



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 Communes, de chaudes divergences en ce qui concerne la reconnaissance des droits des homosexuels. La loi actuelle stipule que la court 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 chacuns. Le parti réformiste s'est unanimement 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 moral et à l'intérêt public. Traditionnellement ou moralement, le Bloc québécois s'est en grande parti 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 camps à l'autre. Certains membres se sont résignés au silence histoire de jouer le jeu de la neutralité. Cependant 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 liberté 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 appuyés dans leurs attitudes homophobes 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 judiciaire de leur droits 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 questionnés sur l'origine d'une telle "anomalie"; puisque la nature humaine tend à catégoriser d'anormale ce qui apparaît être un phénomène nouveau et qui n'est pas socialement

"correct" ou accepté. Des personnages publics n'ont pas ménagés 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 d'un individu risque d'être sujette à certains préjugés certes, mais cela ne donne en aucun cas le droit à qui que ce soit d'harceller, 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'affliger aux homosexuels une "punition" due au fait qu'ils soient

différents ou marginaux (libre à vous le qualificatif) ne les rendra pas hétérosexuels. 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 homosexuelles se diffère alors des hétérosexuels par leur orientation sexuelle au même titre que les femmes se diffèrent des hommes par le sexe ou que les musulmans se diffèrent des chrétiens par la religion. À cet égard, il n'existe aucune légitime raison pour laquelle la communauté homosexuelle se verrait restreinte le droit d'être incorporée en tant que groupe à la Loi C-41.

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Pro Tem is the weekly bilingual and independent newspaper of Glendon College, founded in 1962 as the student publication of York University. En plus de sa gratuité Pro Tem est le seul journal bilingue en Ontario. Les opinions et les faits émis par les signataires n'engagent qu'eux-même, et non l'équipe éditoriale. Les articles sous-entendant des propos diffamatoires, racistes, antisémites, sexistes ou homophobes ne seront pas publiés. The deadline to submit ads and articles is Thursday at 5 pm. Meetings are on Tuesday at 6:30 pm. Nos bureaux sont situés dans le Manoir Glendon, local 117. Editorial and Advertising: 487-6736 ou 487-6821. Fax: 487-6779 Tirage: 3000 exemplaires.

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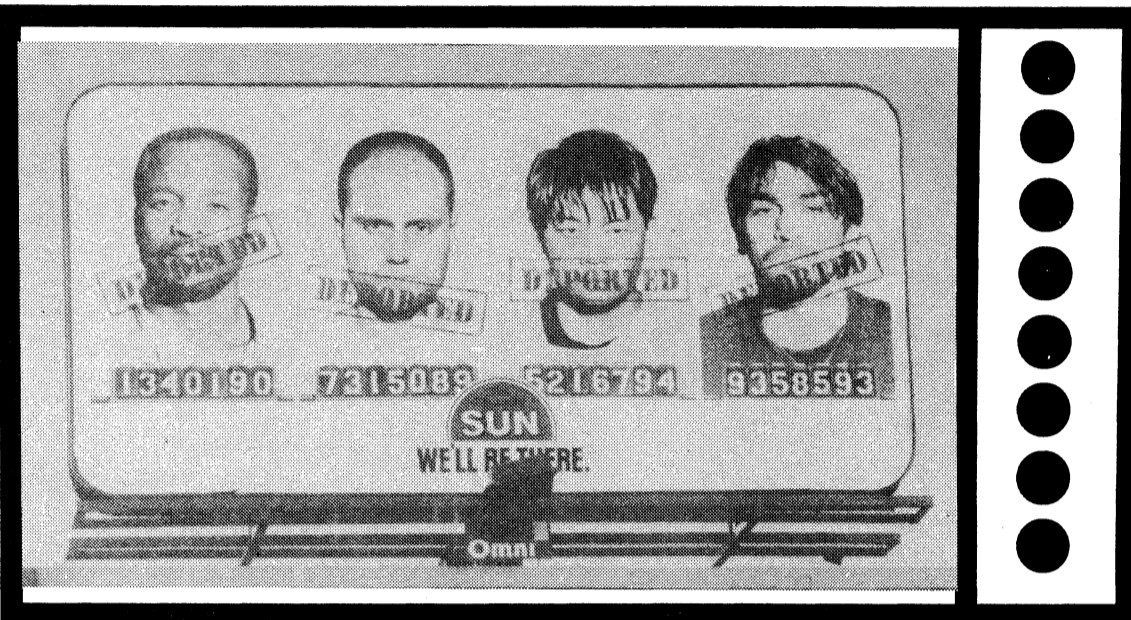
The Dark Sun

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" underneath, 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 ideological 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 ills, 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.

NRF



— letters to the editors —

Letter to the editor

This letter is in response to Ms. Lindsay's articles in the November 21 issue of ProTem. 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 was protesting.

He is in fact the Minister of Human Resources.

I have to wonder why no other person picked up on this on 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 Pattison

To the editor

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

I happen to be a member of an "unruly and irate group of students" who stood on Parliament Hill on November 16. According to ProTem, 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 flaunt 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.

As a member of a united front, I stood on Parliament Hill to fight for my 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. Vandenberg

To the editors:

Out of empathy for the anonymous Glendon student who stood firm in his belief that Mr. Lloyd Axworthy was the NDP Education Minister, and was chastised because of it, it grieves me to point out that Pro Tem has committed the same error in incorrectly identifying Mr. Axworthy as the Finance Minister in the November 21st issue.

"distressing misunderstanding of the issues" surrounding the Ottawa Student Protest and of the "idiots in the crowd", Pro Tem might do well to remember that those who live in glass houses should not throw stones.

In Fact, the elusive identity of Mr. Axworthy is that of the Minister of Human Resources. For an article so critical of the

Sincerely,
Shauna Saunders

Dear NRF:

Re: Skip Shand's letter of last week: Perhaps Prof. Shand's eyes need to be opened up with a few words: hoards of fawning theatre sycophants.

How's that for a start?!

Michael F. Jursic

P.S. - "Reading Shakespeare" is an inappropriate name for Skip's course. It should be called "Acting Scene Studies of Shakespeare", as, if a student is not one of the above mentioned hoards, he has little hope of generating enough "enthusiasm" to succeed therein.

LES COULEURS DU RACISME

Dominique Marcotte

Mais qu'est-ce que c'est au juste le racisme? Plus exactement, qu'est-ce que l'on sous-entend lorsque l'on parle de *race* et de racisme? La majorité d'entre nous pensons automatiquement à une persécution continue 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 nation et différences culturelles. Ces 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. En fait, les linguistes ne s'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 et qui utilisent leurs pouvoirs de façon abusive envers les autres".

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 dénigre une ou des personnes en particulier. Il n'y a pas encore eu de plaintes de racisme portées publiquement à Glendon. Les groupes de frappe racistes, tel que le Ku Klux Klan ou autres ne sont pas encore allés chercher des adeptes à Glendon pour y propager leurs publications haineuses.

