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Mass Shootings: The Consequences of Playing with Fire



David Lienemann

Simon Topp
Contributor

The United States is no stranger to the politics of hate. Even the most basic study of U.S. history reveals that the country has a long history of issues related to race, immigration, and integration. The U.S. is a country of immigrants, but each wave of new citizens has rocked American society in its own way—all have faced bigotry. Freed slaves, in particular, felt this hatred as states passed laws that purposefully stripped them of every aspect of citizenship they had gained, and White supremacist groups like the Ku Klux Klan mercilessly hounded them. Importantly, much of that hatred was stoked for political gain.

For example, the KKK used hatred for African Americans and Irish

immigrants to put its members in power across former Confederate states in the South. The result of this racist rhetoric was the era of lynching: countless hangings of African Americans carried out by mobs of White Americans. Considering their history, you would think that Americans would be more sensitive to the language of hatred. They should be aware of what happens when you paint a group of people as the enemy. Nonetheless, it is becoming increasingly apparent that aspects of American media and politics refuse to learn this lesson—particularly on those on right side of the political spectrum. To be clear, I am not saying that right-wing media and politicians are purposefully trying to get people killed. Hateful, fear-inducing messaging is being spread for political and financial gain. Today, immigration from the

Eastern and Southern hemisphere has made some Americans uneasy about the changing demographics, just as previous generations have felt when a new waves of immigrants made the U.S. their home.

This uneasiness, however, is being exploited. Uneasy people watch television and click articles that confirm their fear—tailor your product towards this market and you can make a lot of money. Politicians that adopt anti-immigration stances reap electoral benefits from this anxiety. Former President Richard Nixon did so by appealing to anti-Black sentiment in the South, and now President Donald Trump is doing it by stirring fears of immigrants from Latin America and the Muslim world.

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Wow, Glendon!

I can't believe it's already the final issue for the 2018 year! Merci d'avoir lu et écrit tant de beaux articles, c'est grâce à vous que ce semestre a eu tellement de succès. For many moons, Pro Tem has been the voice of Glendon ; notre voix, notre histoire. I could not possibly be prouder to be a part of such an incredible legacy alongside such a remarkable student body as well as such an outstanding team. Looking back at my final first semester at Glendon, I have to smile at all the ups and downs, the smiles and tears, the joys and stress : ce sont des expériences qui forment la vie étudiante. Même s'il y a des moments où nous voulons tous nous arracher les cheveux, la camaraderie des Glendoniens soulèvent toutes nos douleurs. I blinked and missed this semester, don't let the same happen to you. That article you've been meaning to write? You have all of December to

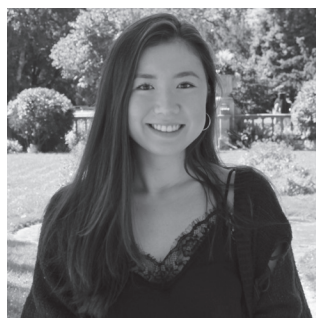
write it! Ne passez pas toutes vos vacances à dormir ou à prendre du poids (comme j'ai d'habitude) il est aussi temps à bosser sur vos ambitions ! Joyeuses vacances, Glendon !
- Sarah

NOUS CHERCHONS DES ARTICLES EN FRANÇAIS



ENVOYEZ-NOUS VOS
ARTICLES POUR AVOIR
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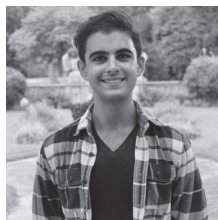
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Expressions

Procrastination

Ayse Koca
Campus Life Editor

Procrastination has been a problem for me ever since I've had things to do. Feeling instant gratification by leaving things for later is just easier compared to getting them done right away.

Procrastination is often caused by leaving tasks for our future selves so that we can feel instant gratification. This is similar to why we prefer foods with high sugar and fat contents: these foods provide us with a burst of energy soon after we consume them, but this energy doesn't last as long as the energy produced from consuming carbs.

Some procrastinate less than others, but we all put off doing things that we would rather not do. However some do it on a regular basis and it impacts school, work, and even their free time.

A lot of procrastination is anxiety-related. One can be anxious about not being able to perfect the task they are given, so they choose not to start it. Or they might be anxious about not understanding all components of the task and this uncertainty gives them anxiety. This anxiety, combined with a craving for instant gratification can lead to browsing YouTube for hours and only getting 20 minutes of work done, but those 20 minutes will feel like 8 hours.

I don't yet have a miracle cure for procrastination. At times, it even feels like while I am avoiding my work, I am physically unable to start whatever task I need to finish. However I realized I dread my work the most while I'm

avoiding it. In reality, the stress I experience from not doing my work is worse than the stress I have while doing the work.

My method for getting work done has been waiting until the last possible hours within which I can finish an assignment and struggling to reach the minimum word count in an essay at four in the morning. I start on my work once I realize that the deadline for an essay, reading, project, or presentation that I have been putting off is HERE and I have to deal with the consequences NOW. However, at this point, I do not have much time and do not complete my work as intricately as I would've liked. The end result is far from my best work—it's just an attempt to finish.

This is obviously not an ideal way to finish assignments, especially ones that get marked and evaluated. Although terribly flawed, this "method" forces me to finish my assignments and submit them.

However, when it comes to long-term things such as working out, eating healthy, taking up and mastering a new hobby, this last minute panic never sets in and procrastinating these things is endless.

Procrastination is hindering the quality of my work and messing up my schedule, but it's also keeping me from exploring new things. I feel that even writing about this and reading about procrastination has somewhat made me realize how much this habit is impacting my life. I know it's impossible to avoid procrastination entirely, however for now I can realize when I'm falling into the habit of procrastinating and be mindful of its consequences.

Des occasions de parler français à Glendon pour un étudiant en FSL: il y a plein!

Professeure Usha Viswanathan
Constitrice

l'article « FSL at GL » a été écrit par un autre étudiant anonyme et non pas par l'auteur mentionné dans la version papier du quatrième numéro de Pro Tem.

C'était avec beaucoup de tristesse que j'ai lu l'article du dernier numéro de Pro Tem critiquant le manque d'occasions de parler français dans les programmes FSL (français langue seconde) à Glendon. En tant que directrice par intérim du Centre de formation linguistique pour les études en français, je voudrais expliquer ce qui se passe dans nos cours FSL (1000, 1100, 1200, 2000 et 2100) et au Salon francophone pour souligner toutes les belles choses qui se passent en français à Glendon (toutes les belles occasions de vivre en français)!

Au Centre, nous offrons des cours de français pour les étudiants à tous les niveaux, non-spécialistes en français. Nos cours sont axés sur des discussions hebdomadaires en petits groupes autour de vidéos et de lectures authentiques pertinentes à la vie des étudiants de Glendon. Les étudiants sont encouragés à partager avec leurs pairs leurs impressions, leurs opinions, leurs expériences reliées à ces articles et vidéos, toujours en français. Nous appelons cette activité le Groupe de discussion/Suivi des pairs. Il ne faut pas parler parfaitement français ou parler sans fautes. On s'amuse, on s'entraide, on apprend et progresse ensemble dans un environnement sans jugement. Le centre offre également un soutien linguistique pour les francophones et non-francophones dans trois cours de discipline offerts en français : SOCI (Sociologie) 2510, POLS (Science politique) 2600 et CDNS (Études canadiennes) 1920.

Bien sûr, quelques heures de cours de français par semaine ne suffisent pas pour se perfectionner dans une langue. Il faut vivre la langue!

Nous insistons donc pour que tous nos étudiants participent à des activités en français en dehors de la salle de classe. Nous faisons aussi régulièrement la promotion des programmes d'échange linguistique tels qu'Explore, Ontario Rhône Alpes et York International dans nos cours et auprès de nos étudiants. Le cours FSL 2200 permet à une vingtaine d'étudiants de Glendon de faire un stage dans la communauté francophone de Toronto avec des organismes tels que Choq FM, TFO, le Centre francophone de Toronto et le Bureau du Québec à Toronto. Il y a aussi ma plus grande fierté, le Salon francophone, un espace sécuritaire pour parler français dans un environnement décontracté. Au Salon, tout le monde est bienvenu. Vous pouvez chanter en français, jouer à « Taboo », « à Cartes contre l'humanité » en français (on aura bientôt la version québécoise), participer à des ateliers de poésie slam, discuter de sujets d'actualités choisis et animés par des étudiants en FSL.

