

# p r o t e m

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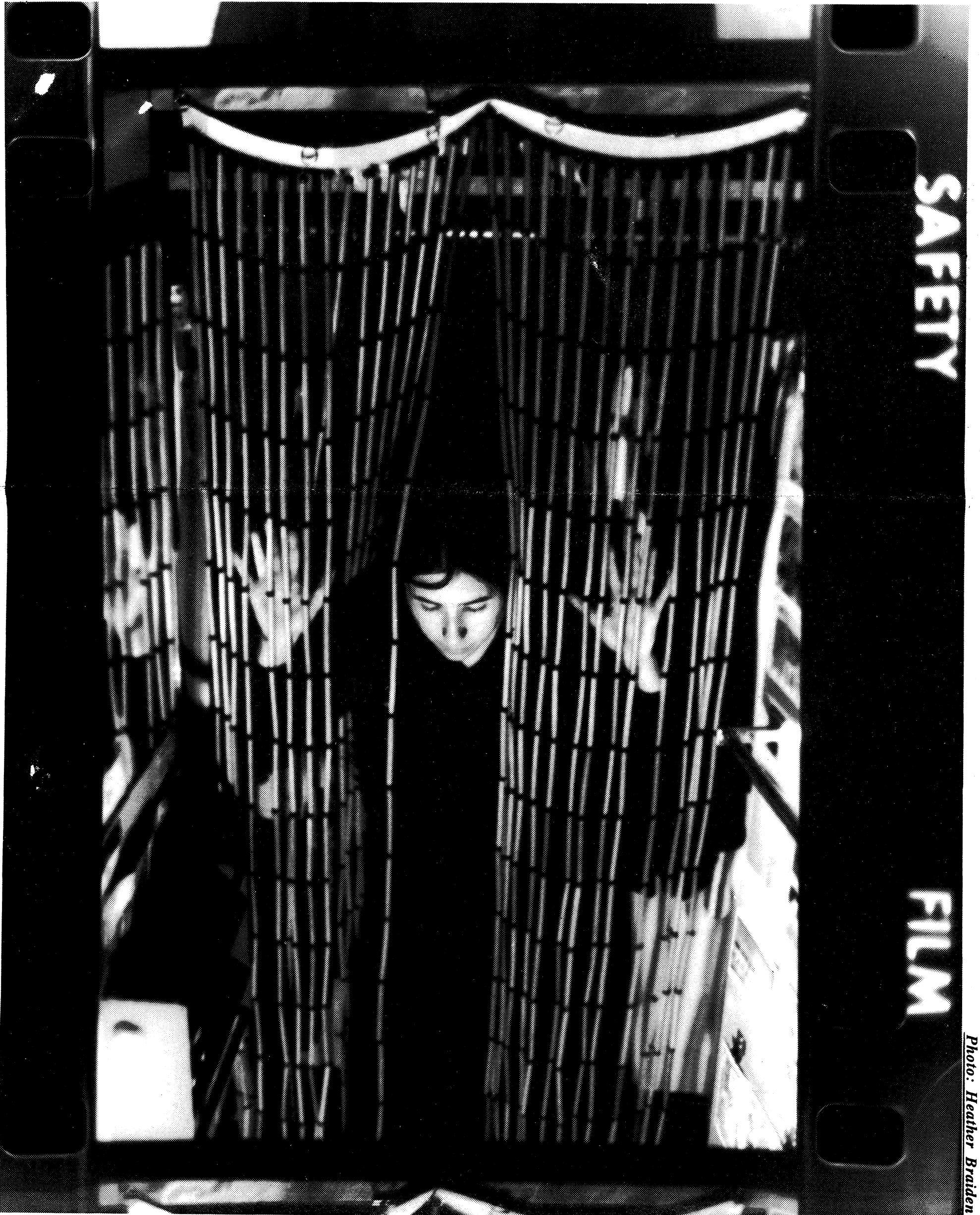


Photo: Heather Braiden

# - nouvelles -

## Une nouvelle principale: de nouvelles idées

Shelagh Lemke

Cette année, Glendon a accueilli une nouvelle directrice, Dyane Adam. Elle s'est formellement entretenue avec ProTem le 28 novembre, 1994 dernier.

Avant que Madame Adam fasse son entrée à Glendon pendant l'été, elle avait exercé plusieurs professions. Sa formation et son expérience incluent un doctorat en psychologie clinique et ses sept premières années professionnelles ont été passées au sein de la communauté hospitalière dans différentes régions de l'Ontario et du Québec tel que Baie Comeau, Rouyn-Noranda et Cornwall. Elle a décidé de joindre son expérience hospitalière à l'enseignement quand elle a accepté un poste à l'Université Laurentienne dans le nord de l'Ontario à Sudbury. Elle est entrée dans l'administration de cette université comme Vice-

Rectrice de l'enseignement et des services en français où, pendant cinq ans, Madame Adam a mis en oeuvre de nouveaux programmes. Une année sabbatique de voyages sépare sa carrière à l'Université Laurentienne de son arrivée chez nous.

Madame Adam reconnaît qu'elle arrive à une période exigeante et changeante. Elle constate que les étudiants doivent subir des pressions économiques et que, par conséquent, ils essaient de concilier le travail et les études. Les professeurs subissent aussi des pressions car il faut modifier leurs enseignements face à ces changements dans la population

étudiante. Madame Adam voit son mandat, dans ce milieu changeant, comme étant de redéfinir des modèles et des paramètres, face aux restrictions budgétaires, afin de mieux servir la communauté de Glendon.

En ce qui concerne le mythe persistant de crainte d'une éventuelle fermeture de Glendon, elle nous assure que ce n'est pas vrai. Cependant, elle réalise que la clientèle a considérablement changé et que le Collège doit se demander ce que ses dirigeants doivent entreprendre afin de bien préparer les étudiants pour un monde du travail de plus en plus informatisé. Elle constate que le status quo n'est pas désirable pour un Collège qui a maintenant une trentaine d'années. D'après Madame Adam, le bilinguisme

constitue le caractère fondamental de Glendon, mais ce n'est en fait "rien de spéciale" car, dans un pays multiculturel tel que le Canada, les citoyens se devraient de parler un minimum de deux langues. De plus Madame Adam pense que le Canada met trop l'accent sur le problème d'apprendre une autre langue. L'année dernière la directrice a voyagé en Inde et en Thaïlande où elle a très vite compris que notre capacité de comprendre une culture est limitée si on ne maîtrise pas la langue.

La directrice s'est aussi prononcé sur l'éventuelle fermeture du Bureau de Poste, du Service de

la Reproduction ainsi que sur les fonds consacrés aux nouveaux cours offerts en français. Elle a également pris position par rapport aux réformes sociales du gouvernement libéral. En ce qui concerne les réformes, elle s'inquiète beaucoup de la possibilité d'une augmentation des frais de scolarité étant donné que les réformes sont proposées par la génération qui a profité des circonstances d'une économie croissante et favorable. Enfin, elle demande aux étudiants de réagir car comme elle le dit, "Le gouvernement, c'est nous."

## Report Calls for Streamlining

Marlaine Lindsay

In 1992, the Board of Governors of York decided that something had to be done with the housing problem on campus. The university was deep in debt - almost six million dollars - and the situation wasn't looking any better.

Historically, there had always been long waiting lists for residence spaces, with about 800 students on the list at the beginning of each year. The university mandated the expansion of the student housing facilities, and so two new residences were built on the main campus. The expectation was that the new vacancies would quickly fill up once construction was completed.

While in the process of building Calumet, the contractor went bankrupt and the university had to bail him out. At this time, more and more housing became available off-campus, and York started reducing the number of students that were admitted into the school.

The 20 year plan had been to increase the residence rental fees by seven percent each year, something which students in the late 1980s could afford. Then the recession hit.

The number of students wanting to live in residence began to drop, and York struggled to fill all its housing spaces. Soon the Housing department found itself deep in debt.

In accordance with the Board of Governors plan to review the housing situation, Price-Waterhouse (a consulting company) was hired, and began its evaluation. In October 1993, a preliminary report was presented to the university executive. In January 1994, the university announced that the B.O.G. had accepted the report as a guideline

for streamlining the Housing department. It would mean drastic cuts, not only to programs, but also to the housing staff.

The plan was to move away from the hierarchical system that York

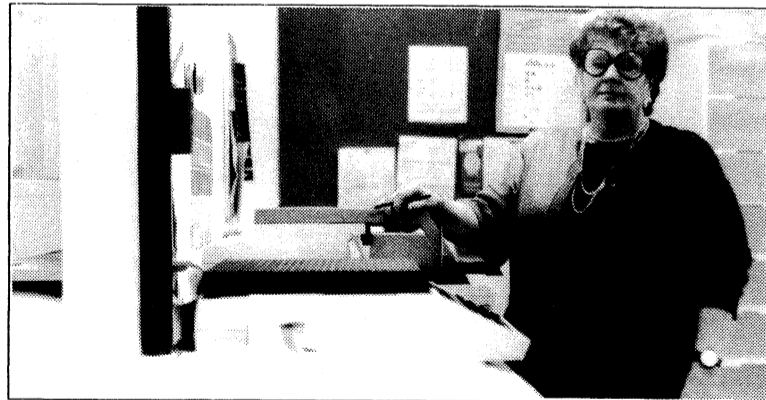


Photo: Liam O'Neil

had been following, and to divide housing into 4 complexes of residences, e.g. McLaughlin, Vanier and Winters constitute one complex. For each group of residences, there would be a complex manager, one or two housing clerks, one repair person, and the dons.

The Residence Tutors received notices that their contracts were not going to be renewed in June. The College Masters protested against this action, and submitted a revised edition of the Price-Waterhouse report. York accepted this and mandated 2 Assistant V.P.s of the university to set up Housing Transition Teams to apply the reports in a feasible way.

It was also decided that the rent

increase would have to be scaled down in accordance with the market demand. Duplication was eliminated where possible, and the Residence Tutors' contracts were renewed.

A few weeks ago more recommendations were sent down from the university. Specific to Glendon, on position is terminated: there will only be one Residence Coordinator. The union to which York's

housing staff belongs to has made arrangements with the university, allowing people who's positions have been terminated to do one of two things. They can quit, or stay until the end of the Social Contract period. For those who wish to stay, the university will try to find positions of the same level and provide any training which is necessary, while the staff will continue to be paid their contracted salary.

Any of the terminated staff who had begun their jobs in 1991 or later would have been given two weeks notice before they have to leave. However, all of the staff are protected under the Social Contract and will remain with the university until March 31, 1996.

## Glendon Makes Some Cuts of Its Own

Marlaine Lindsay

While the rest of the university was only focusing on reducing housing costs, Glendon College began to look at their ancillary services. These services, which include Printing, Accounting, etc., have always pulled in the greatest number of complaints from the Glendon population.

A consultant was hired, and found that many of the problems could be ameliorated by having someone at Glendon in a comprehensive supervisory position. One characteristic of Ancillary Services at this college is that they have always been managed by people at the main campus.

There were also specific areas which were affected by the consultant's recommendations. Two positions were terminated, and a new job was created to encompass both Printing and the Post Office.

Gilles Fortin, formerly only head of Glendon's Student Affairs, was approached over the summer and was appointed to two new positions. York Housing asked Mr. Fortin to take the job as Complex Manager under their new system, and the College gave him the responsibility of managing Ancillary Services.

In the meantime, a position for Assistant Manager of Housing had been created. Shelagh Corbett is now responsible for the day-to-day observation of Housing at Glendon, while Mr. Fortin handles the financial and marketing aspect, and supervises the housing staff via Ms.

Corbett.

York's policies will continue to have an impact on residence life at Glendon. Housing Services will be centralized, with the staff moving into the Greenhouse. There will now be four people on staff: Mr. Fortin, Ms. Corbett, Nathalie LaRose, and Vicky Innes.

In accordance with these changes, the level of services will be different. A full-time person will no longer be available in the residence lobbies during the day. As Mr. Fortin pointed out, the change will not be too severe, as on-campus students will still receive their mail, etc., but "you won't be able to vacuum your room during the day."

What effects the new policies are going to have on the Glendon population are not completely certain. The university has recognized that students cannot afford a rental rate increase, and is looking for new ways to get its approximately \$6 million debt under control. What is certain is that the recent reforms on our campus will force the Housing Department and Ancillary Services, services to become more accountable to the Glendon student.

# Glendon reçoit la Slovaquie

David Bolduc

Mercredi dernier, se tenait à Glendon la première conférence du programme d'études internationales qui portait sur les problèmes de transition de la Slovaquie et de l'Europe centrale. Le conférencier invité était M. Anton Hykisch, ambassadeur de la Slovaquie au Canada. Ce dernier, bien que s'exprimant dans un anglais trébuchant, nous a tout de même appris des détails intéressants sur son pays et sur l'Europe centrale en général.

M. Hykisch a d'abord dressé un portrait global de l'histoire de cette partie du vieux continent. Rien de nouveau jusque là, mais il en est ensuite venu à la situation actuelle des pays de la région en passant plus ou moins rapidement sur les Etats suivants: la Hongrie, la Pologne, "les restes" de la Yougoslavie, l'Autriche, la République Tchèque et finalement la Slovaquie.

Alors qu'il présentait les principaux problèmes de ces nouvelles démocraties, il a été intéressant de constater qu'il mettait l'accent non pas sur l'économie (pourtant assez mal en point), mais sur la question des nationalismes. La Hongrie en particulier représenterait un certain danger pour la stabilité de la région en raison de sa nombreuse population dans les États environnants. Évidemment, l'exemple Serbe en ce domaine ne rassure personne.

La question de l'économie ne pouvant cependant pas être laissée de côté, M. Hykisch a expliqué l'importance des réactions populaires face aux bouleversements causés par l'arrivée de

l'économie de marché: les gens commencent à regretter l'époque socialiste et les anciens communistes pourraient profiter du désarroi général pour tenter un retour en arrière. C'est donc pour assurer la poursuite de la transition que l'ambassadeur a plaidé en faveur d'une aide accrue de la part des pays riches.

Concernant la Slovaquie, il nous a vanté le processus de privatisation qui va bon train (60% des entreprises sont maintenant entre les mains de particuliers) sans tellement s'attarder aux difficultés (taux d'inflation de 25%, chômage, pauvreté...). Selon les dires du conférencier, la Slovaquie se débrouille très bien après bientôt deux ans d'indépendance (la séparation a eu lieu le 1er janvier 1993). Sa situation économique est comparable à celle des autres pays de l'ancien bloc de l'Est et se porte même mieux dans certains domaines. De plus, l'activité au niveau international est déjà importante puisque des forces de

maintien de l'ordre, issues de l'armée slovaque, sont actuellement en mission en Croatie et que le pays est représenté dans environ 80 organisations internationales.

