

protem

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Photo: Liam O'Neil

À lire:

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in
BriefQuebeckers
Polled

In a recent poll of over 10 000 Quebeckers on the sovereignty question, 43 percent stated that they would answer "no". Only thirty-seven percent of those polled said that they would approve the statement as presently worded by the Parti Quebecois government. When the question was altered to read, "Do you want Quebec to separate from Canada and become an independent country?", over 50 percent indicated that they would vote "no". Polling firms are now predicting that the split will be 60-40 in favour of federalism.

Victoire
partielle

Cette semaine, le Ministre Axworthy a décidé de retarder l'application de la réforme des programmes sociaux. La réaction des étudiants et des autres groupes de pression, ainsi que la venue du prochain référendum au Québec ont été des facteurs déterminants dans la décision du ministre. Ce dernier a remis la réforme dans les mains de groupes d'études. Sa nouvelle préoccupation est le problème du déficit, avant les réformes.

Student Jobless
Rates Rise

While Ontario's overall unemployment rates have begun to fall, recently released statistics point to increasing unemployment for those aged 15 to 24. Graduates are bearing the brunt of the decline, as the jobless rate for those with a university degree jumped 3 percentage points from 1990, to 9.4% in 1994. It is estimated that 37 000 men and women under the age of 25 have stopped looking for work, which goes far to explain the increased enrollment in colleges and universities across the province.

SML/DM

Enfin une maîtrise en
études françaises

Dominique Marcotte

À partir de septembre 1995, l'université York offrira une maîtrise en Études françaises. Le programme est en fait offert par trois facultés de York: la Faculté des lettres, le Collège Glendon ainsi que le Collège Atkinson. La direction du programme sera logée à Glendon, parce que le secrétariat et la direction de la maîtrise y seront localisés.

Une maîtrise en Études françaises à Glendon permettra de générer une activité francophone importante au Collège. De plus, étant donné que c'est un programme d'études françaises, il était tout naturel que le Collège soit à la tête du projet. Glendon encourage déjà une activité créatrice francophone, et le projet de maîtrise va agir comme un véritable stimulant pour les francophones des deux campus et pour la communauté francophone de Toronto. Glendon reflète un

exemple de cette francophonie qui bouge dans le sud de l'Ontario.

Le programme de maîtrise nécessitera 6 demi-cours pour le programme sans thèse, ou de 4 demi-cours pour le programme avec thèse. Une moyenne de B+, est demandée pour être admis au programme. Ce qui va différencier le programme de l'université York des autres programmes est que l'accès en est facilité pour les étudiants à temps partiel. La direction du programme a volon-

tairement réparti les cours en soirée et le samedi matin pour cette clientèle particulière.

Le programme couvrira plusieurs dimensions de la littérature francophone, en offrant notamment la possibilité de suivre des cours en littérature franco-ontarienne. Le programme mettra l'accent sur la linguistique et la littérature, avec une certaine ouverture sur d'autres programmes.

Dans le cadre d'un programme de maîtrise en français une... comme Toronto a beaucoup à offrir. Pour des étudiants en études françaises, le Collège Glendon possède des ressources qui sont très intéressantes, considérant le fait que certains professeurs sont très actifs dans le domaine de la recherche et de

la publication, et que le GREF est un atout important.

Le programme n'en est qu'à ses premiers pas et le groupe de personnes qui gravitent autour du nouveau né planifie déjà son développement. On songe pas exemple à la création d'un triangle Toronto, Sudbury, Ottawa, pour l'échange d'informations et de professeurs. On a soulevé l'idée d'inviter des professeurs pour une période déterminée, qui offrirait des cours très spécifiques qui ne sont pas généralement offerts.

Les personnes qui seraient intéressées par ce programme de maîtrise, sont invitées à communiquer avec Jacques Cotnam au Département d'études françaises de Glendon, au numéro suivant: (416) 487-6719, ou par FAX (416) 487-6728.

Conference urges empowerment
through community and
grassroots efforts

Cynthia Peranandam

TORONTO (CUP) — African people's participation and grassroots empowerment within their communities will be the main focus of an international development conference at York University in early February.

"This is the first conference of its kind where community organizations and development organizations are coming together to share their experience," said Gabriel Obanda, one of the organizers of the conference.

Obanda is part of a community organization that is affiliated with the Africa and Diaspora Development Education International Organization.

"I think it's important that a serious and progressive event like this opens the month," said Dionne Stephens, the Canadian University Press National Race Issues Co-

ordinator.

"And with York having one of the largest number of students of African descent among all Canadian universities, it is appropriate and fitting that it is used as the conference venue."

Obanda said the theme of the conference is grass-roots participation and empowerment, and looking at how the community has approached these topics. "We are going to face a new century; it's time to review what has been happening," he said.

Achola Pala Okeyo, chief of the African section of the United

Nations Development Fund for Women (UNIFEM), will deliver the keynote address.

Other confirmed speakers include Street Kids International's Freddy Nyiti and Wesley Crichlow of the Black Artists Network, who will speak on homophobia in Canadian Black communities. As well, the New York ASE Drumming Circle will be performing.

Obanda said, "The social, political and economic collapse of Africa is not merely an African problem, but a global one. In Canada, USA and other areas, African people struggle to better their lot in a historically hostile world."

George Sefa Dei of the Ontario Institute for Studies in Education said, "I think they need to hear

alternative views on these problems. We need to hear all people's view, given the current problem of globalization, and this [conference] presents an opportunity for people to discuss issues on social change."

Andil Gosine, media coordinator for the conference and a student in the environmental studies department said that the environmental movement has failed to adequately address issues of importance to people of colour.

"A lot of environmentalism actually works against racial equality. The contributions that people from African communities and Black communities can make are discounted — but this type of conference is needed to integrate environment, development and equity issues," Gosine added.

net.perspectives

-- Quotes from Dan Quayle, former Vice-President of the United States --

"I was recently on a tour of Latin America, and the only regret I have was that I didn't study Latin harder in school so I could converse with those people."

"Republicans understand the importance of bondage between a mother and child."

"We're all capable of mistakes, but I do not care to enlighten you on the mistakes we may or may not have made."

"The future will be better tomorrow."

"When I have been asked during these last weeks who caused the riots and killing in L.A., my answer has been direct and simple: Who is to blame for the riots? The rioters are to blame. Who is to blame for the killings? The killers are to blame."

"What a waste it is to lose one's mind. Or not to have a mind is being very wasteful. How true that is."

"It isn't the pollution that's harming the environment. It's the impurities in our air and water that are doing it."

"Murphy Brown is doing better than I am. At least she knows she still has a job next year."

"People that are really very weird can get into sensitive positions and have a tremendous impact on history."

Le Collège des Grands Lacs: un • projet • de • société

Vicky Harvey

L'ouverture du Collège des Grands Lacs arrive à grand pas et tout le personnel se donne la main pour garantir l'aboutissement de ce projet de société. Toronto, Hamilton, Penetanguishene, Welland et Windsor accueilleront les cinq centres d'accès du Collège dont l'inauguration officielle est prévue en mai prochain.

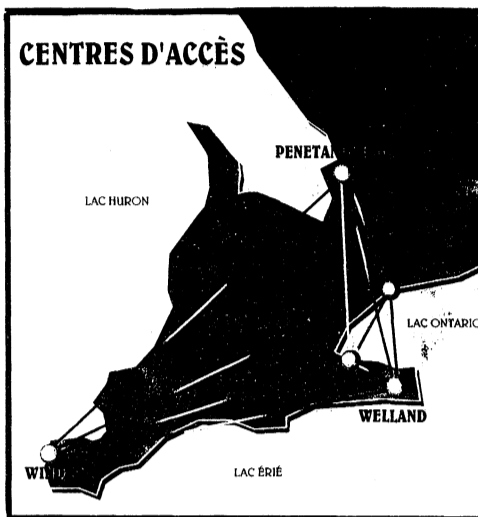
Le mandat premier du Collège d'arts appliqués et de technologie des Grands Lacs est d'offrir un enseignement de qualité pour les francophones du centre et du sud-ouest de l'Ontario à compter de septembre 1995. Spécialisé en formation à distance par mode interactif tel l'audioconférence, l'audiographie et la vidéo

conférence, le Collège offrira ses programmes en direct, dans les 5 centres d'accès, à travers une seule et même classe : la salle de classe étendue.

Plusieurs programmes d'études seront offerts en septembre prochain dont: l'administration des affaires option comptabilité, informatique et marketing, circuits

et attrait touristiques, soins infirmiers auxiliaires, garde éducative à l'enfance et l'administration de bureau. Mentionnons que d'autres programmes font


intéresse, le Collège recherche des bénévoles dynamiques et impliqués dans leur milieu afin d'identifier les organismes et le individus où les services en français



l'objet d'études de marché à travers la population francophone du centre et du sud-ouest de l'Ontario et seront éventuellement offerts. C'est d'ailleurs le cas pour les programmes en technologie, en hôtellerie et en restauration.

La clé du Collège des Grands Lacs repose sur les échanges de ressources et de services techniques, intellectuels, humains, financiers et communautaires. Par conséquent, si l'envie de vous joindre à notre équipe de partenariats vous

sont offerts dans la ville de Toronto. Ceci afin d'assurer à nos étudiantes et à nos étudiants les meilleurs services qui soient. Pour communiquer avec nous, veuillez contacter Nathalie Gauthier au (416) 326-5920 ou par télécopieur au (416) 314-0405. Enfin, pour de plus amples renseignements sur le Collège et ses programmes, veuillez composer le (416) 314-0406. Merci à tous ceux et celles qui nous appuient dans la création de ce projet de société!


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Racism and the Information Age

Marlaine Lindsay

With the advent of new technologies in the past decade, information has become readily accessible and communication has developed by leaps and bounds. But who has the access, and how do recent advances affect the social structure?

We have arrived at the information age. People and industries everywhere are hooked up to the Internet, and knowledge is flying around the world at an incredible speed. And knowledge is constantly accompanied by ignorance.

Posted on news group can.jobs was the following passage: "This is W.A.R. White Aryan Resistance... THE MOST RACIST NEWSPAPER ON EARTH. If you love the White Race and hate creeps. Write us. WAR is not right wing or left wing, but racist. The WAR newspaper is \$30 a year. Break the back of the Canadian dictatorship. Read WAR, the newspaper your dictators fear. RACISM IS COOL."

WAR is not alone on the Internet: various other groups, ranging from anti-semitic and

anti-black to feminist bashers, lurk on the optical fibres and satellite frequencies which connect computers in almost every country. Under the conventions of this communications technology, however, access cannot be denied to those wishing to spread views which offend the sensibilities of other users.

