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**Mid-Week Election Issue Coming!
Édition électorale s'en vient!**

PRO TEM

Le premier journal étudiant de l'Université York
Glendon's Student Weekly



Collège • Glendon • College

le 29 février 1988

Volume 27, No.17



Career Week

LE CENTRE D'ORIENTATION ET CONSULTATION DU COLLÈGE GLENDON PRÉSENTE
LA SEMAINE DES CARRIÈRES 1988

Tout événement aura lieu au centre d'orientation, salle 116, manoir Glendon, sauf indication contraire.

DATE	10 - 11 h.	11 - 12 h.	12 - 1 h.	1 - 2 h.	2 - 3 h.	3 - 4 h.
LUNDI 29 FÉVRIER	SERVICE DE RÉSUMÉ SANS RENDEZ-VOUS	SE PRÉPARER POUR UNE ENTREVUE SÉRIEUSE	LA PRATIQUE DES SOUVENIRS D'ÉTUDES AVEC L'UTILISATION D'UN VIDÉO	FILMS NOUVEAUX AU SUJET DES CARRIÈRES	TROUVER LE MARCHE DE TRAVAIL PROTÉGÉ	
MARDI 1 MARS	SERVICE DE RÉSUMÉ SANS RENDEZ-VOUS	TROUVER LE MARCHE DE TRAVAIL PROTÉGÉ	'VENDRE' UN DIPLOME D'ARTS LIBÉRAUX AU MONDE DU TRAVAIL	SE RENSEIGNER SUR UNE CARRIÈRE	DE MÉNAGÈRE À FEMME DE CARRIÈRE: FAIRE VALOIR VOTRE EXPÉRIENCE	
MERCREDI 2 MARS	SERVICE DE RÉSUMÉ SANS RENDEZ-VOUS	SE PRÉPARER POUR UNE ENTREVUE SÉRIEUSE	LA PRATIQUE DES SOUVENIRS D'ÉTUDES AVEC L'UTILISATION D'UN VIDÉO	FILMS NOUVEAUX AU SUJET DES CARRIÈRES	'VENDRE' UN DIPLOME D'ARTS LIBÉRAUX AU MONDE DU TRAVAIL	
JEUDI 3 MARS	<p>RENCONTRES AVEC DES PRATICIENS</p> <p>RESSOURCES HUMAINES ET ÉDUCATION: - travailleuses sociales (spécialiste en divorce) - conseillère pour l'adoption - professeur d'ESL - Glendon</p> <p>FONCTION PUBLIQUE: - assistant, programmes pour la jeunesse, gov't de l'Ontario - assistante spéciale, office des affaires francophones, - conseillère pour l'emploi, le gov't fédéral</p> <p>LOI ET DROITS HUMAINS: - fonctionnaire supérieur de la recherche juridique, la commission de réforme du droit de l'Ontario - président régional, la Commission des droits humains du Canada - agent de probation</p> <p>LIEN: la galerie Glendon</p>					
VENDREDI 4 MARS	<p>LE CARREFOUR PROFESSIONNEL: UN ATELIER DE PLANIFICATION</p> <p>INSCRIVEZ-VOUS AU CENTRE D'ORIENTATION</p> <p>LIEU: LE FOYER, PREMIER ÉTAGE, PAVILLON YORK</p>					

THE GLENDON COLLEGE COUNSELLING AND CAREER CENTRE PRESENTS:

CAREER WEEK 1988

All events take place at the Counselling Centre, 116 Glendon Hall unless otherwise indicated.

DATE	10 - 11 a.m.	11 - 12 a.m.	12 - 1 p.m.	1 - 2 p.m.	2 - 3 p.m.	3 - 4 p.m.
MONDAY February 29	DROP-IN RÉSUMÉ SERVICE	PREPARING FOR A SUCCESSFUL JOB INTERVIEW	VIDEO-ASSISTED INTERVIEWING PRACTICE	NEW FILMS ON CAREER ISSUES	HIDDEN JOB MARKET	
TUESDAY March 1	DROP-IN RÉSUMÉ SERVICE	HIDDEN JOB MARKET	SELLING A LIBERAL ARTS DEGREE	RESEARCHING YOUR CAREER	FROM HOUSEWIFE TO CAREER WOMAN, MAKING YOUR EXPERIENCE COUNT	
WEDNESDAY March 2	DROP-IN RÉSUMÉ SERVICE	PREPARING FOR A SUCCESSFUL JOB INTERVIEW	VIDEO-ASSISTED INTERVIEWING PRACTICE	NEW FILMS ON CAREER ISSUES	SELLING A LIBERAL ARTS DEGREE	
THURSDAY March 3	<p>CONVERSATIONS WITH THE WORKPLACE: MEET THE PEOPLE WHO DO THE WORK</p> <p>HUMAN RESOURCES: - Social Worker - Manager - Staff Development - Professor - English as a Second Language</p> <p>PUBLIC SERVICE: - Youth Program Assistant - Officer, Ministry of Travel & Tourism - Special Assistant - Office of Francophone Affairs</p> <p>LAW & HUMAN RIGHTS: - Legal Research Officer - Account Officer - Regional Manager - Human Rights Commission - Probation Services - Officer</p> <p>BUSINESS & FINANCE: - President, 'Cobble It Up' - Investment Banker</p> <p>MEDIA & TRANSLATION: - TVO, Information Agent - Advertising Representative - Translator - Ontario Government - Translation Service</p> <p>LOCATION: The Glendon Gallery, York Hall (Next to the Cafeteria)</p>					
FRIDAY March 4	<p>CAREER CROSSROADS: A CAREER PLANNING WORKSHOP - 10 a.m. - 4 p.m.</p> <p>PLEASE REGISTER AT THE COUNSELLING CENTRE</p> <p>LOCATION: THE REARBY ROOM, MAIN FLOOR, YORK HALL (NEXT TO THE GARAGE ROOM)</p>					

EDITORIAL

The Boy Who Cried Apathy

It is easy to cry "apathy" when three directorships of the Executive Council of the GCSU are acclaimed, and worse, as of the close of nominations of February 26, no one even put their name forward for the position of Cultural Affairs.

To simply brush this problem off by blaming this on an apathetic student population is missing the point completely. In a sense, apathy does not exist. If an event or an organization is not well attended, the usual reaction is to claim that no one cares, everyone is apathetic. Yet the root cause could be that it's not the students that are not interested, the event or organization itself is uninteresting. Just because it worked last year and was a "big success," there is no reason why it should be this year. If the next event is relatively unattended, maybe the organizers should look at other ways to regain attention and interest instead of taking apathy as a given.

If we can dismiss apathy, there are other possible causes for this lack of involvement in this year's elections. For one, there has been a general decline in student activism at all campuses in North America during this decade. The harsh and conservative 80's have created a rather docile student who is more interested in getting a career from university than an education.

Student activism, however, is not completely dead. The genuine and sincere grassroot movement against the Chedington Development is a good example of students and professors acting upon their beliefs. Also, if students didn't care about their college, how can we explain the 20 students who put their names forward to become representatives on Faculty Council?

The possible reason for the lack of interest is that the student council has become irrelevant and unimportant to the general student population. By submerging itself in internal affairs, the York bureaucracy and petty politics, the Council has lost all drive and dynamism, and ceased to be a student government.

It should be noted that this does not directly reflect

on this year's Council. It is, however, a trend from past years which this council has adopted. The Council has become just one large social club. It seems that its only function is to put on dances and to give money out to clubs.

A possible solution to this dilemma is to reorganize the structure of operations of the Council, to have it more accountable to the student body, and for it to take a more active role in the outside community. Hopefully next year's Council will take on a real role in students' lives.

It's something to think about before one cries "apathy."

Lettres/Letters

Paranoïaques

À la rédaction

En réponse à Greg Jacob et au "Glendon Women's Action Network," concernant leurs articles parus dans le *Pro Tem* du 8 février 1988.

En réponse à vos commentaires sur les "Black Slave Bunnies from hell, GO!" j'aimerais que vous sachiez bien quelque chose. Je comprends comment un tel nom peut vous offenser mais s.v.p. ne vous donnez surtout pas la prétention de pouvoir interpréter à votre manière le nom de cette équipe et la pensée de ceux qui l'ont baptisée. Ça semble être une vague chez les paranoïaques à Glendon de critiquer ces

temps-ci. J'aimerais vous faire remarquer que cette équipe existe depuis déjà trois ans et que c'est la première fois que l'on récolte de tels commentaires. Les "Blacks slave bunnies from hell! GO!" sont à peu près tout ce que vous pouvez imaginer dans vos rêves les plus terrifiants, oui tout sauf des racistes et encore moins des sexistes. À l'origine, nous pensions que "black" ne faisait qu'ajouter à l'aspect psychadélique du nom et en trois ans, l'équipe a réuni des membres d'environ six races différentes (incluant des noirs) et d'à peu près toutes les tendances. Donc de grâce n'allez pas mettre dans la tête des étudiants que cette équipe est raciste. Si vous voulez interpréter des pensées, commencez donc par les vôtres. Mais de grâce ne les publiez pas. Il est d'ailleurs temps que vous arrêtez de chercher des *bêtes noires* un peu partout... Et ce terme, ça vous choque aussi?

Paul St-Hilaire

du Collège Glendon ont reçu le 3 février 1988 un document fort intéressant: "Survival Guide for Foreign Students". Je tiens à remercier l'administration pour ce guide paru en 1986 qui me permettra de survivre maintenant!!! J'espère qu'à l'avenir, les étudiants étrangers recevront ce document avant leur arrivée au Canada. Merci pour eux.

Ruben Israel
Étudiant Étranger

Business

Another (albeit shorter) letter to the editor, and C.E. Loewen:
Re: Tobacco: A Way of Life

Since Ms Loewen quoted from my letter, I assume I am one of these "business people" to which she refers and thus feel compelled to respond to her article.

I agree with you, Ms Loewen, that tobacco farmers will suffer in the short run. However, it is easy to look at a situation, such as the plight of tobacco farmers, in a completely isolated situation, excluding the damage which the tobacco industry causes. But if you were the Prime Minister of Canada making decisions for Canada as a whole, could you really justify the perpetuation of tobacco farmers by the deaths of people? In any case, let us look at the plight of farmers in an isolated case.

