

protem

Glendon's Bilingual Newspaper

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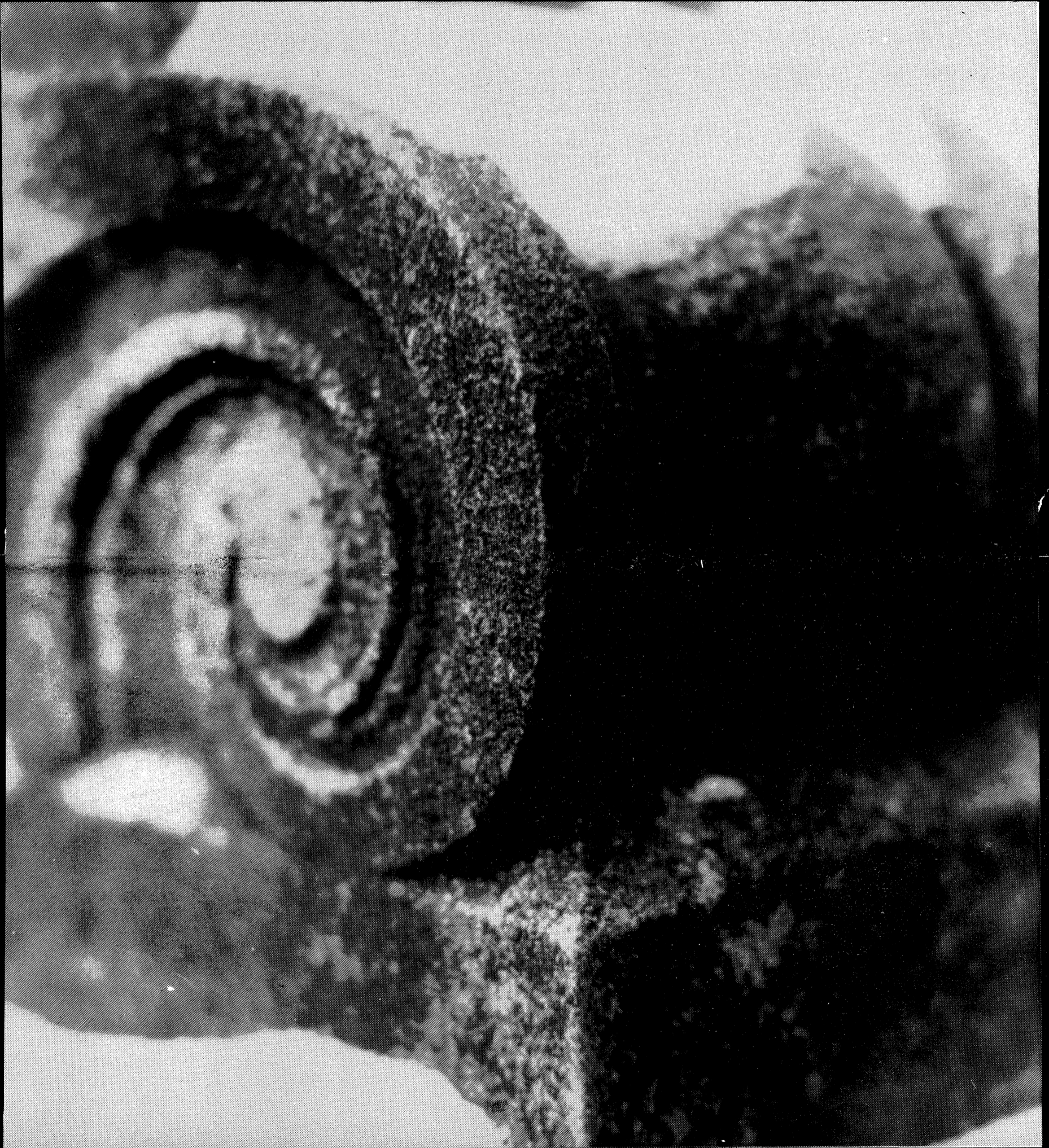


Photo: Rob Wilson

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Students strike

While students across Canada were striking on January 26th, they were joined by picketers at Glendon's front gates. Led by the GCSU's Jonah Bergbusch and Geoffrey MacDougall, the small group stopped cars entering the school, informing the motorists of the students' cause. A bus was available for those who wished to join in the activities at the main campus, paid for out of the President's discretionary funds. Many students also attended the strike at Ryerson, which moved through the downtown, promoting the movement against the Liberal government's social reforms.

Carnival begins Thursday

This year's Winter Carnival kicks off on Thursday as the teams begin their competition. Organized jointly by the Bilingual Club and Cultural Affairs, the event will run from February 2nd to the 10th. Schedules and signup sheets are available at the GCSU, and participants will be completing a scavenger hunt of over 100 items.

SML

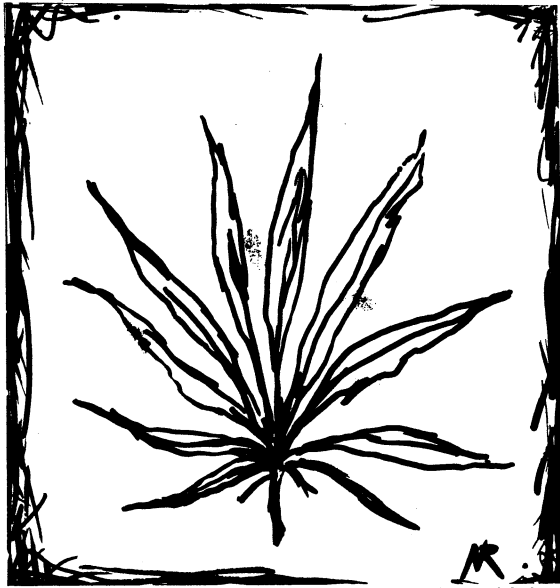
Medical uses of hemp

Nathalie Bouchard
and Martine Proulx

OTTAWA (CUP) — With the turn of the century near at hand, western industrialized societies pride themselves on the medical advances made in the past hundred years.

It can be argued that the discovery of treatments such as antibiotics and chemotherapy has revolutionized modern medicine. However, the high cost involved in the research and application of such treatments has become a burden not only for governments, but also for the

known as hemp or marijuana. For over three centuries, cannabis was the most widely used medicinal plant in areas such as China, India, the Middle and Near East, Africa and pre-Roman Catholic Europe. Up until the end of the Second World War, cannabis was not only



average citizen.

In keeping with this thinking, many people have turned to herbal medicine in the hopes of finding more affordable as well as non-chemical treatments. One plant in particular is known to be not only affordable but also useful in the treatment of a range of ailments such as asthma, glaucoma, nausea induced by chemotherapy and drug therapy, and eating disorders to name but a few.

This "Wonder Drug" is none other than cannabis, commonly

legal, but also widely used in the Western hemisphere.

Until 1964, researchers, doctors and drug manufacturers were even oblivious as to what the active ingredients in cannabis were. Prior to this date, cannabis was known to have such medical potential and had never caused any observable addictions or deaths by overdose. When Dr. R. Mechoulam of the University of Tel Aviv, discovered THC as the active ingredient in cannabis, it was argued that once it was isolated and correct dosages

established, cannabis could become a miracle drug.

Dr. Donald Tashkin of the University of California at Los Angeles Pulmonary studies conducted asthma studies between 1969 and 1976. He concludes that "taking a hit of marijuana has been known to stop a full blown asthma attack."

The American Medical Association stated that THC is beneficial to 80 per cent of asthma sufferers. Although THC is a bronco-dilator, Tashkin does caution that negative or allergic reactions can result in certain cases, as THC can irritate the lungs and increase the level of phlegm and toxins, thus becoming an added irritant for asthma patients.

Other research has shown that cannabis is an effective treatment for anorexia, as it increases the appetite, commonly known as "the munchies" among marijuana users. Many young girls, senior citizens and many people in convalescent wards suffer from this eating disorder and could benefit from the use of cannabis. However, this is an impossibility considering the "miracle drug" is still illegal.

With the wide use of marijuana by young people during the 1960s, concerned parents and governments encouraged research into the effects of this plant.

Dom Cramer, of the Toronto based pro-hemp store THC, said that the treatment of glaucoma by THC is "two to three times as effective in relieving ocular pressure, the cause of glaucoma, and has no side effects." Cramer

relayed a personal anecdote saying that a woman came into his store and said she suffered from peeling of her hands and feet as a result of stress. She began to use THC and her stress-related problems were alleviated.

Research showed again and again that the use of cannabis had positive effects in the treatment of many ailments. However, a report that appeared in 'NORML' and in 'High Times', pro-hemp magazines, predicted that many pharmaceutical companies such as Eli Lilly Co., Abbott Labs, and others would lose hundreds of millions to billions of dollars annually if marijuana were legalized.

Fearing such large economic losses, pharmaceutical companies in the States lobbied the Drug Enforcement Agency and the government and obtained the right to control 100 per cent of all medical research. This entailed the complete control by these companies of not only the type of medical research being done, but also the results of this research.

Cramer said that the major pharmaceutical companies would lose all their profits if THC was legalized for medicinal purposes so these companies apply pressure to keep it illegal. Every federal judge and U.S. Commission who has studied the evidence has agreed that cannabis is one of the safest drugs known. With all its therapeutic uses, it has only one side effect that has been exaggerated as a concern: "The High". The DEA says that this is not acceptable, so cannabis continues to be illegal.

Glendon recoit le Ministre de la Défense

David Bolduc

Le Collège Glendon a récemment reçu un visiteur de marque. En effet, le ministre de la Défense nationale, David Collenette, est venu donner une conférence mardi dernier sur les nouvelles politiques canadiennes en matière de défense. Devant une salle pratiquement bondée, l'ancien étudiant de Glendon a expliqué le contenu général du Livre Blanc sur la Défense de 1994 dans les deux langues officielles.

Le ministre a d'abord insisté sur le processus très démocratique de consultation à travers le pays. Plusieurs comités ont effectivement invité les gens à se prononcer sur les réformes dans le domaine de la défense. M. Collenette a même parlé de "première" puisque tout ce qui touchait l'armée était auparavant gardé loin du grand public. Les importantes coupures dans la défense canadienne (aussi causées par la situation financière difficile du pays) témoignent de cette volonté de tenir compte de l'opinion publique.

Les structures de sécurité collective et de maintien de la paix auxquelles le Canada adhère n'ont pas été remises en question et la volonté de participation

du Canada à ces ensembles a été réaffirmée. M. Collenette a longuement discuté de ce sujet, mais n'a curieusement pas mentionné la baisse de la contribution canadienne à l'OTAN. Il a plutôt appuyé certaines politiques comme celle du partenariat pour la paix et de l'intégration graduelle d'anciens pays du bloc de l'Est à l'accord tout en affirmant "comprendre" les craintes de la Russie. La coopération militaire avec les États-Unis à l'intérieur du NORAD (défense nord-américaine) sera resserrée bien que l'objection au projet "star wars" ait été maintenue.

Encore en ce qui a trait à l'intervention internationale, les opérations pour le maintien de la paix

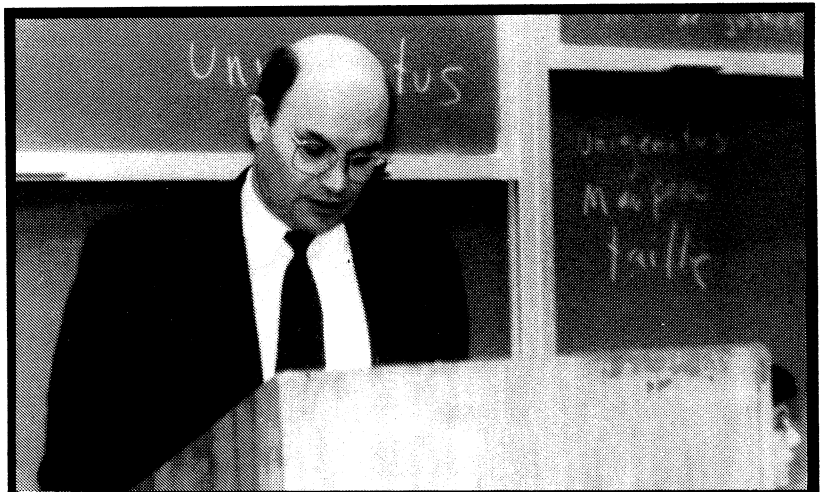
(le Canada est très actif en ce domaine) se poursuivront et l'armée canadienne devrait jouer, dans un proche avenir, un rôle accru en Asie du sud-est et en Amérique du sud. Le ministre a d'ailleurs louangé le travail des forces canadiennes en Bosnie et en Croatie sans mentionner la remise en question de la présence des Nations Unies dans ce conflit.