Nous organisons également des soirées « Open Mic » bilingues, des séances de « speak dating » en français et en espagnol, des soirées de films en français, ainsi que des excursions au festival Cinéfranco et au Salon du livre de Toronto. Au Salon francophone, vous retrouverez dix moniteurs, des étudiants très sympathiques et patients. Ce sont des Glendonniens comme moi avec des parcours linguistiques très divers. Ils sont bilingues, trilingues, plurilingues, ont des origines européennes, africaines, indiennes, etc. Certains sont francophones, tandis que, pour d'autres, le français est une deuxième, une troisième, voire une quatrième langue. Ce qui nous unit, c'est que nous travaillons tous très fort pour perfectionner et pour maintenir notre français en milieu minoritaire. De plus, nous choisissons tous de parler français et nous en sommes très fiers! C'est sûr qu'il y a encore du travail à faire, mais je voulais prendre le temps de célébrer nos succès. D'ailleurs, j'invite tous les étudiants, les membres du corps professoral et administratif à Glendon à se joindre à nous (c'est-à-dire, au Centre de formation linguistique pour les études en français et au Salon francophone) pour nous aider à accroître le nombre d'occasions pour les étudiants à Glendon de parler français.



L'autobus express Glendon: un projet irréalisable?

Tristan Castro
Contributrice

Il est difficile pour plusieurs étudiants de se rendre à Glendon. Ce trajet s'avère encore plus fatigant aux heures de pointe. Découragés, les étudiants regardent souvent partir des autobus pleins venant de l'hôpital Sunnybrook. De plus, durant les fins de semaine, le temps d'attente pour les autobus est excessif.

Peut-on changer cette situation injuste? Plusieurs autres collèges disposent depuis longtemps de lignes de TTC à transport préférentiel. Le collège Humber possède les autobus 186 — Wilson Rocket et le 927 — Highway 27, le collège Centennial possède les autobus 02 — Markham Rd et 913 — Progress Express. Finalement, le campus Newnham du collège Seneca possède le 939 — Finch, en plus d'un réseau de lignes de transport public à arrêts fréquents. Le campus Glendon,

quant à lui, ne dispose que de deux lignes et demie : les autobus 124 — Sunnybrook, 11 — Bayview et 162 Lawrence-Donway. Or, si on croit que le chiffre de 2700 étudiants au campus Glendon ne justifie pas la mise en œuvre d'une ligne express, ce type de raisonnement va à l'encontre du Code des droits de la personne de l'Ontario.

On croit que ce n'est pas obligatoire qu'un autobus scolaire doive aller chercher les étudiants tous les jours, sans se soucier du nombre d'étudiants qui attendent ou de la distance qui sépare ces derniers de chez eux. En raison du manque de moyens de transport, une ligne d'autobus express devrait constituer une priorité pour les autorités au campus Glendon. L'autobus express 952 — Lawrence lie la station Lawrence au terminal 1 de l'aéroport Pearson. Il semble donc pertinent que cet autobus ne fasse pas de la station Lawrence son dernier arrêt, afin de se rendre jusqu'à Glendon et de desservir ainsi les étudiants.

N'est-il pas valable de faire pression en faveur de la mise en place d'une ligne express qui pourrait amener les étudiants de Glendon jusqu'à l'aéroport Pearson?



Cooking with Cannabis

John Kemp
Health & Wellness Section Editor

Hello everyone! About a month ago, the federal government passed bill C-45, the bill legalising recreational cannabis. Since then, despite a number of logistical hurdles, Canadians across the country have been able to legally purchase marijuana in a number of forms including the dried flower, oils, and capsules. The one product category, however, that hasn't been legalised for sale by the government is that of edible cannabis. In my opinion, this is an important category in that it makes the often stigmatised world of cannabis use more accessible, especially for the more health-conscious who would rather not smoke the substance. Now, although the sale of marijuana-infused food products remains illegal, that doesn't mean you can't make them for your own personal use. For this reason, I've got a bit of a curveball for you all this issue—cannabutter.

Cannabutter (as it sounds) is cannabis-infused butter which is used in various recipes and is one of the prime delivery methods for tetrahydrocannabinol (THC) when making marijuana-infused foods. It can often be substituted into regular baking recipes that include butter as a major ingredient, just so long as the given recipe doesn't require you to bake the food for too long at too-high a temperature. I also recommend that you choose recipes that have strong flavour profiles so as to hide the marijuana flavour (this is why brownies and things of the like are so popular when it comes to baking with cannabis). Other than these couple parameters, you're free to go off and experiment with different recipes to see what you like best—just make sure not to leave them in the family cookie jar!

Cannabutter

Yield: 1 cup

Time: 3-4 hours

Ingredients:

2 cups unsalted butter

1 cup (7-10 grams) dried cannabis flower

Method:

Step 1: Decarboxylation

1. Preheat the oven to 245°F. Meanwhile, place the cannabis on a parchment-lined cookie sheet.
2. Bake the cannabis for 30-40 minutes for newer, fresher cannabis or less for older, drier cannabis, gently turning it over every 10 minutes. Remove from oven and allow to cool to room temperature.

Step 2: Butter Infusion

1. Using a hand grinder, grind the prepared cannabis coarsely so as to avoid allowing any remaining flower particulate to pass into the butter when straining. Set aside.
2. In a medium saucepan, combine 1 cup water and the butter. Cook over low heat until the butter melts.
3. Once the butter has melted, add the ground cannabis. Allow to simmer at low heat (between 160°F and 200°F) for 2-3 hours, stirring occasionally.
4. Above the container in which you plan to store your cannabutter, assemble a wire mesh strainer with a cheesecloth on top. Slowly pour the melted butter through the assembly. Do not try to push the remaining butter through the strainer as this will negatively affect the flavour of the butter.
5. Store the finished cannabutter in the refrigerator until needed.

And that's all, folks! Now of course, depending on factors such as the potency of your cannabis and the cooking time and temperature, the dosing of your cannabutter will vary greatly. Edible cannabis products also tend to be quite potent and, because they need to be digested, the timing of their effects can be unpredictable. And so, with that, I say: tread with caution. Nevertheless, enjoy this recipe and all the wonderful recipes you can make with it! Happy baking—pun intended.



Manger des aliments de saison, une sage habitude à cultiver

Ayla Slijivar
Rédactrice d'expressions

Depuis mon enfance, ma mère m'encourage à manger des produits alimentaires et à inclure à mon alimentation des aliments qui poussent au même moment de l'année où on les mange. Par exemple, on peut manger des courges en été et en automne et des betteraves en hiver. Manger des aliments de saison est une habitude importante à adopter car elle présente des avantages pour la santé et pour la planète, en plus d'être économique. À première vue, manger des aliments de saison peut sembler simple : l'on mange des aliments « de saison » ou cultivés et récoltés à une période de l'année. Quoique cela soit vrai, ça ne devrait pas être considéré comme un mouvement alimentaire à la mode. Voici trois raisons pour lesquelles vous devriez vous joindre au mouvement.

Des avantages pour la santé

Lorsque les produits sont cultivés à la bonne saison et dans des conditions de croissance appropriées, ils contiennent des nutriments naturels, ce qui fait d'eux une option alimentaire plus saine. Des études ont montré que certaines cultures peuvent avoir jusqu'à trois fois plus d'éléments nutritifs lorsqu'elles sont cultivées en saison.

Des avantages environnementaux

Les aliments qui ne sont pas en saison doivent être importés, parfois de très loin. Afin de les rendre plus appétissants, on y ajoute souvent des agents chimiques afin de les faire mûrir plus rapidement, des revêtements de cire et d'autres agents de conservation. Les aliments de saison contiennent généralement moins de produits chimiques, ce qui leur permettent de parcourir des distances beaucoup plus courtes.

Des avantages économiques

Il est plus facile de cultiver les aliments en bonne saison, ce qui les rend plus abordables pour les consommateurs. Plus il y a de produits, plus ces derniers seront bon marché.