You referred to me as a "businessman." However, I believe, in this case, it is the other way around. Farms, as well as being a lifestyle, are also a business venture, in every way, shape, and form of a business. However, something people fail to realize is whenever somebody un-

Congratulations

Mr. Patrick Banville
Editor-in-Chief
Pro Tem

You and your staff are to be congratulated on the marked improvement in the content and appearance of *Pro Tem* this year. I was especially pleased to see the new Back Page for creative work, and the attractive photography on the first page each week. You are also achieving a good balance of articles and editorials in both languages. Keep up the good work!

Janet Warner
Dept. of English

Merci

À la rédaction
Les étudiants étrangers

• See p.11

Pro Tem

Glendon College 2275 Baviw Ave. Toronto, Ont. M4N 3M6

Rédacteur en chef

Patrick Banville

Assistant Editor

George Browne

Assistante à la rédaction

Claudia Damecour

Entertainment Editor

Ernie Vlasics

Rédactrice des divertissements

Jeanne Corriveau

Sports Editor

Scott Parsonson

Photography Editors

Chris Reed

Ramona Maged

Administrative Assistant

Ross Slater

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Neal Stephenson

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Nathalie Tousignant

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Réviseur

Danielle Cliche

Editorial Staff

Kenn Ross

Afsun Qureshi

Mike DenTandt

Kristen Dolenko

Caroline Kjellberg

Tim Inkpen

Typesetters

Mike Loop

Shirley Bryant

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L'équipe du montage

Stéphane Bégin

Steven Roberts

Stefan Caunter

Eva Broadbent

Collaborateur(trice)s

Stefan Caunter

Brian Pastoor

Stefan Molyneux

Alan Striprose

Mark Hayward

Blair O'Connor

Rita MacMillan

Sara-jane Milne

Lisa Henderson

Elizabeth Codallo

C.E. Loewen

A. Mohammed

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The purpose of the Forum page is to elicit various viewpoints on a variety of topics. We encourage controversy and responses to the articles. Also, the views expressed in the section are those of the contributor and not necessarily those of Pro Tem.

FORUM

La page Forum a pour objectif de faire connaître différentes opinions sur des sujets variés. Vos réponses et commentaires sont plus que les bienvenus. Veuillez prendre note que les opinions exprimées dans cette rubrique représentent le point de vue de l'auteur et non pas nécessairement celui de Pro Tem

Stock Phases in Education

by Blair O'Connor

Over the course of reading week I finally put down on paper some thoughts that have been plaguing me for a while. After the Christmas holidays I received a whole string on C's on my papers; which I would like to say in my own defense, I am not used to. I could not arrive at a concrete conclusion or solution but merely a few thoughts.

A major factor in my low marks was the personal stance I took. Somewhat unconsciously, I downplayed the university, research paper mindset and tried to express what I felt and thought. Although I'm sure my skills in this area require much honing, I still feel I achieved a considerable degree of success. It is not that I was ignorant of the fact that merely expressing your opinions will ensure praise and adulation, but it is still a slap in the face when it happens to oneself. I simply wanted to be honest instead of couching my thoughts in the carefully selected thoughts of others. Unfortunately, it would seem that you on your own are not good enough, you have to read and utilize the work of others.

Please do not misunderstand me, I have no pretensions of being some great and revolutionary thinker, nor am I a cynic. I value very highly the works and legacies of all who have preceded us, without them we would have to start at ground zero all over again. As the saying goes, "Those who are ignorant of history are bound by it." Everything is history, not just which was "the shot heard around the world," precisely because many shots have been heard around the world. I am not taking a petty jab at the standard research paper, after all you should learn at university what others have said. In the process however, you should discover what you yourself have to say.

I would also like to make clear, that this is not an indignant diatribe by a fool who feels he has been unjustly wronged by archaic professors. I am neither indignant nor a fool, this is not a diatribe, I am not the victim of gross injustice, and most importantly the professors are not the objects of criticism. (As for being archaic, you're only as archaic as you feel, so there.) In fact, I can think of few stock professors that annoy me as much as the student one, "You have to give them (the professors) what they want." A gross over simplification and cop-out; to those of you who say this, have you ever really thought it through? Is it not natural for a professor to want a certain thing of a

certain calibre? They obviously have strong opinions on the subjects they teach.

One does not spend more than half one's life (Assuming minimum age of 40 years and commencement of university studies at age 20) becoming an expert in a field and remain wishy-washy about it all, if one does, one should not be teaching. (This is not to say however that good teachers are parochial, just the opposite.) Therefore when a student presents a good assignment that coincides with the beliefs of the professor, it is to be expected that it will receive a good mark. The professor naturally feels that they have succeeded in communicating what they consider to be "right" knowledge and

are pleased.

What I am protesting is that we spend three or four or five or more years here, and are never asked to show what we have become. The educational structure as it stands now sterilizes learning to a great degree. I think it is a shame that we are not required before we graduate to synthesize all we have learned and experienced to that point into something applicable. Would this not be the sensible culmination of our General Education requirements? "This (an academic pursuit) has got nothing to do with the real world" or "I'll never use this in the real world" are two more annoying stock phrases. Saying this only shows a lack of any real attempt to understand

and put in context what you have learned. If you have contemplated and still find no relevance, reason or satisfaction from what you are doing then you should try something else. It is like buying a car so that you have someplace to sit and then refusing to buy gas. Everything but the seat is wasted by such an act, and your refusal to see its possibilities is an act of sheer stupidity. Using your experience as merely a place to sit instead of a powerful vehicle is a real crime. The most important part of our formal education should be in showing us, forcing us, or allowing us to see that all our time and effort is not useless but can instead be very fruitful and awaking.

There is one stock phrase of students that isn't so annoying, "It's (your degree) only a piece of paper." Unfortunately this is always said with a great degree of cynicism and derision. It is however true, your degree is just a piece of paper. A lot of us will get them without ever achieving what should really be (but it is largely ignored and unachieved) the goal of an education, a mind that is turned on. Paper is one thing, but an education is the desire not just to listen but to hear, not just to see but to look, not just to breathe but to smell, not just to eat but to taste, not just to hold but to feel, it is to open yourself up to your ability to do all these things and to really think.

Flowers for Valentine's Day

by Mike DenTand

Dear Sweet Meat;

I don't know how you got through the wall, but thanks for the Valentine. I was going to buy you flowers, but the battery of my little red car is dead as a doornail. So I'm not going to buy you flowers today. Instead, I'll invent some for you in a secret, separate universe.

I'm being very wasteful, I know. Creating a universe just for one bouquet of flowers seems like a terrible extravagance. These flowers will have an existence all their own, in our two minds. Better than Tolstoy's universe, or Isaac Asimov's, or any of the huge populated fictional universes. This one is a private creation, with no stars, no planets, no earth, no people, no dogs, cats, goats, or fleas.

Imagine an infinite space, with infinite dimensions, in infinite directions. There's no light, no air, no particles, no gravity, nothing at all. You might say it's like god must have been before he created anything. That's already a lot. In Imaginary terms, that's expending a lot of energy.

If I were writing a story, I would pop some planets into it, then countries, then oceans, mountains, people, and societies. Then I would find one person or one family in that society and they would be the hero. It's very tempting, with an empty infinite universe to play in.

Another good thing about these flowers is that they'll be eternal. They can't rot away, or die, or disappear. They'll stay there, all alone in infinite space, forever, just because of this Valentine's day.

So there we are, with an infinite, empty universe.

Right in the center, let a little

white light leak through a hole in space. The white light leaks and leaks, naturally shooting off in all directions through the void at 186,000 miles a second. Wait. Let's change the speed of light to 23 kilometres an hour. And, in this universe, light does *not* travel in straight lines, but goes around in tight little circles.

The light, thick, white, and diaphanous, is travelling around in tight little circles. Now it starts to split and refract into its component colors. Dark, powerful mauve is a strong one. Blood red, Avocado green and Blue so dark it's almost black. Throw in some painfully bright Canary yellow.

These flowers won't be like any flowers that have ever existed on earth, or ever will, anywhere. They'll be completely, totally, absolutely, one of a kind.

Let the thick, strange colors mix for a few seconds in the void.

Take that endless space in your brain, think about it until you feel it hurt your mind. At that moment, concentrate on

those mixing colored circles of light. They're forming into stems, bright red ones. I could have invented a color, given it a name, and made them that, but that would make these flowers abstract, and I don't want abstract flowers. How long are the stems? It's nice to be subtle when you have the power to be extravagant. We could make the stems ten miles long, so let's make them 10 centimetres long instead. No, that's too regular. They're 7.2863 centimetres long. There are three of them. The stems are bright red, with thorns that are impossibly sharp. The tips of the thorns are bright blue and tipped with tiny crystals of water that refract and reflect the pale white light that drifts and circles through the stronger shades.

The petals are down yellow, the color of a canary's underbelly, with pale orange streaks the color of sunset. They're tiny, and so delicate that the least wind, flare, gravity or radiation would destroy them instantly. Some have faint streaks of blue in them, the

azure color of coral water, lightened several shades.

Every 23 years, the petals flare into dark blue, blood red, and imperial purple. The thorns grow a millionth of a centimetre, and the tiny water droplets burst into every colour of the spectrum, and further, into ultra-violet light and infra-red radiation.

Each individual petal is shaped uniquely, in soft curves that are like a rose's, but different. The lines and edges are 900 times sharper than the edge of a razor.

The flowers exude their own light, which creates a vague halo of colors around the bouquet of three. The blues, reds, greens, and yellows fade and mix. The individual plants aren't touching each other, never have, and never will. Each is exactly two centimetres from the other two, forming a perfect triangle.

All around, in every direction, for infinite space, forever, there is a void. These three flowers are at the exact centre of the universe, and are the

• See Happy p.10

The New Age?

by Chris Wroe

Although this is a somewhat belated response, I nevertheless would like to expand a bit on Carey Nieuwhof's article in the Forum of the Jan. 18 issue of *Pro Tem* and supply a good dose of the type of article I feel Mr. Stefan Caunter was wishing for in his letter in last week's issue - namely, a treatise with a broader base and focus (other than Glendon Campus-restricted activities). You want a view of the world, Mr. Caunter? You've got it.

In his article Carey Nieuwhof stated what I think is the central message: "We can't go

on fooling ourselves much longer." And he was also right in implying that the recent peak of these past two decades of ultra-conservatism, which occurred somewhere around the middle of this decade, has now levelled off somewhat, leaving us freer to look at things a bit more from the inside than from the outside itself. Naïve confidence is starting to be replaced by disillusion.

