear and radical one of social democracy," and that such a vision produces "exciting possibilities for electoral and in principle."

Former head of the National Action Committee on the Status of Women, Judy Rebick, cautioned that, "unless the political left finds the courage to present its own radical visions, we will be working on particular issues."

Robinson expressed concern, however, over the "extent to which the party looks beyond the traditional boundaries. In Wright’s analysis, Robinson believes that "the NDP which has been in French before or after David Lewis’ leadership from 1971-75."

Today’s debates on reconciling the Quebec Left with the NDP reach back to the 1960s when Charles Taylor, Laurier LaPierre and Robert Cliche came down to accept "special status."

This led to the departure of principle of historian Ramsey Cook and UFC Political Science professor Donald Smiley. These debates were also rekindled in the mid-1980s by the party tried to woo Quebec nationalists.

Robinson, who serves as the NDP’s liaison for Quebec, has spoken up for the embattled Quebec section of the party, insisting on French translations of documents despite limited resources.

He is optimistic about gaining support in Quebec if voters vote "no" in the forthcoming referendum.

Robinson for in terms of support and motivation, it appears the party is still attempting to reconcile social democracy with the federal system.

Next Left?

Whether or not Svend Robinson becomes the next leader of the NDP, the party’s left wing appears poised to take on a new significance.

Faced with the process of party renewal, party members are increasingly buying into the coalition-based vision that he promised.

While this vision may be found wanting in Quebec, the party may consider joining a broader-based radical alternative to the current business agenda.

With the Ontario NDP government likely headed by Bob Rae in the next year, and with NDP governments in B.C. and Saskatchewan confronting tough opposition, the question remains whether this change comes in time to make a difference.

Student reaction to tuition hikes simplistic

Continued from page 3...

Students can only compound their debt problem by discouraging significant number of people form acquiring an education.

At the same time, if one thinks rationally about the issue, it is unclear how the proposed changes will actually save the government money.

The federal government has committed itself to providing a student loan to all students who require it, in sufficient amount so that they will be able to complete their education without concern for money. Therefore, the government will still be paying for our education anyway: under the present system, it is assumed that we will pay back society through our taxes.

However, with a higher income, students will also be paying more income taxes. Why not raise income taxes now, instead of delaying the pseudo-taxation of the student loan repayments? Obviously, this is politically impossible: it is far easier to pass off debt to the next generation, who will not begin repaying their loans until after the next election, than to make citizens pay more now.

It is the responsibility of present students, who will support the present society as it moves into old age, to press the government to implement its changes according to a long range vision, instead of succumbing to short term self-interest. In order to do so, it is important that students do not fall into the same trap.
Negoccs pour éviter les dépenses. Il y a donc un équilibre à trouver.

Mais on maintient cependant le statut de quatre ministres. On peut changer les ressources, mais pas le gouvernement. Le projet de loi est prêt. Dans un contexte pré-électoral, une telle déclaration suscite de vives réactions. En effet, la prise de décision concernant ce mouton de 13 milliards est sous le même oeil circonspect que toutes les autres politiques pré-électorales proposées ou envisagées par le Parti québécois.

Dans un premier ordre d'idées, la déclaration de M. Parizeau était précipitée par les déclarations du Grand Chef du Grand Conseil des Indiens, à qui personne, pas même le chef de l'Assemblée nationale. Cette déclaration suscite une nouvelle vague de critiques du Parti québécois. Le chef du Parti québécois, Jacques Parizeau, a dit: "J'ai décidé de suspendre le projet de loi sur l'Assemblée nationale."

Cette décision semblait être une volonté de partie du chef du Parti québécois, Jacques Parizeau. "Le projet est mis sur la glace pour l'instant, et je l'espère. Dans le contexte pré-électoral, une telle déclaration suscite de vives réactions. En effet, la prise de décision concernant ce mouton de 13 milliards est sous le même oeil circonspect que toutes les autres politiques pré-électorales proposées ou envisagées par le Parti québécois.


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Dans quelques mois, les Québécois devront encore une fois prendre une décision concernant leur avenir politique. Pour une minorité, le temps de voter "oui" est enfin arrêté. Cependant, pour plusieurs, le temps de faire face à la réalité est aussi arrivé. Fini les arguments culturels, linguistiques et romantico-nationalistes. Pour une majorité de Québécois, le débat est maintenant une question de réalités historiques et économiques.