When Love Isn't Enough: Coping with a Friend's Suicide

Amanda Sears
Assistant English Editor

I'm going to skip the obligatory introduction about how tragic and gut-wrenching it is to lose a friend to suicide, because if this article is ever useful to you, you'll already know that part. I'm writing this article for the living; not for the deceased. I'm writing this article so that you will hopefully have the answers you will be looking for under these circumstances—answers I did not have. So, here are seven pieces of advice I hope you'll never need:

First, understand that everyone feels guilty. It has been said before, but it bears repeating. Guilt will creep up on you when you least expect it, insisting that you should have seen the signs. Maybe you two were very close, maybe you were suicidal before, or maybe they joked about it in a self-deprecating way that never disturbed you until now. You might feel guilty for the smallest things: for watching their favourite show without them, or for laughing at all in the weeks that follow their death. Whatever your reasons, understand that this was ultimately not your decision to make, and that guilt can't change anything now. Focus your energy where it needs to go: to your mutual friends and the collective process of mourning.

Second, let yourself feel angry if you must, but keep it to yourself. No one in mourning needs to be the victim of the blame you might hold. You might

blame their parents, their partner, or even yourself. You might blame society for the discrimination they faced, if it contributed to their death, but anger and blame won't solve anything. We wish it would, but it never will. Your only option from here on out is to focus on the future, albeit without them, but a future nonetheless which probably involves many other mourning people. You can cut yourself off from them, but it won't make it easier.

Third, that being said, connect with mutual friends and/or family who are going through the same emotional trauma as you. Forget the barriers of etiquette that we build for ourselves—some days you might want little more than silent company and three orders of General Tso's chicken from the Chinese take-out place down the street. You'd be surprised how many other people in mourning crave the same illogical indulgences. Under the circumstances, you should allow it.

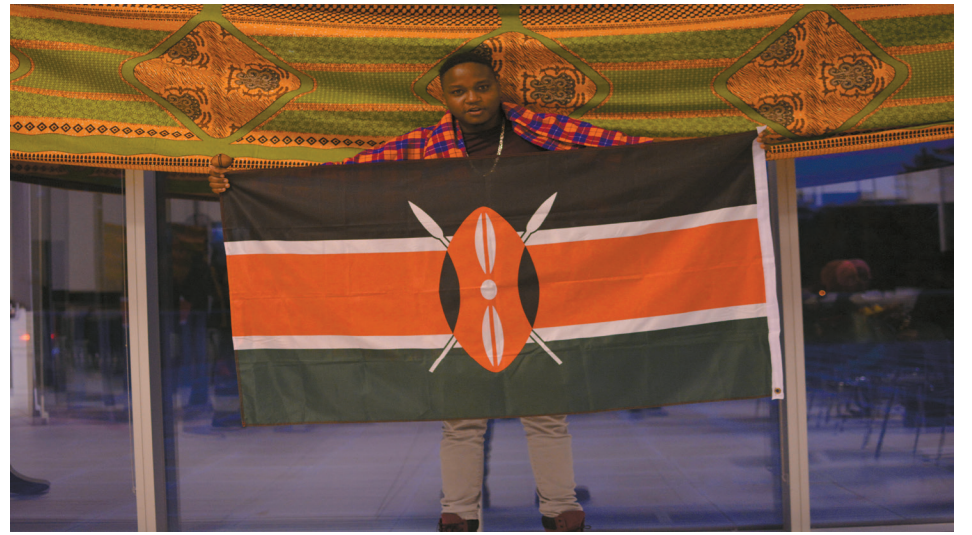
Fourth, don't fixate on how they died. When you ask, you'll find out, and when you find out, you'll wish you didn't. The question of how only serves to feed your mind what it needs to impulsively craft images of their last moments; images of panic and desperation. I would go so far as to say it insults their memory.

Following that, my fifth piece of advice is to focus on positive memories. This can be hard in the face of suicide, knowing that this image was likely an act on more than a few occasions, but it should serve as a reminder of how they wanted you to see them: happy, loving, and at peace. If you can, share these memories among family and mutual friends of the deceased. Let yourself laugh, cry, and applaud the fact that

such a person ever walked this earth at all.

Sixth, don't place a timeline on your mourning by comparing yourself to others who knew them. Maybe you were able to make peace with this event sooner than others, or maybe you find yourself in an emotional rut months or years after the fact, when those closer to them have been able to move on with their grief. When we say that people mourn in different ways, we also mean that people have different foundations of suffering and different coping mechanisms. If this is the first significant death you've experienced, you will likely have a harder time processing the loss than others who have faced death before. If you already see a therapist for other health reasons, you might have a better support system that allows you to begin recovering sooner than others. In any case, people might also present their suffering in different ways, whether they are more emotionally private or emotionally open individuals. Ultimately, there is no right or wrong way to mourn, and you are entitled to as much time as you need.

Finally, tell your friends and family that you love them. You can't go back in time to tell your friend that you loved them, that they made your days brighter, that they were larger than life itself—but you can still say all those things to the people in your life right now. And you should. Not because it's the key to salvation or because it will end the pain, but simply because it's true and they deserve to know that. Surprisingly, that alone makes everything a whole lot better because there's a good chance they feel the same way about you, and you probably need to hear that right now.





L'Union européenne au grand écran

Ayla Slijivar

Rédactrice d'expressions

Ce semestre s'est écoulé très rapidement et la quantité de travail à faire continue de s'accumuler. Les dates limites pour soumettre nos travaux approchent rapidement et il s'avère difficile de maintenir un horaire de sommeil invariable. Cependant, même si nous arrivons au moment crucial du semestre où il faudra toujours respecter nos engagements, cela ne veut pas dire que nous ne pouvons pas nous amuser. Il n'y a pas meilleure façon de se distraire un peu de ses études qu'avec un film!

Si vous êtes un ou une cinéophile comme moi, vous devenez sans doute surexcité lorsque les lumières s'éteignent au cinéma signalant le commencement du film. Si vous êtes en Études internationales ou en Science politique, vous devriez jeter un coup d'œil au Festival du film de l'Union européenne!

Le Festival du film de l'Union européenne est une organisation à but non lucratif et une collaboration culturelle unique des consulats et des instituts culturels de l'UE à Toronto. Il a lieu chaque année au mois de novembre au Royal Cinema depuis 2004. Le festival est gratuit (premier arrivé premier servi, mais il est possible de réserver un siège pour un prix de 10 \$). Le Festival présente 28 films contemporains tirés de chaque pays de l'UE. L'objectif du festival est d'établir un dialogue culturel entre les pays de l'UE et

le Canada, tout en mettant en vedette les cinéastes et en les soutenant.

Vendredi dernier, j'ai eu la chance de visionner deux films qui m'ont voyagé de la Syrie déchirée par la guerre (Insyriated de Philippe Van Leeuw) à la Méditerranée ensoleillée de la Grèce (Kazantzakis d'Iannis Smaragdis). Philippe Van Leeuw est un réalisateur belge remarquable et ce film est excellent, comme ses autres films. Insyriated suit la vie de la mère Oum Yazan et de ses trois enfants. Oum transforme sa maison en refuge pour sa famille et ses voisins afin de les protéger de la guerre qui se déchaîne autour d'eux. C'est une histoire déchirante qui vous mettra les larmes aux yeux, mais elle est tout de même importante. Étant donné le climat politique actuel des migrants syriens, le film invite à la réflexion. Le film Kazantzakis porte sur la vie tumultueuse de l'auteur grec Nikos Kazantzakis, qui est amené à remettre en question la liberté de l'homme et les véritables valeurs de la vie.

Si vous envisagez d'assister à l'une de ces projections, je suggère Une vie ailleurs de Olivier Peyon (France), Osmi povjerenik de Ivan Salaj (Croatie), A vizkis de Nimrod Antal (Hongrie) et Octave de Serge Loon Celebidachi (Roumanie).

Le Festival dure jusqu'au 22 novembre et, croyez-moi, vous n'en serez pas déçus. J'espère vous y voir nombreux! Je serai assise dans la dernière rangée de la salle de cinéma en train de manger des M & Ms et de boire une grosse bouteille de Coca-Cola, mes notes de Cinéma français à la main.



