

# PRO TEM

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## In this issue/Dans ce numéro

The Living Fetus p.3	Election p.7
Pro Femme pp.4-5	Jean Tardieu p.8
Politics in Pub p.6	Jean-Luc Godard p.8
Sexuality p.6	Le Camp p.8
P.M. Johnson p.7	Classifieds p.8

## Non, le nationalisme n'est pas mort!

par Jeanne Corriveau

Dans le cadre d'une série de conférences dans plusieurs Universités de l'Ontario, Pierre-Marc Johnson était de passage à Glendon la semaine dernière pour s'entretenir du nationalisme dans le Québec d'aujourd'hui.

Ex-leader du Parti Québécois, M. Johnson quittait la politique active au mois de novembre 1987. La conférence, qui avait lieu au Salon des professeurs, n'avait rien de formel, les organisateurs ayant fortement encouragé les étudiants à participer à la discussion (et les professeurs à s'abstenir).

M. Johnson a abordé le sujet en définissant la notion de nationalisme comme une forme de loyauté et de fierté d'appartenance à un pays tout en soulignant la distinction que prête à ce terme la langue française, c'est-à-dire que le nationalisme n'est pas nécessairement relié à «l'État» mais prend un sens particulier d'identité à une nation.

En énumérant les quatre formes de nationalisme, M. Johnson les a associées aux différentes époques de l'histoire du Québec; la première étant celle du nationalisme moderne qui considérait les membres de la première Colonie française comme des «Canadiens.» Cette notion fut ensuite modifiée avec l'union des deux Canadas qui dès lors différenciat les «Canadiens-français» du reste de la population canadienne. Cette forme qu'il appelle traditionnelle, il la qualifie de «romantique» puisqu'elle ne prêta aucun pouvoir politique aux membres de la communauté à une époque où le clergé détenait une place de choix dans la société.

Le nationalisme orienté vers le concept d'État apparut lors des années 60 avec la décléricalisation des institutions, l'essor des secteurs économiques et un désir d'autonomie. Il y associe deux concepts, soit celui du territoire (le Québec) et celui des aspirations de la nation à un contrôle politique. La dernière forme de nationalisme est celle basée sur l'ethnie, c'est-à-dire un nationalisme en rela-



Les jeux coopératifs ne sont qu'un exemple des nombreuses activités au Camp. Voir page 8.

tion étroite avec l'origine culturelle.

Après cette brève allocution, M. Johnson invitait les étudiants à se prononcer. Les principales inquiétudes des auditeurs se sont avérées être sur l'avenir du nationalisme et du Parti Québécois de même que sur l'idée de l'indépendance et sur la question de la langue.

Se refusant de commenter l'actualité politique et plus particulièrement, l'idée de souveraineté au Parti québécois actuel, M. Johnson a tout de même commenté les séquelles du Référendum: «Le Référendum a eu des conséquences néfastes sur la société québécoise, entre autres sur la Charte des droits et sur le droit de veto du Québec. Il a laissé le Québec dans une plus grande fragilité. La prochaine fois, on devrait poser la question de la souveraineté dans une atmosphère qui va favoriser le "Oui"; on ne peut pas se permettre un "NON" à tous les quatre ans ou à l'intérieur d'une même décennie.» Comme quoi un geste tel que la question référendaire doit être posée à un moment propice et selon les intérêts exprimés par les membres de la société.

À la question selon laquelle le nationalisme signifiait nécessairement «indépendance,» il a

soulevé la notion de survivance. Mais il a quelque peu esquivé la question en mentionnant la position du Québec face aux décisions du gouvernement fédéral avec l'éventualité d'un accord sur le libre-échange posant deux hypothèses: Le Canada va-t-il accorder son système fiscal à celui des États-Unis? Les hommes d'affaires québécois vont-ils trouver la ville de Boston plus intéressante et plus avantageuse que Toronto? Cela détournerait ainsi les intérêts du Québec vers d'autres partenaires commerciaux au détriment de ceux du reste du pays.

C'est pourtant la question de l'éducation et de la langue qui a soulevé le plus d'interrogations chez les auditeurs, plus particulièrement en ce qui a trait à la loi stipulant que les immigrants doivent envoyer leurs enfants aux écoles de langue française. M. Johnson a d'abord défendu la loi 101 en déclarant que le Québec n'a pas le choix s'il ne veut pas devenir une minorité parmi les minorités de l'Amérique du Nord et que le gouvernement se doit d'imposer cette loi aux écoles qu'il subventionne. Car du même coup, la loi 101 protège le français dans les milieux de travail, répondant ainsi aux revendications exprimées depuis

les années 60 selon lesquelles un Québécois devrait être en mesure de gagner sa vie au Québec dans sa propre langue.

Mais est-il vraiment possible de vivre en français à Montréal? M. Johnson répond par l'affirmative mais considère que la métropole manque de puissance économique comparativement à la ville de Toronto, pourvue d'une économie plus stable, plus dynamique et d'un système bancaire modelé selon les besoins du centre du Canada.

Quant aux distinctions de la société québécoise et plus particulièrement celles de l'individu dans le Canada d'aujourd'hui, M. Johnson insiste fortement sur l'aspect culturel du Québec: «la culture, c'est la capacité d'anticiper les réactions des autres membres appartenant à la même communauté culturelle.» Il mentionne la présence d'institutions particulières au sein du système gouvernemental québécois telles la Régie des rentes, la Caisse de dépôt et la Société générale de financement dont bénéficient les secteurs économique et financier du Québec de même que l'individu.

Et l'avenir du nationalisme? Si certains ont soutenu qu'il était mort depuis longtemps, l'ex-leader du Parti Québécois affirme le contraire même si, selon lui, la société actuelle

favorise plutôt les programmes économiques, phénomène qu'il nomme le «protestant trip.» «Le nationalisme va dormir pour un bon bout de temps, mais il n'est pas mort!»

La discussion se serait poursuivie encore longtemps si l'on n'avait pas signifié la fin de la conférence. Car bien des questions n'ont pas pu être abordées, comme celle de l'avenir de la génération qu'il appelle «la génération du drapeau», celle aussi des héritiers d'un Référendum défait.

Pierre-Marc Johnson ne manque pas de charisme ni de piquant car s'il s'est montré plutôt sobre dans son exposé, il n'a pas manqué de faire quelques allusions croustillantes à l'endroit de certains de ses anciens adversaires. Ce fut donc une rencontre amicale et les étudiants n'ont pu que l'apprécier. Certains ont pourtant déploré le fait qu'il ne se soit adressé presque exclusivement qu'en anglais alors que la majorité des auditeurs étaient francophones.

À écouter M. Johnson s'entretenir de nationalisme, on ne peut s'empêcher de penser, quoi qu'il en dise, qu'entre lui et la politique active, il n'y a qu'un pas. Mais l'avenir nous parlera du reste...

# EDITORIAL

## Démocratie ou dollars?

Il y a de cela une semaine, Svend Robinson, représentant du parti néo-démocrate, avouait publiquement son homosexualité. L'événement se trouvait placardé sur la première page de nombreux journaux bien respectés et habituellement respectables. Ce dimanche-matin à la radio, on en discutait encore. M. Devine, premier ministre de la Saskatchewan a sauté sur l'occasion pour se gagner des points politiques; en attaquant la vie privée de M. Robinson, il a vu sa popularité s'accroître auprès de la majorité non tolérante des divergences sexuelles. Mais ce sont surtout les médias qui ont gobé l'incident pour en faire une nouvelle à sensation.

Cela dit, il faudrait retenir deux choses : d'une part, le sexe fait mousser la vente des journaux. D'autre part, les mœurs sexuelles d'un particulier n'ont rien à voir avec son aptitude à occuper un poste au niveau public ou politique. Certains affirment que les actes sont le reflet du caractère d'un individu, sans faire aucune distinction entre la vie privée et publique de celui-ci. Pour illustrer ce point, prenons l'exemple de M. Thomas Jefferson, que plusieurs considèrent comme étant un des meilleurs présidents américains. Le fait qu'il eut une relation avec une esclave noire n'a nullement affecté sa réputation.

Pourquoi, alors, harasse-t-on M. Hart ? Pourquoi l'affaire Robinson fait-elle la une des journaux ? Pourquoi en reparle-t-on toujours une semaine plus tard ? Pour sauver la démocratie ?

Il est déplorable de voir jusqu'à quel point on martyrise la vie privée d'un individu simplement pour vendre des journaux.