Depuis les années 60, l’histoire du Québec s’est vue transformée pour servir les intérêts des séparatistes. Au Québec, le sentiment que la conquête de 1759 priva Belle Province" de nos plaques de l’énergie n’est plus l’illusion qu’il s’agit de faire passer. La reconnaissance de l’Amérique du Nord comme une culture n’est plus l’illusion qu’il s’agit de faire passer. La reconnaissance de l’Amérique du Nord comme une culture n’est plus l’illusion qu’il s’agit de faire passer. La reconnaissance de l’Amérique du Nord comme une culture n’est plus l’illusion qu’il s’agit de faire passer. La reconnaissance de l’Amérique du Nord comme une culture n’est plus l’illusion qu’il s’agit de faire passer. La reconnaissance de l’Amérique du Nord comme une culture n’est plus l’illusion qu’il s’agit de faire passer.

Le Globe and Mail de mardi 22 novembre 1994, titre "Quebecois ou américains à l’intérieur, la quête existentielle". En se référant à l’article de l’auteur, il s’agit aussi d’arrêter. Fini les séparatistes mais bien du résultat d’impatience qu’a engendré l’effondrement de l’idéologie française. Les séparatistes sont fiers de l’évolution du français au Québec mais il est resté incontestable de préciser que cette croissance s’est effectuée au sein même du Canada.

M. Simpson a dit autre chose que nous inclure dans l’ALENA, ou que le reste du Canada considère être un "fédéralisme". Il est possible que les Américains n’aient d’autre choix que nous inclure dans l’ALENA, ou que le reste du Canada considère être un "fédéralisme".

Dans le milieu séparatiste, on tente toujours de nous faire croire que 1759 fut la période la plus sombre de notre histoire. On essaie même de remplacer l’idée de l’Amérique du Nord comme une culture n’est plus l’illusion que il s’agit de faire passer. La reconnaissance de l’Amérique du Nord comme une culture n’est plus l’illusion que il s’agit de faire passer. La reconnaissance de l’Amérique du Nord comme une culture n’est plus l’illusion que il s’agit de faire passer. La reconnaissance de l’Amérique du Nord comme une culture n’est plus l’illusion que il s’agit de faire passer. La reconnaissance de l’Amérique du Nord comme une culture n’est plus l’illusion que il s’agit de faire passer. La reconnaissance de l’Amérique du Nord comme une culture n’est plus l’illusion que il s’agit de faire passer. La reconnaissance de l’Amérique du Nord comme une culture n’est plus l’illusion que il s’agit de faire passer.
Habillez-vous.
se définissant d'abord comme séparatistes plutôt que comme Canadiens. Plusieurs d'entre eux refusent par contre d'envisager la séparation comme solution au problème constitutionnel du Canada, et ceci pour diverses raisons "rationnelles" : la création de problèmes économiques, politiques, sociaux... Mon cheminement m'a conduit à des conclusions tout à fait contraires.

J'ai récemment passé un été en Colombie-Britannique et c'est là que j'ai pris conscience de la beauté et de la grandeur de notre pays. Je me suis senti vraiment fier d'être un citoyen de cette contrée où les richesses naturelles, culturelles et économiques sont abondantes et permettent un niveau de vie en- viable. Bref, j'ai eu l'impression d'avoir résolu mon conflit d'appartenance : je suis Canadien.

Malheureusement, tout n'est pas aussi beau lorsqu'on doit mettre de côté les émotions. Le fait demeure qu'au niveau politique, l'impasse constitutionnelle est bien réelle. Le Québec ne fait officiellement pas partie du Canada depuis bientôt quinze ans et ce problème ne semble pas être sur le point de se régler. Ce n'est toutefois pas faute de ne pas avoir essayé. Les accords du Lac Meech n'ont pas abouti et l'entente de Charlottetown a été rejetée par la population (imaginée). Le même "non" pour des raisons opposées... En fait, le sujet monopolise la scène politique depuis trop longtemps !