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 la victime ou non, la question n'est pas là, l'important c'est de dénoncer le racisme, peu importe la forme sous laquelle ce serpent insidieux avec son venin attaque l'intégrité des gens. À cet égard, dans le but de prévenir toute forme de racisme, York University a mis sur pied un centre pour harmoniser les relations inter-raciales et ethniques sur les différents campus de l'université. Son mandat couvre différents sujets

qui vont d'un environnement hostile en classe, à des plaintes portant sur la race et le sexe. C'est donc dire que la discrimination se présente sous différentes formes. Le centre traite les demandes reliées au sexisme car après tout, le sexisme est souvent accompagné de racisme.

vérifier si elle sont fondées et si tel est le cas, les actions nécessaires sont entreprises. S'il devait s'avérer que les accusations portées sont des paroles en l'air, la personne qui a porté celles-ci doit s'excuser de ses actes irréfléchis. Le cas peut sembler complètement farfelu



Le centre a un système qui lui permet de voir aux abus, donc gare à ceux qui voudraient crier au loup 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

parce qu'il y a beaucoup plus de plaintes de racisme que d'accusations de racisme. Mais, l'année passée, un étudiant s'est plaint d'être accusé injustement de racisme, et l'accuseur a 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 Cavens

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 province, who would therefore 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 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 has proposed funding 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 Ottawa to convey such a message.

Self interest has always been a force for change. Even if such a message is justifiable, it is a message that Ottawa is accustomed hearing.

Every 'interest group' has the same reaction when their funding is threatened. Stimulating intelligent debate (supposedly the larger forte of a university) on a grade scale would perhaps have had a larger effect. Instead, the immature actions of some of those at Ottawa ('some being 'some' Glendon students) only reinforce the idea that students were not interested in dialogue and were not

acting out of conviction for some 'higher purpose.'

So much for the idea that University should be funded by society because intellectual development is needed for rational democracy. If one listened to the radio reports to come out of the protest, it was clear Lloyd Axworthy came across as a voice for dialogue while the students represented the anarchic masses.

One has to look no further than our own Glendon to see how the self-interested theme of the protest was propagated. The posters advertising the protest used intimidation tactics: "Do you want to Pay 10,000 Tuition.?" In addition the whole event was promoted as a party, with a wrap-up to be had at the pub upon return. Glendon's participation may have been, as on of Pro Tem's Assistant editors wrote, the first concrete action to come out of this school

this decade' but it was hardly an admirable one.

This is truly unfortunate, because there are many valid reasons why the government's proposals should be opposed by all of society, without having to rest upon student' self-interest.

Perhaps the most important of those reasons comes directly out of the government's "Improving Social Security in Canada" green paper: "the key to both greater social justice and improved productivity...is the development of our human resources." If Canada is to maintain her economic standing, and therefore her tax base, we must invest in education. Now that our source is shifting to an information economy, it is the wrong time to make university less accessible. Even if the government maintains that the student loans program will allow everyone to afford university, it remains a fact

Shots in the Dark

To be or not to be York...

November 23rd's issue of *excalibur*, York University's biggest weekly newspaper, sported an article which may be of interest to Glendon's student population. As the paper quoted YFS member Naomi Nainji, "[Andre] Bastian, York's student president, was the only student from that university to attend the Ottawa protest." And what, pray tell, constitutes a "York student"? Glendon's union managed to get about 120 people to Ottawa, but according to Mike D'Angelo (Ryerson's student leader), "...no one from York...showed up."

Apparently our campus of 2000+ students has disappeared from the Toronto scene...

Funding is a nice concept

It was reported 2 week ago that the cheque from the York main campus was due to arrive at GCSU any moment, however, not a cent of it has been seen by any of the clubs. Our student council has also taken it into its head that it cannot possibly hold their meetings at any other time or place than in the Senate Chamber, during the UN Club's meetings. A nice letter of explanation was sent out for each and every one of that club's members, justifying the GCSU's position. One question: is Glendon's union in place to help, or to hinder students on this campus?

Let The Personal Attacks Continue!

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

Marlaine Lindsay

that increased tuition will deter some students from seeking further education. The psychological impact of an impending debt of \$40,000 should not be ignored. Canada can not afford to impede citizen's access to education- in
Continued on page 4...

—news

FEDERAL POLITICS: Robinson & the NDP take a left

Peter Graefe

MONTREAL (CUP) —“What matters isn't the size of the caucus, but what you do with it.”

The crowd twitters. Facing a sympathetic crowd of 300 in the Union building ballroom, Svend Robinson pushed on with his whirlwind speech, touching down 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 scrum following his speech, Robinson was noncommittal when asked about the possibility of running for the New Democratic Party's (NDP) leadership.

Nevertheless, the campaign-like nature of his speech, coupled with his high media visibility, lead many to trumpet 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 challenger, with insiders currently predicting the candidacy of Chris Axworthy.

Whether he becomes the next NDP leader not, Robinson's vision should continue to have a substantial impact on the party's policy.

In the wake of the 1993 electoral disaster which returned a record low of nine New Democrats to the House of Commons, a fundamental re-examination 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 New Democratic Party after the Diefenbaker sweep reduced the CCF to eight maverick MPs.

Alan Whitehorn, the J.S. Woodsworth professor at Simon Fraser University has written that, “the NDP's historic role may be coming to a close. It 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.

His position in this struggle lies in a radical vision of social democracy that understands the importance of working with “grass-roots community groups, with NGOs [non-governmental organizations], and with organizations and individuals across this 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 founding 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 “profoundly that there's to be hope for the NDP in Canada if our vision is a strong and clear and radical one of social democracy,” and that such a vision produces “exciting possibilities electorally 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 alternatives, my fear is that the radical right will continue to capture discontent and that the New Democrats will face a much more desolate political environment than we face today.”

Part of the NDP's past success lay in its ability to foster alliances with other interest groups. The coalition vision triumphed with the launch of the CCF in 1933 by intellectuals, farmers' organizations and small labour groups.

It reappeared again in the 1950s as the CCF and the CLC looked to strengthen ties with organized labour. Though they have been somewhat strained recently, many of these ties still exist today.

Robinson proposed direction for the party looks beyond the traditional boundaries. In Wright's analysis, Robinson believes that “to get power, you can't just be a party. You need media. You need other groups.”

Robinson expressed concern, however, over the “extent to which money drives media and the public agenda, and stifles alternative voices.”

Indeed, the Globe and Mail limits its coverage of the federal New Democrat MPs to their complaints of Question Period discrimination.

The mainstream press has also been critical of Robinson's alleged media grandstanding.

Nevertheless, his efforts have attracted enough media attention to

keep the related issues in the public consciousness, whether it's getting kicked out of China for speaking out on human rights, advocating dying with dignity by supporting Sue Rodriguez, or getting arrested at Clayoquot Sound to protest Mike Harcourt's land-use compromise.

Wright sees this as lesson for the future. “Most of the media attention is on the stuff that Svend has done. The fact that 350 people came to hear him is the sign that it works. It's that sort of thing that will bring people into the party.”

And then there's Quebec

While Robinson attempts to spark a leftward renewal of the party, the perennially difficult question of the party's relevance in Quebec remains.

The Left in most federal countries, the NDP being no exception, has favoured a centralization of power for the more effective deployment of the welfare state.

At the same time, the Left in Quebec has favoured a provincial exercise of legislative powers to protect and promote the development and epanouissement of Quebec society.

Efforts to bridge these visions have certainly not been helped by the fact that no CCF-NDP national leader has been fluent in French before or after David Lewis' leadership from 1971-75.

Today's debates on reconciling

the Quebec Left with the NDP reaches back to the 1960s when Charles Taylor, Laurier LaPierre and Robert Cliche pushed the party to accept “special status.”

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

Robinson, who serves as the NDP caucus 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 said the NDP supports “giving Quebec the special powers it needs to preserve and promote its distinct society.”

He added that “there are some significant opportunities for a progressive party of the Left in this province to speak to that constituency that believes in social democracy.” He pointed to Bloc Québécois MPs like Gilles Duceppe and RÇal Mcnard, who “share that philosophical perspective,” as examples of progressive politicians in this province.