EUROPEAN UNION Film Festival



Fall Events in Toronto: What Not to Miss

If you're around Toronto and hear of an event that might be of interest to our community, write to us at: metropolis@protemglendon.com.

Arts and Culture

Transforming Traditions: The Arts of 19th Century Iran
Aga Khan Museum, Sep 22 – Dec 9

Cinesphere Fall Film Series
Cinesphere @ Ontario Place, Oct 5 – Dec 23

The Fairer Vote – 100th anniversary of Canadian women's suffrage
Gibson House Museum, Sep 22 – Feb 10

Estonia Through 100 Pairs of Eyes
Tartu College, Sep 24 – Jan 14

King West Holiday Pop-Up
Portland Market, Nov 24

Happy Place
Harbourfront Centre, Nov 1 – Jan 1

Toronto Christmas Market
Nov 15 – Dec 23

Les Zinspirés : six degrés de séparation - Théâtre français de Toronto
Berkeley Street Theatre, Nov 30, Dec 5

Career & Education

Accessibility Career and Job Fair
Scarborough Centre for Employment Accessibility, Nov 21

#FirstFridayFair Business, Data, and Tech

Virtual Event, Nov 22

Toronto Bilingual Job Fair
One King Street West Hotel, Nov 26

Hire Canada's Job Fair and Training Expo
Mississauga Convention Centre, Dec 5

Community and Environment

Chrysanthemum Show
Centennial Park Conservatory, Nov 3 – Nov 26

Food and Drink

Montgomery's Inn Farmers' Market
Food Truck'N Friday Hope Series
Rainhard Brewing Co. Nov 23

Queen West Pastry Crawl
Nugateau, Sept 25 – Dec 28

A Roaring Twenties Christmas
Spadina Museum, Nov 20 – Jan 6

Music and Entertainment

Bolero – Toronto Symphony Orchestra
Roy Thomson Hall, Nov 21, 23, 24

QueerCab
Buddies In Bad Times, Nov 21

Mary Poppins
Young People's Theatre, Nov 24

Holiday Fair
Nathan Philipps Square, Dec 1 - 23

Fake Smiles and Happy Place

Sarah Ariza-Verreault
Editor in Chief

I'll admit it. I shamelessly paid \$35 for a ticket to Happy Place, a pop-up interactive exhibition set up at the Harbourfront Centre in Toronto from November until January. We've all heard about Happy Place through one of those oh-so tantalizing videos from BlogTO on Facebook and through all of our most Instagram-inclined friends who had undoubtedly bought tickets at the presale. My stormy Seasonal Affective Disorder, as well as my constant academic anxieties as a student, were both fatally attracted to Happy Place's pomp and glitter and colours. Can visiting Happy Place really cure anxiety, depression, and senioritis? Good thing I checked it out, so you don't have to (unless you feel like it).

To answer the aforementioned question in short: no. The bright colours and glitter were dimmed by long lineups and generally "bad" lighting. In fact, through the long, snaking lineups and the industrial pathways in Happy Place, I found myself on a rather philosophical journey. For \$35, can you buy happiness? Can you enter happiness by visiting Happy Place? Can one place really suit everyone's happiness? Presumptuously choosing to name the exhibition "Happy Place" definitely implies that it can. Does it fall short? Absolutely.

Now, a tangent. People will wait in line for hours to ride rollercoasters. (Because of my anxiety and control issues, I don't.) With this experience, the thrill—or the chemical compounds that create joy in your brain—that a rollercoaster gives you weighs out the impatience of the lineup. The joy (if you enjoy roller coasters) you're feeling when you're slicing, spinning, and looping through the air is real—your heart pounding and the positive endorphins are proof. Waiting in line at Happy Place creates no such payout; your patience is rewarded by a photo op. Which leads me to my point that Happy Place does not create happiness—it gives you the power to construct the idea of happiness on your curated social media feed.

Think I'm wrong? Has anyone been to Happy Place without posting a



single photo about their experience?

In fact, the idea that these interactive exhibitions are thriving solely on the purpose of providing photo ops terrifies me. We've all heard the phrase "Pictures, or it didn't happen." While this phrase started as an internet joke, this ideology is really turning into the backbone of our society. People don't want to "do" as much as they want to give the appearance of "doing."

Much worse, I can imagine how exhibitions such as this one can have a detrimental effect on someone's anxiety disorder. Social media, in itself, is supported by humans' natural need to be accepted and lauded by others. Social media gives users the opportunity to constantly perform for our friends, family, even strangers as well as ourselves; it contributes to our innate nature to be self-centred. However, this nature can be twisted when realizing that social media promotes comparing yourself to others constantly.

My issue with the Happy Place is that while waiting in line watching people take photos or plan to take photos, this comparison happens in real-time, everywhere you look. It is the environment you have entered and you cannot escape it until you've collected your coat after waiting in line (again) at coat check. I even realized that I was comparing my photos to the people I was seeing around me; most of the time, I felt that I fell short. In an environment where people are constantly either performing or spectating, I'm sure that I wasn't the only one who felt this way.

In truth, there is no one-size-fits-all to happiness. Perhaps the question "Can you buy happiness?" would be better translated to today's society as "Can you capture happiness in a picture?" If Happy Place has taught me anything, it is that you can certainly make it look like it.



Sorry to Burst your Bubble: Toronto's Housing Crisis

Gulsvert Dela Cruz
Metropolis Editor

There was a lot of talk about affordable housing during Toronto's recent elections. People were intrigued to hear about John Tory's plan to build 40,000 units in 12 years, or the even more ambitious claim of 100,000 in 10 years by his chief opponent, former chief city planner Jennifer Keesmaat. If you don't pay for mortgage or rent however, it might be more difficult to imagine what the housing situation looks like in Toronto—and boy, is it a mess.

But before we get down to it, what does it exactly take for housing to be "affordable"? In Canada at least, units must cost less than 30% of a household's before-tax income to be given this label. This does not only refer to government-subsidised rental housing, but also all many other types of housing: private and non-profit, as well as owned units can also fit into this category, as long as they pass the base benchmark.

With a median monthly rent of over \$2,000 just for one bedroom suites, it might be difficult imagining yourself living on a full-time, minimum wage job, where'd you'd probably earn \$2,400 before taxes in the same period of time. Professor Richard Florida, professor in the University of Toronto's School of Cities and Rotman School of Management, states that over 240,000 households are currently facing affordability issues, and more than 90,000 are on the affordable housing waitlist. According to UBS, a multinational Swiss banking and financial services compa-

ny, Toronto stands as the 3rd largest housing bubble in the world—which means over inflated housing prices are dominating the market. These realities have and still are pushing people to relocate to outside municipalities like Vaughan and Markham, raising prices in those areas as well.

On the flipside, the report shows the market has actually somewhat cooled down in the past year, in some part thanks to Ontario's Fair Housing Plan, which taxed foreign purchases and vacant apartments, and imposed stricter rent controls. Prices have stabilised over the past four quarters.

Despite this respite from the new law, what other solutions could be laid on the table to address our still seemingly dire situation? Florida has suggested policy changes on higher levels of government, such as ending federal financing policies subsidizing construction of luxury rentals, in favour of more affordable units and the rededication of funds from the National Housing Strategy to ensure construction of housing that remains affordable for perpetuity, rather than the current countdown of 25 years. Another idea is to build on the current transportation networks connecting Toronto to neighboring municipalities, to improve accessibility to workers who need to work in the city but cannot afford the housing.

Whether governments and developers pursue one program or another to curb the ominous housing bubble, two things are clear: overvalued, sky-high pricing for a basic living necessity is both detrimental to long-term economic stability and, more importantly, unacceptable to basic human dignity.

Mass Shootings (cont'd)

But these strategies are dangerous. They are playing with fire, and if you're not careful with fire, it can easily grow out of control. Here are some headlines from right-wing news media, Fox News and Breitbart: "Business Elites Join Transgender Push Against Trump"; "Cuba First: Barak Obama Says Florida Democrats Will Make Cuba Great Again"; "Migration Lawyers Recruit Caravan Migrants to Defeat Trump's Asylum Reform"; "Here's Why Trump's Crackdown on Illegal Immigration Protects All Americans". Clearly, there's a trend.