Les tensions se sont concrétisées par exemple à Ottawa, du fait de la "Reform Party", lors de dernières élections nationales. Pour rajouter "la cire sur le sable" que les Québécois peuvent remporter en septembre les élections provinciales et promet un nouveau référendum dans les mois à venir. D'après les sondages, les Québécois diver­sent sur la question et le "non" emportera probablement. Ensuite, euh,... Voilà l'inquiétude : et ensuite ? Que va-t-il se passer après un "non" ? D'après moi, contrairement à ce qu'on entend le plus fréquemment, c'est l'incertitude suivie à un "non" qui me laisse perplexe. Si le Québec dit "oui" à la séparation, nous sommes certains qu'il se passera quelque chose et que le bouchon constitutionnel va enfin se débloquer. D'accord, plusieurs incertitudes jalonnent le mouvement, surtout la question de l'indépendance mais du moins. Il y aurait un mouvement que je qualifierais de "séparatiste" qui aurait besoin d'argent pour aboutir. Encore et toujours ce même statu quo qui laisse le pays dans une apathie incertaine envers le futur depuis des années déjà. Une nouvelle ronde de négociations recommencerait le conflit constitutionnel entre les provinces. Les mêmes problèmes se renvieraient sur la table, à la différence près que le Québec se retrouverait dans une position plus difficile pour obtenir son statut spécial. Le gouvernement québécois qui ne serait pas encore en mesure de s'acquitter de son orientation politique.

J'avoue que "société distincte" est une expression qui me paraît un peu fausse. Certes, le Québec est un pays à part, et il y a des réalités économiques, sociales, culturelles et politiques qui le distinguent des autres provinces. Cependant, il y a aussi une certaine réalité économique et politique qui lie le Québec à l'ensemble du pays. Le Québec est une partie intégrante de la nation canadienne, et il est difficile de le faire rouler en dehors de cet ensemble.

Que faire alors ? Que faire ? Je ne suis pas un spécialiste de la politique, mais je crois que nous devons chercher des solutions qui permettent à tous les Québécois de se sentir satisfaits et heureux dans leur pays. Une solution qui respecte les aspirations des Québécois et qui permet de construire un futur meilleur pour tous. Le gouvernement du Canada et les gouvernements provinciaux ont un rôle à jouer dans ce processus.

Il est temps d'agir et de prendre des décisions. Nous devons tous faire notre part dans la construction d'un avenir meilleur pour les Québécois. Que vous soyez pour ou contre la séparation, il est important de participer à ce processus. Les décisions que nous prenons aujourd'hui auront un impact sur le futur de notre pays. Il est temps de prendre le contrôle de notre avenir.
There exists a frightening preoccupation with thinness in our society right now. This fear of fat is more than an average to this woman and most of our company has been concerned with more than the plight of a fat woman attempting to have problems. This preoccupation occurs without any levels of discrimination. It is more than, as Camille Paglia feels, a white-middle-class disease. Young women. Four of fat in our society can be understood as fear of women and this fear can be translated into hatred. Certainly, when so many women are working hard to get thin and stay thin in order that they may not appear fat, rarity occurs to us to ask ourselves, why are we so frightened of fat? Why do women talk about fat all the time? Why do we ridicule and embarrass them in public to the point that they are rarely considered desirable.

Thinness is, actually, a status symbol that can be understood as a yardstick to determine the slavement of women through physical beauty ideals. It is supported by institutions like the media and universities. Many academics reason that the idea of being thin in a culture that has traditionally discriminated against fat women, it becomes an obsession that has traditionally discouraged the acceptance and celebration of all body types.

As suggested by an article published by The National Eating Disorders Information Centre (NEDIC) - a resource centre funded by health services and sponsored by the Toronto General Hospital - the prejudices associated with eating disorders is further to other forms of cultural discrimination. Not only do they serve to silence and oppress individuals who do not conform to the establishment of male, white, able-bodied people. Included in these forms of discrimination are misogy, racism, and homophobia.

Fat exists as one of the most often stigmatized health qualities in North American women today. According to NEDIC’s expert, the belief that women are inherently fat is so prevalent that it serves as a significant power force that it serves as an “exchange system” through which our culture promotes the idea of being thin. “The Thin is Beautiful Doctrine,” an idea that dents a woman’s right to her own body existence. Nurture is controlled by a society that is not always caring and ethical to the thin and fat. NEDIC often needs to help women who reject fat in women, it becomes an obsession that has traditionally discouraged the acceptance and celebration of all body types.

The program was helpful because it was healthy, but the company that sponsored the program concentrated on the results, that is how they became acceptable to the company. 

Kate, (not her actual name) also a student at Glendon and a former anorexic woman feels that the program helped her lose weight, she found the method of losing weight to be like treatment of food discussion. This story is told to show that the program works not only on one’s physical health but also on one’s psychological health.