Nevertheless, given his continued support for a “national government

to deal with fundamental issues,” such as post-secondary education and health care, it is hard to see how Robinson can prevent more federal invasions of provincial jurisdiction that the nationalist Left in Quebec abhors.

As such, for all the good the party's Quebec office credits 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 promotes.

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

With the Ontario NDP government likely headed to oblivion 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... the long term, the tuition increases can only compound our debt problem by discouraging significant number of people from 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, the news system importat politically: our government is obsessed with deficit-cutting, and the student loan's scheme enables the Inger apperar in the national deficit. Instead of being Canada's debt, it will be the student's debt.

In fact, the repayment scheme appears to be a purely political move. The government uses the justification that citizens with a university degree have a much higher income, and therefore should pay for their university education.

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, then 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 pensions, to insist that the government 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 student do not fall into the same trap.

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Grande-Baleine sur l'échiquier référendaire

Patrick Joly

On a annoncé en conférence de presse la semaine dernière que l'on suspendait indéfiniment le projet hydro-électrique Grande-Baleine. Cette décision semblait être un volte-face de la part du chef du Parti québécois Jacques Parizeau. "Le projet est mis sur la glace pour un bon bout de temps" a-t-il exprimé. Dans un contexte pré-référendaire, une telle déclaration suscite de vives réactions. En effet, la prise de décision concernant ce mastodonte de 13 milliards est sous le même oeil circonspect que toutes les autres politiques pré-référendaires proposées ou envisagées par le Parti québécois.

Dans un premier ordre d'idées, la déclaration de M. Parizeau a été précipitée par les déclarations du Grand Chef du Grand Conseil des Cris Mathew Coon-Come à Washington qui visaient à alerter plusieurs académiciens sur les impacts qu'entraînerait la mise sur pied de ce projet sur la communauté autochtone (inondation de territoire, destruction de lieu historique). En l'occurrence, la suspension d'un tel projet se serait traduit par une tentative gouvernementale d'amadouer la communauté autochtone à un moment où ses représentants commençaient à gêner les perspectives souverainistes. M. Parizeau considère peut-être des gens comme M. Coon-Come un peu trop volubiles et sent bien que la question autochtone pourrait devenir épineuse. À ce sujet, un autre représentant autochtone, Bill Namagoose, a signalé au Premier ministre d'être prudent vis-à-vis de ses relations avec les cris et que la suspension de Grande-Baleine ne modérerait aucunement les élans de ces derniers vers l'autodétermination. On pourrait donc interpréter la suspension du projet Grande Baleine comme une simple manoeuvre politique, question de préparer le terrain de la visite de M. Parizeau au Canadian Club. Il n'en demeure pas moins essentiel d'être prudent avec nos constats.

En concordance avec les positions antérieures du Parti québécois, il ne faudrait pas s'imaginer être témoin d'un réajustement des politiques péquistes. En effet, le Parti québécois, à l'époque où il faisait parti de l'opposition, n'a jamais reconnu la nécessité énergétique qui justifierait la construction de ce "cheval de bataille" libéral devenu "éléphant blanc" (selon l'expression de Coon Come). Dans l'absence d'augmentation de demande énergétique le gouvernement a choisi de mettre au rencart un projet dont l'étude d'impact d'Hydro-Québec a déjà coûté, à elle seule, plus de 250 millions de dollars échelonnés sur une période de onze ans. Le Chef péquiste a également mentionné que le document était rempli d'irrégularités et aurait nécessité au-delà de 400 précisions.

Une des critiques que l'on pourrait adresser au Chef péquiste tiendrait au fait qu'il appuie son discours sur des orientations développées du temps où il faisait partie de l'opposition et qu'il maintient une direction

économique intransigeante. On pourrait accuser les péquistes de ne pas remettre les pendules à l'heure, soit à la conjoncture actuelle, et d'avoir pris une décision précipitée à peine deux mois après son élection. Mais de là à projeter cette décision sur le plan de la lutte référendaire à venir me paraît être une conclusion trop aisée. Un certain étudiant sur le campus (M. Bergbush pour ne pas le nommer) se ferait un plaisir de vous présenter l'envers de la médaille, mais mon rôle se limite à vous faire part de mes observations. Ce dernier soutient que la décision de la "New York Power authority" de "décommander" le contrat de cinq millions le printemps dernier, aurait été motivée par une prudence politique.

Ce qui resterait à sonder serait plutôt l'opinion publique. On me pose la question: que dirait la population québécoise si dans deux ans après le référendum, le gouvernement au pouvoir décidait de se raviser et de dégeler le béluga? D'une optique profédéraliste, on a tendance à y voir deux hypothèses: premièrement, un référendum gagné ou deuxièmement, le résultat opposé. Cependant, on a tendance à oublier qu'un gouvernement péquiste puisse toujours demeurer populaire à l'issue d'une défaite au référendum. Cela semble difficile à concevoir, mais il a déjà été dit et je le répète, que les Québécois ont d'abord et avant tout élu une administration provinciale le 12 septembre: un gouvernement qui prendrait la relève de la déconfiture libérale. Le tout relèvera de l'opinion publique mis en rapport avec les défis économiques, environnementaux, tout en incluant la question des répercussions sur le peuple autochtone, et ce, référendum gagné ou non. On a de la difficulté à reconnaître que dans un premier temps, des décisions doivent être prises à l'Assemblée nationale.

On n'accuse pas les libéraux fédéraux de vouloir gonfler les mérites du fédéralisme outre mesure à travers leurs politiques sociales et économiques - en maintenant les infrastructures de la Loi sur les langues officielles par exemple. On (les libéraux) cède aux pressions des réformistes lorsqu'il s'agit des programmes sociaux et plus particulièrement de celles axées sur l'éducation.

Mais on maintient cependant le statut quo en matière de politique linguistique. Après tout, on a peut-être pas les moyens de se payer le luxe du bilinguisme non plus. Devrait-on y discerner pour autant une stratégie pré-référendaire de la part du gouvernement canadien?

Par ailleurs, il est clair que les communautés autochtones se rejouissent de cette décision. À part quelques individus qui auraient souhaité bénéficier des retombées économiques qu'aurait encourues la construction du barrage, la majeure partie en fait une première victoire vers le respect de leurs droits. Kenny Blacksmith, vice-grand chef du Conseil des cris déplore que sa population ait dû subir pendant deux décennies les négligences environnementales d'Hydro-Québec. Il espère donc que Grande-

Baleine ne se réalise jamais. Toutefois la société d'état n'a pas l'intention de s'arrêter là. Bien que le projet soit suspendu indéfiniment, Parizeau lui, invite

les Canadiens à être raisonnables en leur signalant qu'il ne faut jamais dire jamais: "Je ne peux pas décider pour mes petits enfants".



Liam O'Neil

Sacred Prophecies Link Two Cultures

Emily Pohl-Weary

This summer I was part of an important learning experience. Two men, Jorge and Emilio, were visiting Canada from Mexico as representatives of a human rights association which works directly alongside the Zapatista Army. After a conference, here at Glendon, in which many First Nations People were invited to share the struggles their people are now facing. Two women representing the interests of the Iroquois people in Minnesota were at the conference and arranged to speak with Jorge and Emilio. Because the men trusted me, I was frequently asked to translate for them, even though my Spanish could stand some improvement. Through this sharing of knowledge, I was made aware of the similarities between two distinct cultures.

I watched as Rosemary picked up the shell filled with burning herbs and her sacred eagle feather. Chanting, she used it to wave the cleansing smoke over her head and shoulders. She passed the shell to Jorge and he did the same. Betsy sat next at the coffee table. Then Emilio, muttering in Spanish, cradled the shell and inhaled the wisps of smoke. They were cleansing the room, and the people in it, of bad spirits before starting.