In the United States, the FBI follows the movements of those within their targeted groups, but their operatives can only continue to add to their list of suspected "deviants". In Canada, as everywhere, the situation has grown to such a point that the limited moderation which does occur is confined to private owners of email lists.

The closest thing to anarchy that our ordered society has ever experienced has grabbed the

Internet. Freedom of speech has become the catchword, and is applied equally to those with racist, offensive views, and to those who deal in more progressive ideologies.

In an ideal society, organizations like the White Aryan Resistance would be countered by empowered Black groups. Unfortunately, those news groups which discuss Black-positive issues are few and far between. A search will display alt.fan.chicago-blackhawks and alt.fan.blackadder, while one of the most read groups, soc.culture.african.american, sports vast numbers of articles which are unavailable.

Access to communications networks has managed to work in favour of groups who spread propaganda against our ethnic populations. At least until now.

Because of the low socio-economic status that seems to trap many minority groups within our society, the Internet has been denied the significant contribution increased diversity would

provide. As more people of differing ethnic origins continue to become empowered by social movements, this will change and the ramifications will be immediate.

Internet communications have been held up as an arena for intellectuals, but leans more towards a sounding board for the economically and socially secure. Any group which can spread the word that "RACISM IS COOL" cannot possibly be held up as a paragon of intelligence.

Censorship continues to be suggested as a possible answer to racist propaganda. Other than the fact that it is almost impossible to successfully censor Internet activities, groups across the board reject the idea in favour of freedom of speech. Wary of measures which could extend to socially-defined deviants (such as bisexuals or feminists), users have chosen to support the free-flow of opinion and information, and continue to exercise the prerogative which allows them to push the "Delete" button.

Shots in the Dark

Brock University students are each required to complete an unofficial final exam before they are permitted to graduate. What follows is this exam, as smuggled out by a bitter undergrad...

Instructions: Read each question carefully. Answer all questions.
Time limit: 2 hours. Begin immediately.

History: Describe the history of the Papacy from its origins to the present day, concentrating especially, but not exclusively, on its social, political, economic, religious and philosophical impact on Europe, Asia, America and Africa. Be brief, concise and specific.

Medicine: You have been provided with a razor blade, a piece of gauze, and a bottle of scotch. Remove your appendix. Do not suture until your work has been inspected. You have fifteen minutes.

Biology: Create life. Estimate the differences in subsequent human culture if this form of life had developed 500 million years earlier, with special attention to its probable effect on the English Parliamentary System. Prove your thesis.

Psychology: Based on your knowledge of their works, evaluate the emotional stability, degree of adjustment, and repressed frustrations of each of the following: Alexander of Aphrodisias, Rameses II, and Hammurabi. Support your evaluation with quotations from each man's work, making appropriate references. It is not necessary to translate.

Sociology: Estimate the sociological problems which might accompany the end of the world. Construct an experiment to test your theory.

Economics: Develop a realistic plan for refinancing the national debt. Trace the possible effects of your plan in the following areas: Cubism, the Donatist Controversy and the Wave Theory of Light. Outline a method for preventing these effects. Criticize this method from all possible points of view. Point out the deficiencies in your point of view, as demonstrated in your answer to the last question.

Political Science: There is a red telephone on the desk beside you. Start World War III. Report at length on its socio-political effects if any.

Epistemology: Take a position for or against truth. Prove the validity of your stand.

Physics: Explain the nature of matter. Include in your answer an evaluation of the impact of the development of mathematics on science.

Philosophy: Sketch the development of human thought. Estimate its significance. Compare with the development of any other kind of thought.

General Knowledge: Describe in detail. Be objective and use examples.

Marlaine Lindsay

éditorial

L'avenir de Glendon?

Le Collège universitaire Glendon ne vaut plus la peine d'être présenté en tant que ressource essentielle du bilinguisme canadien étant donné son avenir incertain.

En effet, durant les mois passés, le Collège a tenu à affirmer ses lacunes concernant la stratégie à long terme à adopter pour le maintien de son rang comme institution d'enseignement de qualité. Qu'un collège réajuste son budget afin de répondre aux prérogatives financières imposées ne constitue pas en soit une raison pour remettre en question sa vocation première à savoir l'enseignement.

Pourtant, face aux pressions budgétaires, il semblerait que le Collège se dirige vers une voie sans fin impliquant une restructuration de ses départements. La question soulevée concernant cet aspect peut s'exprimer ainsi: "Peut-on maintenir un standard de qualité si l'on effectue des coupures à l'encontre de cette qualité?" La vocation première de ce collège n'est pas le fait francophone. Cette soi-disant francophonie existant à Glendon n'est que le résultat d'une exposition continue au fait français, entraînant une marginalisation du bilinguisme et diminuant la perception de l'importance de l'apprentissage d'une langue seconde. D'autre part, le faible rendement affiché par les départements n'est pas tant le résultat d'une déficience de l'enseignement mais plutôt celui d'un leadership institutionnel n'ayant pas à l'esprit de souligner et, sinon, d'accroître les objectifs à atteindre afin de répondre aux exigences académiques de l'institution. Ses exigences sont pourtant réelles et sont connues à savoir, l'apprentissage d'une seconde langue, soit l'anglais ou le français, cours obligatoires dans le domaine de spécialisation, cours dans différents départements inscrits sous le nom d'humanité, de logique, de sciences naturelles, etc. Pourquoi tant de tergiversations avant de reconnaître l'essentiel de la base académique de Glendon: "Bilinguisme, formation critique et spécialisation".

Le nombre de cours offerts dans une matière, concernant la langue de l'enseignement, importe peu si l'on tient compte du fait que l'apprentissage d'une langue s'accomplit par des cours

d'apprentissage de différents niveaux. La spécialisation correspond à la matière choisie et détermine la direction spécifique du cheminement académique. En ce sens, nous devrions retrouver un ensemble de cours dans les deux langues réparties aux différents niveaux, afin de permettre l'apprentissage dans les deux langues à tous les niveaux. Obtenir un quelconque ratio de cours dans les deux langues ne garantit en rien la qualité de l'enseignement ou l'accroissement du bilinguisme à l'intérieur de l'institution.

La qualité de l'enseignement atteint par Glendon se reflète par les résultats obtenus tant au niveau des motivations à adhérer à une institution comme Glendon que par le sentiment exprimé par les finissants à l'égard de l'institution. De par ce fait, la redéfinition des orientations d'un collège ne doit en aucun cas se baser sur une réalité ne reflétant pas les acquis du collège ni les raisons qui l'ont poussé à miser sur une orientation spécifique. Omettre ce point entraînerait inévitablement une restructuration déficiente forçant à des réajustements continuels et à la suppression, à long terme, des objectifs initiaux du collège.

L'avenir n'est pas incertain en soi, ce sont les décisions prises à son égard qui rendent cet avenir improbable. Somme toute, le Collège universitaire Glendon pourra conserver sa vocation première, à savoir le bilinguisme, si et seulement si le maintien de la qualité de l'enseignement est conservée en priorité et les cours offerts dans les deux langues répartis sur l'ensemble des niveaux d'apprentissage. Forcer une communauté à accepter une réorientation en marge de sa conception du collège et de ses objectifs d'apprentissage n'a jamais été une solution.

ET

RANTINGS & RAVINGS

To: The Editors of *Pro Tem*

re: Marlene Lindsay's article "Shots in the Dark"

I was thoroughly disgusted to read Ms. Lindsay's article appearing in this week's *Pro Tem*. Although I was named and personally attacked in her inflammatory and obviously distorted piece, I feel no need to defend my actions at least week's GCSU meeting.

As I was embarrassed by the childish conduct of Jonah Bergbusch on Thursday February 26 at the Political Science Week, I put in a request to speak at the GCSU meeting and did so. Contrary to Ms. Lindsay's allegation that my, "...aim was to turn the meeting upside down", I came only to express my concern. I believed that if Mr. Bergbusch felt that he had the right to behave in this manner, I also had the right to state my disapproval.

Ms. Lindsay simply did not present the facts in

an objective manner in her article. As a journalist, she attends the weekly GCSU meeting and should be responsible enough to write an unbiased article so the Glendon community may keep themselves informed. Instead, one has the opportunity to read the "World According to Ms. Lindsay" where she presents her version of the truth, assumes she can read the participants' minds and then presents her opinion as a news story. Furthermore, she even felt the need to

express her opinions at the particular GCSU meeting in question rather than observe the events as a journalist is expected to behave.

In the future if Ms. Lindsay must continue to express her opinion in her news stories, it would be appreciated if her articles appeared in the section "Perspectives". Or, as she is an assistant editor, Ms. Lindsay can comment more appropriately on whatever she likes in the editorial section, however, objectivity is required for responsible journalism.

I look forward to perhaps reading a little responsible journalism in *Pro Tem* in the near future.

Shelagh Lemke

To our readers,

Of course I did not report the GCSU meeting of January 26th in an "objective manner". Objectivity has never been the presumption of "Shots in the Dark" (thus, the title).

I am, however, saddened by the fact that Ms. Lemke felt that a personal attack was launched against her. Private persons are

not the targets of my criticisms; inanity and public actions are.

Finally, while there is much to be said for unbiased journalism (see

Pro Tem, January 30 - "Minister circles the Issues" and "Killing in the name of life") - there is no set code for each individual writer.

And how, pray tell, is a "journalist expected to behave"?

SML

Dear Madame Editor,

This letter concerns the article "L'avenir de Glendon" in your January 16 issue.

Your writer mentions the goal of having one-third of all Glendon courses (other than French language courses) taught in French. This is a goal that I support in principle because with any less we can hardly call ourselves bilingual. But, for now, we do not have enough French language students to fill those classes! If Glendon increases the number of courses taught in French, and the total number of professors and courses stays the same, the

simple mathematical consequence will be that the number and choice of English-language courses will decrease and the size of the already large classes on the anglophone side will increase. Is that what we want? Would it not make more sense first to try and recruit more francophone students

My second point concerns International Studies. Your writer refers to "[l]e département d'études internationales". There is of course no such department; International

Studies is an inter-disciplinary programme, which draws in the three contributing departments, Political Science, Economics and History. That said, I do agree that this programme contributes "un apport considérable au caractère de Glendon", and for that reason, it is high time that all of us, administrators, faculty and students, started to think about the content and structure of that programme. I'll be there when the rest of you are ready to start talking!

Edelgard Mahant
Chair, Political
Science Department

Dear Pro Tem,

Just a quick note to let you know that it was very exciting and surprising to read Eric McConnachie's review of Camille Paglia's *Vamps and Tramps*.

I can't say that I entirely agree with his assessment of Paglia's credibility, but I do think that his critique was

intelligent and unusually advanced - relative to most articles printed in *Pro Tem*'s (English) arts section.

Perhaps, he was a little heavy with the obscure multi-syllabic adjectives, but it's good to know that someone associated with Glendon's student press uses a thesaurus. I look forward to anything similar.