Le démantèlement du régime d'aéroport de Petowawa était évidemment un sujet inévitable. M. Collenette a qualifié le comportement des soldats impliqués dans les initiations controversées de "...disgusting, insolent and racist..." et a réexpliqué la position du gouvernement dans le dossier en soutenant qu'un pays comme le nôtre ne peut permettre l'existence de tels sentiments dans les rangs de son armée. L'affaire a malheureusement un peu trop

monopolisé la période de question au détriment d'interrogations plus fondamentales sur les opérations des Forces armées canadiennes. Le ministre a dû réaffirmer avec fermeté une position claire contre certains étudiants qui s'indignent qu'on n'ait pas suivi toutes les interminables procédures judiciaires selon les

normes...

L'ensemble de la conférence s'est tout de même très bien déroulé et il est à souhaiter que nous recevons encore de tels invités au courant de l'année. Le ministre a dû apprécier son passage à son ancien collège car il est reparti avec une nouvelle cravate: cadeau du club de sciences politiques.



Minister Circles the Issues

Marlaine Lindsay

Last Tuesday marked the return of Glendon alumni, David Collinette, to his old stomping grounds. The Defence Minister arrived, battle-weary after a weekend of conferencing; the fate of the Canadian Airborne Regiment uppermost on his mind, and those of many of the audience.

The introduction of the Minister by Stanislav Kirschbaum, Political Science Department, dwelt more upon Collinette's connections to Glendon than the issues at hand. Constantly re-emphasizing the Minister's past, Kirschbaum asked the audience to remember that "it takes a dose of strength and fortitude to face the student population."

When Collinette took the stand, it was to recite a canned speech on the 1994 Defence White Paper. An accessible document, it nevertheless (and not surprisingly) lacks clarity and defined commitment.

Canada's defence spheres are divided into three: domestic, alliance with the U.S., and international concerns. It is on the domestic front where the document falters the most.

"In recent times, the use of the Canadian Forces in this role has been comparatively infrequent. Nevertheless, the crisis at Oka in 1990 served to remind us that such situations can arise. The Forces played a crucial role in defusing the crisis," reports the White Paper.

The government might do well to review its recent history. The presence of the armed forces at the native reserve

in Oka, Quebec, was far from calming. Media records find instead that the military exacerbated the crisis.

Collinette remains supportive of his Ministry's White Paper, despite its failings, and is particularly proud of the drop in defence spending. The Liberals plan to spend only \$7 billion on defence, purportedly dropping the costs to the levels enjoyed in 1975. This money will go into the maintenance of domestic defence, the continuing presence of Canada in NORAD projects, and international security efforts.

Involvement in peacekeeping will continue, although the Minister admits that problems in the forces may have gotten out of hand. Collinette called the videos taken by the Airborne Regiment "abso-lutely disgraceful", and restated

the government's reasoning behind the dismantling of said regiment.

Collinette's speech ended with a subtle plug, encouraging involvement in Canada's reserve forces.

A short question period was held, moderated by Poli. Sci. club member, Patrick Marier, who provided nearly non-existent direction during the debate.

The government's policies regarding racism were addressed and their effectiveness questioned. Despite Collinette's reiteration of the Liberal's zero-racism stance, it remains obvious in light of recent revelations that further measures will have to be taken. It also is unclear why the government waited so long after the scandal in Somalia to take dramatic action regarding the Airborne Regiment.

Shots in the Dark

Thursday night, two members of the newly formed Political Science club appeared at the GCSU meeting. Their aim: to turn the meeting upside down with their allegations regarding the President's behaviour. Join us now for "The GCSU: The Farce That Was"...

It Opened with a Whine

Allowed to speak first, Shelagh Lemke of the Poli.Sci. Club outlined the case. Jonah, she stated, had grabbed some paper from another student's hands, thrown it on the ground, and kicked it under the table. Normally, their club would not take offence at such actions, but this time Jonah had had the gall to react badly towards paper distributed by the Conservative Party.

"Mr. Bergusch made derogatory comments about the Conservative Party. He took the information from a student's hand and threw it on the ground," Ms. Lemke charged.

To this, Jonah replied, "If you had come here as a representative of the Environmental Club, I would make an apology."

Enter the Fools

Ms. Lemke reacted badly to the Prez's assertions that he was an individual, and therefore possessing certain rights. "He can't do whatever he wants," she claimed.

Chantal St. Onge and Cathryn Sawicki, both observers, proceeded to join the fray. St. Onge introduced a motion to "censure" Jonah's behaviour: in effect, slap him on the wrist for his mistreatment of the paper.

"He gave up personal freedom when he took the job," Sawicki stated.

Debate grew heated, punctuated by the Speaker's yells of "MR. BERGBUSCH", and Sawicki's whines of, "My point of order came first!"

Denouement

While the Poli.Sci. Club had approached the Council with nothing on their minds other than exposing the Prez's behaviour, the free-for-all that ensued abounded with accusations, nit-picking, and discussions of the semantics of the constitution.

As to the question of the appropriateness of singling out one political party's propaganda for abuse, Jonah replied, "Let me assure you, I was being derogatory to the Bloc Quebecois before that moment."

After 45 minutes of discussion, a vote was held: five to seven in favour of overriding the Prez's personal freedoms.

And the moral of the story: somewhere along the line, 5 members of the GCSU forgot to read the Charter of Human Rights and Freedoms.

Marlaine Lindsay

La semaine politique

Dominique Marcotte

Le Collège Glendon vient de vivre sa première semaine de sciences politiques. La semaine était organisée par le tout nouveau *Club de Sciences Politiques ou The Politics Science Club*, qui a vu le jour l'automne passé. Pour un Club qui en est à sa première année d'existence, il y avait plusieurs activités d'organisées pour remplir la semaine.

Le Club, en collaboration avec le département d'Études internationales, a débuté la semaine en invitant, à Glendon, nul autre que le ministre de la Défense du Canada qui s'est volontier plié aux exigences de l'exercice de présentation à une foule conquise d'avance.

Mardi, le club nous a servi un programme léger avec le Parti de la loi naturelle et le Parti vert, qui ont tous les deux expliqué les grandes lignes de leur programme à un groupe d'étudiants curieux de rencontrer des représentants de partis minoritaires.

Mercredi, jour de GRÈVE, malgré les érudits qui piquetaient à l'entrée du campus et des corridors vidés de leur contenu par la grève, la représentante libérale est quand même venue rencontrer les quelques étudiants incorruptibles qui étaient sur le campus. La représentante a exposé les vues du parti sur le système d'éducation en Ontario, et les points que le Parti libéral provincial veut

réformer pour rendre le système plus efficace.

Pour la dernière journée d'activité, les insatiables de la politique ont eu droit à un menu de choix, le Parti conservateur provincial et le député de Portneuf du Bloc québécois, Monsieur Pierre de Savoye. Le Parti conservateur avait envoyé deux de ses fidèles supporters, distribués épinglettes à l'effigie de l'Ontario et plusieurs livrets d'explication des idées du parti.

Le député du Bloc québécois a quant à lui confronté un groupe de fédéralistes inconditionnels dans le Salon Garigue, en exposant les idées principales de son parti. De plus, il a exposé les raisons pour lesquelles il a choisi le Bloc québécois, outre d'exprimer le fonctionnement du système à Ottawa.

Bref, la semaine a quand même réussi à attirer plusieurs étudiants à ses différentes activités.

Killing in the name of Life

-pro-life forces turn to violence-

Marlaine Lindsay

The fight for life is growing more violent. In the past pro-life and pro-choice forces have clashed; in 1988 when Canada's abortion law was declared unconstitutional, and a year later when a fetus was determined to have no legal right to life. As the anti-abortion stance has lost ground legally, both here, and in the United States, the battle has developed a desperate edge.

Henry Morgentaler has been performing abortions since the late 1960s, rapidly attaining status as the centre of the abortion debate in Canada. Repeatedly charged and acquitted throughout 20 years of performing illegal abortions, Morgentaler took his case to court in the late 1980s. Finally winning the decision in 1988 when the law governing abortion was declared to be in violation of the Charter of Rights and Freedoms.

This blow against the anti-abortion forces was compounded by a ruling in 1989 which left pro-lifers staggering. Chantal Daigle of Quebec made an appeal to the Supreme Court. Her former boyfriend, Jean-Guy Tremblay had taken her to court in an attempt to force Daigle to take the pregnancy to term. The court then overturned the Quebec decision, declaring that a fetus was not legally "a person".

Since this time, pro-life forces have had to redirect their efforts, as significant legal avenues no longer present the opportunity to outlaw abortion. In Victoria, British Columbia, anti-abortion activist Gordon Watson traced the licence plates of abortion clinic clients. He then mailed these women pamphlets.

"I'm simply warning people

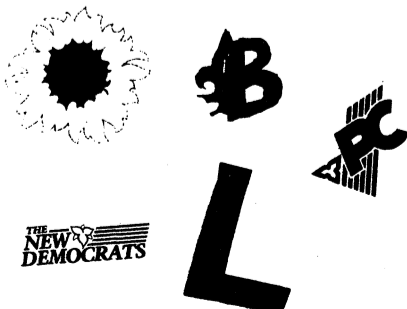
about the dangers of abortions and the alternatives that are available," said Watson. The B.C. Information and Privacy Commission has launched a commission to look into this matter.

In the same province earlier this year, a doctor who performed abortions was shot in his home. Morgentaler's Toronto clinic has also borne attacks, both by picketers and pro-life bombers.

Violence is becoming more of an acceptable option here, as well as in the United States. Brooklyn was witness to the shootings of two abortion clinic workers as a gunman entered and sprayed the clinic waiting rooms with bullets.

In Florida, Paul Hill, a former Presbyterian minister, was convicted of the murder of an abortion doctor and his escort. Dr. John Britton, 69, and retired U.S. Air Force Lieutenant-Colonel James Barrett, 74, were shot in July by Hill, who hopes that his death in the Florida electric chair will inspire "faithful men to take up arms in defence of the unborn."

The struggle between the abortion factions continue, as extremists everywhere perpetuate the violence which surrounds the issue.



éditorial

Male Feminism

Division and elitism jeopardize the strength and integrity of any organized group, and this is particularly true in regard to the feminist movement. In the past, I had myself contributed to the weakening of the cause to some degree. I perceived myself as 'more of a feminist' than some of my peers, but I also disassociated myself from those I labeled as 'militant'. Now, I think I am more inclusive in my concept of feminism, respecting anyone who adheres to its basic tenets. It was only very recently, however, that I have been able to embrace the idea of men proclaiming themselves feminists.

For most of my semi-adult life I have fiercely rejected the idea of male feminism. I had refused to acknowledge any validity in what I viewed as a vicarious ideology, but now I think my resistance was wrong. Yes, many of the men I have known have been void of even the most minute understanding of the female experience, but certainly I concede that not all males are ignoramus swine. Some men in my life are (at least, in theory) highly sympathetic to and supportive of women and their struggle, but I would not necessarily classify them as feminists and nor likely would they. There are also certain individuals of the male persuasion who are hasty to identify themselves as feminists, but do little (if anything) to demonstrate their supposed beliefs. These self-initiates clearly possess ulterior motives which directly fuel their overly audible alliance with the women's movement (and would be more appropriately posed at the other end of the spectrum with all the other pseudo-'Sensitive New Age Guys'). In contrast, I can now state that I know one man who quietly calls himself a feminist, and does so with inspiring conviction.

Amazingly, this one person has unknowingly convinced me that there is a legitimate role for men within feminism. Obviously, he was not born enlightened, but more admirably was shocked into change by his own negative interaction with a woman. Shamed by his own behaviour, he re-evaluated his own code of ethics, which left him feeling compelled to invest a significant part of himself to the pursuit of justice for women. Obviously, this is a highly unusual scenario, but it has proven invaluable to me, establishing one example of genuine concern and related action. If I know one true male feminist who is sincere in his efforts, there must be more to which I have not yet been exposed. I think there are.

By displaying hostility toward those wishing to understand and help the movement, certain feminists (including my historical self), have planted resentment and unnecessarily maintained barriers between the sexes. Would feminism not be more effective, if greater in both diversity and size? Inviting men who care (rather than having them pay for those who do not) about equality into the fight is a constructive strategy for real societal balance. Though I used to think that the combination of men and feminism was impossibly ironic and ridiculous, I managed to pry open my own mind to the possibility of male feminism, and I am presently convinced of its positivity and power. I only regret not considering this option earlier. Thanks Jon.

NRF

RANTINGS & RAVINGS

To the Editor,
Regarding last week's letter by Stan Humphries criticizing ProTem's editorial on the supposed myth of Toronto centrism:

I desire neither to exonerate the editor nor to commend Mr. Humphries. While the view expressed by Mr. Humphries are certainly worthy of merit, it is his purpose in submitting the letter that I am at odds with.

The Society Opposed to Centrifugal Forces, in true Kafkaesque spirit, is nothing more than a front for the white-supremacist organization, the Committee for a More Beautiful and Whiter Canada (CMBWC). It is the aim of Mr. Humphries and his committee to infiltrate


main-stream organizations and support legitimate causes. As certain members of the racist Heritage Front had been members of the Reform Party, the CMBWC has raised this subversive technique to new heights.