As I sat next at the table, my turn was coming, and self consciously I awaited the feel of the grey, scented smoke curling up around my head. My eyes were still stinging from the assault of constant cigarette smoke.

When we were finished with her shell, Rosemary lit some jasmine. "Tell them I am a member of the medicine lodge in the Bear Clan", was Rosemary's first request. In my imperfect Spanish, I tried to explain the concept of the magical place, and those initiated into it. I used such descriptive phrases as "the place where magic and healing occurs" to get the point across.

"Ask them about Balam" she whispered. I translated her request to Emilio, who seemed to under-

stand about these kinds of things.

His response was immediate. "How does she know about The Jaguar?" As far as I could tell, Balam is a Jaguar God who had something to do with the timing of the Zapatista revolution. Hearing the jaguar's growl was interpreted as an omen by those searching for a difficult answer.

Emilio, in his intensely serious way, started to recite his "Canadian speech", which I had heard many times over the past month. "The Mayan people of Chiapas are agricultural workers, we live in close contact with the natural world. Eighty per cent of us are subsistence farmers or farm labourers, earning about \$4/day. In Chiapas people die all the time from curable diseases like worms, malnutrition and diarrhea. The literacy rate is only..."

Highly spiritual, the Mayan communities continue to observe such ceremonies as giving thanks for their crop of corn. They have an important symbol, a circle separated into four parts, which represents the four directions and the different colours of corn. The four colours are red, white, black and yellow.

I could tell Rosemary wanted to speak, so I turned my attention to her. "My people are also agricultural people..." Although it's true they are paid more than those in Emilio's community, the minimum wage they receive is barely enough to survive on. Many people go hungry all their lives, and there is constant psychological suffering from the racism that runs rampant in their society. She went on to explain that they use the same symbol, the circle with four colours, it does represent the four directions, but also the four colours of skin.

Emilio listened intently, and then he continued speaking almost before I could finish the translation. In the Temple of the Inscriptions, somewhere in Mexico, was a prediction that the Gods had made thousands of years ago. It stated that the people of Chiapas would begin their revolution in 1993.

The Mayan people have long believed in a system of prophecies revolving around six suns. The beginning of each new sun, or era, means a different stage in the development of human beings. We are now in the process of leaving the quinto sol (fifth sun) and entering the sexto sol (sixth sun). For Native people, the fifth sun represented 500 years of repression, persecution, and genocide. It is prophesied that the sixth will be an era in which the rest of the world will embrace the wisdom and closeness to the earth of the Native people. Both Rosemary and Betsy had really strange expressions on their faces while I was translating. For

--* I changed their names in the interest of their safety--
continued on page 7

— perspectives —

Je me souviens...

Stéphane Cloutier

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 arrivé. 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 soutenir les nouvelles thèses séparatistes. Au Québec, le sentiment que la conquête de 1759 priva les "Canadiens" d'un avenir paisible, prospère et glorieux sous l'égide de la grande "civilisation française", est encore très présent. La démocratie parlementaire et la croissance économique que nous connaissons grâce au commerce britannique, me font dédaigner l'Ancien régime français.

Dans le milieu séparatistes, on tente toujours de nous faire croire

que 1759 fut la période la plus sombre de notre histoire. On poussa même le ridicule jusqu'au point de remplacer le dicton "La Belle Province" de nos plaques d'immatriculation par "Je me souviens...", en se référant à 1759. "Je me souviens d'être né sous le Lys français et d'avoir grandi sous la rose anglaise", cette citation du texte d'Eugène Taché, ne fait aucunement référence à 1759. Non seulement on se permet de déformer l'histoire mais en plus on propage des mythes. Un de ces mythes voulait que le nationalisme

québécois pré-1960, soit étouffé par les grandes capitalistes anglophones qui dirigeaient la province à cette époque. C'est une fausse notion. Si notre développement en tant que nation fut restreint pendant si longtemps, cela est dû à une église catholique qui faisait la promotion d'un nationalisme agraire et débilitant, au profit de nos institutions politiques devenues soudainement importantes en 1960.

La rhétorique séparatiste aimerait nous faire croire que le Québec ne pourra survivre qu'en devenant indépendant. On nous parle aujourd'hui d'une maturité économique québécoise comme si elle était apparue en dehors du contexte fédéral canadien. Comme tout les Québécois, les séparatistes sont fiers de l'évolution du français au Québec mais ils omettent toujours de préciser que cette croissance s'est effectuée au sein même du Canada.

M. Parizeau aime nous dire que les Américains n'auront d'autre choix que nous inclure dans l'ALENA, ou que le reste du Canada, par intérêt économique, acceptera sans condition notre

éventuelle indépendance. Ce serait méconnaître les intérêts américains et canadiens que de croire ces balivernes. Les séparatistes sont "au pied du mur". Ils sont engagés dans une lutte contre le temps la sachant déjà perdue. Ils attendent maintenant que d'autres vieillards séniles marchent sur notre drapeau dans l'espoir de prouver une fois pour toute que les "Anglais" et les "Fédéraux" nous détestent et ce même si seulement 51% de la popu-

lation y croit.

Entre la nostalgie d'un Québec qui n'a jamais existé et l'illusion d'un Québec indépendant sans contraintes, je choisis le Québec réel, celui à l'intérieur d'un grand pays, celui qui doit se battre pour grandir. Qu'on ne se fasse pas d'illusions, à l'intérieur ou à l'extérieur du Canada, une province de 7 000 000 habitants aura à se battre. La politique est l'art du compromis, indépendant ou pas.

WHINING INGRATES

Julie Brisson

According to the media, protests in Canada are only organized and attended by interest groups wishing to whine out loud about their own little problems with the government. Whether they be natives, immigrants, seniors, gays, lesbians or feminists, they are all interest group whiners.

Anyhow, that is the message they constantly give us. For example, on the day following a demonstration of Parliament Hill, organized by these "special interest groups" exercising their freedom of speech. But, when over 13 000 students gather to protest projects of social reform which would directly affect them and the Canadian education system, 'special interest group' of students should not only 'stop whining', they are told they 'should have stayed home' and worst of all, that they 'should be thankful'. This is what Mr. Jeffrey Simpson told us in his article in The Globe and Mail of Thursday November 17, "Students should stop whining about tuition fees and be thankful".

I would like to thank Mr. Simpson for making such figures as the cost of post-secondary education in a few American states available to the public. But the comparison of these figures with the amount that Canadian students have to pay right now is pointless, and indeed absurd. Canadians are proud of their social system. They should not be comparing it to the Americans.

Instead, they should examine the problem of inaccessible education, among other social policies south of the border and ask themselves whether or not it contributes to that country's widening gap between the rich and the poor.

Canadians have been fighting for years to avoid the widening of such gaps between the rich and the

poor by implementing social policies like the partial financing of post-secondary education.

Mr. Simpson also told us that Canadian university students do benefit financially from their education. This is true. If it weren't, why would students bother with post-secondary education?

What Mr. Simpson fails to mention is how these financial benefits are altered by having to repay their accumulated debt (a fact that Mr. Axworthy has to be aware of).

Students agree that education is an investment and that they should contribute to paying its cost. But the proposed reforms would merely pass the debt from the government's hands to the graduates'.

Mr. Simpson ends his article by telling Canadian university students that they should blame their parents rather than the government for the increase in tuition fees. Thanks for the insight! If blaming an entire generation is going to give us the solution to cutting the federal deficit, why isn't the government cutting old age pensions right now?