H. Cohen

pro tem

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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 d'être gratuit, *Pro Tem* est le seul journal bilingue en Ontario. Les opinions et les faits émis par les signataires n'engagent qu'eux-mêmes, 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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Book Review: Moral Panic

"Too often we... enjoy the comfort of opinion without the discomfort of thought."

- John F. Kennedy

"It was not one of Garp's better points: tolerance of the intolerant. Crazy people made him crazy. It was as if he personally resented giving in to madness — in part, because he so frequently laboured to behave sanely... Tolerance of the intolerant is a difficult task that the times ask of us."

-John Irving, *The World According to Garp*

Eric McConnachie

John Fekete's *Moral Panic: Biopolitics Rising* is a dead-serious and exasperated, stentorian call to attention. And it comes from the very midst of the ranks.

Fekete, a professor of Cultural Studies at ever-progressive Trent University,

projected onto every kind of relationship in the nation can foster only fear, self-loathing, and

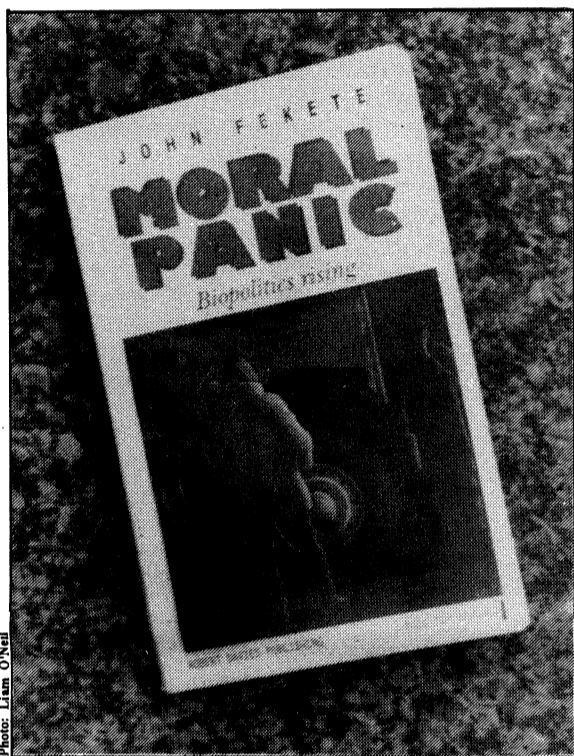


Photo: Liam O'Neil

writes in the introduction: "...I feel the calling, once again, to challenge the dominant cultural discourses in my milieu, [and] it is with a sense of both timely obligation and privilege that I answer it." These 'dominant cultural discourses' are contained in the portmanteau theorem "race-class-gender" and everything you begin to think about when it is called forth. Moral panic, he says, is brought on by the terrifying impasse of mistrust to which we, as a society (including the policy-makers among us) have recently sunk.

This situation is clearly reflected in everything from such popular and alarmingly titled books as Susan Faludi's *Backlash: The Undeclared War Against American Women* (1991) and Marilyn French's *The War Against Women* (1992) to street literature on homophobia, wherein everyone, until s/he proves otherwise, is considered to be homophobic (in other words, guilty until proven innocent). Fekete writes: "I believe that women, in particular, are not helped by... indiscriminate scare campaigns... that... paralyze them, ghettoize them, distort their perspectives, patronize them, and rob them of their potentials in the present and future — in sexuality, relationships, civic life, education, work, and play."

Fekete does not deny that sexism and racism exist, only that the way in which they are being

panic.

Moral Panic is a closely argued, lively critique of what Fekete calls the rise of biopolitics. What is biopolitics? It is historically associated with eugenics, for one thing. But one definition would be that it is the tendency to form self-dramatizing grouping and politicizing on the basis of perceived (biological) difference.

When 'difference' becomes the fundamental basis for identity, this leads to confrontation with groups which are seen as violently aligned against that identity. The result is a paralyzing truncation of coherent discourse. Those who hope to remain 'in the right' in such an environment must be constantly on guard against the slide into fundamentalism: "We have to know that, left to their own devices, utopian practices can go over the top and diminish the life they hope to improve. The impact of the utopian will can be as negative as its absence." It is the duty of intellectuals to be rude to the movements, he declares.

It is no surprise that racism and sexism of every ilk are always, to some extent, founded on biopolitical pretenses. But what can be said, Fekete asks, for a syllogism such as the all-encompassing one that maintains 'patriarchy' is the sum total of cultural experience — one that it is run by men and it oppresses women? Some intolerable type of violence against women is, in this paradigm, seen to occur at every

level of society, at every fulcrum of interaction among individuals. Is it even useful to respond to this?, Fekete wonders. When intolerance is the means of dealing with intolerance, what is gained? In the course of about 350 pages, the author rakes through current biopolitical thought, much of which has in Canada become policy, or at least proto-policy. For example, he analyzes the Canadian Panel On Violence Against Women's report (1993), and finds it appalling on three levels: It is atrociously researched and contains both clinical fallacies and evidential errors; it makes misleading use of statistics in order to press exaggerated claims about violence against women and the status of women in Canada; and finally, it makes startlingly totalitarian proscriptions for national reform. The CanPan Report, he finds, limns a portrait of Canada as a completely oppressive and internecine society in need of forced changes on every level. This is a result of thinking within a biopolitically fundamentalist framework, he maintains. What Fekete wants to do with his book is to narrow the widening gyre of panic, engendered at least in part by such work, without adding to the m \acute{e} l \acute{e} e.

In succeeding chapters, Fekete looks at specific case histories of moral panic at universities across Canada, a couple of them right in our own front forty, in the cases of Irwin Silverman and Reg Whittaker, both Professors at York. He explains that the 'slippery slope' and the 'continuum' arguments are behind much of the puritanism and confusion going on. In biopolitics the search for tendencies leads to the perception of similarities — e.g. healthy caution in the biopolitical viewpoint is equivalent to fear. This continuum argument, he writes, becomes an ideological fixation which is impervious to criticism. And any purview which is impervious to criticism is by definition dangerously close to authoritarianism. Fekete asserts that in such a case, freedom of expression, and even due process, are at risk.

Moral Panic is not the kind of book you will read in front of a fireplace with a cup of coffee or bring with you on spring vacation. It is a handbook for guerilla renegade intellectuals. Having said that, beware, it is a real slog to get through much of what Fekete has to say. Partly because his logic is so dense and partly because he uses a lot of the kind of terminology so distressingly

prevalent in academe these days: one suspects he is a consumer of a little too much foggy French theory. In the end though, this book is well worth the time spent digging into it. No one who reads it will be unaffected by its argument. But neither should an intelligent reader feel completely pulled in by what Fekete has to say, though it may seem that what he says is long overdue, it seems. (There are other canaries in this coalmine, though, some of them louder than

others. Wendy Kaminer and Katie Roiphe for instance, have both contributed much needed, fresh reproaches to what has become an increasingly stiff ivory tower of un-questioned ideology.) Ultimately what is worthwhile and even inspiring about this book is that it might help clear away some of the noise, especially concerning the rhetoric of a bizarre 'continuum of violence', in order that we can perhaps start talking again, instead of yelling.

Grande prêtresse exalte

Johanne Tremblay

Qu'on attende de moi le récit complet de ce qu'il m'a été donné de vivre à Harbourfront le 1er février dernier. L'émotion ne se résigne à me quitter. Il va sans dire que l'incommunicabilité même de certains événements, expériences ou réalités peut très facilement être la source de plaisirs inégalables.



Photo: Lois Greenfield

*Ainsi en va-t-il de ce que je ressenti en voyant Margie Gillis, qui célébrait ses vingt ans de carrière, évoluer sur la scène du *Premiere Dance Theatre*, et après, lorsque son intensité, sa sensibilité, loin de l'avoir abandonnée au sortir des coulisses (comme celle de trop d'artistes), la suivit jusqu'au dehors, et jusque dans mon sein propre.*

Rare. Unique. Rare est le privilège de rencontrer si belle âme. Le merveilleux de la rencontre est là. Elle ouvre des portes sur des chemins battus et trop souvent tabous; sur des sentiers dont les émotions, loin de tarir, vous soulèvent, vous consomment. Vous faites face à la réalité, le voile se soulève sur les plaisirs et douleurs qui peuplent l'existence humaine. Un tableau réaliste peint par une artiste du sublime.

Elle m'étreint, chaleureuse, reconnaissante. Elle sourit, lumineuse. Je sens son énergie me transpercer, je ne la retiens point. Une femme inspirante, un idéal féminin, un joyau pour le monde artistique, pour les âmes sensibles à tant de courage et un flot admirable d'intensité créatrice.

Elle était un idéal à atteindre lorsque je n'étais qu'une petite ballerine de quatorze ans, subjuguée entièrement par sa force, son humilité et son incomparable beauté. Je quittais le milieu quelques années après. Son image resta pourtant. L'idéal plutôt que de s'évanouir, subsiste, son oeuvre présente demeure une inspiration, celle du futur un nouvel idéal à atteindre.

section des arts

Sylvie Bélanger

Johanne tremblay

"Le détective est quelqu'un qui regarde, qui se déplace dans ce borbier de choses et d'événements à l'affût de la pensée, de l'idée qui leur donnera une unité et un sens. En fait, l'écrivain (l'artiste) et le détective sont interchangeables. Le lecteur (celui qui observe l'oeuvre) voit le monde à travers les yeux de l'enquêteur (les yeux de l'artiste), recevant la profusion des détails comme s'ils les rencontraient pour la première fois. Il s'est éveillé aux choses qui l'entourent comme si elles pouvaient lui parler, comme si par l'attention qu'il leur porte désormais elles pouvaient se charger d'une signification qui dépasse le simple fait de leur existence. Détective privé. En anglais private eye, ce qui s'entendait aussi private I (...) D'abord ce I signifiant "je", le petit bourgeon de vie dans un corps pourvu de souffle. C'était aussi l'oeil (eye) de l'écrivain (de l'artiste), l'oeil de l'homme qui jette son regard sur le monde et exige que le monde se révèle à lui."

Auster, Paul

Trilogie new-yorkaise, Cité de verre,
trad. de l'américain par Pierre Furlan, Arles (France)

Texte utilisé par Sylvie Bélanger pour la présentation de son oeuvre

C'est par l'exploration de possibilités visuelles dans des territoires de prime abord familiers, mais dont la compréhension dans toute sa symbolique trop souvent nous échappe, que Sylvie Bélanger, une artiste québécoise accomplie, nous invite à entrer en dialogue avec l'image photographique et à l'accompagner dans sa réflexion sur les paradoxes de la vie contemporaine et ceux

non seulement notre vision du corps mais le corps humain lui-même. Ses installations (depuis le milieu des années 80) font état d'une recherche approfondie au niveau des théories et pratiques de l'art actuel. Son oeuvre, et l'installation présentement en place à la Galerie Glendon, s'inspire avant tout de la convergence de la technologie et une vision du monde en constante

Les idées foisonnent, il nous faut, pour en jouir, les saisir au passage. Une visite devient un engagement; le simple coup d'oeil ne suffit plus. Le travail de Sylvie Bélanger sollicite, d'abord et avant tout une disponibilité d'esprit hors du commun.