La conférence à laquelle une trentaine de personnes ont assisté s'est terminée par une chaude

invitation de l'ambassadeur à visiter la Slovaquie pour découvrir toutes les merveilleuses richesses naturelles du pays, pour admirer l'important patrimoine historique... et peut-être aussi pour contribuer au redressement de l'économie en y investissant un peu d'argent.



Photo: Liam O'Neil

## YORK financially commits to improving safety

Justin Billingsley

**TORONTO (CUP) — York University will be part of a six million dollar project to improve safety and accessibility around campus, and create short-term employment, as part of the Canada/Ontario Infrastructure Works Program which is partially funded by the provincial and federal governments.**

The plan, expected to be completed by April 1996 is aimed at improving the university's current access and safety facilities. Classroom upgrades and the "Campus Spruce Up" program will mostly benefit the student population. The first will allow for increased class sizes and improved technology for the faculty.

Both the Keele and Glendon campuses are set to have refurbished classrooms and new multimedia technology like teleconferencing, installed. Increasing chilled water capacity and changing pipe systems to expand air conditioning capacity in the Ross Building is another part of the project.

"Campus Spruce Up" is intended to create short-term employment and help instill a sense of pride within the school. "Changing the windows in the residences to make them more energy efficient is a great idea," Jeremy Berriault, Resident Chair of the Bethune College Council said. "The ones they have now aren't that good. Last winter my window was frozen shut from the inside and I had to turn up the heat in order to melt the ice and open the window." Most of the renovations are in fact required out of concern with the safety and upkeep of the campus.

Over a period of two years the

program will create 102 person years of employment, some of which will employ York students. York President Susan Mann said, "York was fortunate to receive approvals for all the projects it requested, projects that we have been unable to fund up until now."

"I think it's a good idea to hire students to help clean up the school," commented Sabrina Greco, an English major, "School atmosphere is so important to student morale, and keeping the school clean is a great way to improve." Under the plan, the provincial and federal governments provide two thirds of the funding (equalling \$4,022,000) and York must supply one third (\$2,012,600). York qualified for the plan after meeting the criteria of the province's planning practices.

Any additional costs as a result of the project must be paid by the university. This could pose a problem for York if operating costs exceed the original cost of six million dollars. Additional costs might mean an increase in tuition fees. "The plan sounds great as long as they don't exceed their original cost," said Benny Graniero, third year Mass Communications student, "Another hike in tuition fees could really hurt the student population financially."

The federal and provincial

## nouvelles - Shots in the Dark

For your reading pleasure...

On November 17th, the GCSU issued a letter to the United Nations Club of Glendon regarding their use of the Senate Chamber on Thursday nights for meetings. Despite the fact that the UN Club has used the Chamber every Thursday at the same time for at least three years and has had it reserved since the first week of school this year, the GCSU has asserted that their deliberations are more deserving of the privilege.

"These are the official meetings of the Glendon College Student Union. These are the meetings at which all the issues that have been discussed in committees are presented for official and final approval, actually ensuring the funds might be spent as the committees have recommended. These are the meetings at which the official policies of Glendon Students are determined, from support for same sex benefits to policy on bilingualism at Glendon. These are the meetings around which all Glendon student life which is in any way connected to the GCSU revolve..." And this is only one, short, excerpt from our GCSU Prez's attempt to justify a rather tyrannical proposition.

But to continue: "For the GCSUC <the council> to be as fair as possible, it must provide one stable place and time for its meetings so Glendon students may attend with the least inconvenience possible. The problem is that the U.N Club meetings have forced and may continue to force the GCSUC to cut its dealings short... The problem is that the Senate Chamber is the only room with both the right type of table and the appropriate number of spaces." Considering the attendance records of some GCSU councillors, there should be little worry about enough space. And what, pray tell, would be the wrong type of table?

Marlaine Lindsay

governments will contribute a total of \$66.7 million in capital funds to universities to support public infrastructure projects over a period of two years. Each university in Ontario is being allocated... **Continued on page 5**

## RED FOOTBALL

I'm not no red football  
To be kicked around the garden  
No no

I'm a red Christmas-tree ball  
And I'm fragile

I'm not no animal  
Though I am to you  
I'm not no crocodile

Like the one in the Dublin Zoo  
Who lived in a cage the length and  
breadth of his body

With a window which people could look  
through  
And throw coins on his back and to taunt him  
'though he couldn't move

Even if he wanted to

I'm not no animal in the zoo  
I'm not no whipping boy for you  
You may not treat me like you do

I'm not no animal in the zoo  
My skin is not a football for you  
My body's not a football for you  
My womb is not a football for you  
My heart is not a football for you

I'm not an animal in the zoo  
This animal will jump up and eat you

I'm not no animal in the zoo  
And I've got every intention  
Of leaping up and getting you

Sinead O'Connor  
from Universal Mother

(Submitted by Marlaine Lindsay)

# news

## Tempête sur le voile

Jawad Sqali

Centre d'études arabes pour le développement

Contrairement aux allégations de certains milieux intégristes musulmans, le voile n'est pas une obligation en Islam. Les obligations de la religion islamique sont seulement au nombre de cinq et constituent les piliers de la religion: la profession de foi, la prière, le jeûne, l'aumône et le pèlerinage à la Mecque, une fois dans la vie, pour ceux qui en ont les moyens.

La très grande majorité des Musulmans et des Musulmanes à travers le monde ne considèrent pas le port du voile comme une obligation et ne l'appliquent donc pas.

Si l'on exclut les pays gouvernés par des intégristes (Iran, Soudan, Arabie saoudite, Afghanistan) ou de ceux qui vivent de grandes vagues de terrorisme intégriste (Égypte, Algérie), la proportion de femmes voilées dans les pays musulmans reste très marginale.

### Pas toutes les Musulmanes

En France où le voile fait scandale, seulement quelques dizaines de jeunes étudiantes se voilent parmi une population étudiante musulmane de plus de deux cent milles jeunes filles. Au Québec également, le phénomène touche quelques dizaines de femmes sur plusieurs dizaines de milliers.

Le port du voile ne fait même pas partie de la catégorie des recommandations de l'Islam. Ce qui est recommandé, c'est la modestie et la pudeur, abusivement traduites par les courants fondamentalistes ou intégristes en faveur du port du voile.

### Pudeur et modestie

La pudeur est une notion sociale, son contenu évolue avec le temps et l'espace. La pudeur sur la plage n'est pas la même que la pudeur au travail, celle de la campagne est différente de celle de la ville, et celle du Moyen-Âge n'a que peu de rapport avec celle de la fin du 20ième siècle.

La pudeur consiste, de même que la modestie, à ne pas se mettre excessivement en valeur que ce soit sur le plan physique ou intellectuel. Un hadith (prêche) du prophète met en garde contre l'immodestie qui consiste à afficher une piété excessive.

De ce point de vue, le port du voile dans un environnement comme celui de Montréal, est une marque de manque de modestie et de pudeur. La femme voilée est particulièrement remarquée, résultat contraire à celui qui est visé. Elle étale une piété qui, en principe, est une affaire entre elle et son créateur "se vante" ainsi de cette piété en contradiction avec la recommandation de modestie.

### Qui se voile?

Une question se pose avec insistance. Ces femmes voilées ont-elles décidé par elles-mêmes de porter le voile? Ou sont-elles victimes des pressions de leur famille (père, mère, mari, frères...) qui les obligent à le faire? Il y a de multiples raisons de porter le voile.

ation par celles qui le portent malgré elles. Elles ne veulent pas et ne peuvent pas ajouter à leur honte en affirmant qu'en plus, elles sont voilées malgré elles.

Elles vont donc, dans un premier temps, tenir le même discours que les voilées volontaires, sur la

contribuent pas à créer ce climat de confiance favorable à une lutte contre le voile et la condition faite aux femmes qui lui sont sous-jacente.

Partout où la question du voile a été confrontée avec des méthodes bureaucratiques (interdit, victimisation des femmes) et particulièrement lorsque ces méthodes étaient utilisées dans un contexte d'intolérance et de xénophobie, le résultat a été contraire de ce que l'on recherchait: les femmes se sont accrochées au voile au lieu de l'abandonner.

Ceci risque d'être particulièrement vrai au Québec où la lutte contre le voile dans les écoles se fait au nom de la laïcité et au pluralisme religieux alors que le système est confessionnel et que les intégristes catholiques s'accrochent à l'anachronisme de ce système. La lutte contre le voile apparaît alors pour beaucoup de Musulmanes comme un épisode de la guerre de religions, une sorte de continuation des Croisades.

Ce n'est que dans le cadre de la lutte pour la laïcité de toute la société et dans un vaste programme d'éducation populaire mené par des organismes de base qui seraient dotés de moyens suffisants que la lutte contre le voile et autres manifestations de la discrimination contre les femmes pourrait être menée avec les meilleures chances de réussite.

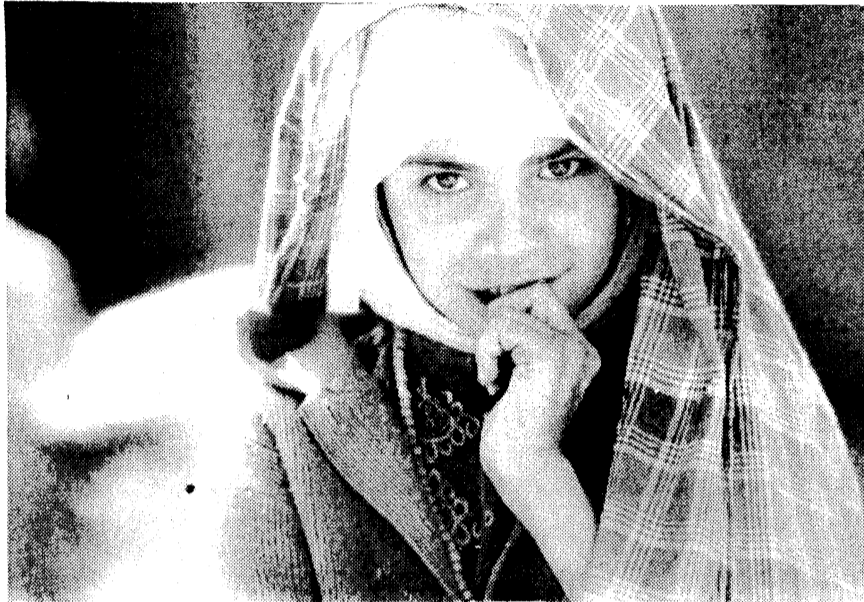


Photo: Liam O'Neil

Le problème est de déterminer dans quelle proportion les femmes sont initiatrices de leur propre voile ou forcées par diverses contraintes? En effet, par une réaction d'amour-propre que les gens qui travaillent sur la problématique des femmes battues connaissent bien, les femmes ont majoritairement tendance à ne pas avouer qu'elles sont victimes de contraintes. Le voile est perçu comme une humili-

soumission à Dieu et sur les vertus du voile. Ce n'est que dans un cadre de confiance et de compréhension qu'elles pourront parler à coeur ouvert de la manière dont elles perçoivent le voile qu'elles portent.

### Comment réagir?

Il est bien évident que les polémiques et les attitudes de rejet systématique ainsi que la tentation d'interdire le port du voile ne

## Visa students: "Forgotten" Law means visa students unentitled to UI benefits

Tanya Talaga

**TORONTO(CUP) — International students are frequently denied their unemployment insurance (UI) benefits, says a staff representative for the University of Toronto's teaching assistants.**

The federal unemployment insurance commission continues to tell international students they cannot receive UI benefits, even though it's been seven years since they were given the legal right to do so, says Brian Robinson of the U of T local of the Canadian Union of Educational Workers. "With visa students, the UI commission keeps on disintitling them. They apply for benefits such as UI and they're (repeatedly) told they can't get them," Robinson said.

In 1987, federal regulations were changed to allow international students to work for any employer on the university campus they attend. International students who work at a university are entitled to receive UI benefits just like Canadian residents. Before the changes, international students could only be employed in a research capacity at the university.

However, many people who work for the unemployment commission seem to forget that this legislation has changed, Robinson said. Robinson's union, which represents U of T's teaching assistants, has to frequently take the commission to court to gain the students access to their benefits. "Despite the fact that we haven't lost a case in many years, commission employees regularly disintitle people, anyway," said Robinson.

Norm King, a representative of the unemployment insurance branch of the federal Ministry of Human Resources, says international students are treated just like every other UI applicant. If visa students are being disintitling, it could be because there has been a mistake made on giving out the UI benefits in the first place, King said. "We are responsible for maintaining the

integrity of the UI accounts. If UI claimants make a mistake and get more benefits than they're entitled to, we'll take their benefits away... But it's not because they're foreign students; it's just standard procedure."

Domenick Jenkins is an international student from England. As a philosophy TA, he has been disintitling from his benefits twice in five years. He says the people who dispense UI benefits have a narrow, xenophobic view of international students. "The perception is that foreign students are free-loaders... There is the growing feeling put forward by the right (wing) that immigrants are sponging off the system."

But King says the government is not prejudiced against international students. "We certainly don't discriminate against foreign students," said King. "They don't come here to work; they come here as students. But immigration works to give them a little bit of leeway and that's why they're entitled to earn

money at all."

International students in Ontario have seen many of their other government benefits disappear recently. This spring, the provincial government denied them access to

the Ontario Health Insurance Plan (OHIP), as well as welfare subsidies for daycare.

International students often pay up to five times the tuition of other students.

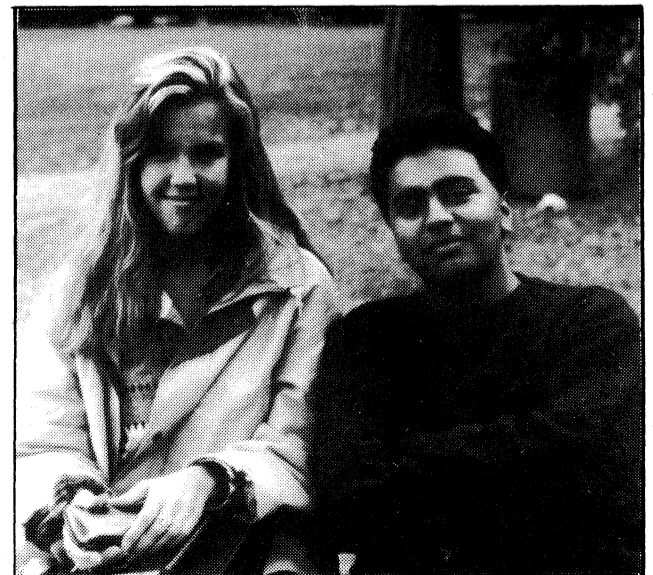


Photo: Liam O'Neil

# End US embargo of Cuba, protesters say

Derek Fong

**MONTREAL (CUP)** —End the American embargo of Cuba —that's the message 5,000 people took to Washington, D.C. last week.