### Erratum

In the Special Election Issue (Vol. 27, No. 18), Jennifer Barratt's first response was missing a line, reading: "À Noël, le conseil m'a nommée Directrice des Clubs et services au conseil." It should have read "À Noël, le conseil m'a nommée Directrice des Affaires académiques. Cette année je suis Directrice des Clubs et services au conseil." We apologize for the error.

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## Lettres/Letters

### Apathy

To the Editor:

"Apathy does not exist"

As professed in the latest issue of *Pro Tem*. Consequently Glendon's school spirit must not exist in order to be subjected to apathy. It can't be found at planned events that "worked last year and (were) a 'big success'." It can't be found at inter-collegiate women's indoor soccer games (especially the forfeited game). It can't be found in the bottom of an empty beer bottle. Glendon's school spirit has been called back, passed on, scaled the great divide, sailed to Valhalla, reached the Happy Hunting ground, bit the big one!

A grieving group of students are holding a funeral service for Glendon's school spirit. All are welcome to the memorial service Wednesday, March 7 at 12:30 (slightly after noon) in the Quad. Please wear mourning attire and bring your best behaviour. This is a positive-minded event intending no evil. We wish to create an event which may lay to rest any efforts

in and expectations of Glendon's school spirit. If in the process we help you to relieve some tension, frustration or boredom, you're welcome. (literally)

Michelle Cole

### Impressionable

To the Editor:

Re: A Response to Mr. Singer (*Pro Tem*, February 1, 1988)

also

Re: Cult or Paranoia (*Pro Tem*, February 29, 1988)

It's a well known concept that a liberal arts college is a place for one to expand their knowledge, experience new avenues of thought and to speak one's mind freely. That's at least one of the concepts is it not? I consider myself very enraptured in the first two of these notions yet I find myself so caught up in them that I no longer have a clear enough viewpoint on many issues so as to speak freely on them. Since this past September I have been exposed to many new and conflicting views in such areas as politics, religion and cults, male-female relations, sexual orientations, the right to strike, how to battle the bureaucracy and smoking privileges (whew). I don't consider myself naive but impressionable I guess is a better word. Don't get me wrong, I'm not wishy-washy: I do take a stand on a lot of issues. Yet all the new information which has been fed to me this year impedes me from making valid arguments which will stand up in a debate, much less in my own mind.

This all brings me to the purpose of my letter. I would like to congratulate David Ma on his excellent article, "A Response to Mr. Singer" in the *Pro Tem* of February 1, 1988. Thank you very much for putting my thoughts and opinions on paper. If I had your clear vision and the ability to express myself as well as you... I would be dangerous (to myself if not others). Your article very rationally argued my feelings on the subject of the new non-smoking

policy here in North York. To quote from you what I believe is the best anti-smoking argument of all against those who choose to indulge "...well, it's their choice. AS LONG AS IT DOESN'T HARM THOSE AROUND THAT INDIVIDUAL." (By the way, I have never smoked a day in my life and am definitely on the anti-smoking band-wagon (if not driving it!))

Now, to Mike DenTandt: I found your article very informative (Cult or Paranoia: *Pro Tem*, February 29, 1988) and once again my opinion has been put into print by a writer other than myself. Please note that I do not necessarily agree with all the statements and ideas put forth in this article yet the following quotation sums up my sentiments exactly, "...this entire thing is overblown... 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." (Please note that these are the words of a person whom Mike interviewed and not his own.) What an excellent choice of words!!

To conclude, I would just like to thank David Ma and Mike DenTandt for putting into clear, concise words that which I am presently unable to.

an impressionable yet opinionated first-year Stephen Dénommée

### Stunned

To the Editor:

A Response to C.E. Loewen's "Stunning"

I find myself in a difficult situation in writing this letter as the person I am about to criticize is an acquaintance that I value; however, I am going to do it all the same as I feel very disturbed about the type of "journalism" she is providing to *Pro Tem*.

My beef, Catharine, is primarily the way that you represented the event that took place in the pub on February 26 (not the 25<sup>th</sup> as you so indi-

• See p.7

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

## Y'en a marre : boutons le franglais hors d'ici!

par Christophe Archeray

Pitié, pitié pour elle, épargnez-la!!

«Mais qui donc?» me demande-t-on candidement. Voyons, il n'y a pas trente-six choses que l'on s'acharne à martyriser en ce haut-lieu de bilinguisme. Je parle évidemment, une fois de plus, de la langue française ou si l'on préfère, moins pompeusement, du français. Je sais, je sais, ce n'est pas un débat nouveau. Il semblerait même qu'il soit vieux de plusieurs années. Je ne sais pas si c'est exact étant donné que je ne suis à Glendon que depuis quelques mois. Cependant c'est largement suffisant pour constater que le français que l'on rencontre dans certains articles du *Pro Tem*, aussi bien que sur différentes affiches qui apparaissent ça et là sur les murs des couloirs ou encore sur le journal lumineux de la cafétéria, n'a pas grand-chose à voir avec ce qui est communément considéré comme étant du français. Je ne prétends pas que ce soit systématiquement le cas, ce serait injuste et faux. (D'ailleurs je viens de lire le *Pro Tem* de la deuxième semaine de février et il se trouve justement qu'il contient plusieurs articles en français fort bien écrits). Cependant cela n'en demeure pas moins vrai dans de trop nombreux cas.

Ça me fait mal de voir fleurir à longueur de colonnes (ou de lignes) des chapelets de mots amputés, des moignons de phrases emboîtées les unes dans les autres à grands coups de "stylo-pilon". Le français serait-il déjà une langue en voie de disparition ou d'assimilation, ce qui n'est qu'une autre façon de disparaître. Dépouillée de son identité culturelle et esthétique propre, que reste-t-il d'une langue, quelle qu'elle soit?

Je n'ai pas l'intention de me lancer à corps perdu dans un débat pseudo-philosophique quant à la relation existant entre la beauté d'une langue et la rigueur des règles qui la régissent. D'ailleurs ces règles ne constituent pas un obstacle à la fantaisie et à la création. Bien au contraire, c'est justement parce qu'elles existent que poètes, chansonniers et romanciers peuvent s'en jouer, les triturer, les recréer et ainsi régénérer la langue. Toute expérience de création ne repose-t-elle pas sur une attitude de démarquage par rapport à la norme, à la langue de référence qu'il est par conséquent nécessaire de connaître et de diffuser avant toute chose?

C'est justement dans cette optique que le problème de la qualité de langue diffusée dans certains articles de *Pro Tem* ou dans les textes d'affiches ou de

feuilles d'information sur la vie du campus, me semble très grave. Car Glendon est un établissement scolaire qui s'est donné pour mission de diffuser la langue française. Pour cette raison, il est essentiel que les étudiants désireux d'améliorer leur connaissance du français aient à leur disposition des outils de nature à les aider et non pas à les plonger dans la confusion. À ce propos je suis particulièrement étonné, pour ne pas dire plus, de l'apathie qui semble régner en la matière au niveau des instances dirigeantes de l'établissement.

Je n'attends certes pas des articles de *Pro Tem* ou autres écrits en français qu'ils puissent rivaliser avec les grands auteurs francophones, cependant il ne m'en semble pas moins primordial, dans l'intérêt de tous, que le niveau de langue réponde à une exigence minimale. D'autre part et je tiens à ce que ceci soit bien clair il ne s'agit pas d'un débat concernant le français du Canada, de la Belgique, de la France ou de n'importe quel autre pays francophone, il s'agit du français, celui de Gide, Ramuz, Senghor, Conscience, Hébert et les autres écrivains du monde francophone. Que chaque pays, ville ou région dispose d'une langue populaire particulière, d'un parler spécifique est une chose, et une très bonne chose d'ailleurs, mais il n'en demeure pas moins vrai que l'existence d'une langue de référence, sorte de trait d'union entre les nations, reste indispensable. Même si elle est sujette à quelques variations, parfois importantes, reflétant les couleurs locales et les traits culturels distinctifs de tel ou tel

pays, elle reste et doit rester fondamentalement une langue commune. Une fois de plus je ne veux pas me lancer dans un débat politico-culturel sur les finalités et les moyens de la francophonie mais je suis intimement persuadé qu'il en va de la survie même de la langue française et de la culture francophone.

Mais je sais que je m'éloigne de mon sujet de départ qui, en fait, me semble être un (vague) écho du débat concernant le bilinguisme. Le bilinguisme, c'est la différence, la richesse, la confrontation. En aucun cas cette double existence ne doit céder la place à l'amalgame, à l'assimilation et conduire finalement à l'absorption d'une langue par une autre. Vous connaissez certainement l'histoire de la mante religieuse pour qu'il ne soit pas besoin de la raconter de nouveau. Et ce que l'on voit parfois fleurir sur les murs de Glendon ou dans les colonnes de son journal n'est autre que la manifestation tangible d'une usure lente et pernicieuse de la nature même du français à Glendon.