L'exposition se poursuit jusqu'au 16 février.

Heures d'ouverture de la Galerie: du mardi au vendredi de

10h à 17h et le dimanche de 13h à 16h.

du corps humain dans sa relation avec la réalité technologique actuelle. A la suite de son BAC en Arts Visuels à l'Université Concordia (Mtl) elle termine, dans le même domaine, une Maîtrise à l'Université York. Elle enseigne présentement à la School of Visual Arts, University of Windsor. De réputation internationale, son oeuvre questionne les implications de l'essor des nouvelles technologies et pratiques médicales par lesquelles on altère, modifie, reprogramme,

mutation ainsi que leurs conséquences et implications sur le corps humain. On peut même s'y évader par les merveilles des voies de télécommunications.

Il n'est plus question de sélection naturelle... tout est (re)programmable: Darwin doit s'en retourner dans sa tombe. On assiste à une seconde phase dans l'histoire de l'humanité: celle de la colonisation technologique du corps. Les artistes, il va sans dire, y participent, ou y réagissent, chacun à sa façon.



T.O.P. 15 (Jan. 16-20)

- | | | |
|-----------------------------|----------------------------|-----------------|
| 1. Nirvana | The Man Who Sold The World | MCA |
| 2. Green Day | When I Come Around | Warner |
| 3. Lords of Acid | Voodoo-U | American Warner |
| 4. Various Artists | OST-Jerky Boys | Atlantic/Warner |
| 5. I Mother Earth | So Gently We Go | EMI |
| 6. Rage Against the Machine | Year of the Boomerang | Sony/Epic |
| 7. Korn | Blind | Sony |
| 8. Sloan | People of the Sky | MCA |
| 9. Veruca Salt | Seether | MCA |
| 10. Killjoys | Today I Hate Everyone | Warner |
| 11. Sarah McLachlan | Ol' 55 | Nettwerk |
| 12. Weezer | Buddy Holly | MCA |
| 13. Delerium | Flowers Become Screens | Nettwerk |
| 14. Rosie O'Shea | Daisy Chain Raw | Energy |
| 15. Dink | Green Day | EMI |

CKRGT Top 15

Quoi faire cette semaine

Monday (February 6th)

Les ECRIVAINS et les MEDIAS Carole Corbeil, Stuart MacLean, Eleanor Watchel - animateur: Michael Ondaatje 16h à 18h au Salon des Professeurs Pavillon York, 3e étage College Glendon

Monster Magnet downstairs Sneaky Dee's (College & Bathurst) Listening party for new album "Dopes to Infinity" 7:30 pm Free, Prizes

(If you dare...): Karaoke night in the Pub, 9pm
Comedy at the Rivoli, featuring Sweet Potato or...stay home and indulge: watch TV! 8pm Star Trek: Voyager

Tuesday (February 7th)

Cheap night at the movies! Check out:
The Jerky Boys...The Movie soundtrack featuring Green Day, Collective Soul, Superchuck & House of Pain Murder in the First, Legends of the Fall, Boys on the Side, Colonel Chabert

De Niro Double Bill! Taxi Driver & Raging Bull Bloor Theatre (at Bathurst) 7 pm & 9:20 pm
4pm Relay Races CAF

9pm Drag King and Queen PUB

Then? Go out!! You need it...(I do!)

If you want to dance...and if you like CFNY Music & Frenzied crowds...Dance Cave (Bloor at Bathurst) is the place to be -if not dance with the DEAD at the

Sanctuary Vampire Sex Bar (...Queen W)
Subtractor CD release party at the Horseshoe
Marilyn Manson w/ Monster Voodoo Machine at the Opera House \$10

Wednesday (February 8th)

AGO -Slide presentation

RE: The Black Male ideologies (American vs Canadian) 7pm

Intro. to Meditation class, Shimbahala Centre 670 Bloor W. 588-6465

Gutsonic (metal) at Gasworks

Feel like Stomping?! Bad Manners w/ special guests from Japan Ultra Bide w/Arsenals at the Phoenix
Or, if R & B, hip hop & reggae are more your thing, try The Tunnel (230 Adelaide W of Queen at John)

Thursday (February 9th)

5 pm Games in the pool PROCTOR 9pm PUB Night (winners announced)

Whale Music (music by The Rheostatics) at the Paradise Theatre, Bloor & Dovercourt

Friday (February 10th)

10pm Band Night in the PUB

"a reading" Lydia Lynch & exene all ages, seated show at the Opera House

Rhubarb Festival: M/Virus RM Vaughan's AIDS revenge tragedy at Buddies in Bad Times alternative theatre festival 12 Alexander 11:30pm, \$6

still a little restless? Bent night at Catch 22 w/Denise Benson (379 Adelaide at Spadina)

Saturday (February 11th)

Rotate This is giving away free tickets! for the Mighty Mighty Bosstones/Face to Face/Wax Show up at 11am (620 Queen W at Bathurst)

Country Dancing at the Church of St. George the Martyr, 205 John St.

The Watchmen w/ guests Ursula Lee's Palace \$12 at the door

Sunday (February 12th)

OCA Art Show at the Atrium, 100 McCaul St.
Brunch at Mars Diner (Yonge & Eglinton or College & Bathurst)

Après tout cette dépense d'énergie...si le coeur vous en dit...ou si les remords vous rongent les ongles...vous pouvez toujours ouvrir vos livres...ou encore vous préparer mentalement à la prochaine semaine de délire...

Ou encore mieux!

Childhood's end at the Limelight w/ DJ Ian!
Décidément...vous êtes incorrigibles...

Glendon's cafeteria • voluntary segregation? •

Emily Pohl-Weary

The first time I really thought about the fact that Glendon's cafeteria is separated according to skin colour was last year, when my "white" English Teacher walked up to the podium at the front of the room and sat down to have a coffee with her friend.

If there's one person who could do that entirely naturally, it would have to be her. She didn't even look out of place. As a result, I started to question myself — now, why won't I do that? That train of thought quickly made me extremely uncomfortable because I don't like to think I operate with any (nasty) irrationally preconceived notions.

I didn't -- and don't -- want to believe that Glendon students, even despite the multi-cultural make-up of the student population, would still chose (at some fundamental level) to separate themselves from those who are "not of the same kind". Then, when we were sit-

ting at a Pro Tem meeting earlier this week, and the question came up: What would each writer be contributing to the Black History Month issue? I realized I had no idea what to write about.

Soon, it was my turn to tell everyone (and the article I had started in praise of gun control suddenly seemed utterly inappropriate), and the suggestion of writing about the cafeteria had been brought up -- so I readily agreed.

The best way, we all figured, to get the real story, would be to ask people why they sit where they do in the caf, and if they had ever noticed the aforementioned phenomenon.

eteria called "The Forum. Everyone ate lunch there, and sometimes the Principal and other big-wigs would make speeches from a podium that was situated right in the middle of The Forum. Everyone called that podium "The Hill". The Hill was always occupied by black people and the cooler, older guys. Everyone else sat in a sort of circle around them, eating their lunch, and facing the podium."

Gina Thompson, born in Guyana, International Studies:

"When I first came to Glendon, I too was hesitant to sit up on the podium just as I was hesitant to join another table of people on the floor if they had an established group of friends. It's not a colour issue. Perhaps the whole cafeteria should be one level."

Sara (not her real name), a Glendon student who used to live in Cuba:

"I don't know why they do it (sit on the podium). I don't do it. I sit down here with the humans."

J. Panis, poli-sci student:

"Oh well, let's be as frank as possible. Why is it that when Black people get together you (whites) wanna make a big deal outta it? Why does 'Black unification' scare you so much? Would you prefer to see us fighting or cussing each other out? Let me tell you one thing, when I came to Glendon college my intention was to mix with the French people here. Mind you, despite my efforts the French community hasn't done much to make me feel welcome here - every time I try to speak French, much less try to befriend a group of you — no go (with exception to a few people like Gabby). Anyway, the Indian community hang together in the Salon, the Chinese community by themselves, the Spanish community also hangs together so what's the point?"

Natalie, a Translation student:

"I mingle with everyone. What I like most about Glendon is the fact that everyone is able to be themselves. In my High School, I was part of a group called the multi-culti-posse, there were people from all backgrounds (Jewish, Hispanic, white, Acadian, Italian etc.) and we were all

friends and everyone respected each other's differences.

Christos, a Glendon student who doesn't normally sit on the podium:

"First of all, skin colour is but a tone, I refuse to use different names to describe it." He thinks a lot of people just do it (separate themselves) out of fear of the unknown or because of personal experiences. "I know because it's happened in my own life. But luckily I also encountered positive situations before the negative ones. Maybe some people who grew up in a homogeneous society, for example, wouldn't have the positive experiences like I do. An interesting anecdote could be this story: last week I was talking to someone in my class — she's East Indian

and we were just flirting and she said 'I only marry my own kind.' Well, I come from Malta, but I don't have that attitude. It's obvious that she sees herself as different."

Frank, a poli-sci student:

"Just because your skin is black — doesn't mean shit. They (people of colour) are not a large community here at Glendon. They feel comfortable with each other, and enjoy their friends' company. It's not out of protest, they're not sitting by themselves because they don't want to be part of the Glendon community."

Priscilla, a Glendon student

"All the French people sit together. People sit where they're understood. I feel like this question is generalizing and highlighting colour groupings in the cafeteria. If you look more closely, you would see that Spanish, Middle Eastern, African students and students from small town Ontario also sit together. No one ever points out the white, Northern, small town Ontarians. That really bugs me."

Flo Burey, French Major, Poli-sci Minor:

"Regardless of whether the Black students of Glendon congregated on the podium or at the back of the cafeteria, we all know there would still be that fear of

Black People united. It's time to realize that us Black People are here for the same reason as everyone else - to get an education! But if there is a belief that Black People "en masse" mean trouble, let me just say that it will only get worse. If you have decided exactly who I am simply on the basis of my skin colour, but without ever hearing a word from my mouth — I don't have time for you!!"

Maria-Elena Vozza, second year English student:

"I understand that a group of people all together can be intimidating, but fear shouldn't make people feel animosity towards one another. I sit up on the stage and it is the same as any other group who sits together. Don't let this issue become one of racial superiority."