For all I know, Mr. Nieuwhof may be totally correct in his observations. And although it is full of the hope and optimism that I otherwise see sorely lacking today, all this is still

getting me away from the point.

The point is this: How can *anybody* be sure that we *have* entered "a new age," where introspective ideals have taken over from worldly ones? The two have always been in conflict since the dawn of mankind. Materialism, soul-searching, karma, socialism, community focus, individual liberty, they all boil down to the same irreparable tension that in this world has never been resolved and never will be.

If I sound pessimistic, then consider for a time my own

• See Plus p.10

CAREER WEEK

We All Learn Differently

by Rita MacMillan

February 29th to March 11 has been designated as Public Awareness Week for the Learning Disabilities Association of Ontario. Although I am the Public Awareness representative for the Etobicoke chapter I am not writing this article in conjunction with my work but rather as an ex-Glendonite who has had first hand experience educating the educated. My goal is threefold for writing this article; 1- to enlighten the future educators who are now in the program at Glendon; 2- to educate the future parents of children who will be given such a label; 3- to settle a few shadows that have lingered too long in my psyche.

I guess by now you are wondering what exactly are learning disabilities? I simply refuse to give a textbook definition because anyone who has these difficulties is unique in their learning problem. Therefore generalizations are not applicable. I will however make a comparison between someone who has learning disabilities and someone who is a slow learner. The major difference between these two exceptional populations is that a slow

learner takes many many years to learn a simple academic concept and within this time period suffers major backslides due to very poor short-term and long-term memory. Whereas a person with learning disabilities spends more frustrating hours than a regular learner in order to learn a concept. Once it is learned it is never forgotten. This population have coping strategies that no other learning types possess.

The difficulty with the present educational system is that the educators look upon these labels as synonymous. As a result generalizations and personal prejudices overtake the professors when they hear that one of their students carries this label. The modifications are simple enough in order to let the student perform at his/her maximum potential. This would include extended time on exams and essays, being in a separate room with an elected exam proctor or using the computer for test situations. As far as I am concerned this does not take away the validity of the examinations.

The greatest difficulty that I encountered at Glendon was that the professors did not

understand that the typical student with learning disabilities has at least an average or above average intelligence in order to qualify for this label. Their I.Q. however is non-existent because I.Q. tests test the "normal learner" who has certain typical areas of the brain developed. These are often times the areas of a person with learning disabilities non-functioning parts. This therefore invalidates these tests.

Frustration is the ever present cross that a person with learning disabilities must carry throughout his/her life and often it feels as though it were made out of re-inforced concrete. There is no way that I

• See Frustration p.5



photo: Jeff Broadbent

Préparer son avenir

Le Centre de consultation psychologique et d'orientation professionnelle propose une "Semaine des carrières", qui se tiendra du 29 février au 4 mars. Cette semaine se veut informative, présentant diverses possibilités de professions et directives, orientant les recherches.

Du lundi au mercredi se

tiendront des ateliers où des sujets tels la préparation d'une entrevue, le marché du travail "caché", le retour au travail et les carrières traditionnellement réservées aux hommes seront au programme, tant en français qu'en anglais. Il y aura aussi un service de résumé sans rendez-vous entre 10 h et 11 h du lundi au mercredi.

Lundi et mercredi à 13 h, des films abordant des questions importantes face au marché du travail vous seront proposés.

Jeudi est une journée de rencontre avec des représentants de diverses professions. Des gens ayant jadis étudié à Glendon, ou possédant un profil offert par le collège, parleront du cheminement dans leur présente profession, pour ensuite répondre à vos interrogations. On parlera des ressources humaines et de l'éducation (11 h à midi), de la fonction publique (midi à 13 h), de la loi et des droits

humains (13 h à 14 h), des affaires et de la finance (14 h à 15 h) puis des média et de la traduction (15 h à 16 h). Cette journée se déroulera à la Galerie Glendon, à côté du théâtre.

La semaine se clôturera vendredi par un atelier axé sur la recherche de soi-même, animé par deux conseillères du centre d'orientation. Ceux qui sont encore confus ou indécis face à leur avenir pourront, avec l'appui des conseillères se pencher sur leurs intérêts et leurs aptitudes. Dès maintenant, il est possible de s'inscrire pour cette journée au centre d'orientation, salle 116, Manoir Glendon ou en téléphonant au 487-6709.

Vous obtiendrez de plus amples informations sur les activités proposées lors de la Semaine des carrières sur le babillard à côté du Salon Garigue ou au centre d'orientation. Le personnel du centre vous invite à prendre part à cet important programme.

Who Needs Career Counselling?

by Sharon Tarshis

The Glendon Counselling and Career Centre offers something for everyone in the realm of career counselling. For those students who have clear-cut goals, we recommend our resource centre with current career information, job listings, and university calendars from across Canada and other countries. For mature students who may have been out of the job market for several years, we offer practical suggestions on how to approach today's competitive labour market. And for those students with undefined and uncertain career plans, we can help you determine which career areas are most compatible with your interests, skills and personality.

The Career Centre will be "open for business" during Career Week. An exciting series of workshops will be offered Monday February 29 through Wednesday March 2 at 11:00 a.m., noon, 1:00 p.m. and 2:00 p.m. In addition, new films on career-related topics will be shown at the Centre Monday and Wednesday at 1:00 p.m. and there will be a drop-in résumé service Monday through Wednesday at 10:00 a.m. This would be a good opportunity to become acquainted with the Centre, to see what it can offer you. For further details, watch the bulletin boards for workshop schedules or come into the counselling Centre - we're near the Bookstore - room 116, Glendon Hall.

Please

- * Observe the "no smoking" signs!
- * Show patience with those trying to stop smoking!

On February 22, 1988 York University enters Phase I of a two-phase policy to create a smoke-free environment. You are asked to refrain from smoking in certain areas on campus.

It must be recognized by smokers and non-smokers alike that many smokers find it difficult to stop smoking. Nicotine dependency and the influence of stress mean that many smokers must try several times to quit before they finally succeed. Quitting smoking is not a single event; it's a process.

If someone is smoking in a non-smoking area and it causes you distress, the best initial approach would be a direct, courteous reminder that it is a nonsmoking area and a request to refrain from smoking. If initial approaches fail, one of the following steps should be taken.

Students

Students can bring the issue to the attention of the person in charge or, failing that, to the Complaints Centre which will work in cooperation with the Presidential Committee.

Employees

Employees (academic or nonacademic) can bring the issue to the attention of the supervisor or manager of the area or the Peer Support Group or, if need be, in writing to the Presidential Committee, S907 Ross.



Congratulations to...

Polly Taylor, winner of the logo competition!

George New E-in-C Casino and Cards

by Patrick Banville

On Wednesday February 10, 1988, George D. Browne was elected as Editor-in-Chief for the 1988-89 term.

In a close race, George defeated 3 other candidates; John Sullivan, Gérald Pili and Ernie Vlasics. Out of the 39 eligible voters of *Pro Tem*, 36 ballots were cast. George received 14 votes, followed by Ernie with 11 votes, John with 9 votes and Gérald only received one vote. There was one abstention.

The vote was proceeded by one hour of speeches and a question and answer period on the direction and outlook of the paper for next year.

The next step for George is ratification by the general student body to be held with the elections of the Executive Council of the GCSU on March 7 and 8, 1988.

George's plans for next year include maintaining the Arts page and a strong news section. "A student paper," according to George, "should have something for everyone." He believes that *Pro Tem* should be access-



Photo: Patrick Banville

new and old students alike. George wants to "provide leadership" but not to the point of being dictatorial. "After all," George remarked, "we are a student volunteer organization."

Since the Excalibur F.F.T.E. issue is still unresolved, George plans to try different means to regain the lost Glendon money. "Terrorism always helps," joked George. Editorially, he isn't too specific, "You never know what the future will bring." However, he does plan to bring a balance approach to his job.

George is looking forward to next year but with some reservations. He hopes that his last 3 years at *Pro Tem* adequately prepared him for being "the big cheese."

ible to all students who wish to participate.

He also hopes that he can "find good people" and attract

On March 4/88, the United Nations Team of Glendon College, York University (2275 Bayview Avenue) will hold a licensed Casino Night in the Old Dining Hall at 8:30 p.m.

Tickets are \$4.00 at the door for Glendon students and \$5.00 for non-Glendon students and \$1.00 off with advanced pass.

There will be plenty of gambling, featuring Black Jack

tables and Wheels of Fortune (just like Pat and Vanna!) The lucky person who jets the most points will be bidding for a brand new electric typewriter. Gambling will not be done for money. Refreshments and dancing will be held in the Theatre.

So come out and join in on the fun! Yes, Las Vegas has finally come to Glendon!

Oyez! Oyez!

Conformément à la constitution de *Pro Tem* (1985), dès le 1^{er} mars, nous acceptons les propositions de candidats en vue des postes de rédaction pour le mandat 1988-89.

Si vous êtes intéressé(e)s, prière de contacter Patrick Banville à *Pro Tem*. Date Limite : 19 h 00 le 7 mars 1988

Frustration

From p.4
can explain the intensity of it except through a poem that an L.D. child wrote one summer at Camp Towhee. This camp is specifically for the members of this population under the age of twelve who have severe behaviour and emotional problems in conjunction with their learning problems.

Frustration

Confusion that can strike the heart and soul
Like lightning and the wind as anger.
So that you could just scream!
Then when you do nobody hears you...
-an 8 year-old child

I know that I have barely given a skeletal outline of what encompasses this invisible disability but I hope that a little bit of comprehension or curiosity has taken hold of a reader or two. If you know of anyone who wears this label I suggest that you inconspicuously look for that one gift that is highly developed because I guarantee no-one else in this world has it as developed.

I am glad that I fought long and hard with my professors although at the time I often wondered why. The educational system at all four levels - elementary, secondary, post secondary and graduate are slowly taking note of the individual learner. This will eventually lower teenage suicides, illiteracy, unemployment and delinquency. These are the result of our past and present educational system that refuses to recognise that all children and adults learn differently but are capable of learning effectively nonetheless.