Organized by the U.S. Network in Solidarity with Cuba, Pastors for Peace and almost 100 other associations, the protest march denounced the United States' refusal to renew economic and diplomatic ties with Cuba.

Tom Hansen, director of Pastors for Peace, said the march

went very well, drawing a crowd of nearly 5,000 people when only 2,000 had been expected.

"It was very successful. It certainly exceeded any of my wildest dreams," Hansen said.

Michel Prairie of the November 12th Committee, who helped organize the Montreal

contingent's trip to Washington, said his organization would like to see the United States re-establish normal relations with Cuba.

Prairie said the first step to normalizing the U.S. relationship would be to lift the embargo.

Americans would then have to lift the travel ban to Cuba and withdraw their troops from the Guantanamo Bay naval base, which has been used to detain both Cubans and Haitians attempting to cross in to the U.S. illegally.

In 1962 during the height of the Cold War, the U.S. imposed the embargo upon Cuba in order to pressure Fidel Castro's Communist regime into stepping down. It effectively cut all economic and diplomatic ties with the Caribbean nation.

In 1992, the U.S. Congress passed a bill that penalized American firms whose foreign subsidiaries did business with Cuba. The bill was condemned by the United Nations General Assembly as an infringement of

the sovereignty of the other nations.

The U.S. embargo of Cuba is estimated to have cost the island about \$40 billion in revenue. With the fall of the Soviet Union, Cuba lost its closest and richest ally, finding itself bankrupt and bereft.

According to protest organizers, the U.S. embargo ensures that Cuba will remain mired in poverty.

Although Canada suspended aid to Cuba in 1978 to protest its involvement in the Angolan war, it has generally maintained economic and diplomatic relations with the Caribbean nation and opposed the American embargo.

But Prairie believes Canada is not staunch enough in its condemnation of U.S. foreign policy toward Cuba.

"They are not doing that much," Prairie said of the Canadian government.

Although Canada did restore aid this year, Prairie said Canada should use its reputation among Latin American countries as a

neutral nation as a bargaining tool to pressure the States.

But Prairie describes politicians as "very cautious" when it comes to discussing the Cuban question.

"I know of no politician who is clear supporter of the Cuban revolution," he said.

"It is Canada's duty to take a stand against the embargo as it engages in relatively brisk trade with the Caribbean nation", Prairie added.

Cuba is Canada's second-largest trading partner in the Caribbean region after Puerto Rico. Canada exported \$138.9 million worth of goods to Cuba last year, and imported \$171.5 million.

Despite the success of the march on Washington, Hansen does not foresee any relief in sight for the beleaguered country.

"I don't think it'll end soon," Hansen said, "It's not something that will end in three, six or even 12 months."



Photo:Liam O'Neil

**YORK financially commits to improving safety**

Continued from page 3

ted an amount for renovation.

The projects will not only benefit the majority of part-time and full-time students but are also aimed at persons with disabilities, a minority group often overlooked at York. "Anytime the administration decides to add

an elevator or anything that enhances accessibility it is always welcome," said Trevor Tymchuk a coordinator at ABE York. "Unfortunately the problem is the maintenance of these facilities. Automated doors and elevators take a great deal of time to fix

when they break down, which deters accessibility." The individuals at ABE York are not consulted when decisions on funding of projects to help persons with disabilities are being made.

This causes problems, like ramps which are too steep, which could have been avoided if ABE York had been contacted." It's most frustrating and often humiliating when our member can't get up to our office in the Student Centre because the elevators are broken. Last week it took over a week to fix the elevator in the Student Centre and in the meantime our members had to ride in the Garbage elevators, which is quite unpleasant.

The renovations are welcome and greatly appreciated but these services must be maintained and, as well, they should make an effort in consulting us when these projects are funded to ensure they meet the needs of our members. Other projects should be implemented to aid in accessibility and safety such as red lights beside fire alarms for

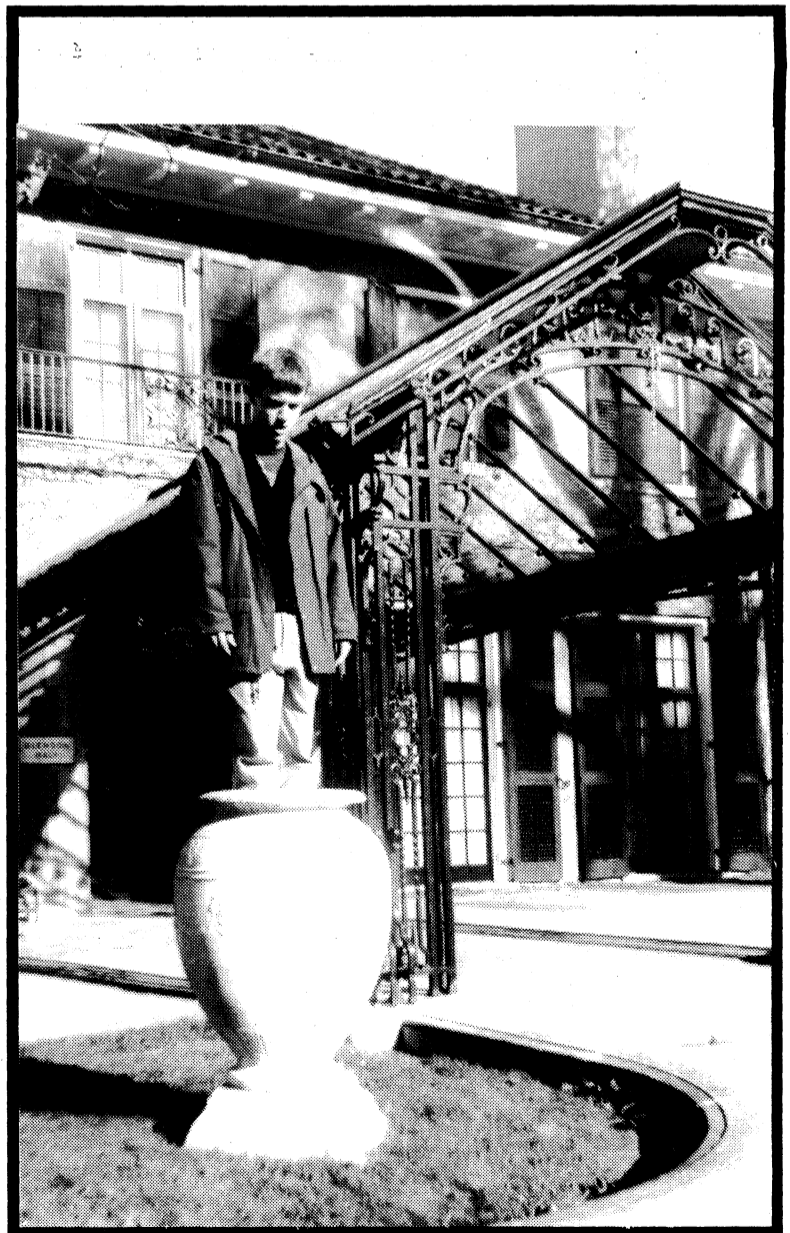


Photo:Liam O'Neil

deaf students, more automated doors around campus and structural changes in general, just to name a few," explained Tymchuck.it

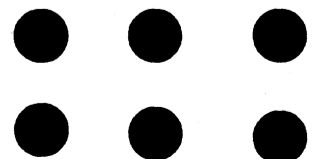
  
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# EDITORIAL

## Remorseless Reality

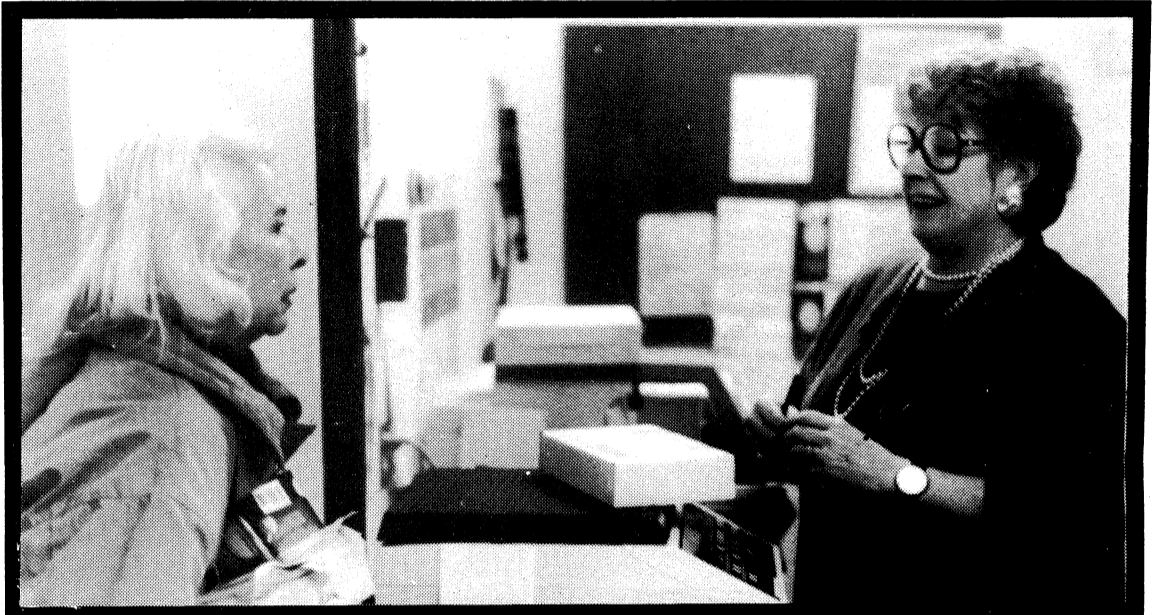
Recently, I conducted an anonymous phone interview with a man convicted on three separate sexual assault charges. I asked him if he could articulate his feelings in regard to these incidents of violence in subjective or even general terms. I thought he might possess some insight in regard to this sensitive and socially relevant issue based on his experience, particularly since it was my understanding that he was attending regular therapy sessions with other offenders. However, his only response was an annoyed guttural sound. "Surely you have an opinion about this", I insisted, but he was silent. After a seemingly infinite silence, broken only by the desperate inhalations of a chain smoker, he offered this: "Those bitches lied. They loved it."

It was at this point that I realized that, perhaps, the only reason this pathetic creature had agreed to speak with me was out of boredom. I suppose, that life in prison may, in fact, be so uninspiring that a phone call from a stranger could act as a novel distraction, yet his remorseless tone was intensely disturbing. This man completely abdicated himself of all responsibility concerning the animalistic deeds for which he was serving time. One of his brutal attacks nearly resulted in the death of his victim, a woman he did not know at all. It is difficult to imagine, following three successive convictions, how he was able to achieve his state of absolute denial, but to actually boast about such heinous action is truly sick and impossible to comprehend.

Pointlessly, I asked him what significance he thought his savagery might have imposed onto the lives of the three women he had violated. He informed me that he had not actually considered it at all, but added that he had been told "they were okay". I suggested that it was quite possible that they may all be outwardly functional, seemingly fine, but all three women were likely seriously traumatized by this brutal and unwarranted experience. He said, "You must be one of those feminists. You weren't there, so don't think you can tell me about my life." True, I was not there to witness such maniacal perversity, but I know those women are probably going to suffer psychologically for an indefinite period of their lives - maybe, forever.

I would really like to say that this kind of violence (and this man's attitude about it) is unusual or unlikely to happen to any member of our readership, but that is not true. Violence is frighteningly prevalent in our society. Sadly, it is also so common that it seems that a blanket of desensitization is falling softly over us almost undetected. Certain individuals perceive the acknowledgement of fourteen deaths as tokenism, even unnecessary. I do not. Certainly, there are women covering the globe who have been the casualties of (largely male) violence. There are the women killed in Somalia, the women of Bosnia raped and killed on video tape, the mutilations and burnings of women in India, the Mexican women sacrificed for land, and countless other unthinkable realities women endure. Thus, I think that December sixth acts as a small, but important educational tool. Indifference to pain and injustice is one of the gravest crimes.

**NRF**



Liam O'Neil

## —letters to the editors—

Dear Pro Tem:

Jursic here. Its not easy being an enfant terrible, especially when you're not even an enfant anymore. It is less easy being a shoot-from-the-hip-reactive, because often you shoot yourself in the foot.

I did last week. I owe Professor Skip Shand a personal apology for my hip-shot lash-out at him last week. Skip, I apologize.

Apathy among students at large in the 1990s is not an easy topic to deal with. Go-getter and troop-ralliers are more often than not,

seen as just pains in the collective ass. As a result, the apathy feeds on itself. The fact is, university-newspaper polemics, as Skip Shaud as pointed out, accomplish nothing. Beyond that, I can't be bothered to deal with the problem. So it remains a problem.

M.J.



To the Editors:

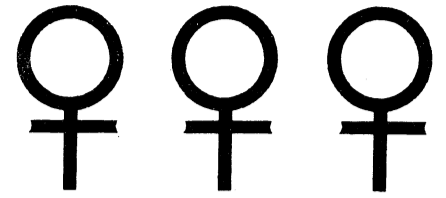
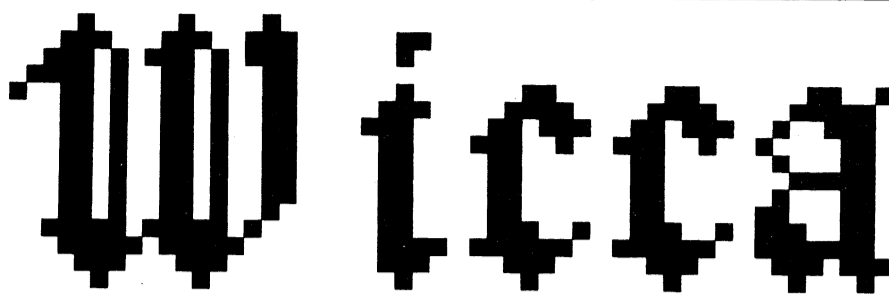
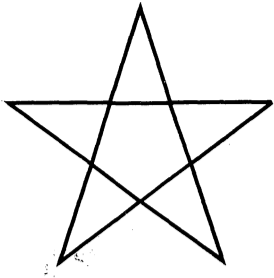
Like many non-Native people, I am just learning about the rich history and traditions of the first Nations People.