Jacqui, ACC member:

"When I first came to Glendon, the only people who made me feel comfortable were those from my own culture. The only reason I sit up here (on the podium) is because this is where my friends are. But my question is: why do all of the white people sit on the floor level? It is a stupid and ignorant question, isn't it?"

Shawna (not her real name):

"To be honest with you it isn't an issue. The people that you see on the caf's podium are a congregation of students with common interests that's it. When I'm up there, I can sense that there is someone out therein the Caf who thinks we're up here plotting their demise. That's bullshit — plain and simple."

— GLENDON STUDENTS OUTLOUD — Charmayne, President of the African-Caribbean Club (ACC):

"It all started with the smoking (in the cafeteria). Like even when we go clubbing there isn't a lot of smoke. You can talk to almost 90% of us and we probably don't have members of our family who smoke. We would smell of smoke and our parents would be curious about our friends, so we sat as far away as possible from the smoke and it just happened to be up here. Basically, that's what started it — it had nothing to do with being a white thing or a black thing."

Mike (not his real name):

"If you're going up there (the podium) make sure you bring someone with you."

Dwight, a student who sits on the podium:

"I sit here because all my friends are here. It's like, almost all these people belong to the ACC (African-Caribbean Club) and I sit here because at any one time somebody knows where I am or what I'm up to. There aren't really all that many black people at Glendon. Yeah we all come from Scarborough, we all know each other. If you were to count the number of black people sitting in the rest of

the cafeteria and compare them to the number sitting on the stage, you would find that there are less blacks on the stage. In High School, it was the same thing, there was a place called 'The Black Hole', which was by the gym, and there were always black people hanging around the stair well. It tended to be equated with 'TROUBLE' and 'TROUBLE MAKERS' for no apparent reason."

Nicole (not her real name), a student who was sitting on the podium:

"What, is there a big sign somewhere that says Black People Only?"

Patrick Joly, in charge of "Biz stuff" and advertising at Pro Tem:

"I had the same experience at my CEGEP in Montreal -- Andre-Laurendeau."

Patti Williams, Psych student:

"A seat is a seat. We don't discriminate against anyone. Everyone is welcome to sit on the stage with us. If it were big enough to fit all of you we'd love it - but it's not. Hey, sit where you wanna sit but never feel you're not welcome or you don't belong 'cuz after all we're all paying school fees!"

Liam O'Neil, Pro Tem photography Editor:

"In my High School, there was a big auditorium-like caf-

-perspectives

M.P. Says:**“Hey nigger, how's it going” eh?****Bob Gold**

These are the words of the Reform Party Defense critic, Jack Frazer, the honourable representative for the Sannich-Gulf-Islands and an expert on African American culture in his own right.

An ex-military man and now a fine representative of the people, Mr. Frazer took exception to the content of the two videos showing the Canadian Airborne Regiment in action. One, a hazing video of a Black soldier being led around like a dog with “I love the Ku Klux Klan” painted on his back, and the other, shot in Somalia, showing Canadian peacekeepers speaking openly of their hidden agenda to kill “niggers”.

He considered the videos to be both degrading and sickening and even went so far as to call the hazing video “juvenile”. But even after careful scrutiny, the astute Mr. Frazer was unable to detect any display of racist behaviour.

Why is this so? Is it because he does not consider the word “nigger” to have any racist connotations. According to Mr. Frazer, the word is perfectly acceptable since he seems to regard it as an acceptable form of communication among Blacks themselves. This, in

spite of the fact that in the Somali video, the word was being used by white Canadian soldiers to refer to the civilians they were supposed to be protecting. But in the words of Mr. Frazer, African Americans address themselves with the phrase: “Hey nigger, how's it going?”

Neither was Mr. Frazer able to find anything racist in the hazing video. The Black soldier may have been performing degrading acts, but he was a “willing... participant” and furthermore, “he was grinning and drinking beer.” If this is sufficient enough evidence for Mr. Frazer to deny any racist overtones, perhaps it can also provide helpful

insight into the workings of his own mind.

Is Mr. Frazer a throw back to the pre-civil rights days of North American petty apartheid? Maybe he believes that as long as a Black man is grinning while saying “yes sir”, “no sir” like the train porters and bellhops of the old Hollywood movies, it is a sure sign of enjoyment in a world where everyone knows his place. Could the honourable member be this naïve? And even more frightening, what phrases does he use to refer to people when he's outside the public spotlight, sitting around, grinning and drinking beer?

Word's Worth

Mike F. Jursic

Let's talk about conflict. to continue our examination of euphemism. Conflict is the new American word for “war”, and since the American Nation likes to assert officially that they have never lost a war, they came up with a word to describe things they have lost: *conflicts*. Take for example the Korean Conflict. It lasted three years. There were 157,530 American casualties. But war was never declared. So they say, instead, conflict. Vietnam is even stranger. There are 8 965 000 veterans of the Vietnam era but war was never declared there either.

In conflict, or as is the case more and more these days a police action, (fighting) many things could happen to a soldier, or peacekeeper. (In the middle ages, for instance, so many people got their heads cut off in battle, that there was a word for a headless corpse: *bluk*.) Now, though, peace-keepers must worry about becoming casualties, which is a nice way of saying victims. *Casualty* itself is effective at hiding the truth death or disfigurement from the general public. If they, or their fellow peacekeepers are not careful, they could “succumb to friendly fire”; that is, owing to incompetence, get killed by their own army.

But also in war, there is a nice, neat little thing called *collateral damage*. These are civilian casualties, that is, mothers carrying babies trying to run away from the napalm attack — the term *collateral damage* doesn't conjure such gruesome images.

The idea of a *Limited War* was also something that the U.S. Department of Defense (itself euphemistically named if you'll notice) conjured up, to mean, literally, anything short of thermonuclear world holocaust. A *selective or surgical strike*, is something done with conventional bombs, and is never precisely pulled off as the name would imply. A U.S. government study once suggested that there was as many as 10 million Soviet casualties with a selective strike on the Kremlin. That's a pretty scary thought, all thing considered. And it's even scarier that these words have become so firmly entrenched in our vocabulary. They hide gruesome realities that just might make people never want to go to war again.

But that's another story...

And I quote Sir Winston Churchill on proper syntax: “The use of a preposition to finish a sentence is a practice up with which I shall not put.”

**Il y a 50 ans ...
Auschwitz**

Géraldine Sénécal

Le samedi 27 janvier dernier a été célébré le cinquantième anniversaire de la libération d'Auschwitz. Il y a encore des personnes qui ne savent pas, ou devrais-je dire, il y a déjà des personnes qui ne savent pas ce que symbolise une croix gammée ou bien ce qui se cache derrière le mot “Nazi”. Pour plus de 5 millions de juifs, c'est la mort qui était promise!

Le mot “nazi” est l'abréviation de National Sozialismus (National Socialisme), le parti fondé par Hitler en 1921. En 1925, dans son livre “Mein Kampf” (Mon Combat), Hitler explique l'idéologie du parti nazi. Elle repose sur trois grands principes : l'ordre nouveau, l'espace vital et l'avènement de la race aryenne.

L'“ordre nouveau” consistait en fait en la domination de l'Allemagne de l'Europe continentale, l'envahissement du territoire russe et la destruction des deux ennemis jurés : les Juifs et les Bolchéviques.

L'“espace vital” (Lebensraum) représentait la “terre promise” qu'il faudrait conquérir militairement et politiquement, soit directement, soit par le biais de gouvernements fantoches, pour l'épanouissement de la “race supérieure aryenne”. En Europe occidentale et

orientale, les non-aryens (définis comme composant les “races inférieures”) serviraient la “race supérieure” dominatrice et civilisatrice (composée des Allemands, des Hollandais et des Scandinaves). Les Juifs quant à eux étaient considérés comme impurs et dangereux, il n'était donc même pas question de les asservir, pas plus que les Tziganes, les “dégénérés” (comprendre les homosexuels) et les communistes. C'est ainsi qu'après d'innombrables persécutions contre ces populations, l'idée de la solution finale (die Endlösung) a été développée afin d'accélérer le processus d'extermination. Cette “solution finale” n'était rien d'autre qu'une “extermination industrielle”, pour laquelle les ingénieurs nazis ont fait preuve de l'imagination la plus vicieuse qui soit puisque le but de leurs recherches était : comment éliminer le plus de personnes possible, le plus rapidement possible? De leur imagination morbide sont nées les chambres à gaz (pour lesquelles il fallait aussi créer le gaz le plus efficace possible), les fours

crématoires...

Les nazis n'ont pas attendu d'avoir trouvé la meilleure manière d'arriver à leur fin pour commencer à déporter de toute l'Europe les populations considérées comme indésirables vers des camps ouverts en Europe de l'Est (principalement en Pologne) : Treblinka, Chelmo, Sobibor... Auschwitz était le camp le plus grand et le plus meurtrier, à la fois un camp de concentration, un camp de travail et un camp d'extermination. Lorsque les soldats de l'Armée Rouge y ont pénétré, le 27 janvier 1945, ils n'ont trouvé que 7000 personnes, pour la plupart mourantes ou malades. Environ 1 million de personnes y furent assassinées, dont près de 90% de Juifs. A sa période la plus active, c'est-à-dire à l'arrivée des Juifs de Hongrie en 1944, 24 000 personnes étaient exécutées et incinérées chaque jour à Auschwitz.

70% des Juifs européens (90% des juifs polonais) ont péri dans la Shoah (mot hébreu, signifiant “catastrophe”, désignant plus particulièrement l'entreprise d'extermination du peuple juif par les nazis.)

Aujourd'hui a lieu un débat international sur l'avenir d'Auschwitz, devenu un musée et dont la préservation demande un soutien financier considérable. Pour certains, il faut protéger ce

lieu de l'outrage du temps pour qu'il témoigne; pour d'autres, au contraire, il faudrait “laisser se dégrader ces traces matérielles, dont le sort doit être lié à celui de la génération qui a connu les victimes”. La difficulté à trouver une réponse à ces interrogations montre bien combien, aujourd'hui encore, cette terrible page de l'histoire est brûlante. Ce débat montre aussi combien la communauté internationale doit être impliquée, il est facile de situer ce lieu très précisément mais sa portée historique dépasse toutes les frontières.

Juste au sortir de la guerre, les survivants qui témoignaient disaient : “Plus jamais ça!”. Qu'a-t-on retenu aujourd'hui des leçons de l'histoire quand on voit ce qui se passe en ex-Yougoslavie ou ce qui s'est passé au Rwanda?

“...J'écris dans ce pays où l'on parque les hommes

Dans l'ordure et la soif le silence et la faim

Où la mère se voit arracher son fils comme

Si Hérode régnait quand Laval est dauphin...”

“...Auschwitz! Ô syllabes sanglantes!...”