Not only are its adherents card-carrying members of all of Canada's major political parties (including the Bloc Québécois and NDP), they have managed to infiltrate the ranks of various legitimate charities and socially-active organizations. This is not

done for the purpose of legitimizing their beliefs, but for the sole sake of ensuring that in even the most worthy of causes lies dormant the seeds of their racist agenda.

I would expect that a paper dedicated to investigative journalism would refrain from supporting the clandestine affairs of a white-supremacist organization by wantonly publishing its letters. So in the words of Harry Neale, Pro Tem "leaves much to be desired".

Marvin J. Lipschitz
Against Racist Societal Elements



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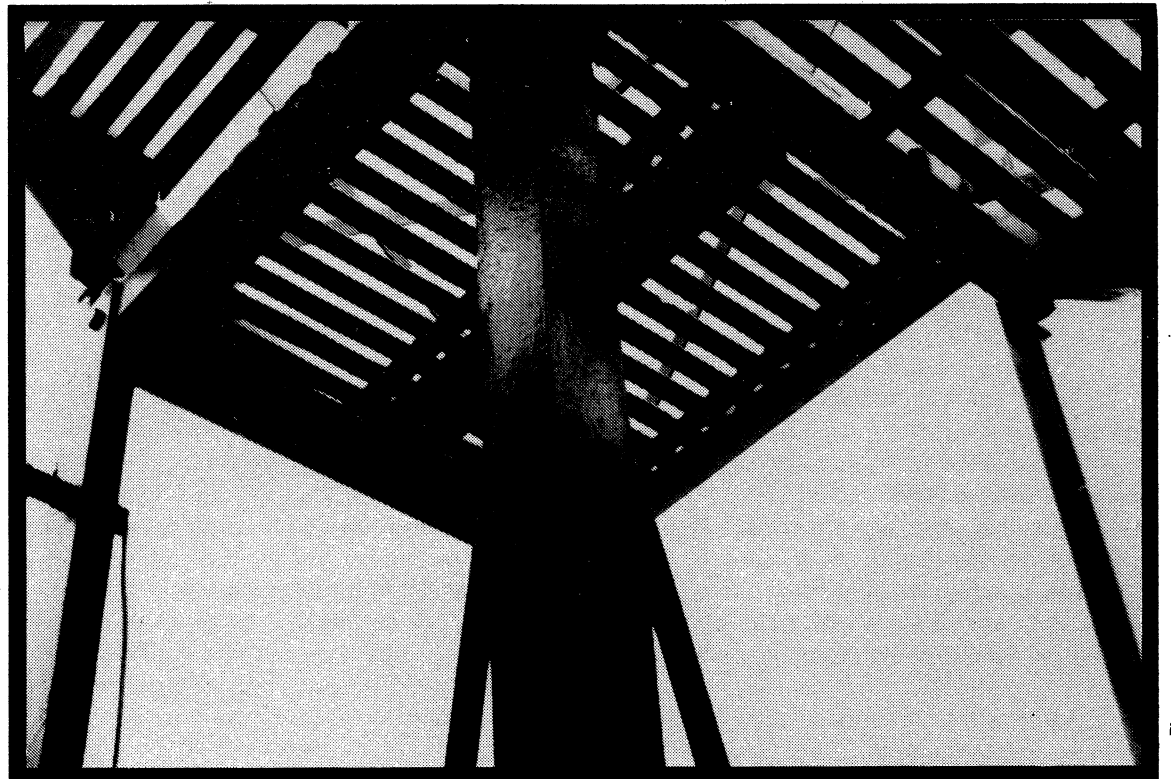


Photo: Liam O'Neil

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perspective - *Scenes from a picket line*

Emily Pohl-Weary

"Hi."

He rolls down the window, cautiously watching her approach. "Fuck you... What do you want?"

"Huh? I was just wondering if you knew that the students at this university are on strike today — here's a flyer letting you know what's going on. I was wondering if you're here to support us?"

"I don't go to school, but I am late for work. What if I get fired because of you? I don't have time for this."

"Oh, I see. Well, we will let you through, don't worry, but you're just going to have to wait a little while. And by the way, the rest of the grounds are pretty much functioning the same way as this entrance is. It's a strike you know."

"Shit." She steps away and he tries to maneuver his red Mazda Miata into the empty lane on the left.

"Sorry, sir, that's the TTC bus lane. You can't drive down that side." She steps in front of his car and gestures to other picketers for support. "If you go to class today, you're basically asking the government to hurt

students even more and we can't let that happen."

The queen shows up, she's driving a maroon cadillac, and doesn't like having to wait.

"Hi. I was just wondering if you knew about our strike? I also wanted to let you know that we are letting people through, it'll just be a bit slower than usual."

"Young lady, who do you think you are? Let me through!"

"I'm sorry, ma'am, but I can't do that. You're going to have to wait in line like everybody else. I was just wondering if you will be supporting our strike today."

"Who are you to speak to me like that? You, you, you're not even a true Canadian! Why don't you go back home?" The queen gets out of her car, shaking, and on the verge of heart failure. She waves her arms up and down, shouting.

The picketer, disgusted, picks up her picket sign, waves for support and turns to the next

car.

* * *

"Oh wow, a fire and everything. Are you going to sleep in the teepee tonight?" He sits down next to her and stretches his hands out towards the warmth.

"Yeah. I'm staying right here on the tarp. Why don't you spend the night with us?"

"Are you sure it's going to be waterproof? Actually I'm staying in one of the tents in Vari Hall. Who brought all the firewood?"

"Me - they let me drive right past all the cars that were lined up at the front gates - down the bus lane." He laughs at the thought of the chaos being caused by students.

"The TTC has been pretty

cool about this whole thing. They won't pass the picket lines you know."

"Yeah, I heard that. I'm just about to go get some soup. I heard Manchu Wok donated a whole bunch."

"I already had some, it was good, but it's gone now. I guess everyone was hungrier than they expected."

* * *

"Ohmigod! Can you hear that?" The sounds of the crowd, like the roar of an ocean, roll up and surround them. It's obvious even though it's still early that there is to be an incredible turnout. She grabs his arm to make sure he's listening carefully. They are quiet.

She suddenly notices he's

carrying a stack of newspapers. "Why do you have those?"

He points to the cover, which can be torn off to use as a sign. I think I'll just walk around and hand them out."

Her attention drifts back to the crowd and she quickens her pace. When they finally reach the throngs, both are immediately ushered in different directions by the flow of people.

When she realizes, she scans the crowd and doesn't recognize anyone.

All of a sudden she feels tired. It has been a long day and everyone has been working hard. Her feet are cold and are starting to hurt. She turns, satisfied, and heads inside for a coffee.

**La prochaine réunion de pro tem se déroulera
mardi le 31 janvier 1995 à 18h00**

(Chambre 117 Manoir Glendon)

Next pro tem meeting is January 31 at 6 pm

(Room 117 Glendon Hall)

Prochaine heure de tombée: jeudi 2 février 1995 à 17h00

Next Deadline: February 2nd at 5pm

Le racisme dans l'Armée canadienne

Julie Gauvin

La société canadienne est généralement le reflet de la tolérance, de la bonne conduite, du pacifisme et ce, grâce à sa réalité multiculturelle. Ce multiculturalisme soulève plusieurs remises en question de l'identité canadienne certes, mais cela n'est pas le but de cet article. Donc, en raison de la cohabitation de différents groupes ethniques dirigés sous un même gouvernement étatique, plusieurs s'accordent à dire que le cas des Canadiens représente un exemple d'harmonie exemplaire malgré ses multiples différences à tous les niveaux.

Cependant, certains événements récents ont réussi à fausser ce mythe. En effet, ces dernières semaines les médias ont mis la main sur des vidéos amateurs montrant des initiations qui avaient été filmées par des soldats canadiens. Il apparaît inutile d'en décrire le contenu afin de ne pas se rabaisser au même niveau de vulgarité que ces initiateurs. Seules les images suffisent, elles parlent d'elles-mêmes. C'est ce même régiment aéroporté qui fut antérieurement accusé d'avoir tué un jeune somalien et d'en avoir maltraité d'autres et ce, sans motif justifiable. Paradoxalement, ce régiment avait comme mandat humanitaire de maintenir la paix et de protéger la vie des civils dans

les régions menacées.

Lors de la conférence du ministre de la Défense à Glendon, le 24 janvier dernier, le ministre a admis que ces comportements étaient des plus déplorables, vulgaires, déplacés et racistes. Il a assuré que des démarches judiciaires avaient été entreprises contre les soldats impliqués dans cette déshonorable affaire.

L'armée canadienne est internationalement reconnue pour son professionnalisme lors des nombreuses interventions militaires dans lesquelles elle a été impliquée auparavant. De tels événements viennent malheureusement entacher sa réputation et constituent une honte pour les Canadiens en général. Puisque cette semaine est consacrée aux communautés

noires dans le monde, il est de notre devoir d'exprimer nos profondes déceptions face à des situations qui confirment ce que d'autres dénoncent: le racisme dirigé contre les gens et les communautés noires est toujours présent, même au Canada. Comment expliquer ce rejet, cette discrimination et même cette violence, tous basés sur le motif de la couleur de la peau? Un motif qui semble pourtant des plus banals, insignifiants, mais qui a pourtant été le fondement idéologique qui a su animer avec violence des communautés et des nations. La pureté de la race, le génocide ethnique, la supériorité de la race blanche; des mouvements idéologiques qu'on croit naïvement disparus, abolis.

Il faut se rendre à la décevante évidence qu'il reste encore du chemin à parcourir avant de faire réaliser l'immoralité que ces courants de pensée entraînent. Le racisme dans le monde n'est pas nécessairement attribué aux gens de couleur noire. Il persiste à tous les niveaux. Certains groupes activistes

noirs aux Etats-Unis affirment ouvertement leur racisme envers la communauté blanche. Ils s'opposent farouchement aux mariages mixtes, refusent que des Blancs s'affichent comme "rapeurs" ou comme "bluesman" n'attribuant qu'à eux l'exclusivité de leur bagage culturel, de leur expression artistique, de leur race.

Mais cette manifestation raciste de la part de certaines communautés noires n'est pas née de nul part. C'est parfois le résultat de leur lutte pour la reconnaissance de leurs droits en tant qu'individu, en tant qu'être humain. Le racisme en soi demeure par contre injustifiable et intolérable. Générer de tels mouvements de pensées ne mène qu'à la violence et qu'au mépris.

La mauvaise conduite du régiment canadien devrait être dénoncée d'abord et devrait servir à démontrer l'absurdité de ses fondements. Une question a été soulevée lors de la conférence du ministre de la Défense. "Comment comptez-vous empêcher que de tels événements se reproduisent?" Il est clair que des représentants

de la paix, au même titre que tout individu vivant en ce monde, devraient être sensibilisés sur les méfaits du racisme, que des mesures sévères devraient être mises de l'avant contre les abus qui en découlent; mais comment extraire du cerveau d'un homme ou d'une femme cette perception raciste? L'émergence de préjugés dans le processus de formation de la pensée humaine est le produit d'assimilations cognitives qui lui viennent soit de son enfance, de la société ou de son expérience personnelle.

C'est sur chaque société que repose donc le devoir de mettre fin à de telles aberrances. Nous devons reconnaître avec fierté les améliorations que l'on peut déjà noter au niveau de la sensibilisation et de la législation de la Charte des droits de la personne qui reconnaît que toute atteinte dirigée contre une personne pour des motifs racistes constitue un crime. Mais il faut reconnaître également que la discrimination raciale subsiste toujours et il faut espérer qu'elle s'atténue pour finalement disparaître au gré de l'évolution humaine.

-perspective-

Les nations contre l'Etat

Julie Gauvin

La situation mondiale est aujourd'hui témoin de plusieurs mouvements de sécession à l'échelle de la planète. Plus près de nous le Québec menace une fois de plus de faire l'indépendance. Cette situation a soulevé plusieurs questionnements au niveau des concepts de nation et d'identité. Le 20 janvier dernier, une conférence intitulée "Nations against State" a été tenue à l'Université de Toronto où il a principalement été question du cas de l'Irlande avec quelques rapprochements retenus avec la situation du Québec à l'intérieur du Canada. Le 26 janvier, les responsables de la semaine des sciences politiques ont invité les différents groupes représentants de chaque parti politique fédéral à monter des kiosques d'information. Le parti qui a certainement attiré le plus l'attention fut le Bloc québécois. De telles discussions soulèvent beaucoup de tensions et d'émotions.

Je me suis donc intéressée à l'aspect du nationalisme. Qu'est-ce qui constitue une nation? Pourquoi le concept d'Etat-nation n'est désormais plus légitime? Ce processus m'a amené à conclure qu'il est également possible d'être profondément nationaliste sans nécessairement préconiser une séparation.