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Cult or Paranoia

by Mike DenTandt

cult (kult), *n.* a system of religious belief: (with of) worship of, devotion to- Also cult'us- L. cultus- colere, to worship
Webster's Dictionary

What constitutes a cult? Are the Moonies a good example? The Krishnas? The Bahai? Satan worshippers? Most people agree that these are examples of cults, but specific definitions are often hazy. Is the PTL club a cult? What about the Jehovah's witnesses? Are Shiite Muslims cultic? What about Judaism, and Catholicism? If the more mainstream religions aren't cultic, why not? What specific things make a religion cultic?

The consensus seems to be that a cult is a bad thing, whereas a religion is a good thing. A cult controls your mind and makes you give up your money; a religion guides you belief and urges you to contribute. A cult's leaders are corrupt; a religion's leaders are not.

Immediately, we have a problem. What about the Ayatollah Khomeini? Insane, ultra radical? Probably. Women are virtually slaves by religious edict, children in burial shrouds are sent into minefields, freedom of thought is non-existent.

Yet, he's called evil, dictatorial, crazy, but not cultic. He's accepted as a lunatic leader of a fanatical sect of the Muslim religion.

What about the Pope's jetliner, and his multi-million dollar tours? What about the Vatican Bank, and its rumoured Mafia connections? People have accused the Roman Catholic Church of corruption, certainly, but not of being a cult. When you ask people, "What makes a cult?" they usually raise the issue of freedom of thought and criticism. Yet, the defrocking of prominent American theologians for heretical teachings on issues like homosexuality and birth control does not make the Vatican cultic.

C.O.M.A., the Council on Mind Abuse, has produced a pamphlet, called "Cult Proofing" which many residents of Glendon College have read or heard about in recent weeks. The pamphlet points to some indicators of cultic activity. Here are a few prominent examples.

Peer Group Pressure: suppressing doubt and resistance to new ideas by exploiting the need to belong.

Love Bombing: creating a sense of family and belonging through hugging, kissing, touching, and flattery.

Confusing Doctrine: encouraging blind acceptance and rejection of logic through complex lectures on an incomprehensible doctrine.

A few other practices named in the pamphlet are *removal of privacy, time sense deprivation, uncompromising rules, verbal abuse, sleep deprivation, fatigue, dress codes, financial commitment, flaunting hierarchy, discouragement of questions, guilt, and replacement of relationships.*

When looking at groups like the Moonies, the Hari Krishnas, and the People's Temple Church, it is easy to see where these symptoms apply. Again, however, we have a problem. Peer group pressure is a fundamental aspect of society. Not only cults, but also mainstream faiths, political parties, social clubs, and television advertisers exploit the human need to belong and the fear of rejection by one's peers. A modified form of "love bombing" can be found in the campaign office of any major political party. Encouraging blind acceptance and rejection of logic can be found, to some extent, in virtually every faith-based system of belief on earth, including the PTL club, Islam, Judaism, and the Roman Catholic Church. Almost *all* of the "cult" symptoms can be found in open and obvious form in every army training camp.

I'm not necessarily attacking main-stream religion, or saying that armies are necessarily cultic. What I am saying is that the description ascribed to cults in C.O.M.A.'s pamphlet are vague, and apply to many aspects of our society that are not considered cultic by most people. The *prime* distinction of a cult, it seems to me, is that it is *not* mainstream, and that it threatens the established values and norms of most people in a society. As a specific example, I will refer again to the Catholic faith, not because I'm picking on it, but because I was raised in that system and understand it better than other faiths.

Most Catholics have heard of COR weekends.

These are encounter sessions, retreats organized to bolster the faith of teenage Catholics. They are completely voluntary, but there is peer pressure applied by religious teachers and friends to attend. On these weekends, students find themselves pressed into a close, crowded situation with loving people who quickly become their friends, due to the intensity of the experience. They are given little or no privacy. In some cases, the windows are covered with bristol board to prevent time-awareness. Students are kept active at all times and encouraged to stay awake. At one point, the group sits in a circle, and a candle is passed around the darkened room. The students, rendered very emotional by fatigue and stress, are encouraged to spill their guts to the assembly. Participants often make very close friendships in a very short time, and sometimes lose touch with pre-COR acquaintances.

By C.O.M.A.'s standards, this is cultic activity, but it's part of an established mainstream faith, and so usually goes unnoticed. Is it actually cultic? Again, we return to the interpretation of the word "cult."

There has been a recent controversy at Glendon College over the Central Church of Christ's contingent on campus.

About two weeks ago, copies of an *Excalibur* article by James Flagal appeared on bulletin boards all over Wood Residence. The article, in a very fair and rational way, discussed some controversial aspects of Toronto's Central Church of Christ. Their relatively aggressive approach to conversion, their strict, hierarchical structure, and their rigid fundamentalism had made them a source of worry for some members of the York Community. The article explored the possibility of the Central Church's being cultic, but did not level any accusations. It concluded by, quite logically, questioning the Central Church's claim to being the "only" true Christian faith.

Some days later, copies of the C.O.M.A. pamphlet, "Cult Proofing, appeared in many residents' mail boxes, on bulletin boards, and doors. Signs like "Cult Proofing... be aware" appeared. House meetings were called, to discuss "this cult thing."

Inquiry revealed that the Central Church of Christ had a contingent at Glendon College which held bible study sessions, and had alarmed the Dean's office with their aggressive approach to "witnessing," or conversion. Several students, it was rumoured, had complained about harassment. The Flagal article was posted as a result of a meeting of Residence Council, the Dons, and Gilles Fortin, Assistant to the Dean.

The story being passed around was that the group had been banned from using university facilities for their meetings and asked to refrain from "solicitation" on campus. The main accusations being levelled against the Church, informally and unofficially were:

a) students trying to leave the group were placed under inordinate amounts of pressure to remain. In some cases, they were told that their souls were in jeopardy, and suffered severe guilt and insecurity as a result. b) The Church's members had gone "door to door" in a systematic campaign to recruit new members, often coming back again and again to pester people about bible meetings.

None of these accusations were in writing, or specific. No names were named. Questions revealed that the group was centered in C House, Wood, and that the leading members were chiropractic students.

Out of curiosity, I attended a Tuesday night bible study meeting. The meeting was led by Dave Ivey, and attended by about 11 other people, both Chiropractic and Glendon students. As James Flagal noted in his article, (*Ticket to Heaven?* Jan. 21 *Excalibur*) there was a marked feeling of warmth and friendliness in the room, and it seemed quite genuine. The participants seemed earnest and committed. The subject of the talk was "what makes Christianity difficult to accept in the 80's."

As an atheist, I disagreed fundamentally and completely with most of what was said at that meeting. However, I saw and heard nothing that I hadn't seen as a Catholic, except that these people seemed friendlier and more enthusiastic than the believers I was used to. They had been branded a cult; the stigmatism associated with that could have far-reaching implications, both socially, and career-wise. Yet, there was a frustrating lack of specificity as to who had done what to whom, how, when, where and why.

Accusations had been made, indirectly, and rumours were spreading very quickly.

I spoke to Gilles Fortin at length, and learned more. The group had been barred from using York facilities because they were not a recognized Glendon club.

"Here, as far as we know," said Fortin, "there is no official branch of the group. They're not recognized, they haven't applied." The Flagal article, according to M. Fortin, was posted by the Dons, with approval of Residence Council. Fortin stressed that he did *not* want to interfere with anybody's freedom of religion. He acknowledged that the situation was sensitive, and that he was proceeding quite gingerly.

"There is a need," he said, "to build awareness and understanding of this group's methods, techniques, and identity; but this need applies for any group of this kind... religious, political, or therapeutic - it's important that students know the whole story. There is the matter of solicitation involved, and this is something we want to monitor."

Jas Ahmad, Don of D House, explained the posting of the article and the distribution of pamphlets in this way.

"The University is private property... we just want to make sure that they follow all the regulations of the University as regards soliciting." When the issue of freedom of religion was raised, Ahmad responded, "This is not a question of freedom of religion or freedom of association - these are not your basic missionaries going out and saying, live as we do and God will bless you; the recruitment techniques that are being used are targeting people that are emotionally or psychologically vulnerable... these people provide instant friendships... in certain cases it falls into classical cult recruitment patterns. A student, at one point, was influenced to the extent of dropping out! If education against mind control is persecution, then the Nazis were being persecuted as well; if you're going to talk about freedom of religion, what about my freedom of expression, to exist? We're not denying them the right to practice or believe in their faith - we're simply curbing unethical and irregular recruitment techniques that border on harassment." Fortin, as well as Ahmad, mentioned that vulnerable and insecure first year students who had few contacts in Toronto were targeted, especially during the month of September. The group's members had been soliciting in a regular pattern from door to door, said Fortin, and this was a breach of the residence contract. Ahmad mentioned that harassment was an indictable offence, not something to be taken lightly. Both men made it very clear that they wished to inform students about *all* cultic organizations, and were not attacking the Central Church of Christ specifically.

Dave Ivey, leader of the Bible Study Group, replied to some of the accusations, after making it clear that he did not want to antagonize the Dean's Office or sensationalize the issue in any way.

"We do *not* go door to door on a systematic recruitment campaigns. We *are* trying to meet everyone in Residence, and if a door's open, or we know someone, we *will* talk to them. I guess, if love-bombing means loving and showing love to your fellow man, then we love-bomb; that's what the Bible teaches." When asked if he felt his group was being done and injustice, Ivey replied, "Well, it's an injustice if it keeps anyone from having an opportunity to hear the Bible of a negative stereotype associated with the word cult. No, in that Christianity has been called a cult since the first century; You can label it what you like." I raised the issue of harassment, and mentioned that members leaving the group had complained. "People are free to come and go as they like," said Ivey. "If a person has decided to leave, they won't be harassed. If they're making a decision, or in the process of making a decision, as a friend, I will get together with them, talk about it, and show them what the scriptures say; Yes, I will try and convince them that they're making a mistake, because I honestly believe that. This is a university environment; people have the right to learn; in particular, God's word, which I'm committed to teaching. "Having heard that the Central Church had an employee at Glendon, Cathy Hamilton, whose job it was to recruit for the congregation, I asked Ivey about it. "She's here a couple of days a week," he said, "and she *does* tell

• See Administration p.11

Letter from the Middle East

by A. Mohammed
Special Pro Tem International
Correspondent

Introduction

Time Magazine: No End in Sight
Palestinian Defiance, Israeli Crackdown
Newsweek: Israel's Civil War
Middle East Times: Palestinian Uprising Continues Unabated Despite Crackdown
Scro-Tem: Little Brown Boy Loses Virginity to Screaming Mob of Arabs and Jews Hailed by Senior Official as New Era in Joint Action.