Connaître une langue, une seule, c'est une tâche énorme herculéenne, celle d'une vie entière. En connaître deux parfaitement relève quasiment du défi suprême. Ainsi il n'y a pas de honte à soumettre un texte à un ou plusieurs locuteurs de sa propre langue qui pourra apporter le regard critique qui fait souvent défaut à son auteur. On a toujours besoin de l'avis d'une tierce personne, à commencer par moi, qui ne vais pas manquer de faire relire et corriger mon article par différents francophones et, je tiens à

le préciser, des francophones du Québec, de Belgique, de France, du Congo et la liste n'est pas close.

Qu'on me comprenne bien, je ne veux pas dénigrer le travail de l'équipe du *Pro Tem* ou du GCSU que je respecte, mais je leur demande, je les implore à genoux de remédier au problème de la qualité du français publié dans leurs colonnes ou utilisé dans leurs bulletins d'information. J'entends déjà venir à gros sabots la réponse-clef des intéressés : «Tu n'as qu'à proposer ton assistance à la rédaction de *Pro Tem* ou au service de la GCSU!» Mais je suis désolé je n'en ai ni le temps, ni l'envie. C'est mon choix, c'est mon droit mais en aucun cas ma réponse ne peut con-

stituer une justification de la piètre qualité du français diffusé à Glendon. Je n'ai d'ailleurs jamais refusé mon aide à qui que ce soit. À bon entendeur soit dit. Mais je n'en pense pas moins qu'il vaut mieux ne rien publier ou afficher en français plutôt que de révéler au grand jour des chefs-d'œuvre de "franglais" qui constituent autant de coups de machette assésés au français. Remarquez bien qu'il pourrait s'agir de toute autre langue, à commencer par l'anglais.

«La critique est facile, l'art est difficile» me rétorque-t-on. Je ne prétends pas détenir de solution-miracle. Mais je me

• Voir Commentaires p.7

## Is the Fetus A Human Being?

by Sharon Lowry

Throughout its history, humanity has been faced with a central problem: that of self-definition. What is humanity? Who is to be considered human, and who is not? Who may demand basic human rights?

Perhaps history will lend some insight into this complex question. People have asked:

Is a woman a human being?

Is a black a human being?

Is the mentally handicapped individual a human being?

As we all know, negative answers to these questions have justified various forms of ruthless discrimination.

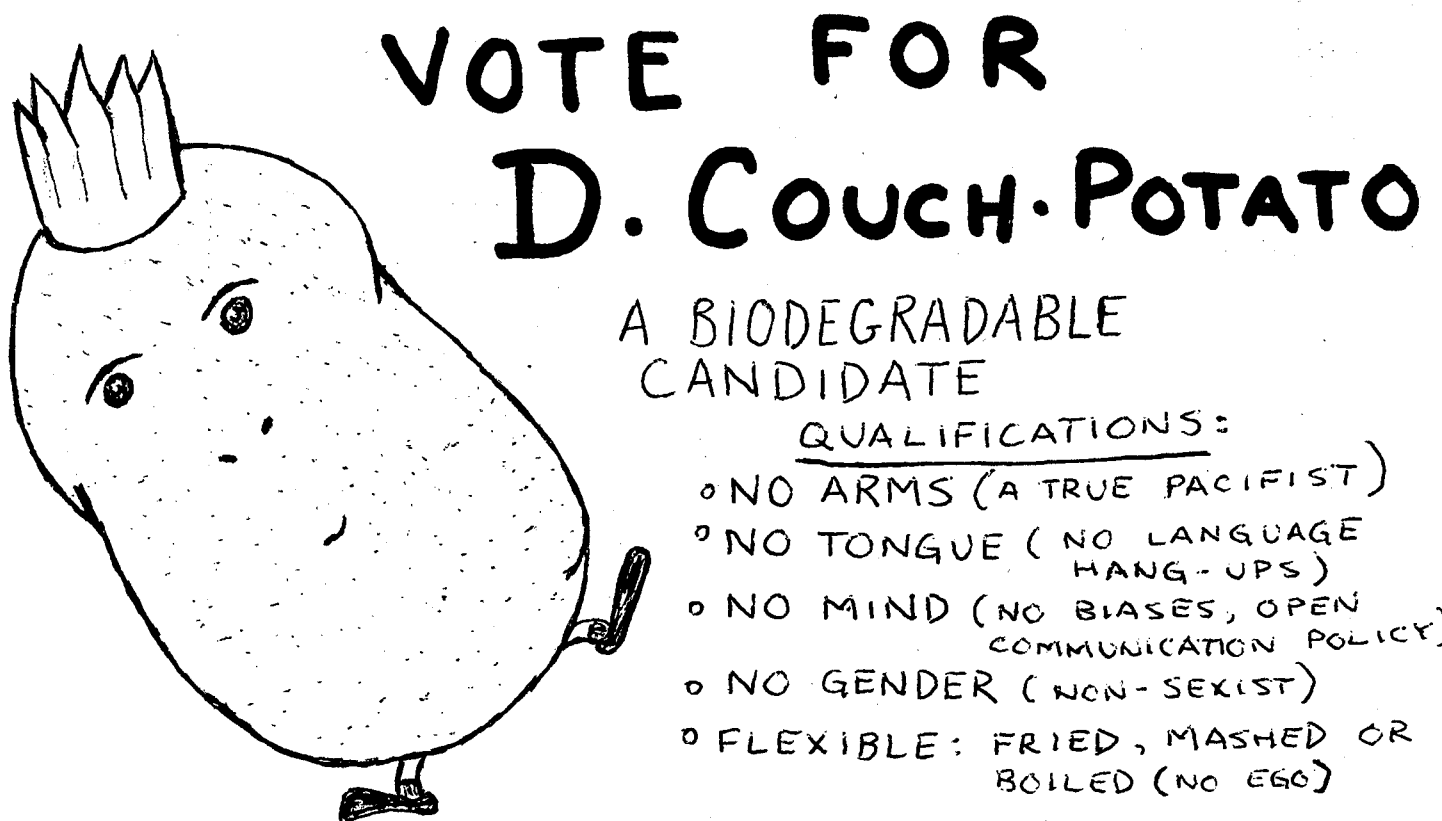
We need a new definition of humanity; a definition that is not based on physical appear-

ance or relative helplessness of the minority; a definition that is not created for the convenience of the powerful. I put forward this question to other readers: How can we define humanity in a way that does not justify discrimination?

I would like to offer a personal response to this dilemma. In my search for a response, I have avoided philosophy, turning instead to biology. The definition I have found may appear simplistic; almost circular. However, it defies sexism, racism, agism, and other forms of discrimination.

The definition is this: a human being is an organism composed of human cells.

By this definition, the fetus of any age (from conception on) is, in fact, a human being.



AN UNDERGROUND CANDIDATE, KNOWS THE GRASS ROOTS!!



# D.E.S. — The Wonder Drug ?



D.E.S. (diethylstilbestrol), a synthetic form of estrogen, was administered to millions of pregnant women between 1940 and 1971. Known as "the wonder drug," it seemed a long awaited solution for women with histories of miscarriage and to promote a healthy pregnancy. D.E.S. is now known to be linked to cancer in the children of the women who took the drug.

In D.E.S. daughters, the most common problem is adenosis - a benign abnormality in the cell tissue of the vagina. In many women, the cells remain in this state. However, the cells can change rapidly and may eventually lead to cervical, vaginal, or uterine cancer. It is known that 80% of D.E.S. daughters will experience problems with pregnancy - from premature labour (because of incompetent cervix linked to D.E.S.) to ectopic or tubal pregnancies, to miscarriage. Many D.E.S. sons have structural or fertility problems; from

a low sperm count to genital abnormalities.

I am a D.E.S. daughter. When I was nine years old my mother saw an article in the paper stating that a drug she had taken while she was pregnant with me, with the very best intentions, might someday cause cancer. At nine years of age I started going for pap tests. I had the adenosis which was common in D.E.S. daughters. For many years I went to the doctor every 6 months for an examination called a colposcopy - a thorough magnification of the tissues in the reproductive tract. In my case, this often included a biopsy; "just a little snip of the cells on your cervix" my doctor would say. When I was 22, I developed cervical cancer.

Fortunately, I had been monitored so closely (and so often) that the cancerous cells were discovered when they were still on the surface of the cervix. It had not yet developed into invasive cancer.