Tout d'abord, l'Etat-nation avait d'abord été conçue, il y a près de trois siècles et demi, pour répondre à des besoins militaires. Des nations se sont réunies sous un même Etat afin de consolider pouvoir et puissance et d'assurer ainsi une sécurité internationale. Cependant, avec l'avènement du libéralisme, des libertés individuelles et de l'éveil des groupes d'intérêts, l'Etat ne représente désormais plus l'enveloppe sociale à laquelle une nation s'identifie. L'unité nationale ne se limite plus au seul pouvoir de l'Etat mais réside plutôt en la force unificatrice d'un peuple qui s'associe sur des bases de principes établis et acceptés par lui et ce, tout en étant conscient de ses intérêts communs. On constate de plus en plus, une distinction marquée entre la nation et l'Etat.

La décolonisation a constitué un

exemple flagrant du désir d'autodétermination des nations opprimées. En Europe seulement, on dénombre près de 35 entités ethniques et nationales qui réclament la souveraineté. La moitié des États de la Fédération de Russie menacent de faire sécession. Ces transformations des frontières géo-politiques sont le résultat de la multiplication des aspirations indépendantistes basées sur le nationalisme "moderne" et influencé par l'idéologie libéraliste.

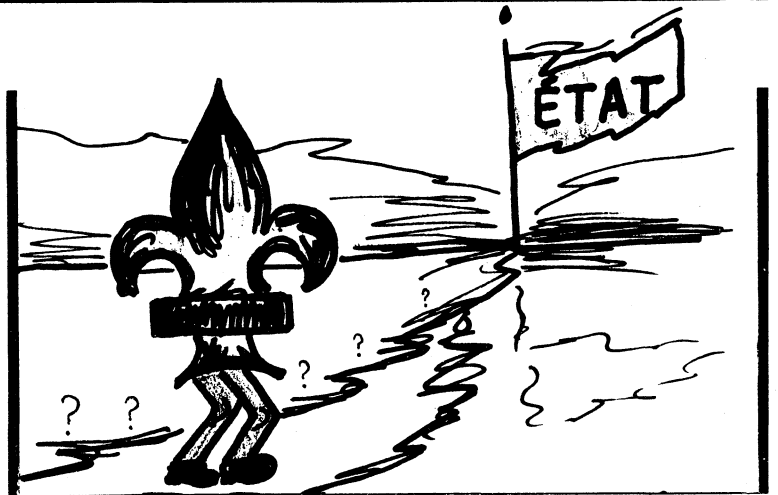
Bref les peuples s'identifient d'abord en tant que nation plutôt qu'en tant qu'Etat. Selon les nouvelles analyses de l'ordre mondial, cette dernière entité ne représente désormais que l'appareil administratif auquel les nations "doivent" accéder afin d'assurer leur pleine autonomie. Ce principe donne par le fait même, naissance au désir éventuel d'être gouverné par un Etat représentatif des besoins et des convictions d'un groupe d'individus qui se défini comme étant une nation. En ce qui concerne l'existence d'un mouvement nationaliste au Québec, ce dernier ne s'est manifesté de manière concrète qu'au début du 19ième siècle. À la fin du 18ième siècle, il n'était qu'en état de gestation muette et probablement inconsci-

ente. On a ensuite basé des aspirations nationalistes sur la langue.

Tout individu ou groupe de personnes qui militent en faveur de l'unité et de l'identité canadienne en tant que nation bilingue et biculturelle, s'oppose nécessairement à reconnaître les différences qui distinguent le peuple québécois du reste du Canada et d'autant plus à le reconnaître en tant que nation.

Le but ultime d'accomplissement de toute nation, au terme de la définition du nationalisme moderne, est de s'emparer de l'appareil de l'Etat afin de s'affirmer comme tel par l'intermédiaire du pouvoir. Même si l'aspect territorial ainsi que la division des pouvoirs ne sont pas totalement acquis ou qu'ils doivent souvent être redéfinis, l'aspect du nationalisme demeure légitime. Il devient toutefois fragile lorsque les membres de cette nation sont divisés sur l'atteinte de cet accomplissement. Il est d'ailleurs fréquent que plusieurs nations soient gouvernées par un même pouvoir étatique. Par conséquent la nation québécoise se voit reconnue et attestée par le nouvel ordre politique mondial.

Les Québécois doivent reconnaître avec fierté les nombreux gains qu'ils ont su accumuler au cours des deux siècles de leur existence en cohabitation avec le peuple canadien anglais. Il apparaît respectable de conclure qu'ils ont partiellement gagné leur lutte contre l'assimilation coloniale anglaise. Ils ont su démontrer leur capacité de détermination et d'amour pour ce qu'il est maintenant convenu d'appeler leur nation. Mais ce succès est-il attribuable à leur force d'unification et de solidarité, ou encore, au résultat des efforts de l'élite socio-culturelle du début du vingtième siècle qui ont su tracer



un "pavé de survivance" et d'appel à l'indépendance sur lequel les figures politiques québécoises dominantes se plaisent à exhiber leur désir d'indépendance. La réponse réside sans doute dans un mélange plus ou moins homogène des nombreux questionnements qui animent le nationalisme québécois. En fait, le peuple québécois peut se vanter d'avoir obtenu à peu près tout ce à quoi il aspirait et ce par le biais d'efforts et de volontés exemplaires, sauf l'indépendance et peut-être une armée...

À ce stade-ci, il serait inapproprié de parler d'une nation subordonnée à un gouvernement oppressif. Le nationalisme québécois exprime aujourd'hui un désir d'achever sa lutte vers une indépendance totale. Ses forces sont cependant divisées, fragiles, inconstantes et hésitantes. Les fédéralistes se disent nationalistes non-indépendantistes. Les indépendantistes craintifs de perdre les gains qu'ils ont gagnés de manière pourtant pacifiste au sein du Canada se disent souverainistes. Les autres se contentent de se proclamer "société distincte" et d'espérer naïvement que le Canada anglais les considèrera comme tel en leur accordant leur statut - statut qui est pourtant peu significatif ou trop subtil au niveau de ses implications juridiques et politiques qu'il implique. Un statut dont le symbole ne sert qu'à répondre au besoin d'être reconnu en tant que nation. Le nationalisme québécois se définit par son ambivalence mais aussi par sa force d'être au sens profond du terme.

Une chose demeure certaine, malgré les différentes façons dont s'exprime le nationalisme québécois il correspond définitivement à la définition moderne de la nation. Que le nationalisme québécois s'exprime à l'intérieur des frontières du Canada ou du Québec, il demeure indélébile. Mais ses rapports et influences avec l'américanisation le trahissent. Les forces d'un nationalisme s'expriment aussi par l'amour d'un peuple pour son drapeau. Toutefois, le nationalisme québécois est victime de sa dualité, souvent déchiré au cours de son évolution entre son attachement tantôt pour le drapeau canadien tantôt pour le drapeau québécois. Il demeure cependant entier par rapport à sa culture, sa langue et son désir d'être reconnu sans avoir à se justifier. Le nationalisme québécois est devenu plus féroce et affiche une

volonté d'autodétermination caractéristique d'une nation et défiant le pouvoir fédéral. Cette tendance a marqué une division entre les communautés francophones hors Québec et les francophones du Québec mettant également un terme au nationalisme canadien français. En effet, les francophones hors Québec mettent entre les mains du gouvernement fédéral le mandat de protéger leur langue par le biais de loi des langues officielles portant sur le bilinguisme. Cette stratégie trudiste avait d'abord pour but d'apaiser les revendications nationalistes des Québécois en leur démontrant que la langue française pouvait être acceptée et protégée au sein de la constitution canadienne. Par contre, le Canada s'est transformé au cours des dernières années.

L'échec de l'accord du lac Meech et de Charlottetown, les élections fédérales de 1993 qui élirent au pouvoir des partis totalement opposés, témoignent de la diversité canadienne tant au niveau des idéologies que de la nécessité du bilinguisme. Les préoccupations sont réglées à l'heure de la conjoncture économique et le bilinguisme coûte cher au Canada.

L'échec constitutionnel a, dans ce sens, contribué à une nouvelle montée du nationalisme québécois. Le nationalisme est un puissant instrument de rassemblement. On a souvent cru que le nationalisme représentait une menace efficace ainsi qu'un outil électoral puissant pour les nations et les gouvernements désireux d'obtenir plus de pouvoir et plus d'influence. L'Église, comme l'Etat, a souvent eu recours au rassemblement nationaliste pour satisfaire ses propres intérêts. Cette menace a fluctué au gré des idéologies véhiculées tant par le modèle mondial que par les institutions étatiques. Chez les Québécois, les mouvements nationalistes furent plus ou moins constants et ont varié considérablement au gré des courants libéraux, conservateurs, nationalistes et indépendantistes. Comme dans le processus de toute idéologie, il y adhère des modérés comme des radicaux. À gauche comme à droite, le nationalisme sait s'attirer des partisans. Que se passera-t-il à la suite du référendum? Que le Québec demeure ou non à l'intérieur du Canada, il constitue malgré tout une nation.

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— articles gleaned from the Internet —

Disclaimer : The following is a parable. Any resemblance to any persons, actual or fictional, living or dead, or to any events, real or imagined, is purely coincidental. Honest.

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Now it came to pass that Jesus journeyed to a distant city. And as he walked, a multitude gathered and pressed close about him. Jesus spoke to the crowd, and they listened to his words and were amazed at the wisdom of his sermon.

The sun was hot, the road was dusty and Jesus grew thirsty. A man from the crowd went to a nearby well, drew water and brought it to Jesus to soothe his thirst. Jesus drank of the water, and one in the crowd spoke to him saying "Nay, drink not, for this man is a thief. He does no work of his own, but takes the fruit of his neighbour's labours." And Jesus

smiled, kissed the thief on the crown of his head and said "All is forgiven. Go and sin no more."

The crowd marveled at this, and Jesus spoke to them again and they listened. But the sun still shone brightly, the crowd pressed close to hear his words and Jesus grew hot. A woman from the crowd went to a nearby date palm, gathered together fronds from the tree and made of them a fan to cool his brow. And one in the crowd spoke to him, saying "Nay, this woman is not worthy to cool thy brow. She is a harlot, and performs all manner of strange and unspeakable acts for silver and gold." And Jesus smiled,

kissed the harlot on the crown of her head and said "All is forgiven. Go and sin no more."

And when the sweat had been fanned from his brow, Jesus again spoke to the crowd, and again they listened to his words of wisdom and were amazed. But the road was long and Jesus grew fatigued and desired rest. A woman from the crowd came and spread her cloak that Jesus might sit for awhile. And one in the crowd spoke to him, saying "Nay, sit not on this woman's cloak. For she is a receptionist in an abortion clinic." And Jesus smiled, pulled his gun from beneath his robe and blew the bitch away.

The First Tactic of a Class War: Propaganda

Stephan Robichaud-Tobin

We are being told that the problem with the economy isn't a sustained high interest rate policy, or a tax system that benefits profitable corporations and the wealthy. No, they say the problem is us; the students, the unemployed and the working poor who, together contribute to a whopping 2% of the federal debt.

As the events of the past few days demonstrate, the elite of this country not only control the means of production but also the means of communication.

And just how did the media represent the demonstration? Well, mostly as a failure.

Newfoundland: 9,000

The Globe and Mail, had a front page picture with the caption, "Students demonstrate in downtown Toronto, but a full-fledged national strike...never materialized. Although protest rallies took place across the country, most students stayed in class. Organizers fell short of their goal of 100 000." Now, is it me, or do you notice that every positive statement is followed by a negative one? But after all, this is the paper with the largest business section.

The Toronto Sun, page 7: "5 000 traditionally apathetic students...a full-fledged walkout never materialized as most students stayed in class...rallies across Canada attracted thousands, but events at campuses and legislative buildings had low turnouts."

Victoria: 6,000

And *The Toronto Star* had its coverage buried on page 17, "Across the country, students from 80 college and university campuses in 19 cities protested...But most other cities did not report the same kind of turn-out seen in Metro." So just what is apathy? What message is the media trying to send? Is 5 000 people protesting really a sign of apathy? What about the events that the media left out? Here are

some numbers reported during the protest: Newfoundland, 9 000; Victoria, 6 000; Montreal, 15 000, and so on...

But perhaps the most ominous omission of the media's coverage was their failure to say who was there in support of the student protest.

Montreal: 15 000

The following groups and unions were represented by their presidents: NAC, the Steel Workers Union, CAW, CUPSE and seniors' groups. Why did the media miss that? Perhaps, it's just a guess here, the media doesn't want to give the movement any energy, but for those of you who were there, you know there is energy; and it's growing.

There is a movement building in this country among groups that for years, have been at odds with each other. Why? because for the most part their struggle has been divorced from the context of class. But that is about to change.



Aubrey Cohen

MONTREAL (CUP) — There was once a great shaman named Baikal who had a beautiful daughter named Angara. The shaman chose a groom for his daughter, but she had already fallen in love with another man.