Hi Glendon, it's me Mohammed! Remember me? I did not think you would. Well for those of you who do not (or for those of you who could not care less), my name is Mohammed a.k.a "Mo." There was once a time when I was a relatively normal, dedicated and hardworking student at Glendon College in Canada. (Please don't ask the Dean to confirm this self-definition!) Then, one day I looked around at my nice, dear, safe, sterile, pleasant (get the picture?) Canadian surroundings and thought, "I gotta get the fuck outta here." (I wonder if that WORD will pass the censor's eye?). It took me a few months of planning but I finally did make it out here, in the Middle East of all places. I am still not quite sure why I am over here but it sure beats fretting over exams and essays and parking tickets and



The mighty Nile

paying rent and library fines and all those other little worries that make up 20th Century University life in Canada.

However, I do feel a touch guilty about leaving all my responsibilities and commitments behind which is why, as a redeeming gesture, I hope to turn this trip into an educational experience, for you as well as I.

Over the next few weeks, assuming I do not get shot by Israeli troops or stoned by Palestinian demonstrators, I hope to send you a few articles about life over here from a Glendonites perspective. They will probably bore you to tears but try to read them anyway. You might learn a thing or two.

Hopefully I still have a few friends in Glendon who regard me as such. For those of you out there, please drop me a line. I am getting a little homesick so I would dearly love to hear from you. Contact me at: American Express c/o Meditrad 27 King George St.

Anyway, this introduction is getting a bit long winded. I hope you enjoy the article, Glendon. From your friendly little brown brother

Mohammed

Welcome to Israel

"Welcome to Israel." I read the sign and my heart begins to flutter nervously. Here I am all alone in the airport of one of the most security mad countries in the world. Guards are strolling around, machine-guns slung casually around their shoulders and I wonder what the hell am I doing here? What am I getting myself into?

I approach the Custom's Desk timidly. In my mind's eye are visions of me bending over naked in a darkened room with a spotlight on my face and a probing rod up my ass. Lest the reader think that I was being too paranoid, remember that unlike most travellers to Israel I suffered from two special disadvantages, my name and my colour. You see, dear reader, my name and colour associate me with a religion called Islam and in today's world this faith



Christmas Eve in Bethlehem. Some warmth on a very cold and very tense night.

trouble or in danger my mind automatically tells me to act in the worst possible way or to say the worst possible thing. I usually never give in to this impulse but the temptation is always there. "I am the bastard child of Colonel Qaddafi and I was born on the fucking Ayotollah's back porch," was what my mind told me to say. "I was born in England," was what I actually said.

After a few more cursory questions the official waved me away in a gesture of dismissal. I was astounded. Here I was, with not even as much as a zipper unfastened in my baggage, being told that I was free to go. I almost felt cheated. Anyway I turned to leave but I had barely walked 10 yards when the official called me back. This was it, I thought. They had been teasing me all

along. I could almost feel the cold steel probing rod up my bum and I shivered involuntarily. Nevertheless I returned to the Custom's Desk all the while swallowing the urge to run.

"You forgot your passport sir," the official said with a near smile and then almost as an afterthought added, "Welcome to Israel."

"Whew!"

S.V.P.
* Veuillez respecter les zones non fumeurs!
* Soyez patient avec ceux qui essaient de cesser de fumer!

Le 22 février 1988, la première phase du nouveau règlement sur l'usage de tabac prend effet. Veuillez vous abstenir de fumer dans les zones non fumeurs

Nous devons reconnaître la difficulté qu'ont presque tous les fumeurs quand il s'agit de cesser de fumer. En fait, cesser de fumer ne se fait pas d'un seul coup, il faut souvent s'y prendre à plusieurs fois avant de réussir.

Si quelqu'un fume dans une zone non fumeur et que cela dérange, la meilleure approche est de rappeler poliment à cette personne qu'il s'agit d'une zone non fumeur et qu'il faut s'y abstenir de fumer. Si le rappel ne réussit pas, une des mesures suivantes devrait être prise.

Étudiants

Les étudiants peuvent s'adresser à la personne responsable de l'endroit où l'infraction se produit, ou au Centre des Grievs qui s'occupera de cette affaire en collaboration avec le Comité présidentiel.

Employés

Les employés (enseignant ou personnel de soutien) peuvent adresser la plainte à l'attention du superviseur ou du gérant, ou directement au groupe de soutien, ou si nécessaire, par écrit au Comité présidentiel, S907 Ross.



Félicitations à...

Polly Taylor, la gagnante du concours pour le logo.

ENTERTAINMENT

Glendonettes Sting!

by Elizabeth Codallo

Fifties music, snapping fingers and a car filled with Glendonettes and the (honourable) Coach Carlton Reed, headed with energy to York Campus for soccer! Yes! Indoor soccer for women is in full swing with two games already played. So, where are our supporters Glendon? The girls have played valiantly! Vanier (Feb 24th) with a 5 - 3 win (yeah!) and Calumet (Feb 23rd) with a 6 - 2 (loss) (oops!). However, if you come you shall not be disappointed.

During the first game vs Calumet, the Glendonettes charged with all they had; and two goals were scored by Sandra Rayner. Michelle Cole our great goalkeeper was busy! The other girls Valerie Lane, Andrée Desculniers, Helen Szymanski and Elizabeth Codallo kept the game going constantly rushing and defending. Helen Szymanski

Stunning!

by Catharine Loewen

Yeah well hey, I was at the Pub, 25 Feb., and I heard the *Cunning Stunts* and *Alliance*. Well I had fun, and so did a lot of other people who were there. If you weren't there, you missed a really good show. Next time -be there! It's not to be missed -and if it was, well hey...

There's more happening at the pub than you might think. Glendon's got a lot to offer, and it's all here. Don't be surprised - just open your eyes... and your ears (this is an arts college).

ski especially, who has many bruises to prove her aggressive, domineering defence. Short handed though they were, they fought till the end.

The Vanier game proved less frustrating, was more organized and the team communicated. In this game too, the Glendonettes were short handed, but proved almost unstoppable. Lucia Alicandro our Diego Maridonna kept the Vanier girls in constant awe with her agile, powerhouse - right foot. Again, Helen Szymanski jumped, dove and

stretched beyond her limits to stop and pass the ball and had our goal to her goal goal-hungry feet. Michelle Cole also played goalkeeper again and did a stupendous job! Both Natalie Hunter and Elizabeth Codallo in addition to being goalies scored two goals each! Two games down and four more to go!

The other games:
 March 1st 9:00 p.m. McLaughlin
 March 3rd 8:00 p.m. Stong
 March 7th 9:00 p.m. Osgoode
 March 8th 9:00 p.m. Winters
 See board for more information.

All girls welcome to play!

Bar hopping after last game.

The Glendonettes are charged, optimistic and welcome bruises, bleeding toes, even flying shoes to bring back pride and school spirit to Glendon. Support the team — Your team, Glendon. You will not be disappointed!

DON'T JUST THINK ABOUT IT
DO IT!



"Un bon sacre est comme un bon pet, ça dégage".
 La digestion et les sacrements,
 p. 4509, v. III, Cpt. Fluke

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Pour obtenir de l'information et déposer une demande d'admission pour septembre 1988, veuillez vous adresser à:

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 (416) 964-2569, ou (800) 387-1387
 ou Université Laurentienne, Sudbury, Ontario, P3E 2C6
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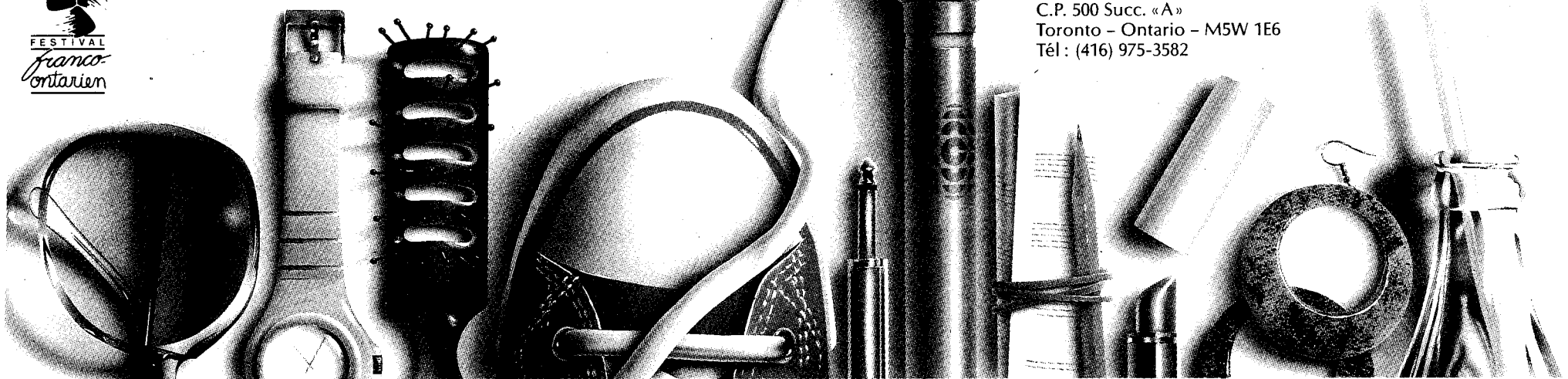
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Inscriptions avant le 8 avril, 1988.

Renseignements :

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Radio Glendon's New Music

by Blair O'Connor

Artist: Fred Frith and René Lussier

Album: *Nous autres*

Label: **Victo Records**

Recorded at the fourth annual *Festival international de musique actuelle de Victoriaville*, this is a versatile album for both jazz lovers and dilettantes. Modern jazz for the most part it varies to ambient and even Dixieland on "Riaville Bump." The guitar and percussive work are very good as well, allowed to stand on their own in some songs and as background in others. There are vocals on four of the songs by three different vocalists in four different languages. All the songs have French and English and two have either German and Chinese or Japanese (I must admit to not knowing the difference) as well. The lyrics themselves are somewhat enigmatic and disturbing, just the way I like them.