Now, 5 years later, I still have the routine examinations; the moments of agony, lying on the table, waiting for the doctor to say, each time "looks O.K. in there." But, like every other D.E.S. daughter, I constantly fear the words I remember so clearly a few years ago.

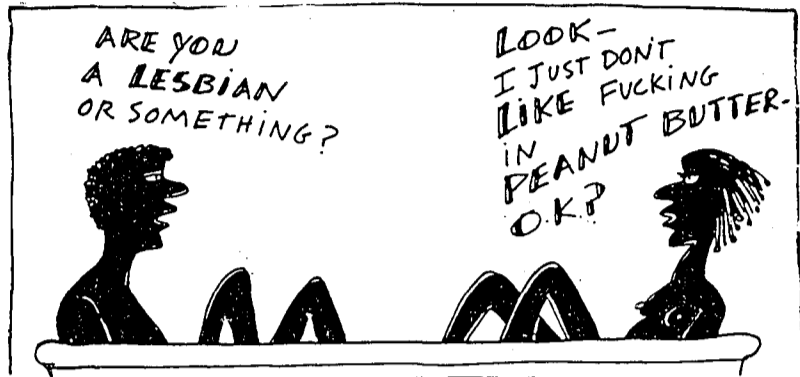
Unfortunately, many people fell victim to D.E.S. but there is now a lot of help available - in the medical field, and in the support of the D.E.S. Action groups formed to help the mothers and their children. The D.E.S. daughters and sons are now having children of their

own, and only with time will we be able to determine if the effects of the drug will reach the third generation.

If you wish to obtain more

information about D.E.S. Action, please contact the Glendon Women's Action Network.

Lisa



## My Father in Me

by Mark

I was a six year old little boy. Up till then I had always thought of my parents as mom and dad. My dad was the man that would come in at six and kiss my mom, my mom was the wonderful person that would make us, and of course him dinner.

It was one night that changed this in my mind forever. I was put to bed around eight o'clock. I quickly fell asleep.

I awoke probably because I had to pee. I got out of my bed and started to walk to the washroom. Walking by my

parents' unclosed door I heard my mother screaming. My father was screaming at her. I stood there and listened, to this day I still wished that I had turned away.

My father was calling my mother a bitch, slut, and whore. I heard her scream and plead with him to stop. He yelled at her more, I heard a hit, and I heard a fall to the floor. He yelled at her to get up. She was pleading and crying, begging him to stop.

I positioned myself so I could see into the bedroom.

He had my mother on the bed. He was hitting her while she pleaded with him. My father took two of his ties from the hooks on the wall and hit her again. She passed out. He began to tie her to the bed. After a few seconds my mother unfortunately came back to consciousness.

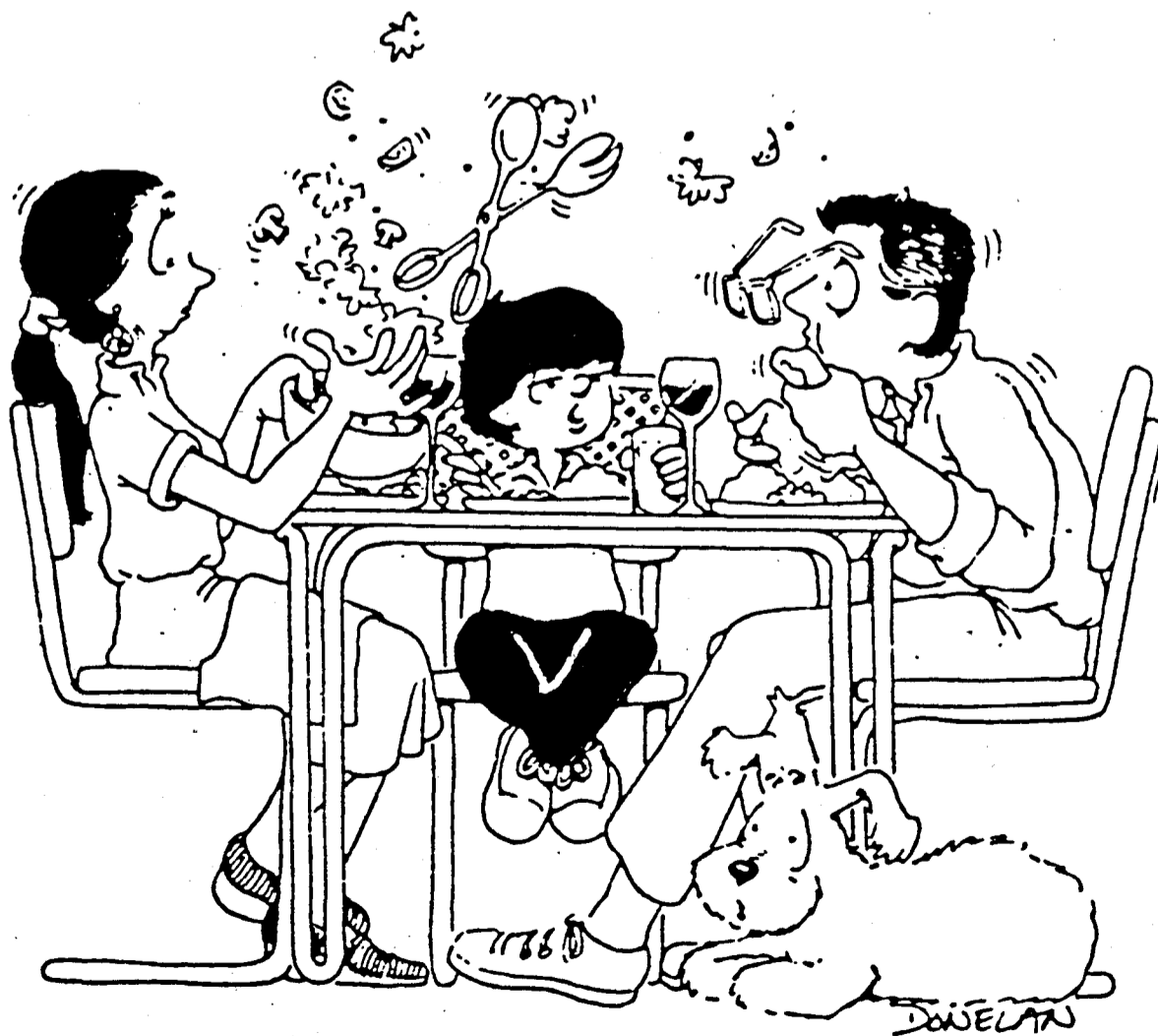
He yelled at her some more. He went to the dresser and grabbed this long object and

did something to her while she cried. The look on his face even to this day brings horror into my mind, and shivers up my back.

I stopped watching and went to the bathroom. On the way back to my bedroom I didn't even dare to look into my parents' bedroom. I lay in bed unable to understand anything. All I could feel was fear, and sorrow. Fear of my father, and sorrow for my mother.

From that day forward I began to notice my mother's bruised arms, her swollen face, and her misery. It was also the beginning of my deep hatred of my father. I also became aware that this world wasn't wonderful at all. In fact my world was full of violence, anger, pain and suffering. I guess with hindsight I would say that that was the day that I realized what life was all about; pain. I also became aware of my father in me.

**International Women's Day  
Tuesday March 8, 1988  
Women Unite to Fight  
Racism Sexism  
Economic Inequality**



I hope you realize that your heterosexuality will not necessarily prejudice my eventual affectional-preference choice.

The Glendon Women's Action Network  
presents  
International Women's Day  
La Journée Internationale des Femmes  
Feb. 29 to March 9.

Day/Jour	Event/Spectacle	Place	Time/Heures
7 March/mars	Film	Le Foyer/ Hearth Room	12 h — 13 h
8 March/mars	Speakers on Violence Against Women	Room/Salle 245 Senior Com- mon Room	13 h — 15 h 15 h — 17 h
9 March/mars	Les Femmes et le droit	Room/Salle 245	11 h — 13 h
9 March/mars	Pot-luck Dinner "Not a Love Story" — Wine and Discussion to Follow	Senior Com- mon Room	19 h — 23 h

# FEMME

## "Chicks" 'n "Pricks" Rape: Myths & Facts

by Karyn Lubaszka

Women are not only discriminated against in the work place, the laws, the educational system etc., they are discriminated against in our everyday language. There are various words used to describe women and men. Males can be referred to as pricks, dicks, cocks, jocks, all these terms glorify their masculinity and perpetuate an already existent love for the male population. Women, on the other hand, have various words and expressions attributed to them, none I will add that flatter them. Women are called lady, gal, broad, girl, chick, fox, bitch, filly, vixen. Being called a lady insinuates that the woman conducts herself in an acceptable fashion, where broad and gal insinuates they are not quite refined enough to be ladies. The other words refer to animals, all of which are small and vulnerable to larger animals. Animals such as fillies are prize winning horses which insinuates women must be competitive and are to be put on show to be judged by others such as in a beauty contest. Women are also referred to as toys and playthings, babe, doll, cuddly etc. The most popular words that are used to describe women are snatch, cunt, ass, twat, pussy; all these reflect the male disgust and hatred of female sexuality. Unlike the male slang such as cock and dick they degrade and display the animosity of men towards women sexually.