When Baikal tried to force Angara to marry the man he had chosen, she ran away from her father. While she was fleeing, Baikal cast a great stone in her path. The stone did not stop Angara, but it ensured that she would remain linked to him forever.

The Angara is the only river that flows out of Lake Baikal. Shaman's rock is a towering cliff that guards the point at which the river flows out of the lake. Baikal is an ancient lake. Its roots go back 20 to 25 million years. It is the source of many native legends, which were created long before the first Russian settlers arrived in the 17th century. When the Russians arrived, they built a fort. The wooden fort consists of a military installation, a church, a school and several cottages. Today, it is a monument to the colonization of Baikal.

One of the most unique features of Baikal is that much of it freezes solid in the winter. Before the permanent connection to the Trans-Siberian Railroad was built, the Russians laid track directly on the ice in the winter. In the summer, a

long ferry carried trains across Baikal. The permanent line, winding along the southern end of the lake, is a more modern monument to the Russian presence on Lake Baikal.

On the other side of the lake stands a monument to the result of this colonization: the Baikal Pulp and Paper Combine. Three hundred years after the Russians arrived, and despite the pleading of local ecologists, Soviet planners decided to build a factory on Baikal. The bureaucrats said that Lake Baikal, too, must work. Baikal, for 20 to 25 million years now, has been doing more than the Soviet planners could ever dream of. The collection of flora and fauna which the lake supports is unprecedented. There are 1,550 species of animals and 1,085 varieties of plants which live in the region. Sixty per cent of the fauna near the lake is unique and not found anywhere else in the world.

In terms of the volume of water, Baikal is the largest lake in the world. It is also the deep-

est, and according to locals, the cleanest. Baikal water is bottled and sold for drinking.

The Baikal Pulp and Paper Combine also works. Since it was completed 23 years ago, more than half of the volume of water in the lake has flowed through its pipes. Since the water-treatment facilities of the plant are insufficient, more than 100,000 cubic meters of overheated, partially treated and untreated water are pumped into the lake from the plant every day. In addition, the plant releases dirty smoke into the air, which affects the entire region.

Although it is the only factory on Baikal, this plant is not the only polluter. The Selenga Pulp and Carton plant is located 50 kilometers from the lake on the Selenga river. Half of the water which enters Baikal comes from this river.

These are the two main pollutants. In all, there are 13 factories, combines and plants which have an impact on Lake Baikal. In addition, erosion caused by logging is contaminating the waters of the lake and the rivers which feed into it.

There's a lookout at the top of one of the mountains over Baikal. Legend has it that if you leave an offering for the gods there they will grant any wish. People generally

Word's Worth

Mike F. Jursic

Euphemism is something that's been in our language for time immemorial. The question is: Why? As George Carlin once said "There are no bad words. There are bad thoughts... bad intentions..."

So what is it about certain words and concepts which make for such ready euphemisms? Some are so ridiculous that they are universally laughed at. Things we euphemize include all sorts of categories: sex, death, excretion, etc., etc. The point is that call it what you will, and you still can't hide the underlying concept. Hence, when a man gets up from the table to see another man about a horse, or a woman goes to the powder room, we know in both cases that they are going to perform bodily excretions in the bathroom. See, even I used the euphemism there rather than saying "going to the toilet" to take a peepee."

There are lots of euphemisms surrounding sex and reproduction, but the Victorians took to the practice of burying these underlying concepts as deeply as possible. The drumstick on a turkey was, before those times, called simply "the leg." Also, in the Victorian Era, tables and chairs didn't have legs and arms - too coarse. They had limbs, and these limbs were covered with skirts, which were covered with floor-length table cloths, to avoid accidental suggestive, connotative, furtive sexual associations with the human body.

What is most amazing to me is that we have many euphemisms for excretive and reproductive acts, and even for the state of death, but we have few real current euphemisms for the concept of "kill" or "murder." Of course, if an institution does the killing, it is "execution," but that's the only one I could

think of, notwithstanding shoot (less specific), stab, bludgeon, and the various other ways a person can lose life of limb. Many other "disphemisms" exist, but I will talk about those in a future column.

But where sex is concerned, there are about a million and one ways to express the sexual act politely: you can 'get it on', have "it", make love, bonk, succumb to the throes of passion, go to bed together, or my favourite one, right from the King James Bible, "uncover (each other's) feet." There is something slightly unsightly in as far as the concept of "whore": we have euphemized that to death, but we still don't have as many words for it as there are in French. In our language there are hookers (named after General Joe Hooker of the American Civil War who apparently had a cadre of female admirers who came to be known as HOOKER'S BRIGADE), ladies of the evening, streetwalkers, etc., etc., and the underlying concept is "person who sells sex for a living". Note that up until about 200 years ago, the word "whore" was perfectly acceptable.

In many cases euphemisms are euphemising earlier euphemisms which, through popular usage, have become too closely associated with the underlying concept. So the pursuit of linguistic hygiene needlessly enriches our language, by being ultimately useless. What to do about this? Nothing, it seems. Euphemism is here to stay.

leave candy, money, or a ribbon tied around a bush. The lookout offers an excellent view of the lake. As Baikal is long and narrow, the mountain peaks are clearly visible on the other side.

It's not hard to think of something to wish for when looking out over Baikal. The lake is truly one of the gems of the planet. With the fall

of the USSR and the opening up of Russia, the days of Soviet-style mega-industry may be numbered. However, Baikal will soon face new challenges from the more efficient, yet still detrimental Western political model. For the moment, Lake Baikal remains relatively unspoiled. For the moment, it is still the cleanest lake in the world.

- section des arts

Norbert Lepage... ses talents, ses passions: sa vie

Julie Gauvin

Norbert Lepage est un personnage qui n'a plus besoin de présentation à Glendon. Entre 1986 et 1993, il se démarque sur la scène du Café de la Terrasse une cinquantaine de fois. "Il fait partie des meubles" vous dira-t-on. C'est un passionné talentueux, un amoureux fidèle à tout ce qu'il entreprend. Il exprime, par le biais de la chanson, les préoccupations quotidiennes de monsieur et madame tout le monde. Il porte un regard fasciné sur la lutte des minorités francophones au Canada: une admiration justifiée par son vécu.

Norbert est un "p'tit gars" de la péninsule du Niagara. Il connaît la fierté qui s'émane de tout coeur franco-ontarien, lorsqu'il fait face à son drapeau vert et blanc. Il connaît l'odeur et le goût de la victoire. Une victoire pacifique, parsemée de cris, parfois introvertis, parfois épanouis, dont les mots chantent l'éloge, ici comme ailleurs, mais au nom de la langue française. Comme tout chanteur franco-ontarien, il est fier de la survie du fait français au sein du Canada, et ne cache pas son attachement pour la langue anglaise. C'est un type bilingue au sens propre du terme. Ses chansons en sont d'ailleurs le reflet. Il prend plaisir à composer tant en anglais qu'en français. "Cela dépend du sujet qui m'inspire" dit-il. Lorsqu'il écrit, il aime s'entourer

de dictionnaires pour s'assurer d'une symphonie créatrice de mots plus tendres, révélatifs et différents les uns des autres.

"C'est plus dur de composer dans la langue française, mais elle me permet plus facilement de jouer avec ses mots. C'est en écrivant que je l'ai vraiment découverte. C'est comme "a labour of love"..." nous confie-t-il.

Né à Welland, Norbert a commencé sa carrière musicale comme chanteur au sein du groupe rock *Horizon* en 1975. En 1978, il enregistre sa première chanson "Springtime Again" avec P.R.O. Canada, Société canadienne pour les droits d'auteurs. Au festival de la nouvelle frontière à Welland, en 1984, il remporte le premier prix comme

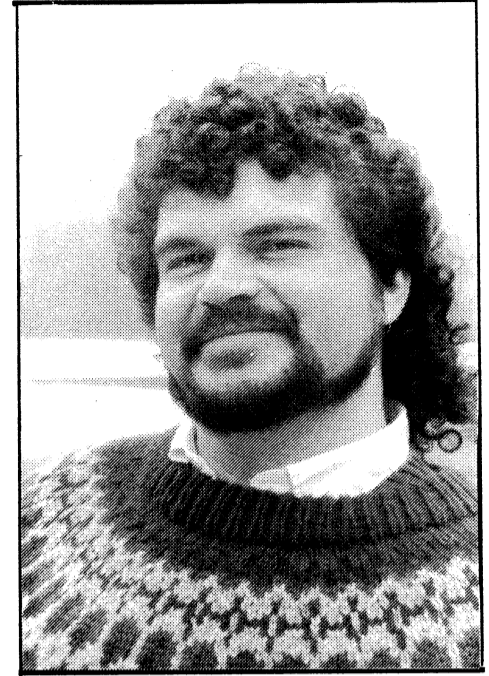
auteur-compositeur-interprète. Entre 1989 et 1992, il se démarque, en tant que chanteur, guitariste, percussionniste et parfois écrivain avec les groupes *The Pranksters* et *Back 40* avec qui, il fait trembler les murs des boîtes de nuit à Toronto. En avril 1993, il participe au lancement du disque audio-numérique *Quatorze artistes de l'Ontario français* orchestré par l'association des professionnels de la chanson et de la musique franco-ontarienne. Il s'exécute sur scène à plusieurs reprises dans plusieurs villes de l'Ontario et du Québec. De plus, depuis le début de sa carrière musicale, il a eu l'occasion de faire la première partie de "show" de Michel Rivard, Jim Corcoran et du regretté Gerry Boulet au temps où ce dernier chantait avec son groupe *Offenback*. Bref, Norbert Lepage est un artiste aux multiples talents. Avec la passion au bout de la voix, il sait vous entraîner sur des rythmes et des paroles qui racontent un peu de lui-même, un peu de nous-mêmes.

Comme il l'a déjà exprimé "Aujourd'hui c'est mon tour". C'est

également votre tour de faire plaisir à vos oreilles, le 25 janvier prochain au Café de la Terrasse. Norbert Lepage partagera avec nous ses dernières compositions originales et interprétera des chansons déjà popularisées par d'autres artistes. Il sera accompagné par la choriste Shelagh Corbett, son arrangeur clavériste Hamish Mac Kenzie ainsi que son guitariste, son batteur, et son bassiste. Norbert vous promet un spectacle unique, mémorable, avec une présence sur scène des plus remarquables. Vous pourrez vous vanter d'avoir assisté "life" à l'une des premières interprétations de son album qui sortira sur le marché Noël prochain. Les billets? 4.00\$! Soyez-y en grand nombre, vous serez comblés!

L'après spectacle

Pour faire suite à l'article qui aurait dû être publié dans la dernière



parution de *Pro Tem*, voici un bref résumé de la performance sur scène de Norbert Lepage et de son groupe.

Ce mercredi 25 janvier, près de 50 personnes ont assisté au spectacle de Norbert et de sa troupe. Le groupe s'en est très bien tiré pour ce que Norbert Lepage qualifie de "générale".

Quelques secondes pour marier les accords et vlan! c'est reparti! Les paroles coulaient au rythme des notes pour résulter en une agréable harmonie.

Pour ceux qui n'étaient pas au courant des talents "cachés" de Shelagh Corbett, cette dernière a su démontrer au public du Café de la Terrasse, la puissance de ses cordes vocales: belle performance! On a également eu droit

à une interprétation vocale de deux autres membres du groupe qui ont joint leur voix à celle de Norbert et Shelagh: un "We are the world" à la franco-ontarienne: remarquable! Les chansons ont d'ailleurs voyagé entre la francophonie et "l'anglophonie".

Seul reproche: les paroles ont été légèrement enterrées par le son de la musique endiablée mais ce, seulement pour la première partie. On a ensuite pu savourer les talents de parolier de Norbert. Il connaît sans doute les points sensibles de chacun d'entre nous. Quelque part, on s'y reconnaît. Parfois comique, parfois sensible Norbert, digne de ses performances antérieures, a donné un "show" que les absents regretteront d'avoir manqué. Par contre, son premier disque s'en vient sur les marchés prochainement, alors ne le manquez pas cette fois.

matism and perspicacity before wishfulness.

Camille Paglia, as the notes on the back of *Vamps & Tramps* suggest, is probably the first internationally known public thinker to come off the North American continent since the heady days of the 1960's. That in itself is interesting. But what is more notable is that this has happened in spite of her being almost completely censored and poo-pooed by much of the very establishments with which she claims close, if dissident, allegiance. Literarily, she's still a newcomer; but from all evidence it's likely she can write something to match the startling brilliance of *Sexual Personae*. Until then, those who appreciate her refreshing difference and pugnacious intelligence will probably be more than pleased with collections like this one. My copy is already coffee-stained and well thumbed.