Fox News is one of the highest rated cable news stations on American television. Breitbart articles receive millions of views online. As people tend to get their news from only a few sources that align with their preconceived views, headlines like these are sometimes the only headlines people see. When politicians adopt this rhetoric in public forums, people rally around them. Furthermore, the mainstreaming of these messages has emboldened some of the nastiest elements of American society. White supremacists—who have always existed but, until recently, had been marginalised—have come back out of the woodwork, marching openly in the streets of Charlottesville while chanting "Jews will not replace us." This would not have happened if they did not feel like their ideas had become acceptable.

When this kind of language is the norm—when immigrants and "outsiders" (whatever that means) are constantly demonised—along with the proliferation of guns in the U.S., is it any surprise that someone committed a mass-shooting in a dominantly African-American church? When feminists and LGBTQ people are painted as a threat to the moral fabric of the nation, is it a really a surprise that someone drove to a campus and opened fire be-

cause women won't have sex with him or that another carried out a massacre at a gay nightclub?

The ideas that prompt people to commit these horrific acts didn't come from nowhere. These messages are only a click away, and they are becoming increasingly mainstream.

Recently, a man opened fire in a Pittsburgh synagogue, killing 11 people and wounding many others. The man was obsessed with right-wing conspiracy theories. His posts online show that he was enraged about the "caravan of migrants" from Central America that is slowly making its way to the U.S. border—a caravan that Trump has labelled an "invasion" and containing "unknown Middle Easterners" in a clear appeal to the anti-immigration feelings of his base. The shooter was convinced that the caravan was all a part of a Jewish plot to replace White people with Muslims and Latin Americans—a common conspiracy in White nationalist circles. This, and all the other incidents like this, are the direct result of media and politicians tapping into a population's feelings of fear and insecurity and directing it at a group for political and financial gain.

We should not think that we are immune from this trend here in Canada. Our own Toronto Sun published a column that the asylum seekers currently put up in a hotel in the GTA were sacrificing goats in their bathtubs. Around the same time, Faith Goldy, a mayoral candidate in the latest Toronto election, gave a speech in front of that hotel, declaring that the asylum seekers were a security threat. A few days later, a firebomb was found in the hotel. Luckily, no one was injured, but people absolutely were injured when a man in Québec City opened fire at a mosque. He was obsessed with anti-Muslim, anti-immigrant messaging. This shows that messages of hate have consequences no matter where you go. People who use these tactics are playing with fire, and if you play with fire for too long, people get burned.



Climate Change and Social Justice

Matthew Moschitti
Contributor

Would you like to be in shorts and a t-shirt in the middle of December or be in a snowsuit in July? Climate Change is the change in global climate patterns attributed by the increased levels of atmospheric carbon dioxide produced by fossil fuels. It's ruining our world, it is becoming a serious problem in our environment in fact, in my opinion it is the biggest problem. However, many governments around the globe have trouble understanding the severity of climate change.

Many of the first world middle to upper class countries do not suffer this environmental catastrophe due to the ability to adapt and deal with issues. Furthermore, first world countries do not suffer as economically and resourcefully compared to second world countries. Climate change is something that cannot be delayed or put aside because of its gradually slow increase of danger. Governments need to fix this issue right away, people don't recognize the significance of our environment. Humans believe that technology is helping the environment decrease the danger of fossil fuels yet, people still consume large amounts of it.

The Canadian and United States governments make policies such as the transboundary water and air agreements. When the citizens see this news they retain the information, and believe the problem is the government does not enforce them enough. The second and third world countries are suffering from social justice in the world from the developed countries. These countries most likely do not have the resources or money to temporarily decrease the effects of climate change. This means that these countries suffer dramatically, and countries like Canada

and US make minimal change.

First world countries need to step up for themselves and others who are in need, they need to recognize that this Earth is shared. Countries or even Continents that are on opposite sides of the hemisphere will have similar temperatures yearly due to climate change if it worsens. Australia's Great Barrier Reef is the most damaged place on Earth due to climate change the temperature increase caused a bleaching effect on the coral. Eventually, if this issue is not resolved in approximately three decades the coral will die-off which means so will marine life. Humans do not recognize the destruction that they are creating every day, and it's because the government does not enforce it enough.

Climate change is a social justice issue because it attacks the human civil and political rights. Going into deeper depth, climate change affects the rights to life, safety of food and water, lastly the right of culture. Climate change results from pollution, chemicals and arise of natural resources. This leads to illness from air pollution, pesticides on food and natural disasters. In places such as the Greater Toronto Area (GTA) we have the suburbs, downtown, and the rural areas. As of 2013, the population of the downtown area has tripled over the amount of people who live in the suburbs which means that downtown would have more pollution compared to Vaughan.

It does make sense that the bigger the population is the more pollution however, is that a good relationship to have. Wouldn't you rather live in one of the nicest and cleanest cities in the world for the rest of your life? The municipal governments should take this into consideration to clean up downtown Toronto because thousands of people could get sick. There is one statement I want to make to the municipal government of Toronto. There are people already experiencing serious illnesses or worse related to issues and causes of climate change.





Les jeunes ne savent-ils pas voter?

Ed Leurebourg
Contributeur

À la suite des dernières élections municipales, nous sommes heurtés à un faible taux de participation, soit 41 %. Même si les élections municipales ne sont pas connues pour leur taux de participation élevé, cette tendance pose problème.

Une analyse des 30 dernières années démontre une diminution du niveau de participation des Canadiens aux élections municipales, chez les jeunes adultes spécifiquement. Il y a plusieurs raisons pour expliquer ce manque d'enthousiasme chez les adultes, et encore plus, chez les jeunes électeurs qui ne cessent de répéter que, tout compte fait, leur vote n'aura aucune importance.

À priori, nous pensons que les élections municipales et les priorités de la municipalité ne correspondent pas aux préoccupations, aux besoins et aux valeurs des jeunes électeurs. Notamment, plusieurs politiciens consacrent une partie importante de leur compagnie à l'impôt foncier, alors que les jeunes ne possèdent aucune propriété. Mais en guise de rappel, sachez que nous payons tous l'impôt foncier, soit directement à la ville, soit à travers notre loyer, et même en résidence, par le biais de notre université.

Un autre élément à souligner est la fréquence avec laquelle les élections sont programmées. C'est tout simplement fatigant. En fait, ça ne faisait que quelques mois qu'on encourageait les jeunes à voter aux élections

provinciales, qu'on entendait déjà parler des élections municipales. Bientôt, les élections fédérales auront lieu. Pour plusieurs, ce devoir civique s'avère un emploi à temps partiel intimidant.

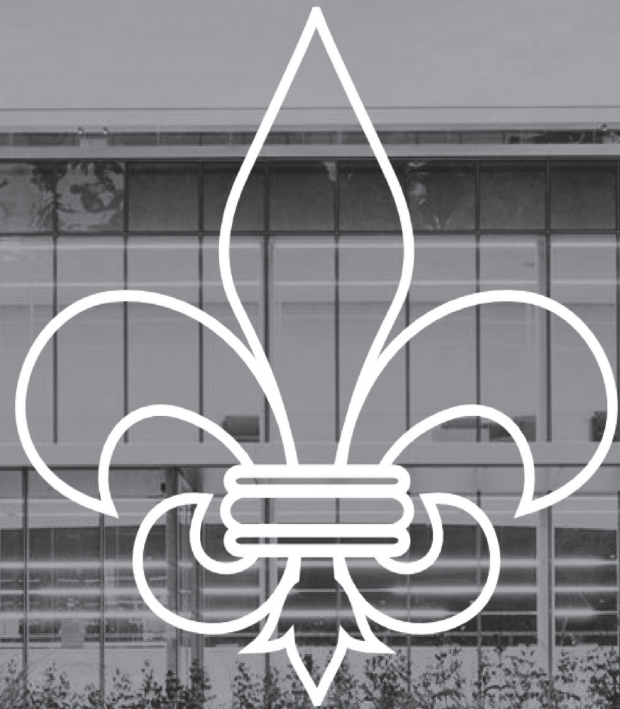
Cependant, il ne faut pas être négatif ni pessimiste. Un fait qui n'est pas très bien connu du public est que les municipalités sont responsables de 60 % des infrastructures présentes dans les villes, selon le directeur général des élections du Québec. De plus, les jeunes ont recours et bénéficient de nombreux services municipaux, comme le TTC, les bibliothèques, les parcs d'attractions et les services policiers, tous contrôlés par la ville. Néanmoins, c'est pour les élections municipales que l'on trouve le plus faible niveau de participation de la part des jeunes.