Finally, I have one last question for Mr. Simpson. What should Canadian university students really be thankful for? Maybe he meant they should be thankful for the current education system which they are proud of and trying to protect. I'm sure Mr. Simpson didn't mean that students should be thankful to our government for taking it away from them!



s.o.s photocopieseuses (encore?)

Julie Gauvin

Détrompez-vous il ne s'agit pas ici d'une "histoire d'amour" mais bien du résultat d'impatience qu'a engendré en moi l'attente éternelle que j'ai du subir pour photocopier des documents dont j'avais sérieusement besoin pour compléter ma dissertation. (surtout si on considère le ratio homme-femme à Glendon, la diversité des "distractions" s'avère plutôt maigre..... mais pour revenir à mes moutons...)

Le temps c'est de l'argent dit-on; et bien moi et mes collègues d'études en avons perdu de l'argent à faire la queue. Si la longueur des files d'attente devant les photocopieseuses glendonniennes augmentent au même rythme que la croissance envisagée des frais de scolarité, nous devons faire non seulement le deuil de l'accès à l'université mais également, le deuil de l'accès aux photocopieseuses.

La vie à Glendon témoigne d'une tradition qui, semble-il, la poursuivra tout au long de son existence: le manque de photocopieseuses et les troubles fonctionnels dont elles font preuve. Curieusement, je m'étonne d'ailleurs que les cabinets de toilettes qui meublent harmonieusement les recoins les plus

fastidieusement odorants de Glendon ne soient pas encore imprégnés de graffitis racontant cette belle tradition. Pour l'instant on y découvre plutôt des propos, disons-le, qui laissent à désirer et dont la longévité est définitivement plus à l'épreuve que celle des photocopieseuses dont il est ici mention. Le jour où on nous annoncera l'arrivée tant attendue de nouvelles photocopieseuses qui fonctionnent cela vaudra la peine que l'on y consacre un "Pub Night" histoire de célébrer la chute de "frustrationnisme".

J'ai personnellement fait l'expérience, au même titre que mes collègues, de ce sentiment qui vous étrangle les oreilles pour ensuite emprunter les voies intestinales et finalement aboutir aux orteils, lorsque la bibliothécaire vous répond d'un air qui voyage de la vulnérabilité en passant par

l'insouciance, qu'il n'y a rien à faire, de l'encre "y en a pu!". La politesse nous enseigne que dans de telles circonstances, il s'agit simplement d'élever gracieusement les muscles faciaux vers le haut et de faire mine de rien sinon que d'une profonde et sincère compréhension; et ce, quand ça fait une heure que j'attends dans cette foutue file d'attente! On vous suggère alors deux options: où attendre jusqu'à demain (comme si j'avais le temps) où encore, faire la navette entre le Salon Garigue, le bureau de l'AECG (on sait jamais) et la bibliothèque dans l'espoir que quelqu'un lui ait donné un bon coup de pied (la photocopieseuse j'entends bien) qui lui aura fait cracher l'encre qui sommeillait en elle. C'était un moment dans la vie de Julie. J'espère que mon prochain témoignage n'aura pas à porter sur un moment dans la vie d'une photocopieseuse mais plutôt sur la masse étudiante qu'aura rassemblé la chute de "frustrationnisme".

Paradoxe politique :

pourquoi je voterais "oui" alors que mon cœur est avec le Canada

David Bolduc

La situation semble un peu paradoxale. Comment peut-on être séparatiste lorsqu'on se sent Canadien à 100% et qu'on aime sincèrement son pays? On rencontre souvent des Québécois 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, matérielles et culturelles abondent et permettent un niveau de vie enviable. 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 (imaginez : le même "non" pour des raisons opposées...) En fait, le sujet monopolise la scène politique depuis trop longtemps.

Les tensions se sont concrétisées pas l'arrivée à Ottawa du Bloc québécois et du "Reform Party", lors des dernières élections nationales. Pour rajouter " la cerise sur le sundae", le Parti québécois a remporté en septembre les élections provinciales et promet un nouveau référendum dans les mois à venir. D'après les sondages, les Québécois divergent sur la question et le "non" l'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 suite 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 débloquent. D'accord, plusieurs incertitudes jalonnent le mouvement vers l'indépendance mais du moins, il y aurait un mouvement quelconque! Qu'arriverait-il après un "non"? statu quo. Encore et toujours ce même statu quo qui laisse le pays dans une

apathique incertitude envers le futur depuis des années déjà. Une nouvelle ronde de négociations recommencerait inévitablement entre les provinces. Les mêmes problèmes reviendraient sur la table, à la différence près que le Québec se retrouverait dans une position plus difficile pour obtenir son statut de société distincte; concept qui ne sera par contre jamais abandonné par un gouvernement québécois quelle que soit son orientation politique.

J'avoue que "société distincte" est une expression qui paraît un peu fautive dans un pays où le fédéralisme, à tendance centralisatrice est de rigueur. Cependant, un état immense et diversifié comme le nôtre où plusieurs régions n'ont souvent absolument rien en commun, n'exigerait-il pas justement un gouvernement qui laisse plus de latitude aux provinces? Ne vaut-il pas mieux accorder la société distincte au Québec plutôt que de poursuivre des velléités de francisation au Yukon et en Colombie-Britannique au nom du biculturalisme et du pseudo-bilinguisme? Dans cette dernière province, plusieurs écoles sont déjà passées à l'enseignement du japonais comme langue seconde...

D'après moi, si le Québec se sépare, le Canada se disloquera éventuellement et je pense que ce serait plutôt bien à long terme. Une nouvelle association plus cohérente pourrait être reconstruite pour le bien de chacun. La meilleure solution me semble pourtant être celle d'une entente finale satisfaisant toutes les provinces sans pour autant qu'il soit nécessaire de démenteler le pays. Toutefois, cette issue paraît de plus en plus improbable. Il n'est pas interdit d'espérer encore.

Je crois sincèrement qu'à moins que la solution idéale venant d'être mentionnée se réalise, la séparation est la meilleure issue. Attendre trop longtemps pour régler la question constitutionnelle ne ferait qu'ajouter un important risque d'éclatement des tensions dans le futur, ce qui pourrait bien entraîner des conséquences plus graves et peut-être irrémédiables.

THE GOVERNMENT OF CANADA

is looking at changing Canada's social programs including federal support to post-secondary education.

FACTS

Canada spends more of its Gross National Product on post-secondary education than any other industrialized country. Canadian university students now pay only about 20% of the costs of their education. They can expect to earn 40% more over their lifetime — an average of \$11,700 more per year — than those with no university diploma. Over 25% of people in the workforce want to upgrade their skills but can't afford it. It's also a fact that all governments are facing a financial squeeze and have to review their programs.

THE CHALLENGE

WE NEED TO MAINTAIN A FAIR, ACCESSIBLE AND AFFORDABLE POST-SECONDARY EDUCATION SYSTEM. HERE'S ONE OF THE OPTIONS ON THE TABLE:

An expanded student aid program that would put more money in a new system of student loans and grants. **Repayment of loans would be based on income after graduation.**

Right now, the federal government's spending includes both student aid and transfers to provinces in the form of cash and tax points. The tax transfers will continue — and grow by an estimated \$2 billion over the next decade. That money will replace the cash portion which will run out over the next 10 years.

One idea: the federal government could replace the cash transfer with a new permanent \$2 billion loans and grants system. This option could put about \$10 billion more into the post-secondary system over a ten-year period and improve access to post-secondary education.