• Book Review: Camille Paglia's *Vamps and Tramps* •

Eric McConnachie

A couple of years ago, I remember having an argument with an acquaintance about post-structuralism. He had said something about deconstruction, about the ultimate importance of questioning "received notions". "Okay," I replied (and I'm paraphrasing here), "Let's start with that one." *Vamps and Tramps*, Camille Paglia's latest collection of essays from Random House is, in a big way, about questioning.

This new book, like *Sex Art & American Culture* (1992) is way-out eclectic and egregious in its scope. And despite some sharp inconsistencies it's also a damn fine read. The book's cover itself, as if to deny cliché, is a clue to the content: Paglia — androgynous and dark-clad, wearing a knife — stands behind the book's title, her face tense, her arms and legs martially composed. Caveat lector, obviously: If you read for entertainment, or to rustle brain-cells, then proceed. If, when you read, you have any desire to pillow established convictions, Paglia is likely to offend, so look elsewhere.

Once into the text, any remaining reservations will probably intensify. Paglia's approach is frequently topped over with sometimes hard to swallow generalisms and hyperbole. She also seems to enjoy cranking out wonky syllogisms and combative rhetoric, and she has an annoying habit of repeating phrases like "My Sixties generation". At the core, though, Paglia has an extraordinary extensive learning and an obsidian intelligence, one that seems capable of, coupled with her manic energy, eventually floating her downstream into either madness or irrelevancy. Her erudition wit and commitment remind one of Ayn Rand or perhaps the early Germaine Greer, had they

been in the habit of gargling espresso.

She questions, prods and criticizes zealously. Amid discussions on everything from childhood sexuality to Barbra Streisand, Paglia fires off some way-honed and ultimately effective criticisms of current ideology and academic dogma. Among other things, her assessment and questioning of 90's political and intellectual naiveté rings true. Why, she asks, can't liberalism or feminism be critiqued from within? Why such rigid and deadly adherence to only a single position on the political spectrum? When will the blanket infantilization "woman=victim" cease?

On the academic front, she healthily derides Derrida, Lacan & company, and the throngs of their admirers and adherents nesting in American (and presumably Canadian) universities. In post-structural-Land though, she saves her harshest scorn for Foucault, whom she calls a fraud, stating, "James Joyce's *Ulysses* does what Foucault claims to be doing but never gets around to." In addition, she calls for and end to the balkanization of literature departments, and a stop to useless and wasteful literary conferences. Elsewhere, she defends Woody Allen, wonders what has

become of Susan Sontag, and rhapsodizes on Sandra Bernhard. Paglia has a real talent for vibrant imaginistic prose, and cleverly compresses reference points in popular culture and history and classical mythology, in order to express her ideas about the layers of personae in all social interaction and identity.

Decried as a media prostitute, an anti-feminist and a 'pop-intellectual', Paglia is really none of these. At the heart she is a feminist aesthete, a committed scholar and a libertarian humanist. Graduating from Yale, she outed in the pre-Stonewall 60's. In the 1970's this fact, coupled with her interest in fashionable subjects, meant she practically couldn't buy a posting, or a publisher. Eventually she found employment at the University of Arts in Philadelphia. Here, in spite of her newfound notoriety, she continues to hold a full-time Humanities professorship. Her intellectualism, as she is so proud to proclaim, is a compound of street-level smarts (derived, she declares, from her Italian working-class background) and loftily aesthetic historicism. "Hate dogma. Love learning. Love art," she writes. This is her mantra, and it is one that undergraduates in particular would do well to hang in mind.

Though thinly dealt with, the uniting thesis of *Vamps & Tramps*, like *Sexual Personae* and *Sex Art & American Culture*, concerns what Paglia calls pagan nature — ancient and darkly inscrutable — and how it is continually erupting from beneath the mannerly Judeo-Christian veneer. It is within this interplay of nature and nurture, biology and biography, that

Occidental civilization as a whole derives its creative, literally artificial impetus. Paganism she maintains, never was and never will be defeated by Christianity. Her central theme is that it is really this ancient heathen disposition which, running through Greco-Roman patterns, preceded and infuses the technology-mad Christian West with its old, deep, and visceral revelations about the mystery of existence. Throughout Occidental history, she opines, the addressing of questions concerning this ultimate *mysterium fascinans* find its greatest expression in terms of artistry and sexuality. According to her it is thus paganism that is to be found at the bottom of every sexual and artistic impulse. This includes, for her, high and low pornography. Ergo sex and art, ought not to be tied to, or the vassal of, any narrow politics or ideology.

In discussing such scratchy issues as the male tendency to violence, Paglia quite sensibly avers that society is actually the individual's best protector and nourisher against the chaotic inscrutable impulses of biology and nature. This thinking is an intellectual head-butt to the widespread and decidedly Rousseauist notion that sees society as the great oppressor and bringer of grief. Violence, she correctly points out, is not a social construction. It can be stemmed but never stopped because it is as mundane as eating, as ancient as the dramas of Serengeti, and often enough as unexpected as an earthquake. Obviously, she puts prag-

Mon cinéma... à moi !

Géraldine Sénégal

Je regardais récemment le film "Bleu" avec des amis. À la fin du film une des personnes s'étonnait de son aspect bien français, inhabituel. C'est là que je me suis dit : "C'est vrai, le cinéma français a son identité particulière."

Je suis Française et je n'avais jamais imaginé encore que le caractère des films français puisse surprendre à ce point. Mais finalement c'est vrai, le cinéma français (le deuxième du monde) a un petit quelque chose (soyons modeste!) qui le rend différent. En fait, différent de quoi? Eh, bien, du cinéma américain bien sûr!

J'aime le cinéma français parce qu'il me parle de "moi". Je reconnais les personnages puisque je les croise chaque jour dans la rue. Ce sont des gens qui me ressemblent et que je peux comprendre. Qui peut se vanter d'avoir rencontré, une fois, une seule dans sa vie, un "super-héros"? Regardez un film de Claude Lelouch, n'importe lequel, parmi la multitude de personnages qui font l'histoire il y en aura forcément un qui vous ira comme un gant. Dans "La belle histoire" je suis Marie qui escalade le mont des Andilles en Israël pour aller chercher du Niel et enseigne l'alphabet aux enfants en faisant chanter des marionnettes.

J'aime le cinéma français parce qu'il m'offre une liberté de penser : "voilà comment les choses doivent être, finalement la morale est respectée". On a ajouté au "Grand Bleu" dans sa version américaine une fin qui n'existe pas dans la version française. En la voyant, j'ai ressenti comme une énorme frustration. Où étaient donc passés l'imaginaire et le rêve? Moi, je ne voulais pas savoir que le héros était

beau, heureux et vivant! J'aimais pouvoir poursuivre le film dans ma tête après le mot FIN. Je ne vous parlerais même pas de la musique (ah, trop tard!) totalement changée dans la version américaine et de la disparition de scènes suggestivement très importantes. Pour moi, ce film s'est vidé de son accent français. Le public américain est-il, fondamentalement, si différent du français? Ou bien finalement est-ce qu'on ne lui laisse pas d'autre choix?

J'aime le cinéma français parce qu'il est inventif. Il suffit pour le croire de compter les "remake" qui en sont faits : "3 hommes et un couffin"; "Le retour de Martin Queue" (Sommersby); "La femme Nikita"; "Le père-Noël est une ordure"... Eh oui, en France on n'a pas l'argent mais il semble que l'on a des idées. Les moyens dont dispose l'industrie cinématographique française sont loin d'atteindre ceux d'Hollywood (oh oui, bien, bien loin!). Il existe donc une réelle nécessité de créativité bien souvent oubliée au profit des artifices de la technologie dans les superproductions américaines. Dommage que le montant investi finisse par devenir le critère de qualité en matière de cinéma. Même en France cette tendance apparaît. Lorsque "Germinal" (le film le plus cher de toute l'histoire du cinéma français!) est sorti en 1993, l'argument majeur pour sa promotion a été son coût. Depuis quand gros budget rime-t-il avec qualité? Ne vous méprenez pas, je ne mets nullement en cause la qualité de "Germinal". La force du cinéma français a été jusqu'à maintenant sa créativité. Il ne serait pas sain de vouloir concurrencer les Américains sur leur terrain. Ce qu'il faut c'est

protéger la singularité française, même si pour cela l'intervention politique est encore nécessaire. Lors des accords du GATT en 1993, la France, isolée, a invoqué l'exception culturelle, en soulignant que les oeuvres de l'esprit ne sont pas des produits ordinaires, afin de sortir les oeuvres audio-visuelles des négociations pour la libéralisation des échanges. Pour une fois, un consensus politique existait en France! En Europe les productions américaines détiennent 90% des parts du marché en Allemagne, en Italie et en Angleterre. Dans ces pays, la création cinématographique est rendue à néant, ou presque car il arrive encore que quelques bijoux apparaissent tels "Four Weddings and a Funeral" récemment. En France le pourcentage de parts du marché détenues par le cinéma américain est de 60%. Les Français aussi aiment les films, superproductions américaines. Mais au moins il leur reste un choix. En terme de culture le pluralisme est une notion essentielle. La standardisation est son pire ennemi. C'est la compétition qui invite à se dépasser, dans le domaine culturel; elle suscite l'imagination et la création.

J'aime le cinéma français parce qu'il est (encore) vivant. Si pour protéger sa survie l'outil politique et les fonds publics doivent être utilisés, qu'il en soit ainsi. Après tout, c'est aussi un des devoirs de l'État de protéger et de promouvoir la culture de son pays. Le cinéma pouvant être considéré comme l'aspect le plus populaire de la culture, les subventions qui lui sont accordées ne peuvent être et ne doivent être considérées comme une entrave à la libre concurrence, mais comme une garantie de la préservation du pluralisme en matière artistique.



Quoi faire cette semaine?

Lundi le 30 janvier

Meet the Authors: The Toronto Board of Education presents a five week series of talks by authors, including Cyril Greenland (*The City and The Asylum*), and William Burrill (*Hemingway: The Toronto Years, 1920-1924*), starting today from 12:10 to 12:50pm.

Sesquicentennial Museum, 263 McCaul. To register call 397-3680

Sexuality awareness week- presentation by U of T sexual education and Peer counselling centre, jan. 30- feb. 4

Mardi le 31 janvier

Black Book Fair featuring a talk on improving Black students' academic achievement, by the author, Jawanza Kunjufu, plus performances and readings by Black authors, books for sale and more...from 9am to 9pm. FREE. Colony Hotel, 89 Chestnut, 631-3690

Discovering the Art Design in the Former GDR

The Goethe Institute presents a lecture on a Communist design, by East Berlin economist-researcher, Jorg Roesler. Starts at 7:30pm. Design Exchange, 234 Bay, 924-3327

Jewish Feminist Community- Miriam Wyman speaks on Judaism, feminism, and environmentalism, at 7:30pm. \$2. Party Room, 55 Prince Arthur, 604-3175

Cheap Tuesday! Check out: death and the maiden
Bravo-Glendon's own talent night

Mecredi le 1er février

Intro to meditation instruction in the buddhist practice 7:30 pm free, Shambhala centre, 670 Bloor w. ste 300-588-6465

Acid Jazz at the Cameron

Jeudi le 2 février

Down by low at 7:00 naked at 9:15 at the Metropolitan at College & Euclid.

Vendredi le 3 février

Last day to catch new works on slate and paper: Anne O'Callaghan 24 Spadina rd. 922-2014

Samedi le 4 février

Poetry Group meets 2nd and 4th Saturdays at 2:30pm at College/Shaw Library, 766 College. 393-7668.

Dimanche le 5 février

homework



-section des arts

EVERYTHING IS CLEAR FOR KENNY MACLEAN

Todd McDaniel

I recently had the opportunity to shoot the breeze, in the comfort of my own home, with former *Platinum Blonde* member Kenny Maclean, who has just completed a project entitled *Clear*. Having brought a copy of the yet unreleased album, Maclean walked me through the tracks which turned out to be an impressive melange of straightforward, guitar-oriented rock with subtle traces of psychedelia which reach back into the past.

PT: I understand that Platinum Blonde was formed in 1982 and you joined in 1985. At this point the band was already well established, having an album that sold 200,000 copies. How did that opportunity arise?

KM: (In your best Scottish accent) Well, Mark (Holmes, vocals) was a big fan of The Deserters, a band that I was in which had done two albums with Capitol Records in Los Angeles. Then I left the band and all of a sudden Platinum Blonde went crazy, they started to happen big time. I was working on a solo project that never took off and I ran into Mark and we started writing together. He was in the studio, working on the second album *Alien Shores* and he asked me to come in and help out, so I did. Then he asked me to join as the bass player because he had been playing bass, it was a three piece, and he wanted to front the band. I played guitar on the albums but I always played bass live. The next thing you know I was in this famous teeny bop band.

PT: With the release of *Alien Shores*, in 1985, Platinum Blonde reportedly had their biggest hit yet with the single "Crying Over You". Did that success change your life in any way?