Pourquoi les politiciens ne tiennent-ils pas compte de l'opinion des jeunes adultes? Seroit-ce parce qu'ils ne démontrent pas assez d'intérêt pour la politique?

Il est temps d'agir et d'être plus engagé dans la politique. Nous devons contacter nos représentants politiques pour leur faire part de nos points de vue. Rester informés, nous devons nous assurer de nous impliquer et d'impliquer nos amis et nos proches dans les choix et décisions politiques.

Ce type d'article est nécessaire après chaque élection à cause du fait que le taux de participation n'augmente presque pas à la suite de chaque élection. Cependant, je trouve ce sujet encore plus important, car les prochaines élections fédérales approchent, soit «les élections les plus vicieuses» jusqu'ici, selon le premier ministre actuel. Espérons que l'année prochaine, le pourcentage des électeurs augmente au lieu de rester intact ou de diminuer.

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LES ÉTUDIANTS DE YORK, ENVOYEZ VOS ARTICLES
EN FRANÇAIS À
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Public Intellectualism, A Home for Hatred: Thoughts on the Bannon-Frum Debate

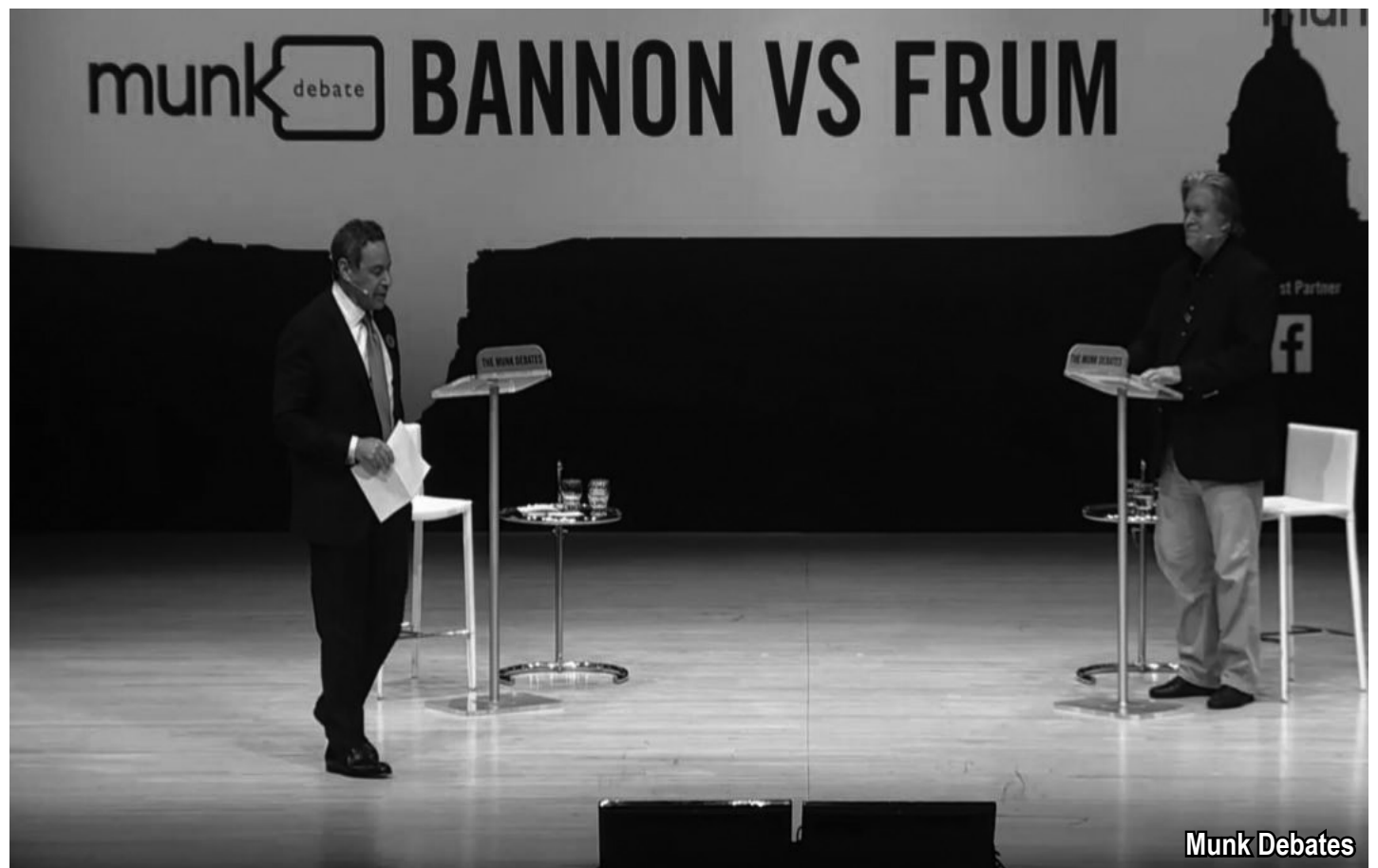
Sabrina Sukhdeo
Issues and Ideas Editor

In our political purgatory of Doug Fords, Maxime Berniers, and Faith Goldys, public intellectualism should be a sanctuary in the sky. For marginalized peoples especially, intellectualizing the dream of a more democratic society by fact-checking, idea-sharing, and place-making is a form of liberation and resistance. In Toronto, however, spaces for academic conversation seem to be as hellish as our politics. The latest installment of the acclaimed Munk Debates series is veritable proof.

On November 2nd, Steve Bannon was pitted against David Frum in a scholarly wrangle over the merits of populism at Roy Thomson Hall. If you were among the 2800 people who managed to nab a ticket, you were promised a provocative discussion on whether liberalism would be consumed by the tide of anti-elite politics that has swept across the Western world. Social activists across the city as well as the federal NDP decried the inclusion of Donald Trump's former advisor, who is credited with embedding White supremacist ideology into the President's "alt-right" agenda.

Frum, a former speechwriter for George W. Bush, was also a source of ire for some. His crowning achievement is authoring the infamous "axis of evil" expression, which served as a key propagandistic cog in the Bush administration's imperialist war machine. Despite Frum's opposition to Bannon, he is clearly no hero to people of colour, and so the presence of both men cast a dark shadow over the debate. The 1500-plus protesters that flocked to Roy Thomson Hall on the night of the event seemed to have arrived at the same conclusion: intellectual spaces are empowering the wrong voices.

Providing Bannon a platform to rationalize his prejudice is



the most obvious offense in this situation. Those defending his participation framed the debate as a chance to effectively expose the pitfalls of his beliefs and disprove his worldview. They say that relegating Bannon to the margins of political discourse only strengthens his popularity, which feeds off a counterculture of the angry and affronted.

But the truth of the matter is that Bannon hardly offers anything interesting to dissect for those committed to anti-racist activism. His ideology is plagiarized from the textbook of world history, which has exhaustively chronicled the logic of racial oppression. What could Bannon possibly argue that hasn't already been proven disastrous and unsound by the Holocaust, South African apartheid, Japanese internment camps, Jim Crow laws, or residential schools? More importantly, how many tea parties with racists must we suffer through until free-speech crusaders realize how absolutely anachronistic these discussions are?

As a society, we must sanctify learned principles of justice—like the necessity of tolerance, diversity, and humanitarianism—or we risk repeating atrocities. Letting Bannon question these hard-earned truths and treating his doubt as legitimate allows us to slip back into the dialogue of generations past and further normalize ideas that should have remained vulgar.