Women are also discriminated against when referring to sexual intercourse. Terms such as: laid, fuck, had, do it to, banged, balled, humped, made love to, are used by the mass population to describe sexual intercourse. All of these terms are attributed to male aggression and even give the impression that it is without consent. None of these terms takes into consideration that women are involved, but it is the man that makes a woman sexual and without men, women can not achieve sexual pleasure. As well, men who are sexually active with several women are play boys and praised by their peers. Women, however, who are sexually active with several men are scolded and degraded by their peers, being called a slut, scag, loose etc. Women are made to feel guilty and ashamed of their

sexuality where men are continuously awarded for theirs.

When looking at sexual discrimination one cannot only look to the laws and wage statistics, they can be very deceptive to the eye. One must look to the heart of the society, the language, in particular the slang of that society. However hidden our discrimination may appear on the surface the language clearly exhibits a deep

disgust for women as well as an inequality. The words and terms I've stressed may sound obscene and be offensive to some, however, they exist and are used by everyone. They are not just used in the poolroom and the local pub, they are as common in the board room and the classroom of every level of school. If you do not believe our society is full of sexual discrimination, just listen.

Myth: The rapist is a stranger  
Fact: It is possible, but over half of rapes are committed by men who know the woman.

Myth: The rapist is acting on uncontrollable sexual impulse.

Fact: Men can control their sexual impulse. Most rapes are premeditated.

Myth: A rapist is mentally ill and easily recognized.

Fact: Most rapists are average men, and are not a product of

mental illness. No physical characteristics will identify him.

Myth: Rape is an act motivated by sexual desire.

Fact: It is an act of violence and aggression, domination, and humiliation. It is based on a desire to degrade and control a woman.

Myth: Rape happens in dark alleys.

Fact: Half of rapes occur in the home. It could be a neighbour, serviceman, a date or a co-worker.

Myth: Only certain kinds of women get raped.

Fact: Not only young attractive girls are raped. It can happen to anyone regardless of age, physical appearance, character, lifestyle or ethnic origin.

Myth: A woman who has been raped will be battered and bruised.

Fact: Often threats of violence rather than actual violence can cause a woman to "freeze" in a rape situation.

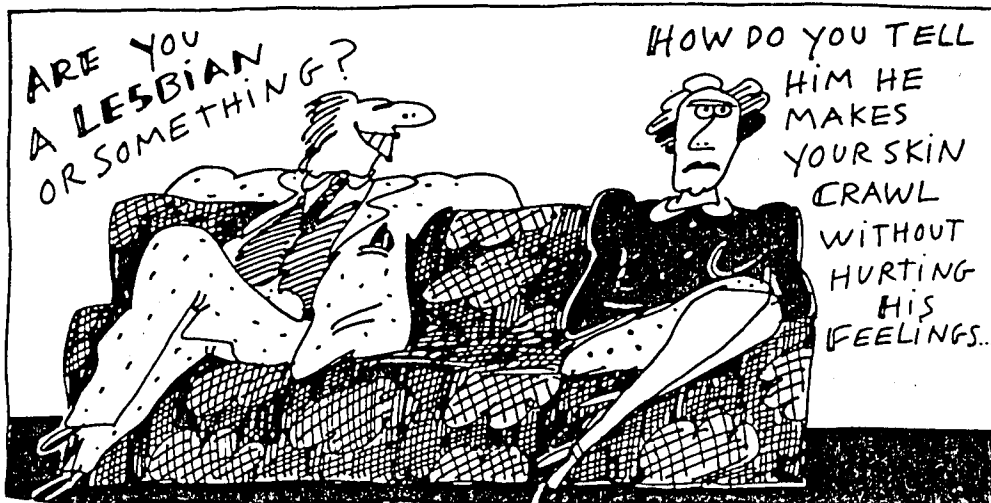
Myth: Women "lead men on."

Fact: This is the most devastating myth of all. This particular belief allows for my rapists to received a not guilty verdict...

Whatever a woman wears, wherever she walks, or however she conducts herself, this does not indicate she is "asking for it." Every woman has the fundamental freedom to say "no."

For more information on Rape, please contact the Toronto Rape Crisis Centre.

office 597-1171  
Crisis line 597-8808



## The City is our Coop

The city, undeniably alive, its livestock is its people. A neverending abundance of flesh, to feed on and devour. Persons are bred for the sole purpose of contributing to its fate. Isolated and numbered you are as free as a chicken in a coop, the city is our coop, it binds us and tricks us into believing we are free and well taken care of, but we are only trained for these reactions, like the chicken the master may show up at any time to chop off our head and pluck our feathers. The city chooses our routine, with this routine we are less susceptible to question his actions. It draws more and more livestock to its grasp with the security it offers. With all its knowledge and creation we are manipulated and deceived, cries for love and tenderness are annihilated with momentary elation offered in amongst the repulsion.

Her face is simulated, it becomes plastic in its entirety, electric with its light. Fabric encases and reveals, each movement revealing more. Heads turn and eyes wander, his position decided at a previous time and place maybe through his conception these ideas assimilated into reality. She's quiet and withdrawn appearing with the unconscious belief it's her

destiny to be. Vibrations echo and glass tings with the mirage of enjoyment. Eyes meet, without focusing of course, no hope of more than an encounter. Contracts are arranged, no more than tonight, no commitment necessary, we're all free individuals and should not cross paths too long.

Contact was made. Uncontrollable lust, as it is termed for future denial and acceptance is engaged. The room radiates isolation, lights dimmed and dull, a hotplate and sink. Blinds drawn doors bolted. Sitting,

### Do You Know ...

- Women earn 55 - 68% of Men's wages
- 44% of single mothers are below the poverty level
- 54% of elderly women are below the poverty level
- 85% of those who earn minimum wage are women
- 1 out of 17 women has been raped
- 54% of females under 18 have been sexually assaulted
- 10% of males under 18 have been sexually assaulted
- 50% of assaults occur within the home
- 15 - 18% of assaults are by strangers
- 1/3 of women experience incest
- WORLD
- Women are 51% of the population
- Women do 66% of the work
- Women earn 10% of the wages
- Women own 1% of all property

listening, staring, bewilderment and queeze in the air. Emotions avoided, a pull out sofa. She idle, aware of her exposure, her nudity. He, positioned and armored by his surroundings, familiar with the setting. The exchange takes place, she closes the door behind her, never looking back.

Karyn

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Minister

#### UNTITLED

I'm not a porcelain China doll  
To be displayed next to your crystal decanter  
Nor a rose for your lapel  
Only a person as undefinable as yourself  
Is that what scares you?

Mary Ann Blair

# NOUVELLES

## Debating Politics in the Pub

by Cathy da Costa

Socialism is alive and well at Glendon, while capitalism has recently been wounded!

The battle took place in the pub between Allen of the International Socialists and Stefan Molyneux of the Debating Society.

It was a one on one, parliamentary-style debate, based on the premise that Atlantis had risen from the bottom of the Ocean to form a new country and it was up to Glendon students to decide whether this country should be capitalist or socialist. In fact, during the debate, it often seemed appropriate that the two opponents were referring to this island; their own ideas seemed just as mythical.

Stefan opened the forum by saying, "I could tell you why, well... gee, capitalism sure generates a lot of money" but he went on to say that the pecuniary considerations weren't the reason for which he believed in this system. He based most of his part of the dialogue, on freedom and property rights. Molyneux stated that socialism doesn't believe in property rights and that it puts too much control in the hands of the government. Taxation was cited as an example of anti-capitalist philosophy. Capitalist philosophy holds that through property rights, you have a right to own the money that you earn.

Instead of taxation, you have charity, which is better because it is voluntary. He elaborated upon laissez-faire capitalism. Molyneux pointed out that he was talking about pure capitalism, such as does not exist anywhere, presently.