Artist: Dazibao

Album: *Les Musiques de la honte*

Label: **Visa Records**

Les Musiques de la honte is the sixth album from Dazibao, an alternative rock band from France. The music is quite intense, very dark and energetic. "Cameleon" is a song

where they edge on being hardcore, however most of the album is slower. Some strong tribal drum elements exist in "Hit Kat Choufi" and "Huuruu Guuruu," but they are actually quite odd. "Shergui" the last cut has a wonderful rhythm in the lyrics alone. About half the songs are in English and half in French.

Artist: The Sugarcubes

Album: *Birthday E.P.*

Label: **One Little Indian**

The Sugarcubes out of Iceland, yes Iceland, were hailed by Melody Maker as the brightest lights of 1987 and have just recently slipped from number one on their charts. Bjork the vocalist is something else: her voice warbles, screams, whispers and sings sweetly, you'll either love it or hate it. The music is very rhythmic with occasional cymbals, overall in a pop tone. Perhaps the most disturbing thing is the lyrics, ambiguous yes, but somehow perverse. "She scratches his beard/He knows how many freckles she has." She is the five year old girl, he is the next door neighbour, maybe I'm reading too much into it. The song does have, taken in entirety, a strangely content message; the next door neighbour maybe okay after all, or perhaps they are saying that it is okay anyway.

House of Dolls

by Sara-jane Milne

In the fall of 1987, **Gene Loves Jezebel** were fortunate enough to be touring with New Order, playing to crowds of over 17,000 people. It's exactly five months later (Feb. 3, 1988) and they're back in Toronto, this time head-lining their own show in a half-empty Concert Hall.

Former punkers **Flesh for Lulu** opened the show and performed as well as any good support band does. Lead singer Nicky Marsh repeatedly remarked that the group had missed Toronto since last playing here (at R.P.M.), however he audience didn't seem at all sympathetic. **Flesh for Lulu's** Brit-appeal was most obvious during "Postcards from Paradise," "I Go Crazy" (I find it difficult relating to a band which chooses 'Miami Vice' to rhyme with 'nice') and an eccentric "Siamese Twist."

Brothers Michael and Jay Aston (sporting more hair colours than L'Oréal) from **Gene Loves Jezebel** entered the stage using the old smoke-filled room routine; someone should tell them that it's been done before. They sustained a weak effort in trying to reproduce sounds from their latest album "House of Dolls," with singles such as "Gorgeous" and "The Motion of Love." We also heard from the very old "The Immigrant" album which carried us further still into the

depths of undeserved boredom. The Jezebels performed their most successful single "Desire" during the encore, and didn't seem too bothered about the lack of audience participation.

These guys probably deserve some credit for retaining their own unique sound and for believing in themselves even if nobody else will, but altogether I think they're better left to circular vinyl.

by Lisa Henderson

Theatre Passe Muraille

16 Ryerson Avenue

363-2416

Tues. - Thurs. 8 p.m. - \$10

Fri. - Sat. 8 p.m. - \$12

Sun. 2 p.m. - pay-what-you-can

In the depths of Theatre Passe Muraille's hobbit-like hollow, Peggy Winstanley (played by Clare Clouter) reenacts her voyage of discovery as she unravels the mystery surrounding a 1987 plane crash which left her husbandless. Teamed up with a perpetually coughing detective (played by Geza Kovacs), this new oddly-matched couple are successful in piecing together the unsolved puzzle.

However, with this acquir-

ing of knowledge, a world of deceit, which Peggy's blind faith failed to see, is brought into focus. The nature of the script (written by Jim Garrard) which combines first person narration directed to the audience, with an overall relaxed manner about the acting and speech, has the effect of making those in attendance forget from time to time that this drama is actually being staged.

Peggy's Song incorporates several types of up-to-date media, from slides to authentic radio excerpts; all compoundedly adding spice to the Central-Ontarian flavour of the play. Although **Peggy's Song** is not meant to be labelled as a

comedy, subtle humour is certainly present, through the snide remarks and greasy vision of humanity that Jack Patterson, the investigator, impresses. The intimate atmosphere of Theatre Passe Muraille awaits your arrival to experience the music of **Peggy's Song**.

'I just love being naked' says Miami Vice star

Annonces Classées

Attention! Women of Glendon! Your fondest desires can now be fulfilled, a MAN is available for you! B.J. Ruffle takes on all comers for a flight of ecstasy (for a modest donation or Tom Cochrane memorabilia). Call now: 440-0961

Attention, Attention! Femmes de Glendon! vos desirs les plus secrets peuvent maintenant devenir réalité: Un HOMME, un vrai, est disponible pour vous satisfaire! B.J. Ruffle est prêt à vous en faire voir de toutes les couleurs - l'extase est à la portée de toutes (au prix d'une modeste contribution monétaire ou souvenirs Tom Cochrane). Contactez-le dès maintenant: 440-0961

Traduction, Collège Glendon. Le concours d'entrée pour l'année 1988-89 aura lieu le samedi 12 mars. Renseignements et inscription, téléphoner 487-6742.

ESL Students and Friends: Thursday, March 3, 6 p.m., in room 152, there will be a pre-pub movie: *The Mosquito Coast*. Free!! Honest!!

A Chance to participate in a major political decision! The International Socialists bring you a Pub Debate on **Socialism vs Capitalism** featuring Stefan Molyneux of the Debating Society. Wed. March 2 at 3:00

Journée de ski à Blue Mountain Vendredi 4 mars, inscription à l'extérieur de la cafétéria à partir du 22 février à 11h, au pavillon des sports Proctor. \$25 - transport et billet de ski, \$8 - location d'équipement.

Une occasion d'assister à une décision politique majeure! Les Socialistes Internationaux vous présentent un débat au Pub sur le socialisme et le capitalisme. Il y aura des interprètes. Mercredi le 2 mars à 15h00.

Virgil

Thanks for the great weekend.

Caroline
P.S. I could be lying.

Found in Computer Centre. Valuable pen. Contact 480-0526

Translation, Glendon College. The entrance examination for September admission will be held on Saturday, March 12. To register, call 487-6742.

Always wanted one? Buy mine. A black (bomber style) leather jacket/vest. Call Michelle at 487-6748.

Ski Blue Mountain Friday, March 4, sign up beginning Monday, Feb. 22 at 11:00 a.m. outside the cafeteria /Proctor Field Office. Cost \$25 - lift ticket and transportation, \$8 - rental.

Campus Tour Guides needed to assist the Liaison Office during March Break (March 14-18, 1988). Grade 13 students have been invited on campus to experience life at Glendon. If you are reliable, enthusiastic, interested in earning some extra money and available from 11:00 a.m. to noon, we would like to hear from you. Please call the Liaison Office at 487-6710.

Le Bureau de liaison est à la recherche de Guides: "Visites du campus" pendant les vacances d'hiver (du 14 mars au 18 mars 1988). Nous avons invité les étudiants des écoles secondaires à venir connaître la vie estudiantine de Glendon. Si vous êtes une personne fiable, enthousiaste, intéressée à gagner quelques sous et disponible de 11h00 à midi, téléphonez-nous au 487-6710

The New Democrats of Glendon College present John Campey, a candidate in the downtown riding of St. George-St. David in the 1987 provincial election. John will discuss *The Politics of Sexuality*. Tuesday, March 1 at 11:00 a.m. in Room A210 or at 1:00 p.m. in Room 245.

You Guys

Let's do it again! Meet in Salon Garigue Wednesday March 2, 3 p.m. You Girl

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 **Laurentian University**

Plus ça change, plus c'est la même chose

• From p.3
message: I believe that the human body is built to accommodate only as many changes in the external world as is physically and psychologically possible. And if the rate of these worldly changes is at a process which exceeds in any way the ability of the human being to cope with and adapt to such changes outside of him or her, the body and soul become both deadened and disordered. Such, as we know it, is the situation of humanity and its imperfections. And nowhere else have I seen it portrayed more accurately or effectively than in Alvin Toffler's *Future Shock*. In it he chronicled in 1970 our present chaotic state, and then, with devastating brilliance and incredible prophecy, foresaw the possibility of "shapes of things to come," so to speak. The horrifying fact is that not only were things he described on the verge of becoming reality at the time his book was published, but also a lot of these "shapes" have since become true, especially in the eighties.

As well, the most important topic he deals with is how massive, unparalleled and unprecedented change affects us as human beings. Quite simply, we are confused and disoriented, running scared and wandering in a blind daze. All this out of a collision with a present world we have created, and a deep-seated fear, which we superficially refuse to admit, of a future world that we are responsible for.

Consider this the next time you meet or even see somebody or a group of people. Either one of the two has a similar thread running through both of them: fear. No matter how much they will disclaim it, their lives are forever unstable and unsettling as well as bearing the same monotonous routine you will see stamped in their faces. Body and soul have broken down, collapsed, gone under.

This leads me to something else which I wish to point out. It has often been the honoured cause among the youth (as well as adults, of course) to rebel against a conforming world which is seen as one of rigid uniformity and oppressive sameness. Come hell or high water, such people choose *never* to resign themselves to what they view as a gruelling, bureaucratic-like existence.

As Toffler again demonstrated, this could hardly be any further from the actual truth; Life as we know it is *not* one of boredom, conformity nor of homogeneity. It is rather the myriad diversity and unstandardization of the world that has ruined the body and soul of human beings and left them in a withered, shellshocked state.

I do not wish to go into all the sociocultural ramifications

of this, but simply to state that change itself has been multiple in nature and that its accelerating pace has been, like I said, unbearable.

By "multiple," I mean this: You can now go to an automobile dealer and choose from any car you please. Whether you are white, black or Indian, you can go to any school you please, private or public. You now have several styles of music at your disposal. The same goes for books, television/radio programmes, places to shop, places to eat, places to sleep, clothes you buy for yourself, toys you buy for your children, where you want to live, etc. Even technology and industry have undergone radical and diverse changes within the relatively short space of fifty years. This age of computers we are in is obvious evidence. Branch plants in Canada and the States are now very common establishments for businesses.

One of the most marked changes, Toffler said, has been in this very combination of technology and industry. No longer is there such a high priority on the mass production of goods and services themselves. Instead the goods-and-services concept has been sublimated to the concept of "experience production." In other words, the industry of producing simulated, psychological environments for and upon the consumer is starting to gain ground.