And in my article which appeared in the last week's issue of Pro Tem, I made an mistake. Rosemary is

a member of the Ojibwe Nation, and the seventh fire is a prophesy of the Ojibwe Nation. For this I would like to offer all my apologies. Sincerely, Emily Pohl Weary



Photo: Liam O'Neil



## The Wiccan rede: "Do what ye will, but harm none"

Nathalie-Roze Fischer

Witches are individuals who follow the path of Wicca or the Craft, a largely woman-centred religion which celebrates its deities as manifested in nature. Wicca predates most modern patriarchal religions and, in contrast to Judeo-Christian belief systems, it primarily celebrates the female aspect as represented by the triple goddess. This matriarchal focus is, perhaps, what makes Wicca unique, and certainly it is the factor that accounts for the Craft's emphasis on healing. However, witches do not at all dismiss the importance of the male principle in their faith. The Horned God symbolizes the sun cycles and fertility. He is both the Lord of Light and the Lord of Darkness. In contrast, the Goddess is the personification of the moon and its three phases: the Maiden, the Mother and the Crone. Essentially, Wicca is a religion of balance.

The following is an informal, but insightful interview with two local witches: Deborah Levin, a twenty-seven year old witch and clairvoyant who owns the Maiden, Mother Crone occult shop and Kaffa, a witch and senior member of the Wiccan Church of Canada who also does tarot readings at The Occult Shop.

**Pro Tem: How would you define Wicca?**

**Deborah:** "It's a Norse religion based upon reverence of the Earth, balance of the elements and of the male and female principles. Balance is its central theme. It's inner-working, almost therapy in a way."

**Kaffa:** "Wicca is a nature religion that relates to the cosmos. It's a way of joining with other people on similar paths and using collective energy to celebrate the gods, heal and celebrate life as the spiritual journey. Wicca is very individualistic and positive."

**PT: What drew you to Wicca?**

**Deborah:** "I was about twelve when I first encountered Wicca, but I had always had a different, more respectful attitude about nature than a lot of my friends. I always felt connected to it, and that is a lot of what the Craft is about. I met this woman who was staying with the family of a friend of mine for the summer and she told me about the lunar cycles and the God and Goddess. Later on, she invited me to a few celebrations, sabbats, but I didn't participate in ceremony. When I was sixteen, I began to take part in the rituals, which is very young (usually initiates are, at least, eighteen), but I'd done a lot of studying and it was all very instinctive for me. It was like a calling. I'm not a hereditary witch. There was just a pull."

**Kaffa:** "I was always very interested in mythology and literature about the ancient matriarchal societies. I came across Wicca through reading, and for a long time I practiced alone as a solitaire.

It was very calming and non-dogmatic, which appealed to me. I guess, a lot of other religions are almost misogynist, so I found the Craft very unusual and empowering. I think I was in my late teens when I actually began to perform ceremonies for myself and develop my psychic abilities."

**PT: What are the basic tenets of Wicca?**

**Deborah:** "Do what ye will and harm no one - that's the rede and, our witchy motto is 'Perfect Trust, Perfect Love.' It's quite responsible and positive, really."

**Kaffa:** "Basically, there aren't many rules in Wicca, except not to harm other people, because all witches know that all evil comes back threefold. Some of us call it karma."

**PT: Why do you think Wicca appeals to women in particular?**

**Deborah:** "Through the study and teachings of Wicca, you become more intuitive, more in touch with yourself and stronger. Of course, worshipping a goddess, rather than a male god, is a draw as well."

**Kaffa:** "Wicca is the only contemporary religion that liberates and honours the female, puts her in a position of power. I think it's really good for women to relate to the Goddess. Much of it has to do with our reproductive powers and connecting to the three cycles of life."

**PT: Are there many male witches?**

**Deborah:** "Yes, but definitely there are more female witches. It's mostly men who are either homosexual or very comfortable with their female element. A lot of the ones I've met were serious students of anthropology who were fascinated by the concept of a matriarchal society."

**Kaffa:** "There aren't as many as there are women witches, but that seems

to be changing. There are more men than ever at the Wiccan Church of Canada, and they're helping us balance things out in the organization. Obviously the female is more prominent for us, but we're starting to pay more attention to the male journey. A lot of men are dissatisfied with traditional value systems."

**PT: Is there a strong feminist thrust in Wicca?**

**Deborah:** "I would say that most witches are feminists, but there are some who are more strident. The Dianic witches don't, for the most part, believe in the male God at all."

**Kaffa:** "Yes, I think it's assumed, although it's like anything - there are varying degrees. I would think that most witches, by nature, are feminists. Some might not even consider it, since the Craft is so female-centred. It's not anti-male, though."

**PT: What are the different types of witches?**

**Deborah:** "Well, there are hereditary witches whose mothers were witches and passed Wicca to them and then there are people who come to the craft by destiny. Some people are formally initiated into a coven, but a lot of people are solitary and they worship alone. A lot of books contain instructions for self-initiation. It's different for everyone. Actually, it's quite divided and it can get pretty political. There are stricter covens that are very exclusive and almost fundamentalist. The Gardnerian witches, for example, and the Alexandrians too. I was initiated into this type of coven, but I broke away. It was too constricting, and I don't think it's up to anyone to judge if someone else is a real witch or not. Wicca is really about the sincerity and commitment of the individual. I'm now connected to a more flexible group, so I work with whoever I choose to. I tend to mostly work alone, though."

**Kaffa:** "There are all kinds of witches. Some covens think they're witchier than others and others are completely open. W.C.C. is very progressive, and we embrace all kinds of people. Primarily we work with the Greek deities, but we do a lot of Celtic study too. It's all pretty similar, just different names for the same concepts. We hold public circles every Sunday and weekly classes for novice witches or people exploring the Craft as a potential part of their lives. It's very non-exclusive. I really enjoy it, because you can learn so much, and it's a good mix of new members and people that have been there forever. We're friendly witches, but we do consider it a commitment."

**PT: What ties all these groups together under the general heading of Wicca?**

**Deborah:** "We all acknowledge that it's a religion in which our gods are expressed through nature. All witches work at balancing themselves at all times, and this is represented by the four elements of fire, water, air and earth in equilibrium. As well, all wiccans follow the solar and lunar cycles, which dictate our holidays and celebrations. I suppose too, that we share a better understanding and acceptance of death than a lot of other people. There is no fear in Wicca, if one follows the rede. It's pretty basic, but it's very difficult to maintain."

**Kaffa:** "I think we are all linked by nature and our respect for her. Witches are also very in touch with the seasonal changes and with the sun and moon. We see life as a journey and a process. I think that all members of the Craft feel a calm and strength from their understanding of nature, the universality of it and its infinity. We don't take it for granted, though. In fact, most witches are environmentalists and protectors of the Earth."

**PT: What are the challenges of being a urban witch?**

**Deborah:** "Well, since so much of what we do is connected to nature, it's tough. I mean, I live at Sherbourne and Queen, so I'm not exactly surrounded by foliage and fauna, but I do apply Wicca to my daily routine. Plants and water are accessible and I'm outside a lot. Much of the rituals and workings are symbolic, regardless, but I'm in rural settings when I can be. Besides, I am in direct contact with my deities. There is no mediator, which is significant. There is no prophet, no messiah. We take the responsibility. That's what it really is: balance and responsibility - to yourself and to others in the larger context."

**Kaffa:** "I manage to get away fairly regularly, but it's not necessary to be out in a cornfield to understand and appreciate nature. The sun and moon are always present, and it's all mind travel, anyway. Nature is in the city too, but it's more what nature symbolizes to us that matters. Nightly rituals, like candle burning and cleansing baths are all part of the unbroken circle that brings us calm and peace - even in Toronto."

**PT: What is spellcraft and what is its place within Wicca?**

**Deborah:** "Spellcraft is essentially mind work, developing psychic abilities to help you work toward your goals. Spellcraft is creative visualization and the sending of psychic messages. Candleburning is the most common and basic form, one concentrates

on the flame. There are also verbal spells and ones that involve written requests. Spells are like prayers to the Goddess, but more just focusing on desires with a great degree of intensity. It's the power of the mind to manipulate the physical world. It's also a lot like meditation, and it works. You really can accomplish things through positive and careful psychic work. Spells rarely work from a to b, though, but it's possible to track progress, and you can literally sense it when your message has been received."

**Kaffa:** "It's like telepathic messagery. You can transmit ideas from your mind into someone else's, if you concentrate fully. It's complex and simple at the same time, because you can almost do anything - really. Everyone's heard of positive thinking. That's what spellcraft is. Sure, there's stuff you use in the work - like incense or spices, certain ingredients and oils - but it's all your mind and what you infuse into the objects you use in the spell. It is possible to really make tangible changes in the mundane world from another dimension in your head."

**PT: What are some common misconceptions about witches?**

**Deborah:** "That we're evil and worship Satan, which is ridiculous. The devil is a Christian concept. Some people think we harm animals and children, which we don't. In fact, most witches are very maternal and love animals. I also think a lot of people are into this idea of witches being dominatrix-types, which is far off. People were disappointed that I didn't have black hair when I first opened the store. There are a lot of Goth chicks that come in dressed up how they imagine a witch should, but they couldn't cast a spell if their lives depended on it. There are a lot of posers. A lot of negative stereotypes and generalizations come from the times of the witch hunts, when Christianity was taking over and encouraged people to think that witches were bad."

**Kaffa:** "I guess, for me, the worst misconception is that witches are bad people. Most witches are highly responsible and balanced people. A lot of witches have straight jobs and live typical lives in the outside world. Wicca is an entirely positive religion. It encourages people to emit positive energy in the interest of the collective good. How can a religion about respect, balance and love be anything but good for this planet? Wicca is a very powerful faith, but it is also the most harmless. By that I mean, witches are sensitive and generous. There is no witch that is an evil doer, because by harming others - and that includes any life form, you have broken your oath, ignored the rede and, therefore aren't a witch at all."

# — section des arts —

## s • y • m • b • o • l • o • s • e

Johanne Tremblay

**“Moi, au moins, je n'avais aucune idée que ces gens, ou cette femme viendrait ici pour peindre le pays chilien. C'est à cause de ça que je suis heureuse, et je suis habituée maintenant pour Diana à être avec elle quelques instant le matin, (sic) et puis toute la journée, dans la montagne où elle dessinait et sacrifiait sa propre chair et tout. Je me sentais très différente, parce que je pouvais voir qu'elle ne mangeait pas. Alors je ressentais quelque chose, j'avais quelque chose, je pensais comme “comment cette femme peut vivre sans manger?” ... “Comment elle peut vivre cette femme?”. Je me disais dans ma tête, mais je ne lui aurais pas dit à elle, mais j'aurais...mais...”**

Marcelina Huenuman

Au-delà des mésaventures, l'expérience chilienne fut pour Diane une occasion intense et unique de créer des liens profonds avec le pays et ses hôtes.

Son séjour de trois semaines devint un véritable pèlerinage; rencontre; retrouvailles avec notre Mère.

*“Lorsque j'arrive sur un site éloigné où je compte créer une oeuvre passagère, je suis toujours vivement frappée, dès les premières secondes, par l'animisme des lieux, ce principe de vie universel animant la terre et tous les éléments étroitement liés les uns aux autres qui s'y rattachent. Ces éléments entretiennent en permanence des relations symbiotiques allant bien au-delà d'une appartenance à un même site ou des limites passées et futures de notre cadre temporel. Tout site reflète une histoire culturelle et naturelle. Or, ce double vécu est traversé par des relations ethno-graphiques sous-jacentes qui sont d'une profonde signification pour tous les rapports unissant les habitants à la terre. C'est à partir d'elle que s'élabore mon travail.”*

La visite de l'installation -au deuxième étage, Manoir Glendon- consiste en elle-même en une expérience spirituelle; au contact de ces objets riches en symboles et énergie, s'éveille en nous l'esprit de l'expérience vécue par elle, les éléments, les créatures, la végétation et, racontant le tout, le vécu humain, qui anime toute culture.

Ici s'anime le génie des lieux, des montagnes chiliennes, de la symbiose et des rapports fragiles et réciproques unissant toute forme de vie à la terre.

La terre, son histoire, l'histoire de son peuple, parlent à travers la symbolique de l'oeuvre.

*“Les conceptions eurocentriques de l'art renvoient à une dichotomie entre la culture et la nature voulant que l'art “sous-verre” soit vécu en fonction de l'expérience de la réalité, expérience caractérisée par une nette séparation entre l'univers naturel et celui de la réalité quotidienne, de ses implications. Pour ma part, ces univers sont inextricablement liés.*

*L'oeuvre, les échos de ma propre expérience, les indices mnémoriques et l'animisme habitant le site devrait déclencher un glissement de mémoire vers des expériences archétypes et personnelles, vers les lieux que chacun tient pour sacrés. Nous nous souvenons ainsi de la valeur que nous accordons aux endroits qui nous sont chers, ce qui nous amène à revaloriser globalement notre attachement à la terre.”*



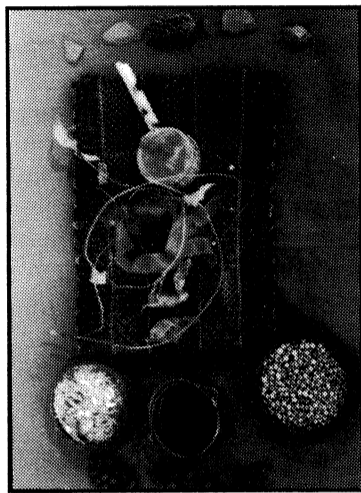
Dame de coeur

Diane Pugen dans sa Déclaration de l'Artiste.

Marcelina Huenuman est une femme traditionnelle Mapuche du sud du Chili. Elle y vit avec son époux et leur fille Teresa Millapi. Marcelina et Teresa tissent dans la tradition et le textile Mapuche et sont actives au sein du Mapuche Women's Collective qui se veut une organisation se préoccupant de la promotion de la culture Mapuche, le marché de l'art, et agit comme groupe de soutien pour les femme Mapuche de la région.

Marcelina et Teresa sont de plus activement impliquées dans un projet pilote au sein de écoles locales de la province d'Arauco près des villages de Canete et Temucho. Celles-ci sont des écoles principalement fréquentées par des enfants Mapuche. Le projet dénommé “Education Biculturelle et Bilingue”, invite des gens du peuple comme Marcelina et Teresa qui possèdent une connaissance spécifique du langage et des rites et coutumes culturelles, dans les écoles pour enseigner la langue Mapuche et à travers celle-ci, la culture et la compréhension spirituelle et traditionnelle de la région.

Cette famille démunie et bientôt riche en sagesse et persévérance accueillit Diane Pugen dans leur



Prophecy Song

modeste demeure, les bras ouverts, le coeur tendre. Au-delà de la pauvreté, de la compassion et de la bonté, des miracles peuvent être accomplis.

I want to share a story with you that one of my grand-fathers recently told me. We were talking about our Mother, the Earth, this land, this North America, this Turtle Island. He referred to this land as 'new'; a new woman, a beautiful, beautiful woman, full of life.' And he said "the ones that came from across the body of water, the way they refer to their land over there is, 'old country' or 'old land'." And he said "they come looking for a new land, because, over there where they come from, they have used her up. That's why they refer to her as old, all used up, because they didn't know how to be with her. They didn't know how to relate to her -to her children, the rest of the creation. They didn't know how to take care of her, and they didn't know how to give thanks to her. They didn't know how to put back what they took from her. They took and took, until she had, she had a hard time bringing forth life. She had a very difficult time to nourish, to give nourishment to her children", and he said, "now today there are people over there who are starving, who are hungry."