Extraits du poème d'Aragon, “Le Musée Grévin”

HUMBERSIDE C.I.

A FINE EXAMPLE OF RACISM
IN THE SCHOOL SYSTEM

Emily Pohl-Weary

Humberside Collegiate has made front page news lately - a feat it never once accomplished during the five years I had the (mis)fortune of attending the west-end High School. A non-white Teacher was pushed down a flight of stairs from behind in a deliberate, racially motivated attack.

To follow-up the incident, a letter was anonymously circulated to the staff on behalf of certain students, asking for the resignation of all non-white Teachers. If the students' demands weren't met, the letter indicated, such occurrences would increase.

HCI's Principal, Mr. R. Lawson, is an older man who was around during my time at the school. He made a public announcement to the media that the incident was unprecedented, he maintained that the racial tensions had sprung up out of nowhere.

Well, I know that school, and I'll be the first to admit that racial tension did not spring up in its midst out of nowhere.

HCI is located in the middle of the white, upper-middle class High Park area. The student population is probably more than 90% white and most people I knew there seemed to have no interest in seeing that change.

A number of times during my high school careers, I had "white

guys actually make comments to me if I was seen in the company of "non-white" guys. I dated a guy who was Greek and three or four boys in my French immersion class (which was particularly notorious for elitist opinions) would daily ask me questions like: "Why are you dating that Big Greek?"

When I went out a couple of times with someone who was Korean, and then a few months later with someone who was Phillipino, one boy who was on the football team came up and asked me when I was going to give white guys a chance again.

One time I remember, during my last year at the school, an Amnesty International group was formed (old HCI had never before seen the likes) and they put up posters of people who were "Disap-

peared" (abducted), tortured, beaten or killed. Amnesty was told to take them down because they were "racist against white people". This conclusion was apparently reached on the basis that none of the people on the posters were white.

When I heard this, from one of the Amnesty group members, I took it upon myself to examine the offending posters. I walked around the main floor of the school, reading them. To my utter surprise, I discovered that someone had gone around scribbling swastikas on a number of them posters.

During the Gulf War, while I felt that it was entirely wrong and was openly against it, I would get angry comments (sometimes even openly in class) reflecting on the race of the people who were being killed so freely by the US Army.

The French Immersion Department, which I don't remember ever even putting up the facade of multiculturalism, either among the student population or the Teaching

staff, was asked to bring in visible minorities to pose for the cover of a pamphlet that would be distributed to possible new students.

A boy in my grade, a neo-nazi skinhead, who openly made extremely racist and sexist comments, was one day attacked with baseball bats by a truckload of people of colour. Apparently they had found out where he went to school and sat outside waiting for him to appear. What must he have done to provoke such a reaction from a whole group of people?

All I can say to Mr. R. Lawson is that he certainly didn't know either his staff or the student population if he honestly thinks that Humberside Collegiate has been free of racial tension. I, for one, am not at all surprised.

L'évaluation académique:

c'est relatif!

Julie Gauvin

Tout est relatif certes, mais lorsque que cette relativité détient un pouvoir aussi déterminant que celui d'accorder le droit à un étudiant d'accéder au niveau de la maîtrise, cela devient plus inquiétant.

Il est quelque peu déplorable de constater que certains professeurs d'université puissent se fixer un plafond d'évaluation académique de 75% proclamant que la perfection n'existe pas en ce monde, alors que d'autres enseignants semblent considérer que tous les étudiants universitaires sont des petits génies du même calibre et méritent donc tous la même note! En fait, j'atteste sans hésitation qu'il y a toujours place à l'amélioration. Cependant, c'est le manque de cohérence ou l'écart qui existe entre la façon dont chaque professeur évalue une dissertation qui agace. Il n'existe pas de barème de correction au niveau universitaire. Les cours de sciences appliquées, tels que l'économie ou les sciences pures, ne souffrent pas de cette partialité puisqu'ils ne sont pas sujets à la perception ou aux idéologies du correcteur. Mais lorsqu'il est question de départements à tendance plus libérale, tels que la politique, la sociologie ou la philosophie, c'est à ce niveau que la correction peut parfois être biaisée.

Il n'est pas question de mettre en doute la capacité de jugement de nos professeurs mais il est déplorable de constater, lors des périodes de choix de cours, que les étudiants

soient influencer dans leurs choix par la manière dont Professeur X. évalue ses étudiants plutôt que par la qualité de son enseignement. Demandons-nous donc pour quelle raison avons-nous choisi de nous rendre au niveau universitaire (pendant que nous y avons encore accès)? Certainement pas parce que c'était la voie de la facilité!

Par ailleurs, il apparaît insupportable qu'un professeur remette un travail sur lequel l'étudiant a passé des heures de recherche et de rédaction avec une note au bout de la ligne sans appréciation quelconque. On devrait s'attendre de la part de ceux qui détiennent entre leurs mains le pouvoir de juger de notre capacité intellectuelle, qu'ils le fassent de manière juste, explicite et représentative. Premièrement, parce que les étudiants investissent dans leur éducation une somme d'argent et de temps considérable et deuxièmement, parce qu'ils manifestent, pour la plupart, le désir d'apprendre.

D'un autre côté, la direction devrait peut-être se demander si, en tant que collège bilingue, la correction devrait être, oui ou non, plus tolérante à l'égard des étudiants qui écrivent dans leur langue seconde. Sur ce point je n'ai pas d'opinion. Je

pose par contre la question puisque les étudiants qui font l'effort de rédiger dans leur langue seconde sont nécessairement pénalisés. Il existe des centres d'aide me direz-vous, mais l'obstacle demeure. Il subsiste une différence entre corriger les fautes de grammaire et éditer un texte.

De plus, les enseignants du collège ne sont apparemment pas tous bilingues... D'après les politiques de Glendon, les professeurs devraient être dans l'obligation d'accepter un travail remis dans l'autre langue que celle utilisée pour l'enseignement de leur cours. Comment réagir lorsqu'un professeur vous refuse ce privilège? Dans le cas contraire, j'ose imaginer que l'évaluation est essentiellement basée sur le contenu et s'attarde, par le fait même, peu au style. Par contre, sachant que les mots sont le véhicule de l'articulation de nos idées, ne devraient-ils pas être considérés au même titre que le contenu qui représente sans contre dit l'essentiel?

Bref, il ne faut pas se faire d'illusion, la correction variera toujours d'un professeur à l'autre. Toutefois, lorsque votre seule préoccupation et priorité dans la vie est de réussir vos études au sens du mot accomplissement personnelle, estime de soi...vous connaissez? Je pense que tout étudiant mérite que l'on s'attarde sérieusement sur la façon dont il est évalué.

RESOLUTION 1.1

Dawn Palin and Helen Svyrinkas

Recognising that seven Glendon students from the Glendon College United Nations Club represented our college at the McGill Model United Nations conference last weekend.

Applauding that they all performed excellently in their representation of China and Saudi Arabia against the likes of Harvard, Princeton, Rutgers and the U.S. Naval Academy (among others).

Acknowledging that these students researched and discussed such important topics as the Territorial Crisis in the Middle East, the situation in Rwanda, Overpopulation, Genetic Engineering, the Illicit narcotics trade and many others.

Mourning the fact that because of severe budget constraints, the delegates cannot afford to attend other prestigious conferences.

The Glendon College United Nations Club:

1. **Finds** it admirable that one of its delegates felt such pride

towards this college that he introduced himself as "Glendon".

2. **Condemns** Harvard University for referring to Canada as the "51st state".

3. **Urges** students of Glendon College to make use of our delegates' expertise in the field of plutonium smuggling.

4. **Discourages** the use of violence during voting procedure (please refer to Security Council Resolution 000102 "When one representative of the Chinese delegation pounced on the other while she was trying to raise her placard.")

5. **Acknowledges** the normalization of diplomatic ties between Rwanda and Saudi Arabia as a direct result of this conference.

6. **Thanks** the Saudi Arabian delegate from the Special Political Committee for sharing his expertise as "a Columbian narcotics specialist" to the Science and Technology Community.

7. **Enforces** Resolution 2.1 condemning all Orph-debating on the general topic of Prozac.

8. **Reminds** the delegates that even though the Canadian dollar is low, the Parking Valets do not accept the Saudi Arabian Riyal as tip.

9. **Urges** the GCSU to consider increased funding to our Third world club to facilitate the financing of an equally important opportunity for students to represent Glendon internationally; namely the National Model United Nations Conference in the U.S. in April.

10. **Regrets** the unfortunate spread of the "Saudi Arabian flu" amongst the delegates from this club, but commends them anyways for attending session.

11. **Invites** any and all students of the Glendon College Community to become involved with the Club and learn about what the Model United Nations experience has to offer.

Clear cutting Old Growth Forests : Is Canada Really Brazil of the North?

Sarah Shaughnessy

In Canada, we are inundated as early as preschool with the importance of rainforests - our parents sent us to trendy Toronto camps like ROM where we painted parrots and exotic animals. Later we moved into our activism stage where we bought "save the forest" t-shirts sponsored by Roots and adopted acres of the rainforest. The days of the green campaign were a heady mix of commercialism and fashionable politics, and like most of the vocabulary in our fickle ethos, "green" was sort of an issue of the week.

"Green" also became a word that was first associated with stopping the depletion of rainforests in Brazil. Most people are familiar with the crisis in Brazil: the loss of one acre of land to clear cutting and burning every nine seconds. This translated into a loss of animals, plant species that may never be seen again, soil that may never again support substantial plant or animal life, damage to forests beyond the area that has been clear-cut, and ultimately global warming.

Brazil is facing irreversible ecological damage. Ultimately, this damage will see her people into increased poverty and unemployment while the rest of the world suffers environmentally. Brazil's forests, however, are not the only ones dying.

How much better is ecological protection in Canada? Canada is quickly acquiring the same reputation: an acre of forest is clear-cut in Canada every 12 seconds.

Canada's most unique forests, old growth forests, will lose the most by logging. Old growth forests and the ecosystem that they support are especially delicate due to their age and the species that can only exist and evolve in a mature forest.

According to The Policy Advisory Committee on Old Growth Forests (PAC) - a research group with the Ministry of Natural Resources, "these forests are characterized by old trees and their associated plants, animals and ecological processes. These forests typically show little or no evidence of human disturbance". Both Clayoquot Sound and the Boreal Forest Region, which occupies much of Northern Ontario are examples of old growth forests.

Forest ecosystems are dynamic, interacting with plants, animals and micro-organisms and are part of a broader forest landscape which includes lakes, rivers, streams, and wetlands. Many old growth forest ecosystems have been diminished or impaired to the extent where species have become endangered

or have disappeared entirely.