The years since this observation have indeed seen such an increase. This is especially true of the eighties and in most First World countries where its effects are noticeable (less so in some European countries). Consider them: a comfortable plane ride is not a comfortable plane ride but one specifically designed, through its on-board atmosphere, to relax the passenger and assuage whatever fear he might have of heights. Glamorous and aesthetically sensitive shopping malls and the like provide shoppers with more than a shopping excursion. Museums. Live theatre of any sort. Soothing music during a haircut. All designed to satisfy not the physical body itself but the senses and the psyche. I could talk about the illicit drug industry and how certain drugs create a bizarre (yet satisfying at the time) "experience." Or even the Sam McLaughlin Planetarium, which is an "experiential" industry if there ever was one! Dazzling lasers, a monstrous dome for a screen, flashing lights, holographic colours. It is all there! Environmental stimulation.

I could also go on and on, but I think I have made myself clear. Those "rebels" who complain about conformity and social homogeneity are really only fooling themselves. The amount of change and diversity that is taking place right before their very eyes, even as I

write this, is too staggering to even begin to be believed.

Carey Nieuwhof also states that "history will likely describe the mid-1980's as an obscene overindulgence in self, an era in which the individual gorged."

To be honest, it seems to me that it has *always* been this way, ever since the Stone Age Neanderthal man climbed down out of the trees, looked at the land around him and immediately started claiming *this* bit of territory as his own, in opposition to *that* bit of territory.

In other words, this "obscene overindulgence in self" has only been natural throughout the history of humanity. That it survives today is naturally no surprise. We have built cities to commemorate just how superior we are. We live our own little lives out and protect our own interests and feelings. We are so self-important in our imperfection that we appoint another self-important human being or group of people thereof to look after our state of affairs whenever we band together as one self-important people/race/nation. We like to think we are better than others. We like to hog the spotlight. We have invented "religions"

(particularly in the West) which only prove that yes, Nature has once more been subverted and reduced to an inanimate, non-responding organism, her place being taken by man's lofty aspirations of pride and self-respect.

All in vain. Not that I believe that any sort of self-respect is wrong (it is only natural to survive with some kind of dignity), but I feel that we as human beings have taken it sometimes too aloof and grandiose heights, especially in Western civilization.

And the thing is, a good deal of us are disgraced at our continual need to have to fulfill our desires for self-gratification, our urge for self-importance. So where do we turn? There's the aforementioned "religions," there's drugs, there's also alcohol and tobacco, not to mention all forms and types of science, mathematics, philosophy, etc. Whatever seems like a "reasonable" form of escape to us, we accept.

Again, in vain. The hippies were definitely right. Love is indeed the answer. But they appeared to have stopped there. Their "remedy" seems so vague in its proposal. They obviously meant love of Nature and of individuals, your fellow man.

This is the key to self-transcendence. As Joni Mitchell once wrote and sung, "We've got to get ourselves back to the Garden." Or even Jim Morrison: "Break on through to the other side."

I am no connoisseur of the sixties. I am only hinting at what is simple and logical enough. Just *observe*, observe with you own two eyes. That's all.

If only this were so! The world is coalescing in ever-accelerating change around us, and to understand fully its effects upon our bodies and soul, we need to see it as well as love itself. We need to see how we fit into its constant turbulence (which we, humanity, have created), into a niche where we as individuals can find a (relatively) permanent spot. This demands not only living as well as enjoying life but also at least *some* sense of self—worth.

And until we cease treating Nature as we have always treated each other - subjecting, using, exploiting, conquering, abusing, harming, and thereby progressively destroying both - the human race will remain in the same mess it has been, still is, and always will be.



Yes, It's true! Pro Tem photographers have taken the picture of your dreams. No, not of these two, but of the Cpt Fluke! Well, almost... You can see the way he captured the attention of these two poor students as he walks down the path. Unfortunately, the photographer ran out of film and was unable to take a picture of the Fluke. However, we at Pro Tem believe this is the only picture of the Fluke's effect on mere mortals.

photo: Jeff Broadbent

Happy Valentine

• From p.3
only thing it contains.

Now they're there, and should stay that way for good, unless I decide to change them, which I won't. It's funny that you can reach for them, think about them, any time you want, but can never hold them in your hand.

That's the thing about idealism. Even though these flowers are unique, one of a kind, and eternal, as well as absolute, I would rather have given you flowers made of atoms and molecules, organic flowers that you could put on your wall. Idealism is a poor substitute, at least it is for me. But my little car is dead, so these will do. Happy Valentine's Day.



ALBUMS/SINGLES

Album	Artist
1. <i>Cross Our Hearts</i>	Jeffrey Hatcher and The Big Beat
2. <i>If I Should Fall from Grace with God</i>	The Pogues
= 3. <i>Tragically Hip</i>	Tragically Hip
4. <i>Exit Zero</i>	Steve Earle
5. <i>Robbie Robertson</i>	Robbie Robertson
6. <i>On A Night Like This</i>	Buckwheat Zydeco
7. <i>Floodland</i>	The Sisters of Mercy
= 8. <i>The Spell</i>	Images in Vogue
9. <i>Outskirts</i>	Blue Rodeo
10. <i>If'n</i>	Firehose
= 11. <i>Gravity Rides Again</i>	Whirlygigs
12. <i>Whatever</i>	Doughboys
13. <i>Camper Van</i>	E. Chadbourne & Camper Van...
14. <i>This Time</i>	Anna Domino
= 15. <i>Dirty Little War</i>	Fluid Waffle
16. <i>Ideal World</i>	The Christians
= 17. <i>Nous autres</i>	Fred Frith & René Lussier
18. <i>Les Musiques de la honte</i>	Dazibao
= 19. <i>Go to Town</i>	The Razorbacks
20. <i>GEMATRIA</i>	Peter Himmelman

* indicates Canadian Content

RG Top Tenz x 2

...letters

• From p.2

dertakes any kind of business prospect, there is always a certain degree of risk involved. Let me ask you this: Would you have pity on a family whose business for the past 50 years was to make guns, but started to suffer when guns slowly began to be outlawed?

People take on the risk of running their own business with the hope of becoming prosperous. However, they must remember that, as with any business, they also take on 100% of the risk associated with running a business.

As for government aid to farmers, yes it does exist, as does the paperwork. However, paperwork is always a part of any business, as well as a regular part of farming as well (purchase agreements, etc.) There is also the option of hiring someone to do their tax returns (eg. H & R Block) for a small fee, and take advantage of the subsidies provided by the government. As for government subsidization of new farming systems, agreed, there is paperwork again. However, if I was a farmer, I would be more than offended by your less-than-flattering description of the average farmer. Tell me, how can somebody who cannot fill out a tax form have been able to run a profitable, prosperous farm for twenty or thirty odd years? Surely you give farmers less credit than they deserve. As for all those examples of "education from the land," I would like you to reread what you wrote, and try memorizing that, and two dozen other similar things, then reciting them - perfectly. This by no means demonstrates that the person in question cannot do basic paperwork nor find another trade. In fact, it is a wonderful example of the intellect of farmers. As well, there are adult education and retraining programs for those who wish to do them. As for the "fifty-plus" people, yes, I would hire them, and so would many other people. There are many jobs out there that do not require anything more than a basic

education, so why wouldn't they be hired?

"...farming is more than a job..", "... their way of life, their heritage, their legacy.." Yes it is more than a job, it's a business. Even though it's been around a long time, it is still a business and subjected to the risks involved with it. Many people have had to change their way of life due to changes in society, especially those who do have their own business. It has not only been tobacco farmers who have faced this situation.

As for the "Canadian way," I assume you are referring to capitalism. Agreed, capitalism has claimed many victims. However, farmers have been one of the groups which the government has been more generous with, in terms of subsidies and tax breaks. I also would like to know what was promised to immigrants when they came to Canada, since I would like to tell my father, since it seems someone did not inform him of these promises when he came to Canada. As for difficulty with English, I would just like to say that *French* and English are the only official languages in Canada, which my father was informed about before he came to Canada.

It also seems, in the way that you differentiate "city" people from farmers, that we have an easy life. Well, as they say "Things are tough all over.." My father immigrated to Canada, and while your father was being prosperous, my father wasn't doing so hot. Anyways, that is something I would prefer not to discuss in this letter, although you may feel free to ask me personally about it if you so wish.

The main point, if I may restate it, is **HOW** the government would handle the hypothetical elimination of tobacco production. This is of the greatest importance. Hmm... Why not up the tax on cigarettes, and divert the extra revenue to a large pension plan for tobacco farmers... (just an idea.....)

Yours truly
David Ma

Hear Ye! Hear Ye!

In accordance to the *Pro Tem* Act (1985), nominations are being accepted, as of March 1st, 1988, for the editorial positions of the 1988/89 term.

If interested, please contact Patrick Banville at *Pro Tem*. The deadline is 7 pm March 7th, 1988

Administration & Christ

• From p.6



animation: Patrick Banville

people about the Church. The Church doesn't have a building. It puts its money into people. a lot of what has turned people off about Christianity has been the obvious hypocrisy. The Church is open in every sense. The budget is subject to public scrutiny." His reply to the charge of Glendon students dropping out because of Church activities was categorical. "There has been absolutely no one that has been a member of the congregation and dropped out of Glendon. Quite to the contrary, we would teach that a Christian should excel in everything they do -including being the best student they can be."

I asked him how he felt about the things being said of him and his group.

"If people are going to paint that picture, I'm not going to get terribly worried. I don't think that being controversial makes you right or wrong... and neither does being branded with negative buzz-words like "cult." People are welcome to come and talk with us if they have any fears, worries, or concerns."

The administration seems adamant in its reluctance to make formal accusations or take definite action. It simply wants an end to the "solicitation and harassment" of Glendon students. The fact is, however, that action *has* been taken, and accusations *have* been made, although indirectly. There are several Glendonites with serious complaints about the Central Church of Christ. One resident, who wished to remain anonymous, had this to say: "I went to a few meetings, and started to get involved; I had a disciple partner. They started coming by every day, asking me to go places with them, calling all the time... When I read the article, and started to back off, they wouldn't let me! They kept calling, and trying to convince me to stay. It scared me, and I complained to the Dean's office. I'm glad I did."

Ivey doesn't deny that there have been incidents, and that the Central Church of Christ had been controversial in other cities besides Toronto. He attributes this to the zeal with which the Church's members live their faith.

"Witnessing is an important part of our religious expression; it's natural that we should feel strongly about it. We know that it's no longer fashionable to whole-heartedly live one's religion, and that's a problem we have to deal with; but there's nothing that people should be afraid of; we *are* strongly committed and we *do* want people to join us, but if they don't, then that's their choice and their right."