What's more, as unsavoury as Ban-

non's attendance was, a more insidious offense was embodied by his opponent. Frum is a hopelessly weak foil to Bannon's violent ideology. The Canadian-American political commentator was chosen to champion a pro-liberal position, arguing that the demise of centrist politics was not-so imminent.

The utter irony of this argument nearly erodes it from the inside out. Few things have kindled the West's garbage fire of populism than the corruption, corporate greed, and disconnectedness of contemporary liberalism. The idea that Bannon's populist grenade can be defused by the same sort of politics that detonated it is, at best, ignorant and, at worse, arrogant.

Something more radical ought to have stood in Frum's place. Consider, for example, left-wing populism—a sort of anti-establishment, anti-globalization politics that broadcasts an inclusive image of the jilted working class. The nativism of right-wing populism pushes an "us versus them" narrative that vilifies immigrants, people of colour, and other minorities. On the left, the real exploitative outsiders are multinational corporations, plutocrats, and the one-percent. And make no mistake: this isn't a fringe movement. Left-wing populists like Bernie Sanders, Elizabeth Warren, and most recently, Alexandria Ocasio-Cortez in New York have amassed passionate and electorally powerful followings.

Posing liberalism as the rightful adversary to right-wing populism when a viable alternative exists to the left not only abandons the reality of our political landscape but narrows the parameters of academic discourse. Dynamic, thoughtful, and productive conversations about the future of left-wing populism are being strangled by the pretense that neoliberalism has a monopoly over "progressive" politics. Our intellectual spaces have shifted to accommodate the far-right, yet fail to make room for the far-left. It's a tragic situation considering the transformative might of public intellectuals.

Nonetheless, the future of public debate is not entirely bleak. The strong show of resistance organized by Torontonians illustrates a clear demand for more imaginative and justice-oriented conversation in civil society. And in reality, the Munk Debates are just one—albeit prestigious and well-funded—forum of intellectual discussion. Our universities, libraries, and research institutes across the city continue to facilitate thoughtful, subversive exchanges that inform the political activity of our day. Still, all of this marginally softens the blow of what seemed to be the closing argument at the Bannon-Frum debate: racism, xenophobia, and White supremacy have a home in public intellectualism.



Paramount Pictures France

Écrire pour exister: bas les préjugés

Jasmine Levac
Contributrice

Nous sommes tous habitués à regarder des films scolaires insipides. Or, le film américain *Écrire pour exister* (*Freedom Writers* en anglais), sorti en 2007 et réalisé par Richard LaGravenese, examine des propos très importants, tels que les gangs, les systèmes d'éducation désavantageux pour certains élèves et la réalité crue de certaines écoles défavorisées. Dans le film, l'enseignante jouée par l'actrice Hilary Swank incarne les préjugés et la naïveté de plusieurs personnes.

Le film commence lorsqu'Erin Gruwell (Hilary Swank) décide d'accepter son premier poste d'enseignante dans une école secondaire qui offre un programme d'intégration pour les élèves venant de milieux défavorisés. Dès le début du film, il est clair que la famille d'Erin ne la soutient pas. Les élèves font partie de gangs, prennent des drogues et exhibent des comportements violents. Les gangs liées à la race créent un environnement très difficile, ce qui donne lieu à des scènes

d'action qui captent l'intérêt du public dès le début du film.

Auparavant, cette école avait un niveau supérieur de résultats d'examen par rapport à d'autres écoles. Par contre, le programme d'intégration a suscité des réactions négatives de la part des membres du personnel. Erin choisit cette école pour avoir l'occasion d'inciter ces élèves à atteindre leur plein potentiel. Pour certains de ces élèves, terminer le secondaire est une réussite, et pour d'autres, être le premier membre de leur famille à fréquenter l'université constitue une réussite. Erin surmonte plusieurs obstacles et se dispute avec ses collègues ainsi que d'autres membres du conseil scolaire afin d'offrir le matériel nécessaire à ses élèves pour leurs études. Vers la fin, Erin réussit à changer la vie de plusieurs de ces étudiants ainsi que la façon dont ses collègues les perçoivent. Elle réussit aussi à transformer la façon dont ses étudiants interagissent entre eux.

Pour bien comprendre l'importance du film, il faut être prêt à pleurer et à ressentir des sentiments de frustration envers le système scolaire et envers les préjugés des membres du conseil. Pourtant, le film exhibe la naissance d'une communauté et l'évolution des élèves fait chaud au cœur.



CENTRE DE CARRIÈRE ET DE DÉVELOPPEMENT DE COMPÉTENCES
CAREER AND SKILLS DEVELOPMENT CENTRE

Ignoring Intersectionality at the Expense of a Woman: A Review of Djanet Sears' Harlem Duet at the Tarragon Theatre, Toronto

Michaelal Storoschuk
Contributor



Premiering with Nightwood Theatre twenty-one years ago, Djanet Sears' *Harlem Duet* has made its grand return to the Tarragon Theatre, this time in the Main Space. The remounting of the play gives Sears the opportunity to recreate her timeless piece for a contemporary audience. Addressed in the programme as a "non-chronological prequel to Shakespeare's *Othello*," *Harlem Duet* sets about to expose the backstory of *Othello*, the origin of his cursed handkerchief, and bring to the forefront the woman he deserted.

It is a time where prejudicial arrests, injustice, and hate speech are combated with collective activism across a multitude of platforms which include the #MeToo Movement, the Women's March, and Black Lives Matter. While some may feel that society as a whole has made insurmountable progress from a time of segregation, inequality, and blatant racism, the twenty-first century provides a rude awakening that humanity has a long way to go before peace and respect for intersectionality is achieved. Due to these current circumstances, the remounting of Djanet Sears' *Harlem Duet* was not a question of 'if,' but a question of 'when'.

Focused in three distinct time eras but primarily around contempo-

rary Harlem, Sears creates a narrative around Billie and black history. With *Othello* rejecting his heritage in favour of assimilating into white academia culture and becoming the 'ideal black man' for his fiancée Mona, he creates external and internal conflict within Billie and the heritage she is proud to carry. Her sense of self is no longer good enough for her beloved, resulting in the slow deterioration of Billie's mental state. The play suggests that the emotional trauma Billie suffers is not singularly at the fault of *Othello*, but the metanarrative that he is contributing to: decades of oppression and being regarded as an 'other' in a dominant white America where black women are inferior to their white counterparts as well as black males, whose success and desirability is measured by white approval.

The remounting of *Harlem Duet* is necessary and deserves a wide-spread audience. Djanet Sears creates and directs a tragic postcolonial play that is rooted in the racism black females face through marginalization, colorism, and ignorance of intersectionality. This play accurately reflects issues that are current in our modern society. Why does *Othello* feel the need to whitewash himself in order to assimilate into academia, gain respect of his white colleagues, and feel it is too hard to be with a black woman today? Why is it that in order to be desirable, Billie must relinquish her hold on history and cultural pride? Sears encourages her audience to take up this discourse and acknowledge the intersections of life that each one of us brings to the table, prompting her viewers to think of the experiences our peers face behind closed doors.



Cylla von Tiedemann

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David's Discs: Ten Standout Songs of 2018

David Rosen
Contributor

Seeing as it's November and the semester will soon be over, it's a good time to start looking back on the year in music we have had. In alphabetical order, here are ten songs that stood out this year.

Bill Wurtz – “Mount St. Helens Is About to Blow Up”

Youtuber and Japan historian Bill Wurtz brings his trademark mix of cheesy and cheeky humour to the happiest song about a natural disaster I've ever heard.

Car Seat Headrest – “My Boy”

Car Seat Headrest delivers a short track that is well-written, catchy, and passionate—a great rock track.

Childish Gambino – “This Is America”

The hype of the music video is real! That being said, you won't be disappointed by the song either.

Daughters – “Satan in the Wait”

Dark, tortured, and beautiful. The piano melody makes the song.

Denzel Curry – “Black Balloons”

Catchy, catchy, catchy! I can't stop playing it! Goldlink kills it on the track too.

Joji – “Slow Dancing in the Dark”

The melodrama! The tragedy! The sadness! It's too much!

Kids See Ghosts – “Kids See Ghosts”

This is a song that is too aware of its own confidence and swagger. Not a hesitant moment to be found here. I haven't heard such a quietly mind-blowing climax on a song since Bon Iver's “Holocene”.