Edna Manitowabi dans une lettre envoyée à Diane Pugen

## Histoire

### — à dormir debout —

Johanne Tremblay

*On dit souvent, que l'art est inutile, sans réelle importance, vide ou insensé, sans poids ni autorité.*

*Comment se fait-il alors que pour des raisons politiques, sociales, ou tout à fait personnelles, on se plie aux stratagèmes les plus bas, les plus absurdes, les plus drastiques, pour bannir une exposition, ruiner une carrière, confisquer des oeuvres ou encore mieux les “perdre”? Quelqu'un quelque part, doit certainement reconnaître le pouvoir de l'expression artistique, de l'oeuvre...mais nul n'a le droit de s'en emparer.*

#### Hivers 1994, Ottawa

José Mansilla Miranda (Groupe Agriculture) est invité par le conservateur du Museo de Arte Contemporaneo, M. Ernesto Muñoz, à regrouper des artistes canadiens et à se joindre à neuf Chiliens pour une exposition d'envergure sur le thème des “Relations post-coloniales” une véritable ironie dans le cas du Chili qui est fortement colonisé par les États-Unis -et, faut-il l'avouer, le Canada. Une liste comprenant les noms et projets respectifs des neuf artistes chiliens suit. Le musée prend l'entière responsabilité quant à la couverture des frais et autres obligations.

#### Avril 1994, Chili

Partibulaire et facétieuse manigance: Evergon, Mark Masters, Shelley Niro, Groupe Agriculture, Léa Deschamps, Diane Pugen et Reinhard Reitzenstein tombent dans le panneau.

Un singulier incident éveille les soupçons: les neuf artistes chiliens brillent par leur absence. Une “Tacky Disco Diva” (comme la décrit Evergon) occupe, à leur place, l'espace. Où sont-ils?

Le montage n'évolue pas sans difficultés. Non seulement on ne leur offre pas l'aide promise mais on s'assura de plus qu'aucun fax ne quitte la galerie, qu'aucune oeuvre ou composante d'une oeuvre de nature politique voit le jour (Je sous-entend ici des gestes de sabotages et y vois bien d'autres manigances). On s'arrangea de plus pour leur faire couvrir les frais de l'exposition par toutes sortes de stratagèmes, qui d'ailleurs échouèrent.

Au nombre d'incidents, aussi curieux les uns que les autres, le projet consistait, à n'en plus douter, en une sérieuse machination, et il y eut tout lieu de songer qu'elle soit de nature politique. Il prit d'ailleurs peu de temps au voile pour se soulever: le motif se révéla être bel et bien de nature politique (certains ne doivent apparemment pas se savoir), et comme toujours, financier. La lumière est jetée, les morceaux du casse-tête se replacent un à un et bientôt, on peut voir les liens entre les individus impliqués, de la galerie à l'Ambassade, tenez-vous bien, canadienne. Impossible de parler directement à l'ambassadeur qui plus tard viendra à leur aide. Passé militaire et intérêts politiques et financiers se confondent. Le tout est délibérément orchestré.

Au sujet des relations passées avec des artistes. on apprend des histoires de viols, de doigts coupés. Rassurant.

Le besoin immédiat d'une action commune se fit sentir, intégrité oblige, et tous s'y engagent. Ce sera cette solidarité, de par son invraisemblance (en termes sud-américains) et son caractère inexorable, qui désarmèrent les conspirateurs hébétés. Outre de nombreux inconvénients, l'expérience s'avéra fructueuse. On en tira une leçon d'ordre professionnelle et légale de partager et de créer des liens précieux avec le peuple chilien et ses artistes.

Le vernissage eut lieu, néanmoins, pour une foule de mille cinq cents personnes. Neuf canevas blancs recouvraient les murs laissés nus. Des fleurs, en guise d'offrandes à la mémoire des absents, étaient offertes devant une population touchée et consentante. Les médias de leur côté, le groupe réussit à créer un impact sans précédent. Les artistes locaux, hésitants à offrir leur aide - pour des raisons évidentes - profitèrent tout de même de l'expérience et préparèrent déjà, de leur côté des mouvements de solidarité pour artistes sur le modèle canadien. On rencontre quatre des neufs disparus. Les autres manquent toujours à l'appel.

L'union des deux cultures eut lieu; au-delà des obstacles, existe une solidarité à toute épreuve, et c'est d'elle que nous vient la plus grande leçon.

*Tenue d'un entretien avec les artistes et d'une présentation à York Main, rencontre fort agréable et enrichissante à laquelle, une fois de plus, trop peu ont participé.*



# CATALYSTS TO VIOLENCE

Emily Pohl-Weary

If Tuesday December 6th is Women's Remembrance Day, as it has recently been called, then that must make November 11th Men's Remembrance Day. Whatever the title, it's even more than a day in which we should remember those who were sacrificed in Montreal.

It is a very important date in Canadian history because six years ago to the day, the death of fourteen women at the hands of a man who had been the son of a battered wife forced us to look at the reality of violence against women. Women are suffering and being murdered all around us because of this behaviour. December sixth, 1989, also marks the official beginning of the day upon which we commemorate Canadians' struggle to end violence.

However, it is even more than that. It's a day to remember the factors that contribute to these crimes. They are not only the adults who become violent, and don't break the pattern of abuse. But also those who stand to profit from keeping this society a patriarchy and perpetuating the notions of inequality that abound. Our society shapes the cultural values, self image, and thus the ability to deal with anger of all its individuals. Violence does seem to be the natural outcome of a society that has institutionalized misogyny. To be able to commit violence, an individual has to have learned that violent behaviour is acceptable.

A child that has grown up in a patriarchy, in which rigid sex-role stereotypes are constantly being

reinforced, learns very early about male 'superiority'. This must make it difficult for some men to deal with a woman who's asserting herself, or questioning his judgment, or making demands. Further, it must be extremely difficult to own up to the fact that it he is wrong, get the abuse pattern under control, and accept the responsibility to make serious changes.

**"One of society's most vile traits is the way the victim is made to share the criminal's responsibility."**

"Society must not get confused when an assailant claims his partner was enraging him or a woman aroused him. It is irrelevant that the child was affectionate or that he thought the child was sexually provocative. One of society's most vile traits is the way the victim is made to share the criminal's responsibility," states the Federation of Women Teachers' Association of Ontario's newsletter on violence against women.

Further, the way we deal with the issue of women's safety hurts the cause even more, because well-intentioned safety tips often miss

the point. They take the responsibility off of the people who can make change, and put it on women. Well, most women are *already* careful. All that does is make them paranoid. And, it still doesn't face the real issue: 60% of rapes occur in homes. Since 84% of women who are assaulted are attacked by relatives and friends, limiting going out at night, or not going.

**84% of women assaulted are raped by someone they know  
57% of rapes occur on a date  
60% of rapes take place in homes**

Many men have already joined in the struggle to end patterns of violent behaviour. For example, the White Ribbon Campaign which, even amidst the raging controversy, has called for male action by raising their consciousness, wearing ribbons in solidarity with the cause, and financially assisting women's support services. Although some may question *why* they have, in the past, received *so much* media attention, theirs is a definite step in the right direction.

They realize that a man must make his own decision to change his behaviour. A traditional way of abdicating responsibility is alcohol abuse. Although alcohol does cause changes in a person's behaviour, putting a violent man in a treatment centre only addresses one of his problems. In order to change such

behaviour, one must examine life-long patterns of dealing with difficult situations - such as how to appropriately address things that make us angry.

### The Big Picture

What are the factors that lead to society's continued problems with violence against women? It's impossible to put the responsibility for the fact that our society is teeming with violence on any one person. However, there are influential groups which, if they don't actually condone it, continue to things in a way that causes more harm than good.

1. The government and the legal system, which makes women who attempt to press charges (i.e. restraining orders) suffer even more. The laws are meant to protect the offenders, not the victims, and often the woman's personal life is exposed and used as evidence against her. Furthermore, it is incredibly difficult to prove sexual assault, especially date rape, unless it was witnessed by other people, because the victim's credibility is often intentionally crushed.

2. Television, which so often takes people's attention off the real issues and sensationalizes sexism, and even the horrible effects of violence against women, also should get some blame. It frequently helps to reinforce harmful stereotypes about both sexes.

3. The newspapers, in a highly sensationalist fashion, continue to use such headlines as 'Dead girl's dad free on bail after more than one week in jail' (The Toronto Star) which emphasize the rights of the person who committed the crime. It's difficult to tell sometimes whether they are trying to illicit sympathy for the person who has committed the crime or the victim.

4. Women's magazines are filled with endless, often unintelligent, opposing statements about how women should act, look, and think. They are catered to and are censored by as many potential and current advertisers as possible. No thought is given to how impressionable women may react to all the contradictory information.

One must look behind the scene even further, to figure who made the decision to hire a particular Editor-in-Chief, or air an offensive show. Those who decide, often in order to ensure large profit margins, that these kinds of things are what we want to see are the ones who are committing true crimes.

As long as society continues to indirectly condone sexism, and there is inequality between the sexes, there will always be a need for people to remember the victims of violence against women.

## le 6 décembre et ensuite...

Dominique Marcotte

La journée du 6 décembre est devenue le symbole de la discrimination que les femmes subissent au travail, à la maison, à l'école et partout ailleurs. Ce qui est survenu à la Polytechnique pourrait se reproduire de nouveau, à Montréal comme dans bien d'autres villes parce que ce qui est arrivé aux 14 étudiantes de l'Université de Montréal est en fait une extension du pouvoir et une expression de la violence faite aux femmes.

Plusieurs personnes ont qualifié Marc Lépine de fou, mais en réalité l'était-il vraiment? Ce qui a motivé Marc Lépine à poser son geste, c'est son refus de voir que des femmes s'étaient données les mêmes droits que les hommes, qu'elles se permettaient d'étudier en vue d'oeuvrer dans des champs non-traditionnels. Marc Lépine a déclaré: "Vous êtes toutes des féministes." Et il a ouvert le feu. Il y en a beaucoup d'autres qui pensent comme lui. Mais la différence entre lui et les autres, c'est qu'il a passé à l'acte en assassinant ces filles. Bref, la différence réside en une extension de pouvoir.

À ceux qui voudraient que la

journée du 6 décembre soit entièrement consacrée à la mémoire des 14 filles qui ont été assassinées à l'École Polytechnique de l'Université de Montréal, je leur réponds que leur cause est juste, parce que ces personnes étaient des étudiantes qui avaient décidé de relever le défi de réussir dans un métier, où les femmes brillent encore par leur absence.

Depuis cette événement tragique, quelles sont les actions qui ont été mises de l'avant pour contrer la violence, l'abus, la discrimination faite aux femmes? Y a-t-il eu sensibilisation du grand public? Certes, on en parle beaucoup plus. S'il y a eu

sensibilisation on a pas pour autant enrayer la violence faite aux femmes. Et la société mérite d'être mise au banc des accusés. En effet, les jugements discriminatoires rendus en Cour, les policiers, les voisins, la famille en sont plus souvent complices que agents de changements. Certains diront que la violence concerne une minorité de personnes. Une minorité, certes, mais non-négligeable. Des femmes continuent de perdre la vie suite à des actes de violence perpétrés contre elles. Et que dire des conséquences psychologiques que cela engendre. Si leur cas est moins spectaculaire que l'événement du 6 décembre, ce n'est guère une raison pour feindre d'ignorer la réalité. Ces victimes sont souvent isolées, plus vulnérables parce qu'elles ne sont pas visibles dans la société. L'action se passe dans la discrétion des maisons parfois dans les bureaux de travail, loin des regards. Et les cas

qui sont mis au grand jour sont plus souvent qu'autrement des cas

des corridors d'une université pour que les gens réagissent à la vio-



d'abus extrêmes. Souvent les gens remarqueront les signes d'abus mais préféreront fermer les yeux et interpréter les signes comme étant un accident de parcours. Parce que ce qui se passe dans les familles ne nous concerne pas. Parce que c'est plus facile de jouer à l'autruche que de reconnaître un problème de société. Car en ne réagissant pas, l'on légitime le patriarcat, les abus de pouvoir et la violence sous toutes ces formes. Pourquoi a-t-il fallu l'assassinat de 14 étudiantes dans

lence faite aux femmes?

Devra-t-on revivre le traumatisme du 6 décembre encore une fois pour que l'on réagisse à la violence contre les femmes? À cela, je réponds non. Il ne faut pas que les meurtres se reproduisent. Le 6 décembre doit devenir le symbole de la lutte contre la discrimination et la violence.

Comme le thème le dit si bien "Se souvenir et travailler pour que les choses changent..." tous ensemble on peut y arriver!

# perspectives

## Le multiculturalisme divise le Canada

Julie Gauvin

Depuis que l'écrivain M. Neil Bissoondath a publié son livre intitulé "SELLING ILLUSIONS; The cult of Multiculturalism in Canada" les partis politiques et les citoyens qu'ils représentent, se sont prononcés sur la division idéologique et culturelle que soulève le multiculturalisme au Canada. D'après le ministre fédéral du Multiculturalisme, Madame Sheila Finestone, l'expérience canadienne démontre que de limiter l'encouragement du multiculturalisme au Canada conduit à une division certaine des citoyens et que cette "mosaïque canadienne" est essentielle dans le maintien de l'unité du pays. Cette vision de la société canadienne n'est apparemment pas partagée par tous ses citoyens.