Emma, (not her actual name) a Glendon student of the Dr. S.K. Bernstein weight loss clinic speaks about a weight loss plan that was not only physically unsafe, but also emotionally harmful. She feels that a diet clinic should not be an activity that is conducted for profit. She feels that the clinic should be self-supporting. Emma, (not her actual name) a student at OC-A says that she developed an eating disorder when she was 12 years old. She feels that a Weight Watchers diet is healthy, but the company that sponsored the program concentrated on the results, that is how they became acceptable to the company. 

The problems that accompany the existence of weight loss programs are not limited to the personal level and that there is a societal problem as well. For women, being thin is the ultimate standard of self-control and physical attractiveness. When I see young women who are trying to die, those who are at an average to thin, I feel scared and sometimes angry, but then I reason that they just don’t know how important it is to be considered healthy to believe that their bodies are not good enough.

Along with her refusal to embrace the standards of the Canadian food guide, an unpronounceable campaign designed to support certain food industries, she feels a sense of hopelessness when asked about the acceptance of all female body types in the future.

In light of the demand among many women for thinness, most universities have started with eating disorder clinics. This can be accompanied by eating disorders which emphasize healthy body image rather than weight loss. At Glendon, the Career and Counselling Centre has established a body image workshop which encourages women to look at issues concerned with body image and the report of ideal weight loss programs. The Centre is committed to dealing with the symptoms of body image rather than concentrating on weight loss as a product of an obsession.

Most women, like Alana however, feel that acceptance of all women starts with a de-construction of the power structures that sustain society. Alana maintains that women cannot take much of the fashion magazines preaching the weight loss with the words to change our feelings about body size. I really hope it runs deeper than the fashion industry’s “fat is not in” movement,” she says mockingly. I don’t think fat is going to go away, so it will be best for women to think that a lot of women will be in trouble. I do not think that a lot of women will be able to go in a sea of unsafe weight loss plans, because the diet-obsessed culture which has been traditional in our society will not change. 

Emma’s story represents a lot of young women’s experiences with diets and weight loss clinics. Alana, a student at OC-A says that she developed an eating disorder when she started dieting at the age of 12. “I always felt a strange diet teacher and every-
The Earth is a Witch, The Witch is a Saint, The Saint is Applause

Johanne Tremblay

Read the title. Seriously. Think about what it means and discloses, what the relationship between the words signifies - the succession of these words, their order. Think about these words: Earth, Witch, Saint, Applause, their symbolism and Western society's perverted fascination for and denial of dark subtext.

Death Waits' play of undeniable literary quality is about peculiar events occurring in a convent. Six nuns, each of them a metaphor for a particular belief system, take the audience with them through funny and enlightening journeys.

From menstruation to the (unforgivable) witch hunt, existential choices and doubts are presented via a backdrop of simplicity and sober theatrical images (thanks to Daniel Brooks' expertise). The play is an attempt to reconcile Waits' two passions: poetry and image-based theatre.

These seemingly uncomplicated script brings life to dense material. It is, nevertheless, multi-layered and open to numerous levels of interpretation. Waits is a poet. He is doubtlessly an aware, contemporary, witty and talented young poet (only 23).

From beginning to end, you mostly smile, even laugh at points. Perhaps, it is the obvious familiarity, accuracy and irony portrayed by the nuns characters. The play illustrates the absurdity of the widely accepted religious beliefs and social practices of the Catholic Church. It is sarcastic and comical, and also indicates indepth research and understanding on the part of Waits who states his own religious status in the TPM programme as Jewish. It is both intelligent and reflective.

Waits' cloistered women are assailed by events unveiling the sheer hypocrisy of religious conventions and pageantry, which they play on, and the extreme cruelty of blind faith. Interestingly, this is all tied together with humor and sardonic exchange.

Waits' nuns are not the product of absence of reason, but of a society in search for meaning and who tells it. Deep, deep inside, we are all the same. Whether she is a witch or a saint doesn't make any difference. The difference is our invention. It all depends on which story gets told and how and who tells it. Deep, deep inside, there is no difference. The difference is our invention. Appearances makes the difference, and what people invent around them. Sister Punctuation-the wise one!(played by Janet Burke).

Six women of this calibre, each of them of this calibre, are also the result of their reaction to Waits' cloistered women, assailed by events unveiling the sheer hypocrisy of religious conventions and pageantry, which they play on, and the extreme cruelty of blind faith. Interestingly, this is all tied together with humor and sardonic exchange.