Allen began his speech by proclaiming, "the I.S. stand in the tradition of Karl Marx." This explained his stance in general. Specifically, he refuted Molyneux's claim of too much government by saying that he believed in, "control of the state by the delegate system" and it would be the workers who would rule. He furthered his comments by describing "production for need rather than production for profit." The audience heard an echo of Molyneux's statement, when Allen said that no state, right now, is truly socialist and he renamed the U.S.S.R., "Russia Incorporated." One major problem with the capitalist state, according to Allen, is that it has to spend money on the military to back up its policies overseas. This means that money is wasted that could have been spent on people's real needs. His conclusion about the feasibility of socialism was, "what we have to do is not dream but build."

At this point, there was a break in the debate to allow for speeches and questions from the floor. Almost nobody was willing to make a speech, but many were willing to turn their questions into mini-speeches, when the original two speakers

were asked to respond. This portion of the event was very lively, with many complex, knowledgeable questions.

Finally, Molyneux was given the chance to rebut his opponent. He asserted that socialist revolutions lead to bloodshed whereas capitalist movements are peaceful.

After denouncing the violence in socialism, he remarked that greater productivity is achieved through capitalism. His conclusion was that socialism hasn't worked and never will.

What is to be the fate of the new Atlantis? Of the listeners who voted, 7 voted for capitalism and 8 voted for socialism.

However, this is not the end of the theoretical war. After the debate, the crowd spontaneously broke up into small groups for further discussing. It was probably the most intellectual two hours that the pub has ever seen!

## Francophonie mondiale

par Dominique Millette

Deux hauts fonctionnaires, l'un du palier fédéral et l'autre du Québec, sont venus discuter de la francophonie mondiale à Glendon le 25 février dernier. L'événement fut quelque peu tranquille dû à un auditoire restreint! Seuls cinq étudiants ont assisté à la conférence. Néanmoins, la discussion s'est avérée intéressante.

Jean-Paul Hubert, coordonnateur fédéral de la Francophonie expliquait l'importance de se tailler une place dans le monde des pays francophones pour le Canada en tant que pays biculturel. Le Canada étant essentiellement un petit pays à côté d'une grande puissance, expliquait-il, l'appartenance à la fois au Commonwealth et à la Francophonie lui permet d'élargir ses horizons au-delà du continent Nord-Américain et prendre une importance d'autant plus considérable dans les affaires mondiales.

Pour sa part, le sous-ministre québécois au ministère des Relations internationales, Denis Ricard, a souligné le climat d'entente et de coopération

entre paliers fédéral et provincial qui a marqué le sommet de Québec l'automne dernier. En tant que province francophone du Canada, le Québec est évidemment directement concerné par la Francophonie internationale et y occupe une place privilégiée.

Le sommet de Québec, deuxième rencontre entre pays francophones après le sommet de Paris du printemps 1986, a servi en quelque sorte d'épreuve de légitimation du mouvement. Comme l'expliquait M. Hubert, le sommet de Paris a "donné naissance à la Francophonie. Au sommet de Québec, il s'agissait de savoir si l'enfant nouveau-né pouvait faire ses premiers pas..." Et le sommet de Dakar, prévu pour mars 1989, fera voir si "l'enfant peut marcher tout seul!"

Dans l'ensemble, l'on a décrété le sommet de Québec "un succès" sauf que M. Ricard exprimait l'avis qu'il serait peut-être mieux à l'avenir de "marcher au diapason des pays du sud" en tenant un sommet "en Chevrolet plutôt qu'en Cadillac" afin de permettre au Tiers-Monde d'y participer pleinement. "Ce ne devrait pas être un événement de prestige," déclarait M. Ricard, tout en soulignant qu'on a tout fait à

Québec pour modérer les dépenses.

L'aspect le plus décevant de la conférence a évidemment été le manque de participation. De dire M. Kirschbaum, professeur qui organisait la rencontre : "J'ai été très déçu du manque d'enthousiasme de la part de la population étudiante." Avec un plus grand nombre d'étudiants, la discussion aurait été non seulement intéressante mais beaucoup plus animée!

## Politics of Sexuality

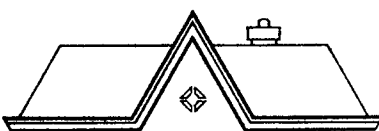
by Tanya M. Gulliver

On Tuesday March 1st, John Campey, the first openly gay candidate to run in an election in Canada, visited Glendon and spoke to two classes. He ran as an NDP candidate in the Metro Toronto riding of St-George/-St-David (against Susan Fish and Ian Scott.)

John spoke for about 15 minutes on the "Politics of Sexuality" and then the floor was open for questions.

John talked to the students about what it is like being a gay political figure. He feels it is

• See Discrimination p.7



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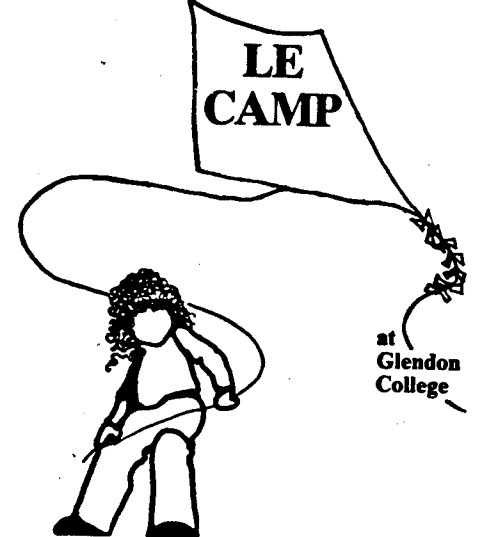
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## Recherchons Moniteurs et Monitrices

pour l'encadrement d'un camp d'immersion s'adressant à des enfants non francophones, âgés de 7 à 12 ans.

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LE CAMP, Glendon College, 2275 Bayview Av., Bureau D116  
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Date limite : le 11 mars 1988



## Discrimination Illegal but...

• From p.6  
easier to be a gay politician in the United States because people there are more open and willing about discussing issues of sexuality. The Canadian reticence is changing because of the American media.

Campey's speech was timely considering the announcement the night before by Svend Robinson, a federal MP, that he was a homosexual. John feels that the vandalizing of Svend's office will have a positive effect on his announcement. The majority of people reacted with more anger to the vandalizing than to his announcement.

John has never had any problems connected with his sexual orientation. He received no harassing phone calls and rarely had any problems during door-to-door campaigning.

Several questions from students dealt with the issue of why Campey felt it was neces-

## Allo je suis...

by Raymond Cheng

Prez "wanna-be's" Jennifer Barratt and Stephan Hüller's differing views highlighted last week's candidate forums. Hüller claimed that "a change of mind can only occur through a change of order"; Barratt countered that "we really need to do things that improve life at Glendon." In contrast, blandness flavoured the other candidates' positions on Glendon issues. Student feedback suggested that sincerity and "new blood" would be issues for voters.

sary to announce his homosexuality. John replied that much of his community experience was within the gay community. He also wants to work to achieve acceptance and equality for homosexuals in issues such as OHIP coverage and employment.

Even though discrimination on the basis of sexual orientation is illegal it still exists. In many offices gay employees cannot admit their homosexuality. For instance, they cannot bring their lovers to an office party without taking the risk of being fired.

Other questions dealt with his being a New Democrat. John said that although there are gay politicians in the P.C. and Liberal parties they cannot openly admit their homosexuality. The P.C.'s are not ready to accept an openly gay candidate, but the Liberals are getting close to doing so.

On the issue of AIDS, Campey said it was a two-edged sword. Although it provided people with a real weapon for their homophobia and hysteria it also served to strengthen the gay community by making the outside more aware of what's happening within it.

AIDS also provided an excuse for educators to introduce sex education in schools.

Although it is possible for immigrants to learn English and assimilate into mainstream Canada it is not possible for gays to learn to be straight. John says homosexuals will therefore always remain as a distinct culture within Canada.

## P.M. Johnston at Glendon

by Tanya M. Gulliver

On Monday, February 29<sup>th</sup>, Glendon received a special visitor in the person of Pierre-Marc Johnson, former Parti-Québécois leader. M. Johnson had a busy schedule including lectures, a private luncheon and an open reception.

M. Johnson attended *Collège Jean Brébeuf, Université de Montréal* and *Université de Sherbrooke*. During his years in government he served as *Ministre du Travail* and *Ministre de la Justice*.

The afternoon lecture was entitled "Quebec and Meech Lake Today." Most of the lecture was given in French with some parts in English. The audience of over 80 people (mostly francophones) were enthralled by his lecture. His approach was both educational and entertaining.

Pierre-Marc Johnson is an excellent lecturer. He seemed quite at home behind the podium and was very humorous in both languages.

M. Johnson explained the history behind the Meech Lake agreement and outlined the parts of the accord especially as they affected Quebec. He also stated his opinion on the positive and negative aspects of the agreement.