KM: Oh big time, yeah. I actually produced that track originally, with Mark in Studio B, a 24-track studio, and I play a lot of the instruments on that track. We tried to do it with what we called "real musicians" (laughs)...well I'm a "real musician" but at the time we had session players come in but it just didn't sound good. So we ended up just doing it the way we did it in the studio. But it changed my life a lot, yeah, it went to number one in Canada, that single, and all of a sudden I was on the front cover of every music magazine with this band. I couldn't walk the streets all of a sudden. I had these two floors of a house on Logan and Danforth and I'd wake up on Sunday morning and just throw some shorts on and a T-shirt and not bother to comb my hair, and go for the paper and the milk, you know. There'd be these fans there. It was neat though but they'd be taking pictures and it was like, at least let

me do my hair first!

PT: In 1988, a critic for The Toronto Star once described Platinum Blonde as a "pretty, energetic band that seemed to have a grip on teenage fantasies (and) on melodic rock with a thoughtful realistic edge". Would you say that that was a fair and accurate assessment of the band?

KM: I guess so, from his point of view I'm sure it was fair and accurate. It sounds nice. My own personal opinion was what was most important to me. I think the band was a good song-writing team. People used to blast us because we were a teeny bop band, but then so were the Beatles and so were the Stones. The problem with Canadian media is that they think you can't be that good just because teenage kids like you, but that's where the music really starts you know. The bands that are happening today like The Tragically Hip and Moist, it's all kids you know 13-18, but even older guys like me, in their thirties really dig that stuff.

PT: The decline in Platinum Blonde's popularity has been attributed to moving to a tougher image and a darker, heavier style of music. Would you agree, and if so how large a role does image play in the music industry?

KM: I don't agree with that, no. We had a lot of problems within the band and with management. We had terrible management. They thought they knew what they were doing but they didn't. And there was a major ego in the band, you know, when you get that famous that fast you think that nothing's going to touch you, but unfortunately none of us are infallible. The band was burning too many bridges...and what was the question again?(laughs). He's feeding me Scotch folks, put that down, I'm drinking Johnny Walker Black Label! Image always plays a big part in a band. If you're hip, if you look good you know, of course that plays a big part. Whether it's grunge image, whether it's glitter rock, whether it's heavy metal with long hair, people look at a band and say "They're cool". You've got long hair, you've got an image, you're in a band...you've

got a cross around your neck right now. And you've got a cat that's very vicious!

PT: In 1990, the band reappeared under the name "The Blondes". Is there any chance that the band will get back together again, and if so, would you be interested in being a part of that?

KM: Let me just set one thing straight. It wasn't the band that reappeared as "The Blondes", it was that Sony dropped the band and our stupid management took it to a stupid label, the same stupid label that my last solo album was on, and changed the name for some stupid reason because there was a lot of stupid people at the stupid label. Get back together with the Blondes? No, I don't see it happening, but hey, if someone has enough money to pay me to do that, sure.

PT: Do the members of the band still keep in touch?

KM: Oh yeah, Mark and I are good friends. He co-wrote a song on my new project. He wrote the lyrics for a song called "Deep as Oceans". He's in a band, they were called Push, but they had to change their name. I'm not sure what they're called right now. It's a great four-piece band, they're working on an album. (Former drummer) Chris Steffler has a funky little cafe/restaurant/bar called Twiggys on Queen St. across from City-TV. I hang out there myself because it's the only place I get free drinks (laughs), just joking. (Former guitarist) Sergio Galli doesn't do music anymore. He's got a wife and two kids. He's a draftsman actually. He's a funny guy; he'd be playing golf more than he'd practice guitar.

PT: In 1990, you also recorded a solo album called "Don't Look Back" with a couple of popular singles. I understand that you've recently completed another solo project. Would you say it's a departure from your earlier works or is it similar in style?

KM: It's definitely a departure. The single "Don't Look Back" I think is a classic. I love it. It was co-written with my brother-in-law. To this day it's probably my favourite song, apart from the lullaby I wrote for my son. I was going through a pretty screwed up period in my life, partying too much and hanging out with the wrong people. I won't get in to the sordid details, but I was a little bit lost. I had some money to do an album and I did it, but I had this



Photo: Todd McDaniel

stupid management and a stupid label that tried to make me into a radio hit so I could make them fucking lots of money. Art for art's sake wasn't involved. With this album I just got back to my roots, the punk scene, the new wave scene, the rock scene. Two tracks were co-written on the album and one was written by a friend of mine, Bobby Sylum, who committed suicide. It's a brilliant song and it's just something I wanted to do in memory of Bobby.

PT: I understand you have some special guest appearances on the album.

KM: Tony Springer from Wild T and the Spirit, a brilliant guitar player and a fab guy. Lawrence Gowan, a buddy of mine I've known for years. He's a guy who always tells me I stink when I stink. He hurts me and I have to go bury my head in my pillow for a while and cry a river of tears. There's no synthesizers on the album, it's all guitar but I wanted a little bit of piano on one track and who better than Lawrence Gowan who is a clever man, a great writer, great performer and a great artist. I talked him into it because I have some dirt on him (laughs), no I'm just joking. There's John Bovet from Frozen Ghost who plays drums and a relatively unknown artist who should be up front is Mark Shannon on bass. There's also Ann Born who plays with Jane Sibbery, and Lorita McKinnon plays cello.

PT: Who are your musical influences? Are you listening to any current artists?

KM: From my upbringing, Zeppelin, the Stones, the Beatles, David Bowie, Roxy Music, T-Rex and Pink Floyd. I was listening to a lot of Nirvana. They were brilliant. A couple of the songs on my new album were inspired by Kurt Cobain. I was not a big fan until he committed suicide. I listened to the stuff afterwards to see where his head was at as a writer and why he would do himself in after selling 10 million records. I listen to CFNY a lot.

PT: Considering Platinum Blonde's popularity in the eighties, you must still be referred to as Kenny Maclean, from Platinum Blonde, not just Kenny Maclean, the musician. Do you feel that playing with Platinum Blonde has helped you or hindered you in the music industry?

KM: I would say it helped me. The problem with this industry is that if someone doesn't like Platinum Blonde for whatever reason, then it's a negative thing if you were in the band. But today I was in a restaurant and someone said "You're Kenny Maclean, didn't you play with Platinum Blonde?". That's a positive thing. You can't get away from that kind of thing. People either hate you or love you. They should just ignore you or love you, you know?

PT: Judging by accent you obviously weren't born in Canada. When did you come to Canada? Was it to follow a musical career?

KM: I was born in Glasgow, Scotland. I came here in 1974. Yeah, I wanted to be a rock 'n' roll star. I was also a hairdresser by trade, so I had a trade. I was 18 or 19. It's a great country. I love Canada. I got to do what I wanted to do and I'm still doing it. Scotland is very receptive to musicians. Canada kind of lets their musicians suffer for a long time, then they make it somewhere else and come back and then they're adored. Montreal respects their artists but Toronto is a little bit funny.

PT: I also understand that you sometimes jam with a band in the bar scene. Tell me about that. Is that just for fun?

KM: Yeah, The Cheap Dates. It's a friend of mine Denis Martel, myself and Derek Giles, who used to play with Images in Vogue, plays drums. Another friend of mine, Dario, also plays drums with us. I do it because I love to play. It's a blast, you get paid and get your beers. It's very self-indulgent rock 'n' roll.

THE REAL PRACTICES OF THE IMF

The following article was written November 18 of last year by MJ Milloy for the McGill Daily. This feature is an examination of the mechanism of global aid, specifically the IMF, and how Structural Adjustment Programmes (SAPs) subordinate the southern world to maintain northern wealth. Milloy has unveiled some little known facts about the IMF and has provided a profile of this agency which questions the virtue of global aid. **THE REAL PRACTICES OF THE IMF** challenges the first world notion of philanthropy while contributing to a more accurate understanding of the polarization of global wealth.

MJ Milloy

MONTREAL (CUP)— Under the watchful eyes of American Marines, Jean-Bertrand Aristide returned home to Haiti last month to restore peace and democracy. After two years of exile in Washington, the Roman Catholic priest and popular leader is again in power to attempt to transform a country racked by political terror and social inequity.

President Clinton and the American military forces guaranteed a successful transition of power. However, the power to transform peace to prosperity lies outside of the hands of Aristide.

Increasingly, the social and economic policies for the new government are being dictated by the International Monetary Fund (IMF) and the World Bank. In August of this year, then exiled President Aristide agreed to the "Strategy of Social and Economic Reconstruction", an orthodox IMF stabilisation programme.

Structural Adjustment Programmes (SAPs) are an inevitable fact of life for the majority of the world's "developing areas" in Asia, Africa and the Americas. With the benefit of over a decade worth of experience, it is becoming increasingly obvious that IMF policy not only destroy any chance of equitable growth, but reinforces environmental destruction, anti-democratic governments and wide spread social misery.

The people of Haiti are no strangers to social suffering or political terror: for over forty years they lived under the shadow of Papa Doc Duvalier, the "Dictator for Life". Now, with Aristide reunited with the people, can justice be done, or has the economy slipped out of his control into the hands of the international capital organizations like the IMF?

Poverty, Misery and Debt: The IMF Turns 50

This year is the Fiftieth Anniversary of the Bretton Woods conference that created the IMF. A broad coalition of groups from the North and the South met in Madrid this year and issued the Madrid Declaration. They have been working to tarnish this "Golden" Jubilee by exposing some of the devastating impacts of adjustment programs on the silenced poor of the world.

One major impact of IMF export-oriented policies is their role in causing widespread environmental destruction by changing people's fundamental relationship to the land. Most IMF plans demand that the production of cash crops for export be encouraged. Maria Onestini, a Non-Governmental Organization worker from Argentina calls this "unsustainable under development".

Export policies lead to the crea-

tion of huge plantations devoted to the needs of Northern consumers. Smaller farmers are pushed onto more marginal land at the edges of deserts, on the sides of mountains, and into rainforests. In their efforts to coax staple crops from near worthless soil, desertification and erosion results. Some activists suggest that the tragic famines of the last decade in Ethiopia and the Sudan were the result of this process of farming at the edges of the desert.

Another result of this land pressure is the greater use of pesticides, many banned for health reasons in the North. Three-quarters of the pesticides used in Latin America are forbidden by Northern countries.

In northern Thailand, it is not an uncommon sight to see the children of hill-farmers playing in old rusting barrels stamped: "DDT. Made in the U.S.A."

The IMF's neo-liberal policies view the environment not as the natural heritage of a nation, but as potential commodities to satisfy debt payments. The short-term gain of resource extraction is pursued without concern for the long-term pain.

In Ecuador, the debt load of \$12 billion has meant widespread oil drilling in the sensitive Amazon region. IMF policies also provide the catalyst for some of the worst deforestation in the world.

In Ghana, three-quarters of the country's forests have been cut since the beginning of IMF involvement. Again, the poor bear the brunt of these policies: indigenous people the world over, from Thailand to Brazil, have suffered cultural genocide as their homes have been "harvested".

Not only is the structure of IMF undemocratic (voting power is distributed according to wealth), but their policies have served to reinforce and legitimise authoritarian practices by Southern elites.

IMF policies are a dual edged sword: the poor suffer initially as loan money is used for spending on the military or police; and they suffer again as they feel the burden of repayment plans.

These policies also promote an extreme form of "taxation without representation".

Leonor Briones, an activist from the Philippines, explained how adjustment policies "require the repression of democratic rights" since the policies provoke "very strong reactions from the public which have to be repressed."

The negotiation process is fundamentally undemocratic, since negotiations are "a joint production of the international finance community with the co-operation of local elites and leaders in our own country."

In the end, "the people are shut out of the negotiations." IMF adjustment policies cause a subtle but important shift in the focus of "democracy". Financially, governments are responsible to the IMF and private banks, and not to the citizens they are supposed to be serving. In some cases, IMF aid has served to support the life-style of dictators, even after they 'retire'.

Ernie Schibli of the Social Justice Committee of Montreal outlined how this has happened in Nicaragua. In the final days before the Nicaraguan revolution of 1979, then dictator Gen. Anastasio Somoza requested a loan of \$60 million.

Under pressure from his American supporters, this loan was granted, which Somoza took with him to exile in Paraguay. This IMF sponsored pension-plan became part of Nicaragua's debt.

IMF policies have also been blamed for increasing widespread ethnic tension. The Madrid Declaration lays this process bare. In Rwanda, the tragic holocaust could be related to "the deterioration of the economic environment following the collapse of the international coffee market in 1987."

The sweeping IMF reforms "served to exacerbate simmering ethnic tensions" which imploded in the political collapse and



subsequent genocide.

When the roots of environmental destruction and undemocratic regimes are uncovered, it becomes clear that the marginalised poor in "adjusted" countries carry the heaviest burdens. As the Madrid Declaration creators observed, "decreasing wages and a widening gap between the rich and poor are a hallmark of SAPs world wide." IMF adjustment policies insidiously pass the burden of payments to those least able to bear this responsibility: peasant farmers, poor women, indigenous peoples.