Nothing is etched in stone. If you have comments on these ideas — or other ideas — we want to hear from you. Get your free copy of the Discussion Paper, the Summary or the booklet "Have your say". Fill in the pull-out question-and-answer section of the booklet and return it to us. To order or for more information:

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IT'S TIME TO CHANGE OUR SOCIAL PROGRAMS. HAVE YOUR SAY.



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continued from page 5...

some reason my heart was racing and I felt almost like an intruder, eavesdropping on this most important conversation. I couldn't figure out why she hesitated until, after a long pause, she spoke again.

"My people have a very similar prophesy..." Slowly she explained in depth about the seven prophesies of the Iroquois. These ancient pre-

dictions declare that human kind is now preparing to leave the darker days of the sixth era and enter into a new era of understanding and enlightenment during the final seventh.

It had been the quest of these two women, for several years now, to make contact with other people who might know about the change that was occurring. They had spent

much time searching for representatives of several different cultures across the Americas, and had gotten very similar messages from all of them.

Rosemary was watching Jorge and Emilio very closely, they were all very still. At last she said, "We think that maybe the seventh prophesy has already begun."

feature

The Holy War Against Fat

Weight Loss Programs on Campus: A Compulsive Quest to Find Thinness

Sarah Shaughnessy

There exists a frightening preoccupation with thinness in our society right now. This fear of fat is more than an average to thin woman obsessing about her already beautiful body. It is concerned with more than the plight of a fat woman attempting to have prejudice against body size in women identified as genuine discrimination. It is more than, as Camille Paglia feels, a white middle-class disease adopted by whining, young women. Fear 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, it rarely occurs to us to ask ourselves, why we are so frightened of fat. Why do we tell jokes about fat women? Why do we ridicule and embarrass them in public? Why, in fact, are they rarely considered desirable?

Thinness is, actually, a status symbol that can be understood as a cultural phenomenon; an enslavement of women through physical beauty ideals. It is supported by institutions like the media and the fashion industry. Many academics reason that thinness is another method of perpetuating the white, male, able-bodied hierarchy of power that pervades our society.

As suggested by an article published by The National Eating Disorder Information Centre (NEDIC) - a resource centre funded by the Ministry of Health and sponsored by the Toronto General Hospital - the prejudices associated with body size are similar to other forms of cultural discrimination which serve to silence and oppress individuals who do not conform to the establishment of male, white, able-bodied power. Included in those forms of discrimination are misogyny, sexism, racism, and homophobia.

Fat exists as one of the most repulsive, unacceptable, asexual qualities in North American women today. According to NEDIC, fat oppression exists as such a powerful force that it serves to reward women who support the "Thin is Beautiful Doctrine", an idea that denies a woman's right to self-nurturance so that nurturing is controlled by a society that has traditionally discouraged female power.

After examining how society rejects fat in women, it becomes clear that there are more institutions, weight loss clinics for example, which support this discrimination. Apparent in the attitudes of many women, most of whom are of average weight and healthy, is a feeling of inadequacy and a sense that their bodies are not good enough.

Statistics from NEDIC confirm that 80-90% of women in Canada believe that they are too fat, 80% have tried dieting by the age of 18, 70% currently watch what they eat, and 15% of women may engage in weight and shape-obsessed behaviours such as vomiting, laxative abuse, and over-exercising.

According to NEDIC, despite beliefs that thinness is also associated with good health, many experts now support that those people who are above average weight are as healthy as those who are normal weight and may, in fact, be even healthier than those who are underweight.

Other findings listed by NEDIC included a review of 13 studies on mortality which charted an increased risk of death only at extremes of under and "over

weight". The concept of "over weight" is also difficult to arrive at, because people naturally exist in different, equally healthy sizes, just as people have different hair colour or shoe sizes. Therefore, if our interest in thinness was inspired by "legitimate health concerns, a whole range of weights would be promoted."

In light of these facts, which bring into question the legitimacy of weight loss as a measure of good health or as a measure of good looks, we find in our obsession's wake the presence of the "Weight Watchers" weight loss program on university campuses.

Weight Watchers, a series of clinics and "At-Work" programs designed for weight loss, is owned by Heinz, a multinational corporation in the food industry. The "At-Work" program can be implemented through the organization of an interested group of people working at a company, or in this case, at a university.

At-Work programs have been opened at The University of Toronto, York University, The University of Waterloo, The University of Guelph and The University of Western Ontario, to name a few. Just recently, the program at U of T was closed due to student claims that the program supported the financial exploitation of young people suffering from poor body image.

Indeed, the Weight Watchers program is considered a healthy option in a sea of unsafe weight loss plans. However, Weight Watchers remains a program that focuses on developing goal weights to be achieved through following their diet.

According to Margaret Gallemb, one of the people in charge of coordinating the At-Work program at U of T, Weight Watchers was originally brought to health services at the university because it was sensible and convenient. The program was established out of student demand. Most of these students were primarily concerned with reducing their weight.

Despite the forced closure of the program, Gallemb believes that it was a nutrition-conscious approach to weight loss and that many students wanted the opportunity to learn how to eat in a nutritious manner in order to achieve these goals.

"Weight Watchers is concerned with behaviour modification which leads to a healthier lifestyle," says Gallemb. "The plan adheres to the Canada Food Guide and helps people to maintain weight loss by changing food habits. Dietitians are ideal for people interested in structuring healthier eating habits, but they are often inaccessible due to cost or waiting lists. For a person interested in losing weight so that they might ease arthritis symptoms in their leg, for instance, an At-work program could be ideal."

The program, which costs \$120.00 for a ten week period, entails weekly meetings in which clients are weighed alone with a Weight Watchers representative followed by a meeting in which clients can collectively share difficulties they may have had structuring their eating around a special event, a stressful time in their life, or simply adhering

to a healthy eating regime.

Ermelinda, a Glendon Student feels that a Weight Watchers would provide a useful service because these programs help overweight people form healthy eating habits. She feels that the program is beneficial because it allows you to work with a trained supervisor on a personal level and that there is a great deal of support. Although Ermelinda is of an average to thin body size, she feels that weight loss programs could help people like herself who feel negative about the way that they look.

The program does not take on people with eating disorders as policy. The representatives work with clients on developing reasonable weight loss goals and are trained to assess if clients would benefit from their services. "In fact," says Gallemb, "if an anorexic or a bulimic individual did take on the program, they would develop a healthy eating pattern that would help them gain weight."

Weight Watchers has recently started to use the BMI health index as a yardstick to determine healthy height to weight ratio ranges in favour of the older charts developed by life insurance companies. According to Merryl Bear, program coordinator at NEDIC, the older charts included a very restrictive, unrealistic indication of weight ratios and failed to factor in many considerations about body size. According to Maureen, a former Glendon student and client of Weight Watchers, the program was effective for her purposes, but not without problems. "The program was helpful because it was healthy, but the company was constantly promoting their own foods."

Kate, (not her actual name) also a student at Glendon and a former Weight Watchers client, confessed that although the program helped her lose weight, she found the meetings entertaining due to their cult-like treatment of food discussion. "I couldn't control my laughter at one of the meetings and was consequently kicked out," says Kate smiling.

Rose Crawford, coordinator of the Weight Watchers At-Work program at York University maintains that although she helped bring the program to the school to help herself and other staff members lose weight, she is now leaving the program because she feels that, although it is a healthy program, it does nothing to promote healthy body image in young women.

"The ultimate goal is to lose weight at Weight Watchers. This does nothing to improve body image and I am beginning to disagree with the program's approach. Although it's probably healthy, I have (since starting this program) become very wary of weight loss programs."