In Ontario, many species that are part of a forest region that is actually the northern tip of a deciduous forest that extends southward to North Carolina and Tennessee, have become threatened; the Carolinian and the Red and White Pines of the Great Lakes-St. Lawrence, the Hemlock and the Yellow Birch are some examples.

In the Boreal, extensive cutting has removed large extracts of the forest and ecosystems have been lost with this logging.

Since the 18th century, forests in Ontario have suffered from clear cutting for the purposes of agricultural and urban development. This use has resulted in the loss of forest area, soil and wild life and aquatic habitat as well as reduced forest productivity, and changes in forest composition and age structure. Two centuries of logging have left many of Ontario's original forests crippled.

According to PAC, the biodiversity of Ontario's forests must be maintained at the current level to provide the essential elements of a healthy forest. This means that if disturbances continue to alter Ontario's old growth forests at the current rate, our forests will no longer be considered healthy.

Further, PAC maintains, "that a diversity of ages classes and species is necessary for a healthy forest". Beyond these considerations, however, is the question of preserving a forest not just at the minimum standard of health, but rather at an optimum level.

In Ontario, it is a reality that many ecosystems will not be able to be restored due to the killing of forests for the sake of profit and convenience.

Clear cutting is in fact the most thorough and destructive method of harvesting a forest. Clear cutting is a logging practice that cuts all of the trees in a given area within a short period of time. All

of the tree products that can be used for consumption are then removed and taken to be processed. The remainder of the tree is left behind.

According to Greenpeace, "Clear cutting eliminates nearly all of that structural complexity and drastically alters the habitat for organisms that live there. Clear cutting eliminates the trees, it eliminates much of the understored vegetation and the ground covering vegetation, it eliminates the standing dead trees."

Forests designated for logging are considered crown lands and are leased by the provincial government to timber companies. There is only one purpose for clear cutting and that is that it is inexpensive, thereby maximizing profits. This short term gain however, is not balanced out by the long term losses to the environment. Clayoquot Sound is a good example of old growth forest that, once logged, will most likely never be able to support the same type of ecosystems that it has since the ancient times.

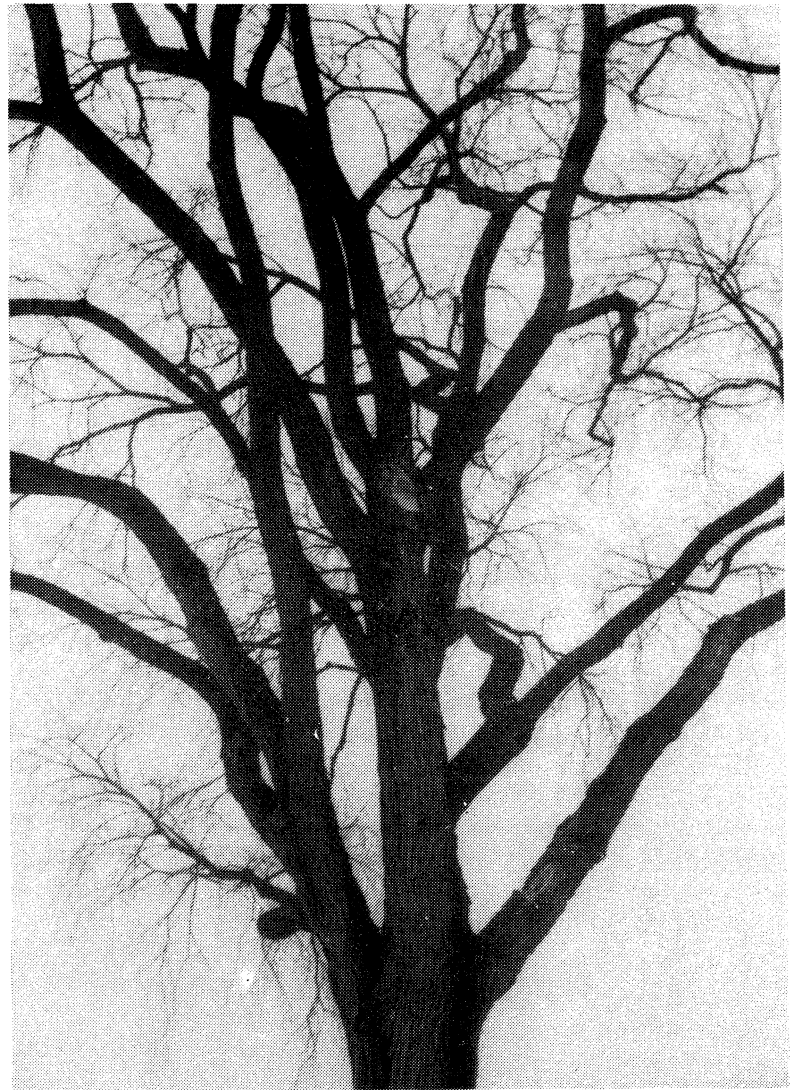
Clayoquot Sound is one of the last parts of a North Pacific ancient forest remaining in our world. As a temperate rainforest on Vancouver Island, this area supports a vast and intricate ecosystem of animals, plants and trees, some of which are as tall as 95 meters, have diameters of 10 meters, and are over 1 000 years old.

Clayoquot also includes 3 out of 5 remaining primary watersheds, (out of 92), and 2 out of the 4 secondary watersheds (out of 78). Sixty-four percent of Vancouver Island have been cut and 31% more is planned to be logged.

Although Clayoquot represents less than 5% of the original ancient rainforest, it now occupies 15% of the remaining region due to logging.

This area is not only an area of considerable environmental interest, it is also home to five First Nations bands. The cultural preservation of life to these communities relies on the practices of fishing, hunting, and trapping - a livelihood that would be destroyed by extensive logging. In effect, logging Clayoquot is leaving a people who's ancestral home is supported by the forest, without a means of financial support, a home, or a way of retaining their identities.

In April of 1993, the British Columbia provincial government declared their decision to log 81



000 hectares of the remaining 110 000 hectares of the ancient forest. Despite claims by the government that one third of the forest will be protected, most of the remaining forest if bog, scrub, marginal forest, or previously protected areas which would not be appropriate for logging.

Clayoquot is the home for thousands of species of plants and animals. According to Greenpeace, "many are highly dependent on old growth forest habitat for their continued survival". Included in these species are the ancient Western Red Cedar, Yellow Cedar, Sitka Spruce and Western Hemlock, as well as bald eagles, panthers, bears, and Roosevelt Elk. There are also endangered species like the Marbled Murrelet in addition to the grey whales and sharks of the coastal waters of the Sound.

Logging in BC has increased 300% since the 1960s. Ninety to ninety-five percent of BC forests are ancient and 95% of this land is logged by clear cutting. It is in this ecology that with the presence of logging, we will see the disappearance of so many species, the disregard for the biological or commercial value of these lands, soil degradation, the displacement of indigenous people, and climate changes.

In Canada, our economy is implicitly linked to natural resources. Many jobs are

directly linked with forestry and consequently, the protection and maintenance of these resources make sense for reasons of economics as well as environment. It is also clear, however, the threat of clear cutting the need to protect old growth forests by legislation. Out of these needs emerges a mandate for alternative methods of logging.

In British Columbia, the logging industry loses 2 000 jobs a year whereas tourism generates 4 500 jobs annually. Greenpeace maintains that thousands of jobs will be lost to logging if Clayoquot is cut - a unique ecosystem will be lost which means no tourism and no more logging. They also have proposed some alternatives to clear cutting which include low-impact harvesting techniques such as well-planned selective logging and ecosystem planning processes in order to maximize biological diversity.

These two proposals for the future of Canadian forest represent the agenda which both government and public might pursue to stop the misuse of this rapidly disappearing resource. Canada is now considered the "Brazil of the North", and at 12 seconds per acre, it is abundantly clear that trees are falling on both sides of the equator.

classifieds / communiqués

Recherche désespérément monteurs-monteuses pour le journal (ordinateur). Contacter DOC!

ARE U A TECHNO - GEEK???
We need production (computer literate) people of both sexes and languages to get trained for next year - these are paid positions.
Call Simon or Éric at 487-6821.

Canada - Taiwan (Republic of China) Scholarship Program: for undergraduate and graduate in any field except medicine. Date limite: le 1er mars 1995.

Did you know that you can submit just about anything to ProTem?? Well, it's true. Our deadline is every Thursday at 5pm. Just don't be sexist, racist or homophobic and you will see your published piece in only four short days! P.S. We're in the manor, next to the Gallery.

LES FORMULAIRES DE DEMANDE POUR LES POSTES DE DON sont disponibles au bureau des Résidences, 103 Manoir Glendon. La date limite pour remettre le formulaire est le vendredi 17 février 1995

The G.C.S.U.'s weekly meeting is (actually) on Thursday at 4:30 pm - be there to watch Marlaire watching you!

Forming a Ween addiction support group. Leave written message for Bob at ProTem office. Anonymity essential.

For those planning to go home during Reading Week II, Voyageur now offers a 15% discount for students and up to 30% on return fares - eg. Kingston \$47.00, Montreal \$69.00 (prices include GST)

Bisexual eggrolls will betray you, when you are most vulnerable. Therefore, it is necessary to drown them in plum sauce, before they choke you with their pseudo-sincerity.

Glendon STUDENT ESCORT: 487-6799

Donship Applications ARE NOW AVAILABLE AT THE RESIDENCE OFFICE, 103 GLENDON HALL. Deadline to apply is Friday, February 17, 1995

Séminaires sur l'écriture réalisés avec l'appui du Bureau de la Principale du Collège Glendon et de l'association Writers Union of Canada

Les ÉCRIVAINS et les MÉDIA
Carole Corbeil
Stuart MacLean
Eleanor Wachter
Animateur: Michael Ondaatje
Le lundi 6 février 1995
de 16h à 18 h
au Salon des professeurs
Pavillon York, 3e étage
Collège Glendon
Bienvenue à tous!

La rencontre hebdomadaire de l'AECG se déroule tous les jeudis à 4h30 à la salle du Sénat. Allez constater de quoi notre gouvernement se nourrit.

S.O.S. FEMMES: la ligne de détresse pour femmes francophones - Si vous traversez une période difficile et sentez le besoin d'en parler, en français... composez 1-800-387-8603 (du lundi au vendredi, de 8h à 20h).

Creative Arts Seminar supported by the Office of the Principal, Glendon, and the Writers Union of Canada

Carole Corbeil
Stuart MacLean
Eleanor Wachter
Host Michael Ondaatje
Monday Feb. 6, 1995 4:00 - 6:00
Senior Common Room, York Hall, Glendon College (third floor, main wing)
2275 Bayview Avenue (at Lawrence)
All Welcome

Are you running out of cash & or food? Well, don't forget about the volunteer-run **GLENDON FOOD BANK** - located at the Women's Centre in the Old Gatehouse. Staple food items and even some goodies await your perusal, and you can take as much as you need (based on an honour system). **LA BANQUE ALIMENTAIRE EST OUVERTE A TOUS CEUX QUI ONT BESOIN.** Open 5 days a week 11:30 to 4:30 (tel. 736-2100 ext.88197)

Chère Ann-Lorraine, Vous possédez ce qu'il est nécessaire pour réussir dans votre métier. Mille bis, ton petit.