Afterwards at the reception M. Johnson was extremely open with the students. He stood talking freely in the Senior Common Room for over an hour.

This visit was an ideal opportunity for students and staff to learn from an excellent politician.

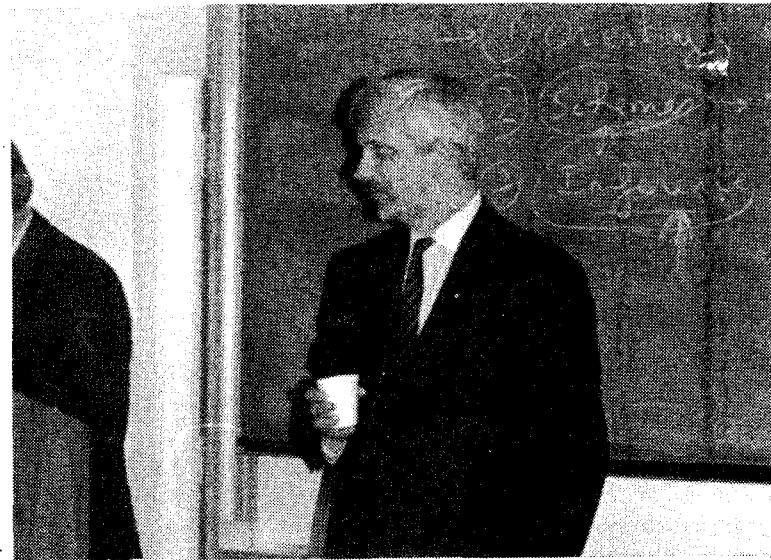


photo: Patrick Barville

## Les Commentaires seront les bienvenus

• Suite de p.3

Je demande si, par exemple, il ne serait pas possible de demander à disposer d'un moniteur de langue pendant une heure ou deux (voire plus) pour apporter les retouches nécessaires aux textes destinés à la publication ou à l'affichage. Il serait intéressant de créer un atelier de rédaction et de traduction de textes à caractère informatif. Ceci pourrait entre autres relancer l'intérêt porté au journal et contribuer à développer positivement les relations entre les communautés francophone et anglophone.

Cet article n'a pas l'intention d'être une étude exhaustive des problèmes inhérents à la confrontation de deux univers

linguistiques et culturels. Ce n'est pas un article organisé de façon cartésienne, sa logique est discutable, ses idées aussi d'ailleurs. Les commentaires seront les bienvenus aussi longtemps qu'ils ne trouveront pas leur motivation dans des ardeurs belliqueuses de bas-étage mais plutôt dans un désir de discussion constructive, car comme je le disais précédemment, il ne s'agit pas d'un article de fond mais bien plus d'un article de fond... du cœur.

Je ne suis pas un Don Quichotte ni un fanatique illuminé mais j'aime ma langue comme j'aime toute autre langue quand elle est bien écrite et je souhaite que l'on cesse de l'écorcher.

## Encore des lettres

• From p.2

cated in *Pro Tem*). (Editor's note: the error here was not Catharine's, but was a typo.) The article was advertised in *Pro Tem* as "The Cunning Stunts" and entitled "Stunning." In small type, after the Cunning Stunts there was a quick mention of the band Alliance who headlined the event. Could you have not entitled your article "Two Bands at Pub were Stunning" or "Cunning Stunts and Alliance"? By this point in my letter, the uninformed reader must be wondering "why is this guy so uptight about this?" You see, I am a member of Alliance. Before I am permanently branded a whining egotist, please read the rest of this letter.

Catharine, I realise that you have certain ties to the Stunts and that you may not have even liked what Alliance performed but this is still no excuse for a biased article. Had you actually reviewed both bands and

called us bad with a list of reasons why, I would have been content. That is what journalism should be about — observations with opinions supported by facts.

In keeping with this train of thought, let me point out why I think that your article was concerned primarily with promoting the Stunts and very secondarily with reviewing and representing the event as a whole. Firstly, you merely mentioned that a lot of people were there. Why didn't you mention that the pub was packed more than it has been in a very long time for a Friday night? (There were 50 people from off-campus alone!) Why did you not also mention how the bands did? or what type of music they played so readers could have a future reference point to decide whether or not to attend future gigs by these bands? I myself was in fact blown away by the Stunts' rendition of Led Zeppelin's "Lemon

Song." I would have liked to see this in print. You could have also mentioned that despite a few P.A. problems, the sound was the best ever seen in that pub... why? because the pub splurged and in fact rented the best P.A. it has ever seen. Had you done a little research, you could have also added that this sound quality will reinforce the sound of six other acts this month in the pub. Again let me slip a little dose of my "ego" into this article while we are talking about the P.A. system. When I read your article, I was hurt by the slim mention given to my group because of the fact that it was *me* who took the \$15000 responsibility for it by signing the rental contract *alone*. It was *me* who spent all day setting it up (and my group who broke it down after the show). Finally, it was *my group* who spent almost half of our night's earnings to get a good P.A. in the first place (the pub's budget

couldn't cover the whole cost).

You finish your article, Catharine, by telling Glendon to open its eyes and ears to the events that are going on around them. Here is where you have done the least research. Are you aware of the fact that for the pub to advertise events in *Pro Tem* it costs literally hundreds of dollars each time! An excellent night of sales in the pub, however, will bring in only \$800 in profit (before paying bands and P.A. rental costs). What about our beloved GCSU Magic Sign, you may ask. Well, that costs roughly \$25 a crack for pub purposes (although our glorious student leaders may freely write informative messages like "Tara, where's your slip?" and "D'Arcy, where's your makeup?" with no charge whatsoever). These figures that I have given were given to me by an anonymous member of the pub's board of directors and are fairly rough

amounts; however, they prove that the present situation on campus is one where it's hard to advertise what's going on. Heck, I didn't even get the GCSU's "Porte-Parole" (a newsletter informing us of what is going on around campus) until two days after the two bands played the pub!

In this letter I have printed enough to have a lot of people's feathers ruffled, and maybe have even touched upon too many issues of campus politics. Then again, maybe I have provoked some thought about those issues that otherwise wouldn't have been. More pertinently, I have expressed to you, Catharine, my discontent with your style of writing and particularly with the way handled the "Stunning" article. With this load off my chest... *À toi la parole!*

Kevin MacNeill

## Elitist?

Mr. Hüller,

During the debate on the 3<sup>rd</sup> of March, you told an unsuspecting audience that Radio Glendon - our beloved frequency - was only recruiting members of a small clique.

Surprisingly enough, I find myself a member of this elitist group knowing that I have my show - the renowned "Francomusik." The only problem with your thesis is that I'm new to the campus and I didn't know anyone when I arrived at Glendon, nor was I a personal friend of the manager of R.G.

When I asked a person at R.G. for a show, I had to answer questions and give my available time. I got my show quickly, so who's wrong? Perhaps there is a branch of this clique in Quebec City, perhaps I'm known all across Canada, including R.G.

Simon Bergeron

# ENTERTAINMENT

## Going Down for the Count

by Peter Elliot Weiss

Theatre Glendon - Feb 23 - 27  
Directed by Banuta Rubess  
by C.E. Loewen

It was, to the eye, your Dracula story - Jonathan Harker (Greg Freir) knew the "secret" of the Count (David Bruce and was off to save his fiancée Mina Murray (Heather Hodgson) and her sister Lucy (Joanne Coniam) and Arthur Holmwood (Stefan Molyneux) (latter two indirectly) from the imminent danger. Arthur is associated with Dr. VanHelsing (Patricia (Jill) Hildebrand), a vampire-chaser and contemporary of Freud. Lucas Seward (James Burrell), a boyhood "friend" of both Jonathan and Arthur, had mysterious 'ties' with desire and was indeed the main complicating force of the story. There was also the suffragette movement, an impending war, lots of (homo)sexuality and images, images, IMAGES.

It was, to the mind foremost, a comment on the perversity of human nature. "False conception of family relations." "Can little boys grow into women,

and little girls into men?" The images and symbols abounded as several stories (on different planes, even) were superimposed on one stage and gradually came together in a chaotic clash of spirit and flesh.

It was, to the average observer, a story which jumped from "regular" English scenes (like the pub, with an impressive song-and-dance by Sonja Wenk and company) to absurd images (such as the "kiss" scene in some room of the castle; and Jonathan's return to England, an excellent portrayal of realization in a paralyzing paranoia). - Burrell's Lucas Seward was an exercise in a man aware of his power. His attempted seduction of Mina and his confrontation with Arthur were especially chilling. - Hildebrand as Dr. VanHelsing was both humorous and moving; elements of comic relief and of intensity and intelligence were projected. - I hesitate to say much about the acting. This was clearly a "production play," with emphasis on imagery and symbolism. The backs of the actors excluded the

audience all too often, as did what appeared to be sometimes poorly heeded lighting cues. However, the actual lighting design (by Steve Devine) and Chris Reed's sound design complemented the incidents on stage and compounded the confusion.