Lauren Goldhamer, coordinator of a support group at U of T, also funded by health services called My Body/My Self, was one of the women responsible for the termination of the Weight Watchers At-Work program at U of T. In an article entitled "Escaping the Body Trap" which appeared in The University of Toronto's Varsity newspaper, Goldhamer speaks about how beauty is the most regarded achievement for women and how this preoccupation leads to the replacement of other goals. Further, the article also addresses how the stress of being at university often encourages the onset of poor body



Liam O'Neil

image.

The problems that accompany the existence of weight loss programs on campus do not necessarily end with the moral consideration of target marketing a vulnerable group of people like university students, particularly young women. Merryl Bear says that the focus of food and weight are emphasized at a weight loss clinic and that diets perpetuate this focus. "Diets inevitably fail. They are designed to psychologically and physically deprive. Due to this deprivation, food becomes mystified and craved because people tell themselves that they can't have it. Eventually this behaviour leads to bingeing and the intolerable feeling of failure lowers our self-esteem." Many other experts agree that diets are ultimately damaging. Denise Sivitilli, a psychotherapist in private practice who treats eating disorders feels that the existence of target goal weights are always indications that people believe that they are no longer able to cope on their own. "Weight loss becomes the most important goal in her life and this type of behaviour is destructive. In addition, people rarely meet their goal weight."

According to Bear, many women also suffer from sub-clinical eating disorders, or eating disorders which do not have a psychiatric label. These type of people are not likely to be identified as having an eating disorder. For these people, the effect of being in an environment where weight loss is the overriding focus may be damaging.

Emma, (not her actual name) a Glendon student and former client of the Dr. S.K. Bernstein weight loss clinic speaks about a weight loss plan that was not only physically unsafe, but emotionally damaging as well. "I was asked to attend this clinic with my father who also wanted to lose weight. My caloric intake was about 1000 calories a day. I was allowed to eat a restricted amount of vegetables, 1 piece of fruit, 2 triscuits or other flat breads, and 1 serving of protein. In addition, I received some vitamin B complex injections used to speed up my metabolism. I felt tired all of the time and if I didn't lose weight Dr. Bernstein would talk to me as if I were a failure and as though I were lazy and stupid. I was not successful with the diet and have always felt weak as a result. In addition, my weight is higher now than it was when I began the diet."

Emma's story represents a lot of young women's experiences with diets and weight loss clinics. Alana, a student at OCA says that she developed an eating disorder when she started dieting at the age of 12. "I always felt a pressure to be thin because my sister was, and everybody thought that she was so beautiful," says Alana. "I was always

exercising and if I wasn't already on one, I was planning another diet."

Since recovering from bulimia, Alana has developed a disdain for the societal pressure on women to be thin. "For women, being thin is the ultimate standard of self-control. Fat is synonymous with weakness and laziness. When I see young women who are trying to diet, those who are at an average to thin state especially, I get really sad and sometimes angry, but then I reason that they just don't know any better. They've been brainwashed to believe that their bodies are ugly."

When asked why she feels that fat is not accepted in our society Alana says, "men are scared of fat women. Larger women demand more space, more presence and more power. It is scary for both men and women to see a larger woman because it defies the accepted norm."

Along with her refusal to embrace the standards of the Canada Food Guide, a promotional campaign designed to support certain food industries, she feels a sense of hopelessness when asked about the acceptance of all female bodytypes in the future.

In light of the demand among women to establish this acceptance, some universities have started support groups and counselling centres 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 rejection of ideal weights. The Centre is committed to dealing with the symptoms of body image rather than concentrating on weight loss as a product of an obsessive society.

Most women, like Alana however, feel that acceptance of all women starts with a de-struction of the power structures in our society. Alana maintains that it will take more than a couple of fashion magazines preaching the rejection of the waif to change our feelings about body size.

"I really hope it runs deeper than the whole Susan Powter anti-diet movement," she says mockingly. "Realistically though, I would like to think that a lot of women will find happiness without ever having to look to some crazy, regimented diet, but I don't think that the acceptance and celebration of all women will happen in my lifetime. I sympathize with young women who find it hard to maintain a weight that they feel comfortable with at university, but at the same time I have to ask myself, why is weight gain such a social taboo?"

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 and

social practices of the Catholic Church. It is sarcastic and comical, and also indicates in-depth 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 (c e n v e n t / r e l i g i o u s 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 gain), at any cost. They are also the result of their repressed identity as Nature's children, sacrificed in the name of something they will never be certain of.

Six women of this calibre, on stage together in such an inspiring work, is an unusual treat. The Earth is a Witch is a wonderfully interpreted black humor piece, addressing historical, social and philosophical (even metaphysical) questions. The moral or intended

message is not didactic, but will ideally lead the audience members to reflect on the sickening irony and power of organized religions.

You may consider the following:

"God, God, honestly, what is the difference between a witch and a saint? I know what people say...but, deep, deep inside, what makes you a witch and not a saint or a saint and not a witch?" Sister Patio (played by Tracy Wright)

In response, **"Deep, deep, deep deep, Deep inside, there is no difference. The difference is our invention. It all depends on which story gets told and how 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. Appearances makes the difference, and what people invent around them."** Sister Punctuation - the "wise one" (played by Janet Burke).

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

CKRG 800 AM RADIO GLENDON TOP 15

Nov. 14-18

1. Nirvana
2. Pearl Jam
3. Nine Inch Nails
4. Super Garbage
5. Megadeth
6. Bad Religion
7. 54 40
8. Tribal Jam
9. Urge Overkill
10. Grasshopper
11. Furnace Face
12. One
13. Jeff Buckley
14. Green Day
15. Dream Warriors

- | | |
|--------------------------|-------------|
| About a Girl | MCA |
| Spin the Black Circle | Epic/Sony |
| Happiness Is Slavery | A+M |
| Feelin' Brave | Independent |
| Youth in Asia | EMI |
| 21st Century Digital Boy | Warner |
| Ocean Pearl | Sony |
| Afrik | EMI |
| Girl You'll Be a Woman | |
| Stereovision | Independent |
| If Your Loved Her.... | Cargo |
| 5446 | Virgin |
| Grace | Sony |
| Basket Case | Warner |
| Day In and Day Out | EMI |

Quoi faire cette semaine

lundi, le 28 novembre

The Fruit Machine Films & videos by Canadian lesbians, gays & bisexuals, 1957-1994. Cinemateque Ontario (AGO) Nov. 25-Dec. 8. students \$3.75. Info. 923-FILM

mardi, le 29 novembre

***Red** le dernier de la trilogie du directeur Krzysztof Kielowsky
Carlton Cinema
Pigface -the industrial hogepodge combo featuring current and ex-members of **Killing Joke, RevCo, 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 LA LA LA HUMAN STEPS, Margie Gillis, Robert Desrosiers
CBC, 8pm

Deadline for ProTem Women's issue

vendredi, le 2 décembre

Artaud's Cane multi-media music-drame 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 to 11th. Info. 944-3100

samedi, le 3 décembre

DHI 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).

—section des arts

RPM Nov.23/94

Prong Clutch Drown

Todd McDaniel

"Wake up over there you muthafuckers!!"

It was four years ago this month that 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.