To my favourite Wonder Twin, may the P.J's of the world get genital herpes and have their toenails removed by ravenous beasts. From the other Wonder Twin.

The Leonard Foundation: \$1 250 Award for undergraduate, full-time students in financial need. Applicants are expected to participate in athletics, fitness or military activities as well as showing qualities of potential leadership ability. Date limite: le 15 mars 1995.

Free pads and condoms are available at the Women's Centre - Take advantage of the freebies!

Happy Birthday, Chav. Hope u receive this BD message on whichever star you inhabit. N.

CLASSIFIEDSS ARE \$3 (FOR UP TO 25 WORDS)

At the Glendon Counselling and Career Centre
Au Centre d'Orientation Professionnelle et de Consultation Psychologique

The next meeting of the Mature Student's Support Group is on Monday, February 13, at 12:30 at the Centre.

Come and check out our numerous summer job ads in the Centre's Summer Job Binder

La prochaine réunion du Groupe de soutien pour les étudiant(e)s adultes aura lieu le lundi 13 février à 12h30 au Centre.

Venez voir les nombreuses offres d'emploi d'été qui se trouvent dans notre dossier d'emplois d'été au Centre.

January 31, 1995

Ms. Julie Drexler
Head Librarian
Frost Library
Glendon College

Ms. Drexler,

I would like to inform you of the concerns that were voiced during the last Library Sub-Committee meeting. One of the major concerns that students have with the services offered by the library are the hours of operation. We feel that the hours as they stand are inadequate especially during exam periods, the months of December and April. The Frost Library is the only library that caters to francophones in the area therefore we feel it should be more accessible to the francophone students at Glendon. This could be achieved with extended hours. We would like to know if longer hours are economically possible or if there are students on work study programs who could work at the library after the existing hours of operation.

The students who use the education journals at the library would like to have these hours extended. They are willing to volunteer their services so that this can be made possible.

The students on this committee are also concerned with the quality of service offered by the library. Some students voiced the opinion that some employees could be very rude and not helpful when this is supposed to be a service and they are employed to help us in the library. We would also like know why the library does not allow books to be checked out 15 minutes prior to closing. We would like to see the service extended until the library is actually closed to allow students more time at the library.

Furthermore, the G.C.S.U. would like to request that the library accept copies of exams from previous years to be put on reserve so that students can have better access to them. The G.C.S.U. is willing to update these exams. We are simply asking for space in the library so that they can be a bigger help to students.

The committee does realize that there is a suggestion box in the library and we would like to request access to it. We are simply a liaison between the students and the library. We are not asking to take over the suggestion box but we would like to know what concerns the students have with the library services offered at Glendon.

We would like for you to respond to these concerns of the students and offer any solutions you may have to these problems.

Sincerely,
Sara Ritchie

Chair, Library Services Committee
cc: D. Adams, Principal-Glendon College
J. Bergbusch, President-G.C.S.U.
J.-C. Bouhenc, Dean-Student Affairs
A. Hopkins, Chair-Faculty Council
J.-C. Jaubert, Associate Principal
F. Mougeon, Chair-Academic Resources and Services Committee (Faculty Council)

where ● to ● get ● \$tuff ● cheap (II)

— \$ — **HAIR CUTS** — \$ —

Bruno's School of Hair Design

● - located on the south side of Bloor St., just west of Bathurst, this is where aspiring hairdressers get their 'hands on' experience. If you're the kind of person who consistently goes running to the hills screaming after most hair appointments, forget this option. However, if you just need a trim or a basic cut (and you are reasonably flexible), it will cost you only \$7. Of course, you may leave the establishment sporting the unique product of someone's virgin experience with scissors, but it is a supervised environment & most screw-ups can be remedied by the onsite instructor. For those less adventurous, but equally titillated by bargains, you can have your coif dyed for a laughably low \$6 (or \$4.50, if you bring your own box of fun with you). This is a nice treat for those resourceful types who usually colour their own hair, since even an amateur can usually catch those annoyingly difficult to reach spots at the back of your head. In exchange for the unusual savings, be prepared to sit there for up to an hour. These people are keen, thorough and visibly stressed, because they're being graded on whatever service you opt for. Bring a book and try to be charitable. Walk-ins are not often a problem, but making an appointment might be wise... 535-5333

Michael Kluthé Salon

● - upstairs on the west side of Yonge St., slightly south of St. Clair Ave. This is one of those snooty upscale salons frequented largely by the ladies of lower Forrethill. If the closet hedonist in you wants to indulge a little, make an appointment with a junior stylist on a Monday (when the salon is dead, due to the lack of charity functions held early in the week) for \$25 - Michael himself charges a minimum of \$100. Any other day, you might find yourself subjected to Al Waxman's wife whining about her cleaning lady or some parallel inanity. The not-so-spendthrift price tag is justifiable, if only for the inspired scalp massage the shampoo person will give you. Plus, gourmet coffee in hand, you can peruse the latest fashion rags and tabloids from the U.S. and Europe, while being catered to by a skilled individual. Whoever is assigned to you will inevitably be trained in both the art of coiffure and advanced ego-stroking. As transparent as this person may be, they're always happy to stuff your pockets with free samples of products you might never otherwise enjoy (or bother to buy). The make-up and skin care 'specialist' will likely be bored out of her mind, since you may be one of only three clients there, so don't be shy about squeezing a complimentary make-over, eyebrow plucking or facial out of the circumstance. It can be a laugh, if you need a boost, even if normally you'd frown upon such elitest excess. 925-6306

NRJ

Poetry & Fiction

“Penser est facile. Agir est difficile. Agir selon sa pensée est ce qu'il y a de plus difficile au monde”

Goethe

“Don't slag yourself, because people are tripping over themselves to do it for you”

C. Haberman

Free your mind

One man lost in his own world;
trying to escape and forget all around.
a mind drowned in a pool of tears,
a soul cage to calm all fears.
intoxication allows him to wander,
music brings in all types of wonder.
divine passion for a world on ice,
a paradise to be at ease with all.
heart full of love, lives inside of him,
world of expression spoken through his eyes.
a gentle hand looking for comfort,
a warm embrace to show one cares,
spoken words relayed so gentle.
be free with yourself and do not be afraid.
live your life with pride and honour,
remember I am here to lift all spirits,
but when I am gone, reality lives on...
lift your head and strive to be happy!
a sun by day...a moon by night
lost in music is where this star will be!

-Anonymous

Untitled

Here's what happened (in no particular order of events)
Point: Kids' emotions are considered resilient, at best, invalid, usually nonexistent, at worst; that is, when they're even considered at all
Which is why nobody even offered us a day off school or any counseling to help erase the awful image of Sandra.
Point: kids can be cruel
Which is why about a dozen of us who were actually there got surrounded in the schoolyard the next day, and squeezed dry for information, recollections, reflections, and Graphic Detail.

Here's what happened;
We were waiting at the stoplight on the way home from school twelve or so of us, and it was a long light, and we were impatient BUT we had all been taught (at school & home) to never (ever) cross against the light. It changed and

(looking both ways) She skipped out into the intersection, calling us lard asses for children know words like that. As she was looking back beckoning, cajoling, teasing, the car hit her, blindside. Later they would say she never even knew what hit her as if that was supposed to make us feel any better; WE knew it was a carload full of teens slightly drunk and high on life and death Who picked her up without slowing down, gave her a ride about a hundred feet up the road, and dropped her off, then ran over her. Try NOT to picture, despite yourself the dark purple, wet streak that started at the crosswalk and ended about a hundred feet later, in a very small pile of broken bones and mangled flesh and children's clothing that had once had the capacity to skip, sing songs, name-call, beckon, cajole, tease.
Point: kids may be resilient, but they, too can feel horrified.
None of us six and seven year old boys and girls, who were later surrounded by police and squeezed dry for information recollections, reflections, and yes, Graphic Detail, was even old enough to consider asking Why. But we were perversely thankful it wasn't Us, and so were our Parents, though the day after, Mom told me to be especially careful on my way to school.

Le sixième sens

Savoir écouter le bruissement des lèvres en un sourire, le battement des cils, le cliquetis des paupières;
Toucher les ondes caressantes de son parfum où vole une aura bleutée;
Écouter les brumes scintillantes de son regard duquel coule un vin enivrant;
Humer ses pensées vertigineuses qui transpirent par les pores de sa peau;
Goûter les couleurs de sa démarche irréaliste où flotte un déhanchement musical.
Transcender les sens pour découvrir l'ultime vérité:
Ce qui se cache sous l'enveloppe charnelle.
Aller au-delà des limites de la pensée, de la raison. Il ne suffit pas que de goûter, il faut également sentir, toucher, regarder pour aimer uniformément:
Un être entier, total: un tout.

Evelyne Tremblay

Untitled

As I lie here alone,
I feel my once warm tears
turn to ice.
I sense something deep inside,
And realize that my heart
has turned to ice,
And is shattering.
The stars that once danced
in the sky
Have forgotten their steps,
never to be seen again.
The moon hovers low,
A slit of hope in the sky,
Sometimes hidden from view by the
murky clouds.
The water seems dark and dismal,
Too deep to penetrate,
Unless using your dagger has torn
into me,
You never noticed,
My tears hid behind my eyes.
The dagger cut deeply,
Severing the strings to my heart,
The cold now reaches me.
I try to escape,
But I am held captive
to the dagger's poison.
Please take back your dagger,
And use it no more,
For if you do,
My heart being weakened,
Surely will not last.

He practiced his art like he was half dead himself. A slow-moving cadaver caring for the sick and leaking life from himself at every turn. He could walk down that dark corridor of disease and pain and silently place the stethoscope on an ailing heart just because it had to be done and he knew how to do it and it made him feel good.

-Susan Swan
The Wives of Bath

The sun was melting like gallium in the palm of a ten-year old child.

It's the loneliest feeling in the world- to find yourself standing when everybody else is sitting down. To have everybody look at you and say, "What's the matter with him?" I know. I know what it feels like. Walking down an empty street, listening to the sound of your own footsteps. Shutters closed, blinds drawn, doors locked against you. And you aren't sure whether you're walking towards something, or if you're just walking away

Inherit the Wind

Anyone interested is welcome to submit creativity of any form to ProTem's Poetry and Fiction Page. The drop off box is located in the Glendon Manor.
- Joël Ramirez, P&F editor