It was, to a reflecting mind, a statement regarding reality as we blindly stumble through it. Lucas was the Count in disguise; Dr. VanHelsing was a woman in disguise. But everyone was in disguise. No one really was who they appeared to be. Jonathan realized this when he returned to England. As Dr. Van Helsing said: "For all its magnificence it is a society in chains. A society in chains breeds monsters out of the air." And as the playwright Peter Eliot Weiss said: "People's self interests prevent them from recognizing the monsters around them and with them until it is too late, because monsters come in many different disguises." Within each of us is a monster. Jonathan has warned us of the danger. Beware.

## La Nouvelle Vague

by Lisa Henderson

"Cinema is somewhere between art and life."

*La Nouvelle vague* of France's most controversial film director and script writer has swept the shores of Harbourfront. A Jean-Luc Godard retrospective including his earliest works (*Breathless* 1959, *La Chinoise* 1967, *Tout va bien* 1972), to his most recent (*Sauve qui peut* 1980, *Soigne Ta Droite* 1987), will be showing until March 31. Turning out a new film every few months, Godard deliberately ignored the humdrum formulas of classical Hollywood style cinema of the 40's and 50's, and set out to create a new means of expressing cinematic language. With emphasis on a fragmented collage method of narration, improvisation and innovation emerged accordingly. Rapid jump cuts, hyperbolic travelling shots, juxtaposed shots in different spaces and time have produced an overall disunity which treats an open-minded viewer to a world of the unpredictable and places his or her visual and auditory senses under a spell of dizziness.

Inserts from literature, theatre and television are removed from their original context and are placed in a bizarre abstraction. The cinema of Godard follows Brechtian principles which ensure that the viewer remains detached from the illusion of the drama taking place.

To achieve this distancing effect, Godard's characters often turn away from the scene and speak directly to the audience; plot headings are purposely included abruptly, in order to break up the fantasy world on screen; but most importantly the interest of the film focuses on the aesthetic study of the characters' behaviour and life rather than their inner emotions. The works of Jean-Luc Godard unquestionably stretch to the fullest all the possibilities of cinema and it becomes clear that his days as a film critic have opened his eyes as wide as a child's in a toy store. For more information and ticket reservations concerning this retrospective of films and video work of contemporary French cinema's most influential director, please call: Harbourfront 872-2277.

## Le Camp

par Jean-François Latour

Que feras-tu cet été? Encore un emploi ennuyant qui ne te permettra pas de profiter de la belle saison? Tu n'y a pas encore pensé? Alors voici une alternative pour les gens dynamiques et pleins de vie.

Le Camp est un... camp d'été offert aux jeunes garçons et filles de 7 à 12 ans qui veulent développer et/ou améliorer leur compétence en français.

Mais attention! Bien qu'il soit un projet expérimental mené conjointement par le "Applied Linguistics Research Working Group" du Collège Glendon et de la succursale ontarienne de "Canadian Parents for French", Le Camp n'a rien d'une école d'été!

Le Camp vise en fait à fournir un micro-environnement dans lequel le français est le médium de communication. Ainsi les diverses activités telles que la natation, les arts, la musique, les jeux coopératifs, les ordinateurs, les sorties et autres se déroulent toutes en français. Le faible ratio (1 animateur/3

ou 4 enfants) permet d'offrir une supervision continue des campeurs pour l'atteinte de cet objectif.

Le mot d'ordre demeure cependant le plaisir: il s'agit de faire passer un été inoubliable à plus de 170 jeunes. Inoubliable par la qualité et la diversité des activités auxquelles ils auront participé et inoubliable quant à la langue qu'ils auront employée!

À noter que la totalité des activités se déroule sur le campus du Collège Glendon (à l'exception des sorties!).

Il y aura deux sessions:

du 4 au 29 juillet

du 2 au 26 août

Cependant les animateurs sont tenus de participer à la semaine de formation 25 au 31 juin et à la semaine de rétrospective après la deuxième session.

Si tu es intéressé(e) par un tel défi, n'hésite pas à remplir un formulaire de demande d'emploi. Pour savoir comment te le procurer, jette un coup d'œil sur les babillards du campus!

## Qui est Jean Tardieu?

par Chantale G. Lalonde

Il n'habite pas les résidences, ni Toronto. Pourtant il sera parmi nous du 15 au 19 mars inclusivement grâce aux étudiants du cours d'art dramatique qui le feront vivre, en représentant cinq courtes pièces de son répertoire dramatique: *Un mot pour un autre*, *Il y avait foule au manoir*, *Eux seuls le savent*, *Oswald et Zénaïde* et *Un geste pour un autre*.

Jean Tardieu est un poète et un auteur dramatique français contemporain (1903-), reconnu pour ses comédies qui se rapprochent de l'absurde. C'est pour ses textes qui relèvent du

théâtre de l'avant-garde ou théâtre d'étudiants que René Lemieux (prof. et metteur en scène) a choisi les 5 pièces énumérées plus haut. Les pièces de Tardieu sont tout d'abord des exercices de style. Les cinq pièces au programme se déroulent dans le milieu bourgeois du début du 20e siècle.

Les textes de Jean Tardieu sont à la fois une critique du réel, du théâtre et de la langue. L'auteur a cette faculté de faire basculer le quotidien dans l'étrange, le banal dans le merveilleux, le conventionnel dans l'absurde. Il aime ridiculiser les formules déjà toutes faites du

langage, les gestes que l'on pose sans trop savoir pourquoi et les techniques du théâtre qui sont souvent mal ou trop utilisées (aparté, monologue, etc).

Mais il ne faut surtout pas chercher à comprendre la profonde signification des pièces de Tardieu; il n'y en a pas. Il faut seulement savourer son sens de l'humour et apprécier l'absurde de ses situations. Une soirée qui promet d'être divertissante et amusante à la fois. C'est donc un rendez-vous au théâtre Glendon du 15 au 19 mars à 20h30. Le coût des billets est de 4.00\$.

## Classifieds

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

Graduation Committee Sweepstakes Sat. March 26 in the pub. Starts at 8 p.m. \$10/ticket  
Fabulous door prizes include: Dayescape for 2 to Atlantic City; Dinner for 2 at Park Avenue; Handmade Iceland Sweaters; \$50 travel voucher... plus many more!  
Only 125 tickets being sold. Chances of winning are amazing!

Le sweepstake du comité de graduation le samedi 26 mars au pub. Débute à 20h 10\$/billet  
Des prix d'entrée sensationnels: Une journée pour deux à Atlantic City; Dîner pour 2 à Park Avenue; Deux pullovers Islandais fait à la main; Bon de voyage de \$50... et beaucoup d'autres prix!  
Seulement 125 billets seront vendus. Les chances de gagner sont incroyables!

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

Le bal des finissants le samedi 7 mai 1988 à 18h à l'hôtel Ramada (en ville)  
111 rue Carleton  
Tenue de cérémonie  
35\$/personne jusqu'à épuisement des billets.

WEN—DO Cours d'auto défense pour femme. Le samedi 12 mars (9h-17h) et le dimanche 13 mars (10h-17h30). Les cours sont en français ou en anglais. Veuillez contacter Lorraine Gauthier, 163 Pavillon York, 487-6732.

Interested in Graduate Work in Environmental Studies? Someone from York University will be at Glendon. The Hearth Room, Thursday March 10, 1988, 12:30 - 2:30 p.m.

Graduation Ball Saturday, May 7th, 1988 at 6:00 p.m. at the Ramada Hotel (Downtown) 111 Carleton Street Formal Attire \$35/person while tickets last.

WEN—DO Self-Defence Classes for Women. Saturday, March 12 (9:00 a.m. - 5:00 p.m.) and Sunday, March 13 (10:00 a.m. - 5:30 p.m.) Instruction available in English and French. For more information, contact Lorraine Gauthier, 163 York Hall, 487-6732.

### Obituary

Glendon College School Spirit: Dead of injuries inflicted by general 1980's mentality. All with bodies and brains still intact are invited to attend a funeral service in the Quad when Glendon School spirit will be officially laid to rest. Wednesday March 7, 12:30 in the Quad. Please wear proper mourning attire. R.I.P.

**JENNIFER  
BARRATT  
PRÉSIDENTE**

Paid for by the friends of Jennifer Barratt