Both the Central Church group and the Glendon Administration seem to be acting with the best of intentions; but essentially, the Dean's Office seems to be on very shaky ground. The question of solicitation is debatable, since Ivey denies going "door to door." Does solicitation require that money change hands? If the group, as Ivey claims, did *not* go door to door, then the problem presents itself; does talking to people, and inviting them to meetings, though it may be overzealous by modern standards, violate the residence contract? If so, how? If it does, students should be provided with specific data, evidence, on which to base their judgement, not vague assertions and accusations.

A second problem presents itself; indirectly

accused or not, the Church of Christ members on campus are now widely accepted by the resident body to belong to a cult, largely because of the administration "enlightenment campaign." Yet, *no clear accusations or specific claims have been made*. As I pointed out earlier, most people don't know or bother to wonder what a cult actually is; but if the finger of blame is pointed, the accusations fly thick and fast.

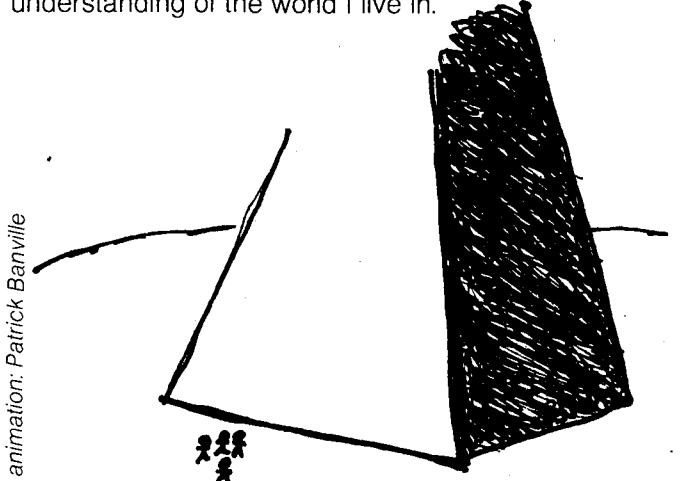
This vagueness on the part of the Dean's Office is understandable, since it rises partly from a desire to protect the names and reputations of those who have complained; but what about the names and reputations of Ivey and his group? Slandorous graffiti has appeared on some of the bulletin boards in Wood Residence, accusing Dave Ivey of trying to hide "the truth." When I mentioned that I was going to talk to him, bystanders snickered and said "Watch out!" as if I were going to talk to a hobgoblin or a hypnotist. Do he and his fellow Church members actually deserve the slander that's now being levelled against them? We don't know, because neither the administration nor the students who've complained have publicly or openly accused them of anything. How many people have complained, what, exactly did they complain about, and under what specific circumstances?

Student opinion is varied and strong on this issue. Many feel, as one person put it, that "I don't care what they believe, as long as they don't come pounding on my door about it. It's good that the administration is making people aware; they're doing their job." Other students believe that both the Dean's Office and the Glendon population have overreacted.

"I think," said one woman, a resident of B House, Wood, "that this entire thing is overblown. The Dean's Office, because of an innocent article in one of the York papers, went hogwild. I was approached, but no one tried to brainwash me! This all reminds me of the 50's, McCarthyism and the Communist Witchhunt. I think the Dean's Office has cried 'Witch' in this case, and everyone else is following suit."

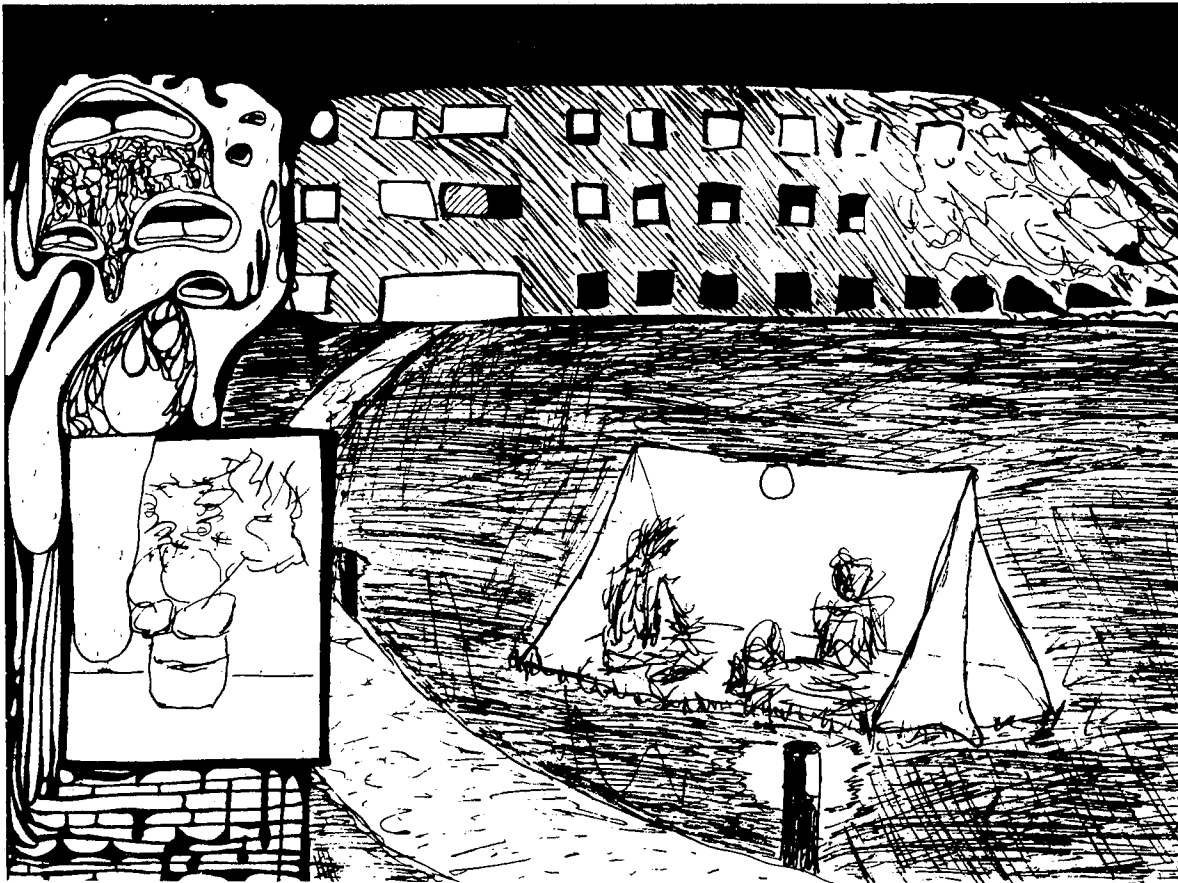
It seems to me that there are two primary questions at work here; the first is accountability. It's far too easy to whisper vague, veiled accusations, without providing evidence, from the comfort of anonymity. Assume for a moment that a number of people *have* felt disoriented and confused after leaving the group; wouldn't that be the case with any system of thought, party, or group of associates that become predominant or important in one's life? Is it possible that this group is an easy target *because* it has been controversial in the past, because it is not mainstream, and because it preaches and lives a more radical form of religion than we are used to?

The second question is one of openness. What if the Central Church of Christ is a little too zealous, by popular standards, in its approach? People say the same thing about the Jehovah's Witnesses, but the government doesn't stop them from going "door to door." The onus is on the *individual* to inform him or herself about religions, groups, parties, and ideas in general, not on the state, or in this case, the administration. Is Glendon College part of the real world, or a cloistered nursery for young adults? By denying someone's right to try and convert me to his or her way of thinking, the administration denies *me* the right to defend and express *my* system of thought. It removes a part of my reason for being at a liberal arts college, which is, supposedly, to expose myself to an exciting melting-pot of ideas which will broaden my understanding of the world I live in.



animation: Patrick Banville

BACK PAGE



animation: Stefan Caunter

Scissors

You tore along the dotted line
ripping out the red paper and
I knew it could really hurt
so I made a photocopy
before I gave my heart to you.

Brian Pastoor

TRIO

Three friends sit round a table
In a steadily decaying orbit.
One old, one young, one barely there.
There is the airy rustle of old nervousness
And an occasional smutty joke
But most of all the mirrored noose of deception
Hangs over them.

The old one says he doesn't like the world anymore
The young one says he doesn't care
And the one that's barely there says
He can't remember.

All three lightly fence with wilting swords
Until the Lady of Purity
Drifts in.

Suddenly veins open.
Motion carries
A chair at her disposal
Momentum
Sits her down.

She has given up sleeping.
The smoke stings her eyes
Less than the bedsheets.

She sighs, a long blue stream
Fades from her lips
And she says
How's tricks?

The young one jerks his thumb at the old one
And says
He doesn't like the world anymore
But he's too tired to change it.
The one that's barely there says
No.
He's not too tired to change it
Or too weak to do it
Or too old to think it
It's just that no-one's looking anymore
Or that they've beaten him to it.

The Lady of Purity laughs
Like shot vapour
She lazily flicks her ashes off her lap
And says
I'm glad he's tired.
Now maybe I can sleep
Without dreaming he's coming back.
She drifts away
And does.

Stefan Molyneux

Sandman's Experiment

one day
because he was bored,
the sandman dropped a handful of grease
into the shining pot

and as he sat back
for a few minutes
he watched it heat up
and sizzle into an ugly putrescence

the sandman stared, agape,
as it then boiled
rapidly
and burned away

what was left of the pot.

Alan Striprose

Lonely landscaper

High school girls
younger this summer
in their cool cambric
dilettantes all of them

this mundane June Monday
finding yourself working at
alliterating, mowing morose
mulch metaphors et cetera

oh pick that up! sucked blue
Mr. Freeze wrappers glinting
in the glume-scented air

noisy, this is your grass
heinous flower pluckers
plotting from balconies

and more loud cambric
sensual, good-bye looks
eyeing your brown shoulders
oily, turn it off for a sec-

what's your middle name? charades
improvising hazy pedigrees now
school's over fun under the sun

but no jazz plus conversation
or sunny room invitation even
in an ice cubes-cream soda context

numquam minus solus, quam cum solus
because they think you're dumb.

Brian Pastoor

Unrealism

A movement so real
for insane paint
borrowing the century
from a shattered world
and ashen dust.

Through God's choice
and suffering knives
we can only die
and live
by random.

JMPLB