Lupe Fiasco – “WAV Files”

Gorgeous beat, phenomenal lyrics, and a touching performance. Lupe really gave us a treasure with this one.

Ought – “Desire”

I wish the album was better, but this song is so clearly the highlight of the project. Tim Darcy's desperate singing breaks my heart and the song cuts me to pieces.

Pusha T – “If You Know You Know”

This might be the best opening track on any album this year. Never has Pusha T sounded deadlier or more menacing than he does here, and I cannot get enough of it! The beat is perfect.



Paramount Pictures

Grease: un film interporel

Helen Lam
Contributrice

Ma comédie musicale préférée est Grease. Son intrigue romantique me réchauffe le cœur. Au début du film, Sandy, incarnée par Olivia Newton-John, une fille venant d'Australie, rencontre Danny, joué par John Travolta, un garçon machiste, à la plage pendant les vacances. Ils s'entendent bien. Pourtant, ils savent qu'ils devront se quitter à la fin de l'été.

L'amitié risque de se terminer si Sandy retourne en Australie. Cependant, ses parents décident de déménager aux États-Unis. Sandy et Danny s'inscrivent donc à la même école secondaire. Cependant, plus tard, ayant une réputation de délinquant incorrigible, Danny rejette Sandy devant tous ses amis. Il tient fortement à sa popularité, ce qui l'amène à négliger ses propres sentiments. Voulant consoler Sandy, les « Pink Ladies » l'invitent à se joindre à leur clique. Puisqu'en réalité Danny demeure amoureux de Sandy,

il essaie de l'impressionner en faisant du sport. Sandy laisse toujours son propre sens moral la guider ; par exemple, Danny se fâche contre elle quand elle accorde, selon lui, trop d'importance à la chasteté. Au cours de l'année, les deux personnages principaux apprennent à s'aimer malgré l'opinion des autres.

Ce drame psychologique m'a fait rire aux éclats à plusieurs reprises. Il semble que le metteur en scène ait maîtrisé les effets spéciaux. En effet, il mérite tous les prix qu'il a gagnés parce qu'il a produit un film génial. De plus, j'apprécie l'éclairage parfait, et je trouve les effets de son sont adaptés aux scènes. Sans aucun doute, ce film redeviendra très célèbre quand la nouvelle génération reconnaîtra les aptitudes de John Travolta et d'Olivia Newton-John pour leurs talents en théâtre et en danse. Selon moi, leur confiance en eux est évidente et leur permet d'exhiber leurs talents formidables. Toute personne, au moment de sa mort, devrait avoir entendu au moins une chanson de Grease. Je voudrais mémoriser la chorégraphie extraordinaire de chaque numéro. C'est un film intemporel.



The Times



L'automne montréalais

Gabriella Giordan
Rédactrice adjointe français

Dans les ruelles de Montréal,
Je me sens telle une feuille d'automne
Emportée par le vent encore tiède,
Virevoltant à ma guise.
Les bicyclettes, rouillées par le temps,
S'appuient contre les murs colorés, li-
bres.
Elles n'ont pas le moindre souci,
Elles attendent patiemment qu'on les
emporte ailleurs

Et elles se lassent de la beauté qui les
entoure.
Les mille escaliers en colimaçon
Spiralent jusqu'aux feuilles tombées.
Espéglés, rien ne leur échappe.
Leurs courbes supportent chaque
montée et chaque descente.
Les arbres, vêtus de toutes les cou-
leurs,
Gardent la tête haute dans les parcs du
quartier.
Virils, ce sont eux les vrais pionniers.
J'admire leur fermeté.
Je suis née ici, mais je ne suis pas une
Montréalaise.
Et pourtant, je me sens à ma place.



Poem in C major

Anike Morrison
Contributor

The sun shone
With the self-satisfaction and intrinsic
wholesomeness
Of a C major chord.
And the trill of birds
Tinkled like the glassy melody of the
soprano,
Which floats and rises above all others.

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Élodie de Charlemagne

Julia Woznowski
Contributrice

Il était une fois, une orpheline dotée d'une beauté céleste qui habitait à Charlemagne avec sa belle-mère et ses deux demi-sœurs. Les yeux bleu-clair jadis brillants d'Élodie reflétaient une vie dure et laborieuse. Depuis la mort de son père, l'adolescente était devenue l'esclave de la sorcière qui était sa belle-mère. Portant des vêtements déchirés et ridés couvrant sa taille élancée, Élodie devait obéir à tous les ordres qui sortaient de la « gueule » de la vieille. L'abeille laborieuse nettoyait, cuisinait, faisait la vaisselle et était toujours serveuse au restaurant de son père, tout en allant à l'école. Puisque c'était sa dernière année au lycée, le bal des finissants auquel elle avait envie d'assister aura lieu dans deux semaines. Élodie rêvait d'y aller, mais elle n'avait même pas de robe. Ses demi-sœurs, aimables comme des portes de prison, avaient déjà acheté les leurs, mais celles-ci ressemblaient plutôt à des sacs à poubelle dans lesquels on pourrait mettre quatre Élodies. La veille du bal, la sorcière annonça à son esclave qu'elle devait travailler au restaurant le lendemain.

Déçue et désespérée, le jour suivant l'orpheline se mit à faire des crêpes et des œufs. Un de ses

collègues, Marie, la voyante sombre, lui demanda ce qui n'allait pas. La jeune fille lui raconta tout et ayant attentivement écouté, Marie sortit vite son cellulaire et appela sa sœur, qui était couturière. Quelques minutes plus tard, une robe bleue de soie ainsi que des hauts-talons et des boucles d'oreilles en or apparurent dans le restaurant.

Élodie se changea vite et lorsqu'elle sortit des toilettes, elle rayonnait de bonheur. Ses cheveux blonds bouclés luisaient, ses yeux bleu-clair brillaient et son sourire radieux ne se cachait plus. Elle n'était plus la timide Élodie qu'auparavant, repliée sur elle-même et recroquevillée, mais une déesse, digne de louanges de toutes sortes.

Quand elle arriva au bal, tous les yeux se fixèrent sur elle, surtout ceux de Pierre ou le « McDreamy » du lycée. Il avait des cheveux noirs, des yeux verts et un regard malicieux. Les autres finissants n'étaient rien à côté de lui. Lentement, il s'approcha d'Élodie et lui demanda de danser. Elle accepta avec plaisir sous les regards envieux de tous, et dansa avec Pierre toute la nuit. Avant que la jolie jeune ne le sût, c'était l'heure de rentrer au restaurant et en partant, elle laissa tomber son cellulaire. À la vitesse d'un éclair, Pierre s'en aperçut et le rendit à sa princesse avant qu'elle ne partît. Les amoureux se regardèrent tendrement et se promirent de rester toujours ensemble.



Figure Model

Anike Morrison
Contributor

I'm thrilled, hot sweat
Searing railroad tracks into my sides.
Their eyes are fixed on me.
What is that deliberately loud scratching noise?
I'm the ego here.
How dare he try to draw attention away from me,
away from my dangerous light and shadow.

I endure more chicken scratching.
They're cutting me up.
Slicing the white with boundaries and curves, ogling me.
A million white spheres send fireworks through a million optic nerves.
This kaleidoscope of attentiveness focuses on me.

My vision blurs.
I am unique and still, aware of their movements
and jealous of that freedom.

They, in turn, are jealous of the human rejoicing my limbs embody.
There are many ways to attempt owner-

ship of beauty –
They've chosen brain digestion and regurgitation.

Is that guy taking a break?
"No, I'm not interested in photography."

I shake my flank like a horse
at each chirp of the bell,
startled out of my reverie:
my lover had taken up residence
in the background of my thoughts.

I'm swimming in my immobility,
and as I paddle these brain waves,
the prow of my boat rebounds
on unexpected land:
pain.

Nagging physical alarm
Shreds into me like hash browns.
It begins to shadow and replace higher thought.

I exhibit my youth to convey information.
Je barbote dans la piscine de mon corps.
I am aware, and still their eyes are open.
In this moment we are one,
simultaneous perception and creation.



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