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III organized by G.L.A.B.A III

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The Earth is a Witch written by Death Waits, directed by Daniel Brooks; Theatre Passe Muraille Mainspace, Tuesday-Saturday at 8:30pm, matinees Saturday 4pm and Sunday 2:30pm. $7.50-$22, matinees pay what you can. 504-7529

Quoi faire
cette semaine

lundi, le 28 novembre


mardi, le 29 novembre

*Red* le dernier de la trilogie du directeur Krysztof Kielowsky Carlton Cinema

Pièce - the industrial hodgepodge combo featuring current and ex-members of Killing Joke, Recco, Ministry and others- with guests Evil Mothers Phoenix (410 Sherbourne)$12

mercredi, le 30 novembre

Queer night au Café de la Terrace organized by G.L.A.B.A doors open at 8pm. $3

jeudi, le 1 décembre

Dance for life Aids benefit featuring L.A L.A L.A HUMAN STEPS, Margie Gillis, Robert Desrosiers CBC, 8pm

Deadline for ProTemWomen's issue

vendredi, le 2 décembre

Artaud's Cane multi-media music-drama written and directed by Thom Sokolosky. A modern-day tale of terror about physical and spiritual loss inspired by Antonin Artaud, one of the most fascinating visionaries of the 20th century.

at the Music Gallery (179 Richmond st. w) Dec.1st to11th. Info. 944-3100

samedi, le 3 décembre

DHC Toronto's industrial favorites at the Rivoli (332 Queen W)

dimanche, le 4 décembre

Samuel European Galleries the latest of the Royal Ontario Museum's new permanent galleries featuring favorites from the ROM's collection as well as some new acquisitions, like the signature Charles Rennie Mackintosh chair. ROM(100 Queen's Park).
It was four years ago this month that I first saw Prong. My friends and I had just returned from Homecoming at Queen's University and, needless to say, we were quite drained. Prong was playing the Diamond Club (now the Phoenix Concert Theatre) with Mind Over Four and Pantera. I was thoroughly impressed when Prong came on, but, try as we might, we found it physically impossible to stay awake. Vocalist Tommy Victor was obviously insulted.

"Wake up over there you motherfuckers!"

Vocalist Tommy Victor is obviously insulted.

Victor, a recent father, is reportedly abandoning NYC for the U.S. midwest to raise his child. Fatherhood hasn't seemed to soften Victor much with the exception that he now smiles occasionally and looks a little less like Satan and a little more like Eldon from Murphy Brown. Either way, Tommy Victor is truly an artist.

Prong vocalist/guitarist Tommy Victor is one of those individuals who hangs on the balance between genius and madness. He is an individual whose thoughts and actions are original, or at least he thinks from a different angle. There is something not so straight-forward about Prong. Their music, which has been called "abstract cubist metal," is sometimes puzzling. It provokes thought. It jabs and prods its "prongs" into your skin. It seems to contain about Prong that is dark and gritty. It is, perhaps, because they hail from New York city that their music seems to conjure up images of hostility and spit and dirty sidewalks. Victor, a recent father, is reportedly abandoning NYC for the U.S. midwest to raise his child. Fatherhood hasn't seemed to soften Victor much with the exception that he now smiles occasionally and looks a little less like Satan and a little more like Eldon from Murphy Brown. Either way, Tommy Victor is truly an artist.
A Cold Night at the Palace  

Cold offense frustrates Glendon’s Hockey Team  

Paul Grewal  

It was freezing cold outside the York Ice Palace, and the action inside didn’t do much to warm things up. Last Tuesday night the men’s hockey team faced off against the Grads. Perhaps it was just an off night for the squad, but nonetheless it was not an uplifting experience watching the game.

Glendon came out with guns blazing in the first ten minutes. They drew first blood on a power play goal by Jeremy Bard only minutes into the game. After that, however, things seemed to come to an impasse, offensively, for the team. Despite outnumbering the Grads by about seven players, the Glendonites just didn’t seem any fresher or any more aggressive than their opponents. They didn’t generate much offense, consequently they played most of the game in their own zone and did not score again the rest of the night. The Grads answered back with a goal late in the first half to tie the game.

Line changing problems were the killer for Glendon. Communication was poor which made line changes sluggish; leaving Glendon to play catch-up for much of the game. The problems proved extremely costly for the team in the last two minutes of the game. The Grads had scored a late goal to take the lead. Glendon tried desperately to bounce back but precious seconds ran off the clock as they struggled with their line changes.