Les réformistes pensent que le gouvernement ne devrait pas utiliser le pouvoir de l'Etat afin d'encourager le multiculturalisme. Le principal concerné et innovateur de ce déboulement de remise en question de l'identité canadienne, M. Bissoondath, critique le financement fédéral pour les festivités culturelles ethniques (autres que "canadiennes") qu'il juge contradictoire au maintien d'une unité canadienne. Car d'après lui, l'encouragement du multiculturalisme n'a pour effet que de conduire un pays déjà divisé sur la voie dangereuse d'un apartheid culturel. Il est intéressant de constater que M. Bissoondath fait lui-même parti de ce qu'il est convenu d'appeler un groupe ethnique distinct. En effet, il a immigré au Canada il y a maintenant vingt ans et refuse de se voir attribuer l'étiquette sociale de "Trinidadien-Canadien originaire des Antilles". De s'identifier comme "anti-multiculturalisme" relègue les gens qui se disent comme tel

au rang des racistes ou, dans le cas de M. Bissoondath, au rang des traîtres. Il serait naïf de nier l'existence du concept racisme à l'intérieur de la société canadienne. Mais que penser des individus tels que M. Bissoondath, qui préconisent plutôt l'approche américaine du "melting pot" afin de faciliter l'intégration, et non pas l'assimilation, des immigrants et de solidifier ainsi l'unité canadienne. Car, autrement, comment parler d'identité canadienne alors qu'elle affiche présentement un tableau si diversifié qu'il apparaît impossible de s'y intégrer? Le multiculturalisme canadien n'en n'est pas à sa première expérience de remise en question. Le 14 décembre 1993, le *Globe & Mail* publiait les résultats de son sondage qui révélait que 72% des répondants croyaient que les immigrants devraient adopter les valeurs culturelles canadiennes. Le sondage rapportait également que l'ensemble des Canadiens sont de plus en plus intolérants face aux demandes des différents groupes ethniques et

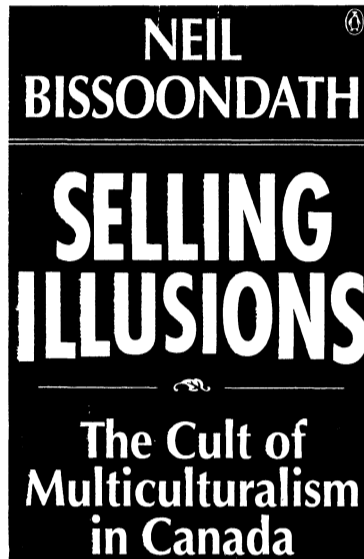
frustrés par le manque de conformité au sein de la société canadienne. Ces résultats reflètent-ils la présence d'une intolérance raciale? Sincèrement, je n'y crois pas. Je dirais plutôt qu'il s'agit en fait du témoignage d'une société qui cherche éperdument à s'identifier à une nation unie par des liens culturels définis et socialement reconnus. La fameuse question existentielle du "Qui suis-je?" ne se limite pas au domaine de la philosophie. L'être humain, par sa nature, manifeste un besoin presque inné de s'identifier à un groupe homogène afin de se définir lui-même en tant qu'individu.

Certains pourraient argumenter que cet énoncé ne fait que souligner l'importance pour les immigrants de rester en contact avec leurs valeurs et coutumes ancestrales et, à cet égard, la responsabilité de l'Etat de respecter et même de promouvoir la pratique de ces coutumes. D'un autre côté, les immigrants qui arrivent au Canada se sont certainement tracés une image de la société canadienne et c'est cette image qui les ont conduit à choisir le Canada comme terre d'accueil. Alors pourquoi ne pas s'adapter à cette nouvelle identité canadienne? La réponse réside peut-être dans le simple fait qu'il n'y a pas d'identité canadienne ou du moins, l'état et ses citoyens n'en ont pas dressé le tableau. La lacune du modèle canadien rend alors les nouveaux arrivants désireux de devenir "Canadien", comme dans le cas de M.

Bissoondath, incapable de trouver le fameux point de repère, l'indice, qui les conduirait à l'adoption de cette identité.

De plus, comme le mentionne M. Bissoondath dans l'introduction de son livre, le multiculturalisme est d'abord et avant tout un sujet qui relève de l'émotion et qui, par le fait même, nous touche là où nous sommes les

plus vulnérables et les plus auto-protectionnistes. La société canadienne est plus que jamais en pleine crise d'adolescence. La présence des partis politiques qui ont été élus aux dernières élections fédérales témoigne bien de la réalité actuelle canadienne: la société est divisée et ce, à tous les niveaux. Les fameux groupes d'intérêts subsisteront toujours au sein de toute société dite libérale, mais il apparaît crucial de se questionner sur les soi-disants bienfaits du multiculturalisme canadien et de tenter de déterminer où se situent les limites des droits et liberté de la personne. Car il n'y a rien de plus important sur le plan individuel que de garder contact avec ses racines culturelles, mais quand je m'attarde à l'hétérogénéité que m'inspirent les villes cosmopolites telles que Toronto je me demande sérieusement comment est-il encore possible de parler d'un pays ou d'une nation....



### a brief history of tuition fees

Rachel Furey

OTTAWA (CUP) — University tuition fees have not always been high. Believe it or not, there was a time when full-time jobs during the school year and loan repayment extending long after graduation were not necessary realities.

In real terms — meaning adjusted to present day prices using the Consumer Price Index — tuition fees in 1929 were on average about \$600 per year. Today, most students pay more than \$2,000 for the same service.

The reason for the price increase is the government decrease in financial support for post-secondary education.

This has become especially evident in recent years. As the Association of Universities and Colleges in Canada points out in its 1991 publication of Trends, a document which examines finances at Canadian universities, "It is clear that government support has not kept pace with inflation and student growth."

According to Trends, "Government support has declined steadily from 1977 to the present."

In the past, many provincial governments took measures that made university education readily accessible to students. During the 1940s, the Ontario provincial government paid the university tuition of all returning war veterans.

The Newfoundland government took this concept a step further in the 1960s when it decided to pay the tuition fees for all full-time students who were residents of Newfoundland, a practice which continued until 1974.

In Quebec, the provincial government imposed a fee freeze, which kept fees at 1967 levels in current dollars. It unfroze fees in 1990, and since then they have risen more than 200 per cent. However, Quebec universities' tuition fees are still the lowest in the country.

In other countries such as Sweden, there are no tuition fees and students attend university at the expense of

their governments.

Even as the Council of Ontario Universities points out in its 1989 publication, Focus on Fees, there is not a greater number of students in Sweden due to the accessibility of post-secondary education.

The choice by young people to attend university "is more likely the result of parental influences on motivation and career choices."

According to Statistics Canada, tuition fees increased about 120 per cent from 1980 to 1990. Fee increases at Ontario universities were consistent with this 120 per cent.

The greatest increase was seen in B.C., where fees increased almost 200 per cent and the smallest increase was in Quebec where, due to the pre-1990 freeze, fees increased by 75 per cent.

The 1993 Profile of Post-Secondary Education in Canada reveals that the portion of government funding for university decreased from 1982 to 1992.

This led to an increase in tuition fees, which now account for 30 per cent more of the percentage distribution of total university income than they did in 1982. That means 13 per cent of the total university income now comes from students.

Many have suggested that the proposals in the Green Book, the federal government's recent attempt to reform education, health care and unemployment, will lead the provinces to hike tuition fees by as much as \$2,000 to \$8,000 as early as next year.

The book itself says that the trend of rising tuition fees "will no doubt continue" as the federal government goes after the national debt.

## Word's worth (a weekly column)

I cringe whenever I hear people misuse words, especially big ones. Attempting to clarify a point, they will use a longer, more specific word.

The person often only ends up muddling his meaning. Thus, I was taken aback a couple of months ago, when I heard a drunken man at the Canada

Tower tell me that though his drinking had been a problem in the past, he had developed a more dubious approach to dealing with it, and was therefore feeling like his struggle had more direction. Personally, I had doubt, because the word dubious and the word doubt stem from the same Latin word: the verb *dubare*: to doubt.

Another phrase I often hear misused is the term "begging the question", as in: "Well,

you're telling me that two plus two equals four begs the question of whether four plus two equals six".

In other words, the speaker is trying to say that the first question spawned the subsequent question. In fact, to beg a question simply means to evade it. If you ask me what two plus two equals, and I comment on the weather rather than answering you, I am then "begging the question".

"Kudos" is another frequently

misused word in our society. Does a person receive many kudos, and if so, can he then receive an extra kudo? No. A person receives much kudos; the word comes from the classical Greek word *Kydos*, which means in the singular, praise or worship.

But that's being rather prescriptive of me. Descriptive Grammar would have me observing that examples like the ones listed above would fall into the confusing category of equivocation... But that's another story.

NEXT WEEK - EUPHEMISMS, DYPHENISMS, AND DOUBLE-TALK - part 1 of a series.

Mike F. Jursic

# LA VIOLENCE CONJUGALE NOUS CONCERNE TOUS

Julie Gauvin

Le 6 décembre de chaque année est réservé aux femmes en mémoire des quatorze étudiantes qui ont été brutalement et injustement assassinées à l'école Polytechnique de Montréal il y a de cela maintenant six ans. Ce tragique événement a fait la manchette pendant des semaines. Les médias et l'opinion populaire s'accordaient à dénoncer une telle violence mais ont conclu qu'il s'agissait là d'un cas isolé. On a cependant omis de mentionner que ce "cas isolé" est le triste reflet d'une société empreinte de malaises et de préjugés discriminatoires. On se doit donc de se questionner sur la place qu'occupe la femme à l'intérieur de notre société et quelle rôle cette même société, au fil des siècles, lui a attribué.

Ce genre de violence soulève autant de questionnements que de peur. Pour certaines femmes, cette violence dirigée contre elles pour le simple motif qu'elle soient de la gent féminine, fait partie de leur vie quotidienne. Ces femmes en question sont victimes de violence conjugale. Il apparaît pertinent de "profiter" de cette semaine consacrée à la femme, afin de sensibiliser sur ce drame socio-familial.

La violence contre les femmes à l'intérieur de la cellule familiale n'a été que publiquement dénoncée ces trente dernières années. Avant cela la société la tolérait, le système judiciaire l'ignorait et les individus la niait. Il a fallu bien du temps et bien des efforts de la part des groupes féministes avant que cette réalité soit dévoilée au grand jour.

Parmi les actes de violence affligés aux femmes, la violence conjugale est l'un des plus tabous et des plus camouflés. Si la violence conjugale subsiste encore aujourd'hui, c'est parce qu'elle prend racine dans l'histoire même de nos valeurs les plus persistantes; et pour cause: notre société est bâtie sur un modèle patriarcal qui encourage, par le biais de la

publicité et des institutions, l'homme à exercer son pouvoir sur la femme. Cette notion peut sembler pour certains dépassée, mais ce serait de se raconter des histoires de fantômes que d'en arriver à une telle conclusion.

Lorsqu'on fait référence à ce type de violence, on a tendance à croire qu'elle se limite à l'abus physique. La violence psychologique constitue toutefois l'une des atteintes les plus dévastatrices puisqu'elle blesse les femmes qui en sont victimes au plus profond de leur dignité d'être humaine. Elle affecte la femme dans tous les aspects de sa vie, elle la démunit de toute confiance en elle-même et l'humilie au point de la rendre complètement dépendante, soumise, effacée... L'aspect le plus alarmant de cette réalité, c'est lorsque la femme commence à s'identifier à l'image négative que son conjoint s'acharne à lui faire adopter.

Mais comment un homme peut-il en arriver à consciemment battre celle avec qui il avait choisi de passer sa vie? Les seules raisons susceptibles d'expliquer ces comportements violents se limitent à la dominance du pouvoir masculin à

travers les institutions sociales et à l'expérience apprise. Cette dernière est souvent le résultat d'agresseurs ayant eux-même été témoins de violence familiale ou aux consommateurs de médias violents telle que la pornographie. La pornographie incite certains hommes à penser qu'il est érotique de maltraiter les femmes, que cela fait partie du désir sexuel, que les femmes y prennent plaisir et qu'elles y voient une preuve de virilité. Mais puisque la vulgarisation du corps de la femme rapporte des sommes d'argent importantes à ceux qui en font le commerce, ce serait de se leurrer que de penser y mettre fin un jour. La liberté d'expression a ses raisons que le cœur ne comprend pas...

La croyance populaire semble relier les causes de la violence conjugale, comme toute autre violence, à des cas isolés. Est-ce la peur de remettre en question nos valeurs et conceptualisations sociales qui nous effraie tant ou sommes-nous simplement aveugles? Les institutions religieuses, politiques et juridiques, toutes, orchestrées par la dominante société patriarcale, ont historiquement collaboré à inciter et à voiler la violence faite aux femmes au sein du cadre familial comme ailleurs. Puisque la société a le devoir moral de délimiter le seuil social de la tolérance, il serait avantageux d'en arriver ensemble à désinstitutionnaliser la pensée et la pratique du patriarcat et de l'orienter plutôt vers l'atteinte d'une égalité consciente, désirée et appréciée par les deux principaux groupes sociales qui forment notre

société.

Par ailleurs, il est toujours permis de constater qu'il s'est effectué un certain niveau de sensibilisation des hommes par rapport à la violence conjugale, comme à tout autre type de violence dirigée contre la femme. Plusieurs femmes ont compris la nécessité de désinstitutionnaliser la pratique patriarcale excessive et certains hommes l'ont admis. Qu'en est-il de la société? Elle a évolué certes, mais lorsque nous constatons la persistance du phénomène pornographique qui s'acharne à érotiser la violence, lorsque nous nous attardons aux quantités d'images qui nous bombardent de stéréotypes de toutes sortes, nous n'avons pas le choix de nous résigner au fait: il reste du chemin à faire.

La société et surtout les femmes n'ont pas encore réussi à faire disparaître tous les mythes liés à la responsabilisation des femmes victimes de violence conjugale. Elles n'ont pas encore obtenu la parfaite égalité entre les deux sexes. Mais comment définir l'égalité? Qui détermine les règles du concept d'égalité?

Les institutions imposent des normes auxquelles chacun a le devoir conscient ou inconscient de se conformer sinon c'est la déviance. Il y a à peine quelques décennies cette déviance pouvait se traduire par le seul fait de dénoncer la violence conjugale. Aujourd'hui, nous en sommes arrivés au point où le fait de "dévier" serait synonyme de ne pas admettre qu'elle existe. Il reste à espérer que dans l'avenir, le seul fait d'exercer cette violence ne sera pas plus acceptable que



concevable et qu'elle ne bénéficie ni à l'homme, ni à la société, ni aux enfants et finalement, qu'elle est définitivement cruelle pour la femme. Si la société évolue sainement et "normalement", elle risque enfin de s'engager progressivement vers la signature "d'un contrat de conscience" qui la poussera à redéfinir et à repenser tout le système institutionnel ainsi que les idéologies qu'il véhiculent, afin que cette violence soit reléguée au rang des mythes contemporains.

## 4 • men • to • think • about ...

● YOU MAY BE BECOMING OR ALREADY ARE AN ABUSIVE MAN IF YOU:

- - Are excessively jealous of your womanfriend or wife.
- - Criticize what she wears or does.
- - Sulk silently when upset.
- - Like to scare her by driving fast or doing reckless things.
- - Become very angry about trivial things or have an explosive temper.
- - Are often depressed or withdrawn but won't talk about your feelings.
- - Become angry or violent when using alcohol or drugs.
- - Have traditional ideas about what men and women should be and should do. For example, you believe that it is the male role to make the final decision, or control the money, or choose her friends or activities.
- - Are protective of your partner to the point of being controlling.
- - Make threats about hitting her, her friends or pets, or about killing yourself or have thrown or deliberately broken things.
- - Have ever hit her, no matter how sorry you were afterwards.
- - (for some people) Were physically or emotionally abused by a parent and/or have a father or stepfather who abuses (or abused) your mother.