I have been an insatiable Prong fan since that 1990 show and have seen them four times now. Each time they succeed in blowing my mind. Their recent show at RPM was no exception. This is their second time in Toronto in support of their latest release CLEANSING, on Epic Records. Last spring Prong found themselves (in my opinion) in the degrading position of having to open for the talentless, gimmicky White Zombie. This time they deservedly headlined the show, performing tracks from only three of five albums including Beg to Differ (1990), and Prove You Wrong (1991). The band recently acquired bassist Paul Raven of Killing Joke to

replace Tory Gregory (also of Flotsam and Jetsam fame) who left because of tendonitis. Prong has also recently introduced a touch of digital programming and sampling which is provided by keyboardist John Bechdel—a courageous move in this genre of music. The programming however did much to complement Prong's sensory assault which included visual effects that played with lighting, film and still shots on screens that flanked the stage.

The opening bands were also well chosen, giving the show some diversity without straying too far out of musical bounds. The first band,

Drown, was surprisingly well accepted with its unoriginal but well executed brand of twisted-tribal-techno-industrial metal à la Nine Inch Nails with Pantera-esque vocals.

Next to take the stage were working class heroes, Clutch. This is the ultimate small town blue collar band. Often sporting impressive bowling shirts, the pseudo-serious farm boys sing about such topical issues as little bunny fu-fu and Coca Cola. Their lyrics are often appropriated from other songs, film, literature and of course, TV commercials. Who couldn't love a song called, "Walking in the Great Shining Path of Monster Trucks"?

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 dif-



ferent 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 Elden from Murphy Brown. Either way, Tommy Victor is truly an artist.



Liam O'Neil

G.L.A.B.A

L'Alliance des Lesbiennes, Gais et Bisexuelles de Glendon et le Centre de la Femme sont fières de vous présenter la première

soirée Queer
avec, à l'affiche Comédienne lesbienne **Lucy McSweeny**

le 30 novembre au Café de la Terrasse

Portes ouvertes à 20h00 et la présentation commence à 21h00—entrée 3,00\$

TOUT(E)S les étudiant(e)s sont bienvenus!
Venez montrez votre soutien aux étudiant(e)s queer de Glendon!

G.L.A.B.A

Glendon's Lesbian, Gay and Bisexual Alliance and the Glendon Women's Centre are **PROUD** to present Glendon's very first

Queer Night
featuring Lesbian comic **Lucy McSweeny**

on November 30 at Café de la Terrasse

Doors open at 8:00, show starts at 9:00 \$3.00 at the door

ALL students are welcome!
Please come out and show your support for queer students at Glendon

Sweeny Todd's

Hair Design



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1978 Yonge Street at Belsize north of Davisville subway 482-4379

sports/communiqués

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 have 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.



A. L. Bocage

Basketball

Last Monday night, the Glendon women's basketball team won by default when Stong College failed to show up. The match would have been the second and last home game of the season for our team. Stong's forfeit of the game was significant in that it erased our women's first opportunity to go toe-to-toe with the league's top team. It was also indicative of the general apathy with which other colleges treat games scheduled at Glendon. The team's next game is December 7th versus the Dragons.

The opponents on the men's side did show up for the game here at Glendon. The visitors, Cool Breeze, quickly jumped out to a thirteen point lead with which they ended the first half. However, Glendon's men kept their heads in the game and dominated the second half. Despite Glendon's efforts, the Cool Breeze's early lead was threatened but never surmounted. The men play on December 5th against Roadkill.

Nouveau cours

GL/CDNS/HIST 3600F.03 - Les Relations entre Anglophones et Francophones au Canada : 1760-1982

Depuis 1760, les relations entre anglophones et francophones jouent un rôle central dans l'évolution du Canada. En fait, on peut argumenter qu'elles constituent le trait essentiel de la spécificité canadienne. Le but de ce cours de 3e année est d'analyser ces relations dans une perspective historique qui fait ressortir les enjeux économiques, sociaux, politiques et culturels de ces relations.

Prof. Martin PÂQUET

Horaire : jeudi, 18h30 - 21h20
salle A207, pav. York

Cours ouvert aux étudiants de 2e, 3e et 4e année.

N'hésitez pas à vous inscrire; renseignez-vous auprès des Programmes scolaires afin d'obtenir le numéro d'accès au système d'inscription informatisée.

Calendrier Sportif

Apperçu des sports intra-muraux et d'équipes de la semaine prochaine

Intra-muraux

le 28 et 29 nov. -tournoi de volleyball des équipes féminines

Équipe

le 1 déc. - volleyball (F) 18h00 Ryerson
- volleyball (H) 20h00 Ryerson

le 2 déc. - hockey (H) 19h30 McGill

le 3 déc. - hockey (F) 14h00 Windsor
- hockey(H) 19h30 Concordia

Volleyball

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 women's volleyball tournament. Competition took place last Wednesday and Thursday nights. The playoffs continue on tonight up at the Keele campus.

December workshops at the Centre include : stress release, overcoming exam anxiety, time management and resumé service. Come and get your complete schedule at the Centre.

Pour votre horaire des ateliers de décembre, venez au Centre (487-6709). On peut vous aider à réduire le stress des examens, à utiliser votre temps plus efficacement, à rédiger votre c.v. et beaucoup d'autres.

memo:

Economics Club de Sc. Économique
Presents / Présente
Mr. Pierre Dubeau,
Director of the Federal Bank of Development of Canada.

"What can the Federal Bank of Development do for you?"

Wednesday, November 30th, 1994
Mercredi, le 30 novembre 1994
4:30pm / 16h30

Senior Common Room, 3rd floor, York Hall
Salle des professeurs, 3e étage, Pavillon York

Wine and cheese will be served
Vin et fromage seront offerts

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

(The Subjection of Women) “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 graciously informed that I have a masculine brain.”
 -Barbara (Lady) Wooten

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

L'Autruche

Je boirai tout ce qui reste à boire...
 Et je m'en irai tout étourdi
 ... encore
 Et puis j'irai prendre le métro
 De l'autre côté de "poitillé"
 Pour faire sourire ma mort.

J'étais venu pour une seule bière
 Mais le désert, sa grande misère
 C'est qu'il donne soif
 L'orgueil est une "super" équerre
 Qui vous fait droit
 Mais c'est un outil qu'use aussi la vie
 On en fait plus des péchés
 Mais on en fait encore des bêtises

Ceux qui font l'autruche toute leur vie
 Finissent peut-être avec une cervelle
 d'oiseau
 Eh ben moi j'veux pas...

Merci Daniel,

Simon

La mort d'un amour

L'éteinte lumière
 Barrière étrangère
 Qui la fuit et la poursuit
 Deuil qui se range du bord du
 silence
 gris
 Éprise de l'ombre
 qui dort en sa tombe
 grise
 Il y eût une crise
 Une larme, une valie
 Puis l'écho de pas
 Qui frappent pesants
 pressants puis lents
 Adoptant piteusement
 L'odeur perpétuelle de cœur
 errant
 À 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
Ingratating	Sweet	Ass-Licker
Supportive	Bright	Yes-Man
Intelligent	Helpful	Smart
Helpful	Good Girl	Helpful
Innovative	Pushy	Original
Insistent	Hysterical	Persistent
Tough	Impossible	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
	Up-tight	
	Hard Dame	
	Bitch	
	The Only Successful Woman I've Ever Met Who Isn't A —(Ball-Breaker, Up-tight, Hard Bitch, etc.)	
Politically Involved	Over-Emotional	Committed
Supportive	“ ”	“ ”
Helpful	“ ”	“ ”
Ingratating	“ ”	“ ”
Passive	“ ”	“ ”
Gentle	A Real Woman	A Minister's Son
Invisible	Nice Chick	Never Heard of Him

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 le temps

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

ET

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

Pg 501
 Sisterhood is Powerful:
 An Anthology of Writings
 From the Women's Liberation
 Movement
 Ed. Robin Morgan
 (Vintage: New York, 1970)