The one bright spot of the game was goalie Dennis Waechter. The Glendon netminder made a brilliant save on a breakaway in the first half. Waechter also foiled the Grads on a few other occasions despite lapses in Glendon’s defense. The Grads’ second goal came cheaply. Waechter blocked a weak shot but then the puck dribbled past him just over the line. Adding to the frustration, a very tough offside call on Glendon in the last minute all but crushed their hopes for a tying goal.

The game ended at 2-1 for the Grads. Our boys came away frustrated and angry, the victory could just as easily been theirs. The loss was only the team’s third of the season. Fortunately, they will have time to regroup, their next game is December 7th.

Glendon’s Coed Volleyball team scored yet another victory last Tuesday night. Glendon defeated the Dragons in straight games, 11-3 and 11-9. Incredibly, the team did this with only five players. The next match, date, and opponent has yet to be determined. The Tier 1 pools are now being realigned, according to win-loss record, for the second and final round robin. Competition will definitely get tougher for our team, which now holds a record of 8-1.

Glendon sent two teams into last week’s volleyball tournament. Competition took place last Wednesday and Thursday nights. The playoffs continue on tonight up at the Keiths campus.
Lundi le 28 novembre 1994

Poetry & Fiction

"Women are declared to be better than men, an empty compliment which must provoke a bitter smile from every woman of spirit, since there is no other situation on life, in which it is the established order, and quite natural and suitable, that the better should obey the worse."

- John Stuart Mill, 1869

"A woman... is expected to regard it as complimentary, to be told that she is in any respect the equal of a man: I do not know how many times in my life I have been gracefully informed that I have a masochistic brain."

- Barbara G. Tuchman

Hollow windchimes sound
As memories of you
Drift
Through my soul
A gentle Breeze from over the lake
Carrying bits of water
Stinging my face
Cooling the pain that
Burns red
Inside me
Each note is a memory that
Makes me Smile
Together, the chord is sad
Because it is made up of
Echoes
Of a time that has blown
Like the wind
Through my heart and left only
The windchimes' empty music
To fill the still air.

Beth Nywening

La mort d’un amour
L’étoile lumineuse
Barrière étrangère
Qui la fait et la poursuit
Deuil qui se range du bord du silence
Gris
Éprise de l’ombre
qui dort en sa tombe
Grise
Il y éta une crise
Une larme, une valle
Puis l’écho de pas
Qui frappent pesants
Pressants puis lents
Adoptant piteusement
L’odeur perpétuelle de cœur errant
A jamais errant

JBG

How to name baby - a vocabulary guide for working women
Media Women - New York

If A Person Is: Call Her Call Him:
Ingratiating Sweet Ass-Licker
Supportive Bright Yes-Man
Intelligent Helpful Smart
Helpful Good Girl Helpful
Innovative Pusby Original
Insistent Hysterical Persistent
Tough Imposible Go-Getter
Cute & Timid A Sweetheart A Fairy
Sexy A Piece Handsome
Dumb Not too Bright An Idiot
Plain Looking Homely, Ugly no comment
Successful Ball-Breaker Successful

Politically Involved Over-Emotional Committed
Supportive__ __
Helpful__ __
Ingratiating__ __
Passive__ __
Gente A Real Woman A Minister’s Son
Invisible Never Heard of

Procrastination
Pourquoi s’acharner à respecter
Des limites, sommes toutes,
Représentant qu’une vision partielle
Du temps perdu.

Comment ne pas remarquer
Les seules limites tangibles
De l’être humain
La naissance et la mort.

Quoi de plus futile et mercantile:
Le temps nous est compté
Seul le temps investi rapporte
Le temps c’est de l’argent
Qui peut aujourd’hui affirmer
Sans être vu comme agnostique
Le temps n’est qu’une ignominie
Les limites n’existent que pour temps

Quand pourrons nous finalement
Laisser aller notre tendance naturelle
À la parapathie fantaisiste
À la procrastination désordonnée

Rita Mae Brown

Submissions appropriate for next week’s women’s issue are requested

The Short to the True Gospel
I follow the scent of a woman
Melon heavy
Ripe with joy
Inspiring me
To rip great holes in the night
So the sun blasts through
And this is all I shall ever know
Her breath
Filling the hollows of my neck
A luxury diminishing death.

-Rita Mae Brown

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Sisterhood is Powerful:
An Anthology of Writings
From the Women’s Liberation Movement
Ed. Robin Morgan
(Vintage: New York, 1970)