● IF YOU ARE ABUSIVE:

- You are not alone. Many men have a problem and use violence or the threat of violence to control women's behavior. You should consider:
- - You need to take responsibility for your own behavior. Your womanfriend or wife does not make you hit her.
- - Your violence will increase if you don't take action to stop it. You may destroy your relationship or seriously injure someone you care about.
- - Blaming your violence on drugs, alcohol or sickness and apologizing after the violence are crimes. You face fines or imprisonment, if convicted.
- - You begin to change the way you act with the support of community resources.

WHOM CAN I CALL FOR HELP?

Metro Men Against Violence  
 Education Committee \_\_\_\_\_ 932-0102  
 Parkdale Legal Clinic \_\_\_\_\_ 531-2411  
 Centre for the Prevention of Child  
 Abuse \_\_\_\_\_ 921-3151  
 Family Services Association  
 (Groups for Men Who Abuse  
 Their Female Partners) \_\_\_\_\_ 927-8500

Adapted from information prepared  
 by Interval House, Hamilton, Ontario; and  
 the Southern California Coalition on Battered Women.

# — perspectives —

(A belated response)

## LEST WE FORGET...

G. Gavin Gunhold

I know of someone who was born on November 11, 1911. Before he was old enough to attend school, the world was plunged into the bloodiest and most far-reaching war in its history. Fortunately, it did not end life as he knew it and on his seventh birthday, the war ended. Before he turned 30, the world was once more thrown into the depths of a world war; this time, fully six years passed before the end. Imagine facing the possibility of dying in the middle of war twice before your 30th birthday.

But you can't, can you? No; you're here in very safe Canada in the 1990's. You were probably born in the 70s and raised in the most controversial and exciting decade of the 20th century: the 1980s. When you studied wars in high school, doubtless you had to try very hard to picture what life must have been like for those who lived at the time. It may have been incredibly frightening.

More realistically, though, it was probably merely disheartening. After all, the experience is too far in the past; it's at too far a distance for you to be able to relate. This, we feel, is where the problem can begin. It is a cliché, we admit, but still valid: those who forget the past are doomed to repeat it. This is the intrinsic importance of Remembrance Day: to remember.

But to remember what? That is the question Marlene Lindsay asked in her article *Outdated Concept?* in the November 14 edition of *Pro Tem*. We honestly feel that her cynical viewpoint brings out the worst of Remembrance Day. Quite simply, anyone who feels they do not fully understand the ideas behind this day of remembrance would think on some of the things we present in this article. We do not profess to be definitive sources of information on the topic of the origins of Remembrance

Day; yet, we feel we have captured the spirit of the holiday which Ms. Lindsay fears is lacking in the average observer.

While Remembrance Day was instituted November 11, 1918 to celebrate the anniversary of the armistice which heralded the end of the Great War, we must call attention to the fact that, as one person told us, "I've never been under the false impression that Remembrance Day was limited to two World Wars." No matter how large a conflict's scope, duration or casualties, Remembrance Day is a time to reflect upon the many needless deaths; not to feel sorry for them, but to be sorry that their lives were wasted in battle.

Further, while Ms. Lindsay feels this holiday portrays war as "glorious fights for liberty," it should be noted that there are those of us who have never felt this way. The majority of those with experience in the military will tell you that war is, at best, a necessary evil. It is not something into which one enters happily; rather the fulfillment of a soldier's commitment to defend her/his country. To us, there are few greater commitments to one's fellow citizens than the pledge to sacrifice oneself for the good of strangers who happen to be living in the same country.

How often have you sacrificed something for your neighbour? For some stranger living down the street? or in your apartment building? or on your floor in residence? This should put into a more definite context the concept of sacrifice which Ms. Lindsay seems eager to trivialize.

"We believe," she wrote, "that we're better off since they left Canada to kill people they didn't know in countries they knew little or nothing about." Ms. Lindsay, do you attack the intelligence of our soldiers? Their motives? Their reasoning? We do not understand the subtle meanings behind this passage. Should the soldiers have been heralded as heroes, then, if they had killed their fellow citizens right here at home?

At the same time, the writer of this article must ask, who is this "we?" It seems evident that this collective "us" to which Ms. Lindsay referred in her article does not contain myself. This is somewhat disheartening, as I always hate to feel left out.

If some people believe Remembrance Day is somewhat of a pseudo-victory celebration, that is not the fault of those who try to keep it as it was always meant to be. Perhaps a little more understanding, a conversation with a veteran and a reminder that the world's peacekeeping organizations have not let any conflict escalate to global proportions in a half-century would put this day of remembrance in a much more positive light.

But Ms. Lindsay, ever the cynic, wrote, "Our veterans are almost gone and we haven't learned our



Liam O'Neil

lesson." This lament is wonderfully written, but perhaps a little too dark. We have learned our lesson; it is not that humans should not fight, because humans will always fight; rather, it is that we must not allow these fights to sprawl hopelessly out of control. It is because of our history books' accounts of the Great War and of Hitler's escapades that conflicts in the Persian Gulf and Bosnia have not enveloped the Earth in a Third World War.

If we have not progressed in our "civilization," it cannot be the fault of poor memories - rather of those who choose not to remember. After all, given today's technology, we know that a Third Global War would necessarily result in total annihilation. While it is true that we are prisoners of the potential nuclear attack, we are alive, and at this moment, that is still worth something to most of us.

"Remembrance Day has become a luxury." We feel it important to put this passage in juxtaposition with "Has Remembrance Day ever had a practical purpose?" Read the two together and reflect on them for a moment. Ask yourself this question: does any holiday retain a practical purpose? The Christian holidays Easter and Christmas have been decimated by commercialism; the High Holy days are well kept, but in a culture so distinct from the majority of North Americans that anyone who is not Jewish can barely relate to or understand them. Nationalist holidays like Canada Day and la Fête Nationale seem to do little more than add fuel to the fire in a civil war that has

been brewing in Canada for decades. Groundhog Day is a farce, and it has been twelve years since Prime Minister Trudeau signed the constitution, so we see little point in celebrating the anniversary of Queen Victoria's birth. Giving labourers a Civic Holiday, parents Mothers' and Fathers' Day and even Grandparents' Day are all superfluous, as we should be appreciating these people daily. It would seem, then, that no holiday is practical. Thanksgiving Day is about the only worthwhile holiday left, and too few people take it seriously.

Rather than bringing into question Remembrance Day's status as a "holiday", why not simply call it another extra day off and leave it at that. There is another day of remembrance upcoming which, despite not having federal status as a statutory holiday, is equally as important: I am speaking of December 6th. Anyone who calls Remembrance Day's status into question, saying we've already spent 75 years remembering 60 million dead might as well be saying that we should only remember the women M. Lepine murdered for... where's my calculator... about 40 seconds. Does this sound reasonable?

Of course not.

Forget about poppies, about an organized minute of silence, all the things which, in the process of trying to emphasize the importance of Remembrance Day, end up trivializing it. Rather, remember everyone who has ever sacrificed a great deal (or in some cases, everything) for you.

And do it every day, including, but not limited to, November 11th.

## Francophone hors Québec: — où vais-je? qui suis-je? —

Erinn Clark

"... Because we are neighbours and this will never change."

Voici un "après-goût" des paroles de M. Jacques Parizeau, le Premier ministre du Québec qui parlait à un groupe de politicien-ne-s, journalistes, et hommes et femmes d'affaires à l'Hotel Royal York la semaine dernière. Huit étudiants (es) du Collège Glendon ont eu le privilège d'écouter un discours adressé aux membres du Club Canadien de Toronto. Tout le monde écoutait attentivement le message d'un homme qui prend le futur de notre pays - le Canada - entre ses propres mains.

M. Parizeau a présenté un discours convaincant à un auditoire qui n'était pas prêt à accepter sa vision du Québec comme allant devenir un pays indépendant du Canada. Il a partagé ses raisons économiques, politiques, linguistiques et culturelles. Il nous a fourni un aperçu du futur Québécois dans un monde international. M. Parizeau

nous a présenté une image du futur Canadien - sans nos voisins québécois.

Nous, en tant que représentants(es) du Collège Glendon, la seule université bilingue du sud de l'Ontario, avons rappelé à M. Parizeau qu'il existe une puissante présence des Francophones hors Québec. Quand M. Parizeau a donné une statistique disant que

"English Canada is currently assimilating its francophone minority at a rate of 33% per generation", il m'a forcé à réfléchir sur mon propre avenir au sein du Canada. Comme beaucoup d'autres étudiants (es) complètement bilingues, qui se battent fort pour la préservation de la langue française au Canada, je suis confuse par rapport à mon identité. Est-ce que je dois choisir entre les deux cultures auxquelles je participe présentement? Est-ce que je dois choisir entre maman et daddy?

Pendant que le Québec décide de leur futur, les autres francophones hors Québec doivent attendre "patiemment" le futur du Canada.

Next week is our last issue

until January 1995

Dernière parution de  
Pro Tem avant janvier 1995,  
12 décembre 1994

## Cycling: 'Tis The Season to Think Safety

**Take the time to learn how to deal with bike theft**

Paul Grewal

One may think that at this time of year it would not be appropriate to turn one's mind toward cycling. However, now is an ideal time to take into consideration some safety concerns that many people do not pay attention to before cycling season starts or before they purchase a new bike at the beginning of the season. As well, some people choose to purchase new bikes to present as gifts at Christmas, so the following information may become pertinent very soon. Let's try to save ourselves some headaches by addressing these issues early.

Bicycle theft in Metro is an incredibly huge problem. This past summer alone, Metro police received over eight hundred reports of bicycle theft. This number, along with many more thefts which were never reported, is astronomical when compared to the records of other municipalities. Rumour has it that Metropolitan Toronto has quickly become one of the 'bike theft capitals' of North America. Housekeeping and Security at George Brown College reports that there was a rash of bike thefts on campuses during the summer. Security at the University of Toronto has received 39 reported bicycle thefts so far this year. Thankfully, bicycle theft at York University is not a considerable problem. Perhaps this can be attributed to the fact that York is not a city campus with limited parking like other big schools in Metro.

Despite the varying degrees of the problem, bicycle theft is still a widespread problem. It may happen more often in downtown Toronto, but it still happens in Mississauga, and even right here in the Sunnybrook area.

The reason why bicycle theft is such an extensive booming problem is because it is such a booming business. Long gone are the days of the simple frame with handle bars and two wheels. Today's bikes are composed of very specialized parts which are potentially very expensive, fully loaded with everything from ultralite alloy frames to dual suspension to enough accessories to make a fashion model jealous. Bike types range from road bikes to mountain bikes and hybrid models which combine the two types; there is also a demand for custom built bikes for racers or avid cycling fans. Depending on the consumer's preference and riding ability, a new bike can cost anywhere from five hundred to two thousand dollars, plus tax. These figures do not take into account the cheaper Canadian Tire or Woolco type bikes. The expenses do not end with the bike itself, add on accessories which can cost a person literally hundreds of extra dollars, and hot bike parts make for substantial profits on the black market. Many are getting involved in the trade. Last summer, a bicycle theft ring in Metro was busted by local police, a seemingly legitimate bicycle shop was found to have been connected with it. Stolen bikes are rarely kept intact for risky resale, they are usually dismantled and sold in bits in pieces.

This, of course, makes recovery impossible for the owner and detection a slimmer possibility for the perpetrators.

**Big profit potential makes for bold thieves.**

Bicycle thieves have been known to walk right up to the target bike mere seconds after the owner has locked it up. Others go right up to the victim's veranda in broad daylight to snatch a bike. Some go as far as sawing off a part of the wooden railing that the bike has been locked to or even hacking down a small tree to free up a bike. Many thieves are not afraid to hop a backyard fence or break into a garage to steal bikes; in fact, it seems that most bike thefts are carried out in one of these two manners. They don't just stick to random, one-time capers either. More organized bike thieves are known to sweep entire neighbourhoods. Residents have often reported seeing suspicious looking vans roaming around their area just hours before they discover bikes have been stolen. Sometimes residents wake up to find that they and everyone else on their block have been victimized. Still other thieves, in rare, juvenile cases, have been known to pull the rider off a bike and then ride away on the bike themselves.

Cyclists can react in a number of different ways to the growing threat of theft. The first step would be to look at basic theft prevention. Most cyclists nowadays purchase strong U-locks with which to secure their bikes. It is evident, however, that such locks are not much of a deterrent to skilled thieves who have methods of breaking them. Also, locking one's bike through the frame and wheel so as to prevent the riding of the bike has not proven to be very effective. Most thieves are not looking to ride the bike at all and can easily pick up the bike and throw it into the back of a truck or a van.

It would seem that the key is not so much how one secures the bike as it is where one secures the bike. A bicycle kept indoors is usually safer than a bike kept outdoors. A bicycle kept at home should be kept in an area out of plain sight from the street where a thief on a stake can see it. Bicycles kept in a locked garage should also be locked to something else while inside the garage. As a thief who breaks into a garage is taking a much larger risk of being detected, they would want to spend as little

time in the garage as possible and a locked bike can be a great hindrance and deterrent to them. Often there have been cases where unlocked bikes were taken from a garage while locked bikes in the same garage were not touched. Keeping the bike inside the living quarters of one's house is also a good deterrent to a bike thief, who would not likely be interested in burglarizing a home. If the bike must be locked outdoors while temporarily off one's premises, it makes sense to lock it up in a well monitored area. A busy city street would not necessarily be considered a well monitored area since there are no specific individuals holding the task of watching the premises. An example of a very well monitored area is the St. George campus of U of T. St. George security has reported a decrease of over 75 percent in bike thefts since 1991. Credit for the decrease is given to a bicycle patrol unit which was set up two years ago to monitor bicycle racks.

If the first priority of theft prevention has failed, and a theft does occur, and the value of one's bike is substantial, one should be prepared to cooperate with the police and one's insurance company. This is the second and often most frustrating part of dealing with bike theft. The frustrated victim is the unprepared victim. A smart owner would have already registered the bike with the police at the time of purchase. If the bike is ever stolen, this facilitates the identification of the bike in the event of a recovery by the police. Extensive knowledge of the lost bike is also essential to smooth dealings with the police or the insurance adjuster.

It is not enough to just know the make of the bike. A commonly used analogy is one where a person wishes to report the theft of his Ford car but doesn't remember the license plate number or the model or year of the car. That person would get nowhere in terms of recovering or replacing their car and neither would a bike owner with similar vague information. The following are important details pertaining to the bike which should be passed on to the police and the insurance company when filing a claim:

- ① the type of bicycle - mountain, road, hybrid, other
- ② The make of the bike - Norco, Miyata, Cannondale, Rocky Mountain, Trak etc.
- ③ The MODEL of the bike - eg. a Norco BUSH PILOT, a Raleigh PORTAGE etc.
- ④ the year of the model - may not necessarily be the same year as the purchase date
- ⑤ the COMPONENTRY of the

## Sports Calendar

A look ahead over the next week in intra-mural and varsity sports

Mon. Dec. 5 - Men's Intramural Basketball, Glendon vs. Roadkill  
Wed. Dec. 7 - Women's Intramural Basketball, Glendon vs.

Dragons

Wed. Dec. 7 - Intramural Hockey, Glendon vs. Mighty Dorks

## Volleyball Tournament

Glendon participated in the playoffs of the '94 women's intramural volleyball tournament last Monday night. Although Team B was eliminated during round robin play the week before, Team A was able to advance to the playoffs. Glendon's women lost two straight playoff matches and finished the tournament in fourth place. This was the only intramural sports action that took place last week.

bike - vitally important, one of the main factors in determining the price of the bike

- identified by the brand name and quality level of the cranks, shifters and derailleurs:

- usually one of the three brand names: Shimano, Suntour or Campagnolo

- componentry also comes in different levels of quality identified by different sub names, eg. Shimano Deore LX parts are worth more than Shimano STX parts.

6. any accessories added at extra cost - includes added suspension, water bottles and cages, kick stands, bar ends, rear racks, locks, lights, electric horns or bells, speedometers etc.

Making note of the above will help the police identify one's bicycle. Perhaps more importantly, though, it will also help determine a suitable cash settlement or a suitable replacement bike allowable under one's insurance policy, in the event that the bike cannot be recovered. When processing an insurance claim, insurance companies also require proof of ownership of the lost item. This is why it is also advised that one keep the original invoices or receipts after the purchase of a new bike and new accessories. Even something like a copy of the original warrantee from the bike shop or anything else which identifies the bike in question may be provided the price of the original bike. One must be prepared to be given an estimated replacement cost which is lower than the original cost. This is because bikes are like computers in that the technology improves so quickly that an item which sold at a high price in the past is somewhat obsolete in the present and can be replaced for a much lower price. Having all the information readily available to the insurance adjuster can speed up the processing of one's claim by days and even weeks. This is especially desirable if the bike has been stolen during a prime time of the year for cycling. If one is an avid cyclist or a seriously competitive racer with a really expensive "suped up" bike, it wouldn't hurt to look up special coverages which insurance companies can offer. Most insurance

companies should have clauses in their homeowner's policies which provide special protection for personal property of greater value. They are usually referred to as "scheduled items" or items on "floaters". Scheduled items are covered for any type of loss, including theft. If a scheduled item is lost, the customer is reimbursed with suitable, predetermined money amount or replacement is permissible up to that amount. There is no hassles with receipts or bike information. This would be a logical choice for anyone with a bike valued at \$2000 or more.

## A final word of advice.

It's common knowledge that an automobile such as a Ferrari would be a bigger target for theft than a Chevette. The same goes for bicycles. Often, moderate cyclists are convinced that they have to purchase a high end bicycle because only that bike will match their biking habits. A bike with a bigger price tag also tends to impress friends and somehow imply one's "cycling superiority". This cyclist will likely find himself or herself victimized more than once. First, they will have been lead astray by a zealous salesperson and their own aspirations. Secondly, they'll be left crying when a bike thief grabs their bike after passing on their friend's more practical, less attractive bike. Thirdly, they'll encounter more headaches when they try to get their bike recovered or replaced and they discover that they never really knew much about the bike itself. In short, it pays, in more ways than one, to be practical and even frugal when it comes to selecting the right bike for oneself.

The Christmas season is upon us, and before we know it, so will the 1995 biking season. If you're thinking about purchasing a new bike, treat it like the practical investment that it should be, and most of all, protect that investment.

# communiqués

## Women's Remembrance Day December 6th, 1994

### What? When? Where?

10:00am to 5:00pm- Movies in English and French in Salon Garigue  
- Buttons, T-shirts and Information available on display table outside Cafeteria  
- 'Clothes Drive' for Toronto women's shelter begins today

11:30am to 1:30pm- Classes Cancelled in honour of Women's Remembrance Day

11:30am to 12:30pm- Candle lighting ceremony in Glendon Theatre.  
- Discussion surrounding the various forms of violence against women in our society. We welcome your participation and questions.

12:30pm to 1:30pm- Performance in Theatre by Shawna Watson: Feminist storyteller and Glendon graduate of the Women's Study programme. Followed by a brief discussion.  
All are Welcome.

### Why?

In honour of all Women who face violence...

## le 6 décembre: Journée nationale de la commémoration des femmes

### Qui? Quoi? Où?

10h à 17h- films en anglais et en français dans le Salon Garigue  
- macarons, informations et t-shirts seront disponibles sur un table devant le cafeteria  
- 'collecte de vêtements' commence aujourd'hui pour un centre pour les femmes battues

11h30 à 13h30- tout les cours sont annulés

11h30 à 12h30- cérémonie de chandelles dans le Théâtre  
- discussion sur les types de violence contre les femmes de nos jours, vos opinions sont bienvenues

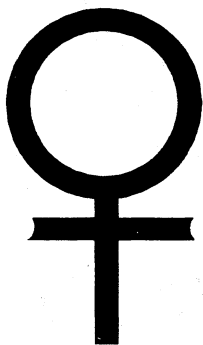
12h30 à 13h30- spectacle par Shawna Watson: raconteuse féministe et diplômée du collège Glendon, du département des études de femme, suivi par une discussion.  
Vous êtes tous les bienvenus!

### Pourquoi?

Pour toutes les femmes victimes de la violence...

### CLUBS AT GLENDON COLLEGE

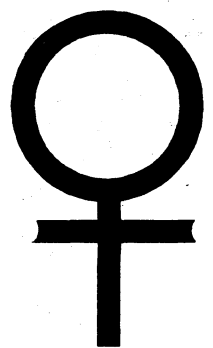
1. **African Caribbean Club** Salon Garigue, Thurs 16:30-on
2. **Bilingual Club** Senate chamber, every second Mon. 18:30-on
3. **Debating Society** rm A206, Mon. 16:30-19:30
4. **Drama Club** Salon Garigue, Tues. 18:30-on
5. **Economics Club** Senior common rm., Wed. 16:30-on
6. **Elixir** no fixed time, flyers to be put up
7. **Environmental Club** rm O45A, Mon. 17:30-on
8. **Glendon Christian movement** refer to flyers
9. **Glendon college choir** D-house common rm., Tues. 19:30-21:00
10. **History Club** Senior common rm., Tues. 16:30-on
11. **Italian association** Salon Garigue, Tues. 16:30-18:30
12. **Muslim association** rm 153, Tues. 16:30-18:30
13. **Philosophy club** speakers
14. **Photography Club** annulled
15. **Political science club**
16. **Soccer club** Pubs
17. **Sociology Club** Salon Garigue, Wed. 16:30-on
18. **Spanish Club** rm O35, Wed. 16:30-on
19. **SCM** to be assigned
20. **U.N. Club** Senate chamber, Thurs. 16:00-17:30
21. **Women's Centre Collective** Women's Centre, Thurs. 16:00-17:30
22. **Hockey Club** pub nights to be posted
23. **G.L.A.B.A.** Women's Centre, Mon. 12:30-13:30, Thurs. 14:30-15:30



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### DECEMBER WORKSHOPS AT THE COUNSELLING AND CAREER CENTRE

#### Overcoming Exam Anxiety

Friday, December 9, 11:30  
Tuesday, December 6, 2:30

#### Overcoming Procrastination

Friday, December 9, 11:30  
Friday, December 16, 11:30

#### Lunchtime Relaxer

Wednesday, December 7, 12:30  
Monday, December 5, 1:30

#### Time Management

Thursday, December 8, 12:30

#### Resume Workshops

Tuesday, December 6, 12:30  
Wednesday, December 14, 2:30

All workshops take place at the Centre, Glendon Hall.  
For more information please call

### ATELIERS EN DÉCEMBRE AU CENTRE D'ORIENTATION PROFESSIONNELLE ET DE CONSULTATION PSYCHOLOGIQUE

#### Surmonter le stress des examens

le vendredi 9 décembre à 11h30  
le mardi 6 décembre à 14h30

#### Surmonter la procrastination

le vendredi 9 décembre à 11h30  
le vendredi 16 décembre à 11h30

#### Détente du midi

le mercredi 7 décembre à 12h30  
le lundi 45 décembre à 13h30

#### L'emploi du temps

le jeudi 8 décembre à 12h30

#### Rédaction de c.v.

le mardi 6 décembre à 12h30  
le mercredi 15 décembre à 14h30

tous les ateliers auront lieu au Centre,  
Manoir Glendon  
tél: 487-6709

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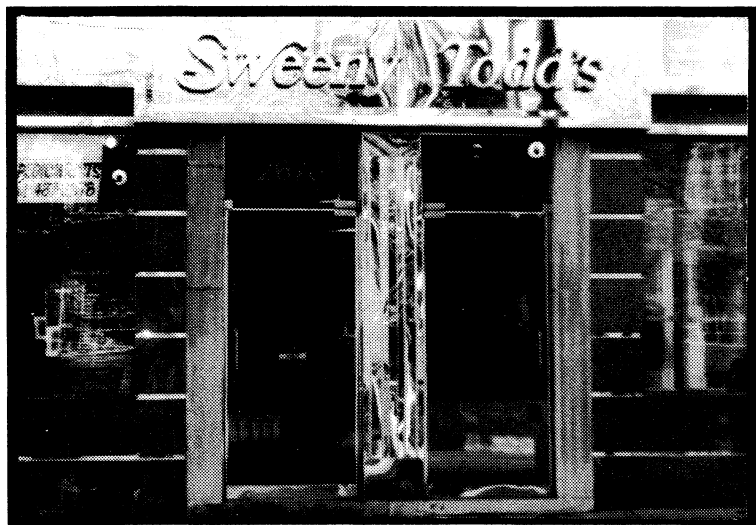
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Poetry & Fiction

“A woman posing in a Reubens painting would never grace the cover of Playboy or Comsmopolitan. She belongs to another era, a reminder that notions of beauty are not innate or written in stone. Imprinted on the minds of men and women alike is an image of an ideal, unreal body by which all others are measured and fail. Perhaps, there will come a time when it is not breasts that change, but attitudes.”  
 Emile Shu, Toronto writer *Globe and Mail*, May, 1992.

“Will it be answered that we [feminists] are factious, discontented spirits, stirring to disturb the public order, and tear up the old fastness of society? So it was said of Jesus Christ... So it was said of our forefathers... so it has been said of every reform.”  
 Frances D. Gage, 1851



Liam O'Neil

Décès d'un souvenir

*L'eau ruisselle au fils de mon âme qui s'endort  
 Sans jamais toucher fond  
 Les épaves d'un calendrier latant  
 Le temps l'a condamné  
 au passé  
 Aux souvenirs divagues d'un oubli total  
 Au limbes impalpables de l'au-delà  
 Histoire déchue d'un vécu  
 Dont les pages jaunies  
 Se sont rabattues  
 Sur l'infâme prison de nos pensées  
 Peurs dissimulées  
 Souffrances empruntées  
 Au bagage de l'éternité*

JBG

Wolf

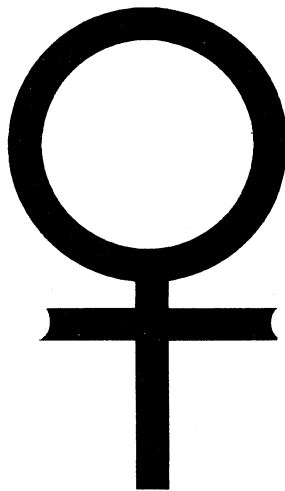
cloaked in silver  
 woman  
 moon snow  
 violet light sparks  
 still trees  
 thick twigs  
 crack  
 the silence.  
 wolf woman  
 howl  
 she sings  
 howl  
 she sings  
 shapeless cross  
 between her teeth  
 creaming  
 wild  
 covering all  
 in her lost  
 blue world  
 nothing becoming  
 running  
 feet  
 paws  
 wolf

with the night breeze  
 through rough  
 starlit  
 fur calm.  
 sacred escape  
 silver waves overwhelm  
 call to the woods  
 night  
 woman  
 listen to the lonely  
 howl  
 pant  
 run with  
 the lowly moon.

Sarah B. Wiseman

Story in Progress: BIDENTATE

Next door blood beads swirl around a voice's neck.  
 He pulls tighter.  
 I know  
 That when her voice softens and yields all protests,  
 He feels rushes of electric X-chromozones  
 While you jerk-off and shoot your inner fluids all over her hair and thank her,  
 I stand frozen and erect,  
 A cold petrified stone,  
 Ancient, with one eye pressed to the glass, fixed on 'the house across the street'.  
 No doubt tomorrow will be another summer, spring, fall.  
 She breathes the autumn air for strength, and then forgives him.  
 And lets him cry in her lap, and the tears are hot and wet.  
 His nose runs, so she cleans it with her pyjamas,  
 All the while rationalizing to herself that she may as well use  
 What she is wearing "because various liquids were creeping through, anyway".  
 To the woman, a man's tears and sorrow flag proof,  
 So she says, "It's okay" and "I love you".  
 Presently, there is no barrier between me and this woman.  
 Her house, her front lawn, the pebbled cement, the asphalt road, which sizzles  
 barefeet, and my own front door disappears as this woman tears up the  
 pathway  
 Which lies carved in my front lawn.  
 She has come with dragons loose in her hair, to mute what I, a witness, have just  
 seen.  
 My hand turns the brass nob, pulling open the front door.  
 Light embraces her like a hallow, soft and pure around her silhouette,  
 Broken and cut everywhere else.  
 I ask her if she is all right, indictating cuts of various dispositions.  
 Behind her, cold eyes stare from an arched and weathered window.  
 "If you stay out of my business I won't make so much noise next time."  
 And then softly, "Don't get mad at him. It's me, my voice which is the disturbance..."  
 The fire in her hair cools. She turns her head and her body.  
 Defiantly and with purpose it follows it home.  
 I cry for a long time.  
 Thinking how strange it is that this this woman,  
 Wearing blood and branded blows, illustrates so effortlessly this fall season,  
 Characterized by its cycles of ends and beginings.  
 There are four seasons.  
 And there is no end.  
 And all the men I have ever known come rushing through my abdomen.  
 Like butter they churn, swirling thickness with clots.



Transformed

Hair as black as black can be  
 Skin an alabaster white  
 Teeth as sharp as razor blades  
 Eyes as brilliant as blazing opals  
 Your hot breath on my neck  
 The momentary pain that follows  
 I feel my life drawn out of me  
 As your arms embrace me tightly  
 Then the sickly sweet taste fills my  
 mouth  
 And I feel Hunger like never before  
 My senses awaken, as my body  
 dies  
 And I hear you say:  
 "Look at me with your vampire  
 eyes!"

Tracy Beckford