Cuts to government social spending shift more of the burden of a family's health and education onto the shoulders of overworked mothers. The importance of producing crops for export means less government support for local food production. The last decade has witnessed a decline in per-capita food production, especially in Africa. Moreover, with the social safety net removed or in tatters, the poor must find new ways to survive.

These deteriorating processes can be observed in an examination of Jamaica since 1977. In her influential work *A Fate Worse than Debt*, Susan George paints a bleak picture of IMF involvement.

After the election of US supported Prime Minister Edgar Seaga, an adjustment programme was implemented. This cozy partnership helped create an IMF adjustment package that caused widespread misery and popular revolt.

Under the SAP, real incomes dropped 48 per cent while the minimum wage was held firm at \$USA 8.95 a week. With food and gasoline subsidies removed, the Consumer Price Index soared over 33 per cent in under a year.

In the midst of this state-sponsored misery, the World Bank called 1984 a "successful year for the Jamaican economy." The IMF described Jamaican performance in "superlative terms". The reason for this rejoicing became clear when the "bottom line" was consulted: Jamaica's balance of payments had gone from a net import of \$289 million to a net export of \$225 million.

During these heady days for

economists, it took an average family of five 122 per cent of their weekly income to purchase sufficient food.

Structural adjustment as revived colonialism

In examining the role of the IMF in the non-Western world, it becomes clear that the mechanisms of debt repayment form the backbone for a new and insidious colonialism.

The export-oriented demands of SAPs guarantee cheap resources for Northern businesses without any benefit for Southern producers. Ernie Schibli listed the example of cocoa production of Ghana.

Although the volume of cocoa sold was five-times greater five years after the beginning of adjustment, Ghana was still earning the same amount of money from cocoa.

The IMF policies had created a glut of cocoa on the world market, meaning poor returns for Southern farmers, but cheap cocoa for western chocolate makers. This phenomenon happened for numerous commodities throughout the 1980s: peanuts, coffee, and soybeans, to name just a few.

The adjustment policies require that countries 'liberalize' their regulations regarding business practices and the outflow of funds.

This has the effect of giving tremendous freedom of operation for foreign multinationals in Southern states. Michael Camdessus, the Chairman of the World Bank, has recently stated his opposition to minimum-wage legislation. This can only be interpreted as a disaster for Southern workers, and a delight for businesses hoping to

Continued on page 12

feature

THE REAL PRACTICES OF THE IMF

Continued from page 11

invest in "adjusted" economies.

The political realities of IMF policies means that Southern governments are stripped of any real autonomy over domestic affairs. George described Jamaica's Seaga regime as a "caretaker government" that had been "hi-jacked by the IMF advisors" in their drive to implement the dictates of the SAP.

Once locked into an SAP programme, governments have little liberty to alter the course of events.

When Alan Garcia, former President of Peru, attempted to adjust the economy on his own terms and limit the payment of foreign debt, his country was immediately cut off from foreign funds until it complied to the

letter of IMF requirements.

These factors makes clear that the IMF bankers have a vested interest in maintaining the indebted status-quo. Ernie Schibli alleged that the commercial bankers who hold the actual loans prefer to see no principal paid off: just a continual stream of interest payments in perpetuity, guaranteed by the IMF.

This seems to be substantiated by statistics showing that major US banks achieved record profit rates throughout the 1980s.

The whole moral context of "foreign aid" is called into question when the net amount of money flowing into and out of

the South is calculated.

As Susan George outlined, from 1982 to 1987 a net balance of \$USA 286 billion flowed out of the southern countries. This figure caused even the former Executive Director of the World Bank, Michael Morris, to comment that "not since the conquistadors plundered Latin America has the world experienced a flow in the direction we see today."

In Haiti, all of the tired hallmarks of IMF policies can be seen in the document of reconstruction. One-half of public sector jobs are to be cut, while social services are to be dismantled or privatised. Foreign investment will be encouraged, and export sectors of the economy will get "emergency

aid".

Aristide's proposal for minimum-wage legislation is a "non-issue" as is the idea of social security. Although the document realises that "the poor will be hurt", the reforms will make Haiti "more interesting" for foreign firms.

In anticipation of the shock of the reforms, a "social safety net" has been proposed, although no concrete proposals or ideas are expressed in the plan. Interestingly enough, Chavannes Jean-Baptiste, an Aristide cabinet minister and prominent peasant leader, had no idea that the plan existed.

After being read portions of the plan he responded that it

was the "plan they've always offered for years. It used to be termed the "American Plan".

In 1915, President Woodrow Wilson and his force of American Marines invaded Haiti to protect American interests. They attempted to mold the Haitian economy to serve American interests, causing a succession of ineffectual tyrants culminating in the despot years of the Duvaliers.

Now, almost eighty years later, President Clinton is prepared to allow Haiti to be remade in the image of the new economic world order, as organised by the IMF. Unfortunately for the poor of Haiti and the rest of the Southern world, there seems to be no relief in sight.

People concerned with the role of the IMF can support the "Fifty Years is Enough" postcard campaign. Postcards are available at the Social Justice Committee of Montreal (SJC) office at 1857 de Maisonneuve Ouest (514-933-6797).

The SJC also has a wide ranging resource centre on issues of development, human rights and debt. Particularly good books include: *A Fate Worse than Debt*, by Susan George and *Lords of Poverty* by Graham Hancock.

Those wishing to read the IMF defense should consult *10 Misconceptions about the IMF*, available in the Government Documents section of the McLennan Library.

_____ Fries.

_____ Dressing.

_____ Kiss.

JUST HOW MUCH FRENCH ARE KIDS EXPOSED TO THESE DAYS?

It doesn't take a rocket scientist to realize the need for French language skills today. It does, however, take a French teacher to meet that need. If you've ever considered a career teaching French in the school system, then you'll want to know about the comprehensive French programme offered at Scarborough College. It's a four-year specialist programme that provides you with an advantage for admission to the Faculty of Education. And then on to a career teaching French. If this sounds like the kind of exposure you'd like, call us.

For more information and admission requirements, contact:
the Programme co-ordinator, Professor F. Mugnier at **287-7143**
or the Scarborough College Registrar, Sue Martin at **287-7530**

FRENCH LANGUAGE EDUCATION

SCARBOROUGH CAMPUS
FACULTY OF EDUCATION
UNIVERSITY OF TORONTO



The South Asian Youth of Glendon make our college proud once again!

Nathalie Buckland

On Saturday January 21 Glendon's 30 competitors drove down to London Ontario to take part in the University of Western's SITARON KI MEHFIL (Gathering of Stars). This year Glendon was among 16 universities competing at Centennial Hall.

Cette année nous avons deux groupes de danse qui nous représentaient: ETHNO-FLAVA, un groupe de 7 femmes et MYSTIQUE, un groupe de 21 danseurs. Ceci est un grand saut car quand SAY-G a commencé, il n'y avait que 7 participants!

When you see our group, it is obvious that the South Asian Youth of Glendon have entered into an atmosphere of divine multiculturalism which has united all colours of the spectrum. We have attracted people from all races to come together to learn and enhance their knowledge of the Indian culture.

This year, just like the past four, we displayed a lot of en-

thusiasm and spirit at the competition that lasted seven hours. By the time 8 o'clock rolled around, SAY-G was the proud recipient of the "Most Outstanding Award" which was described as the most prestigious award given out that night. Je suis fière car, SAY-G a remporté ce prix lors des quatre dernières années! Et donc, Glendon maintient sa réputation! Cette réputation est non seulement d'être une des meilleures équipes de danse mais aussi celle d'être un groupe qui a plein d'énergie positive et qui sait s'amuser!

For those of you who are interested or curious, to see the award winning dances I invite you to BRAVO on Tuesday Jan. 31, where we will be performing.

sports / communiqués-

Big "Hoop-la"

Paul Grewal

The African Caribbean Club hosted a three-on-three basketball tournament on Sunday the 22nd.

The tournament went from 10am to 6pm and included participants from across Metro as well as teams from Glendon. A three point shootout took place before the finals were played. Khaliah Este from Oakwood C.I. took the women's title with six successful shots. On the men's side, Mark Lindsay of Scarborough sank eight three pointers to take first place. Then came the finals. The women's team from Vaughan Road C.I.,

sporting their Vikings team jerseys, won the championship easily with a score of 24-5. Congratulations to Shernette Herware, Natasha Whitley, Shakira Porteous and Trisha Brady. In the men's final, the team calling themselves "Run T'ings" won the game narrowly, 26-25. The championship trophies were handed out to Garnet Peters, Junior Clayton, Tommy Robinson and Roger Ramsahai.



Paul Grewal

SPORTS CALENDAR

An overview of this week
in intramural and varsity sports

INTRAMURAL

Mon. Jan 30.

Hockey Playoffs (M) 9:45

Mon. Jan. 30 - Tues. Jan. 31

Volleyball Tournament Playoffs (M)

Wed. Feb. 1

Basketball (M) 7:30 Calumet

Thurs. Feb. 2

Volleyball (Co-ed)

VARSITY

Fri. Feb. 3

Hockey (M) 7:30 Laurier

Workshops continue this week
at the Counselling Centre:
"I Love My B.A.", "Resume Critique", "Intro. to Discover: The Computerized Career Planning Program", "Body Image".
For dates and times come to the
Centre or call 487-6709.

Les ateliers qui auront lieu au
Centre cette semaine:
"Moi, j'adapte mon bac!",
"Rédaction de son c.v.",
"Séance d'intro. à Discover: un programme informatisé de planification de carrière", "Image corporelle". Pour l'horaire
veuillez contacter le Centre au
487-6709 ou venez nous voir.

INTRAMURAL NEWS

hockey

FINALS GO THIS WEEK

Glendon's hockey team entered the elimination tournament last Wednesday ranked second in the league. They opened their playoff campaign with a 7-0 romp over Winters College. Goaltender Martin Poulin is credited with the shutout. Glendon controlled the game from start to finish, which was no big surprise seeing as they were playing the 15th ranked team. Emotions ran high toward the end of the game as the boys from Winters dealt with eminent elimination. A few scuffles broke out but quickly dissipated.

Glendon plays again tonight at the Ice Palace on Keele campus at 9:45. A win will send them to the semi-finals tomorrow night, same time same place. THE FINAL WILL BE PLAYED THURSDAY AT 8:45 AT THE ICE PALACE. GOOD LUCK BOYS.

volleyball

RIP OFF

Glendon sent a team to the annual men's volleyball tournament last Wednesday night. Only the top six teams would advance to the playoffs. They took the opening match against Cal State but then lost twice in a row, to Osgoode and then Calumet. As the night wore on, the tournament fell slightly behind schedule and the games had to be shortened by cutting them down to eleven points for the win. Glendon defeated the Dragons 11-10, 11-4. They then faced a huge team from Stong and were beaten handily 11-3 and 11-7. Glendon also lost their final match of the tournament and their chances of making the top six were terribly slim.

It came down to a neck-and-neck race for sixth place between Glendon and the only team they hadn't played, the YCSA. The final standings had to be decided by looking at total points and points against. The YCSA had defaulted an earlier match and, by going without a score from that game, they were able to squeak by Glendon by A SINGLE POINT and 'earn' a berth in the playoffs tonight - quite the rip off. It was an extremely bitter pill for our boys to swallow, having played EVERY game and played their hearts out.

Thanks and congratulations go out to all those who participated: Richie Favalaro, Mike Glustien, Ed Gillis, Chris Strathdee, Mike Pasma, Jon Barnes, Aaron Hart, Kevin Lewis and Dennis "the Iron Man" Waechter (who went from the volleyball tournament to the hockey playoff and then back to volleyball!). Special thanks also go out to Tracy and Stephanie for coaching.

indoor soccer

Opening win

Andrea Kelly

The Glendon Women's Indoor Soccer team won their first game against Osgoode Hall last Monday. They defeated Osgoode 4-2. Could this be yet another championship for Glendon's soccer teams? Who knows? To find out, come and support the women at their next game, they will be playing Bethune next Monday, the 6th at "York Main". Be there!

-classifieds / miscellaneous

Rob wishes congratulations to Doug and Karen on their recent engagement.

To the Pub: Please order some *?#!@:??* cheddar cheeze and how about cooking soup everyday, like everyday when people are hungry and expecting it (instead of whenever you feel like it) ??? From a concerned patron.

Norm the Schworm: It is winter. This is not the season for wearing shorts and shoes without socks. Oy! with love from
Jen the Nag.

Philosophy Club: Wednesday February 8th at 4pm in the Senior Common Room. This week's guest speaker is Prof. JAack Stevenson from U of T, discussing "Is the Patient Conscious?" Open to all Glendon students and staff.

Dear Kevin (you fox, you), Would you get a fucking library card already? Requested from your spiritual advisor, D. F.

Chere Flore, Tu me manques (terriblement). Avec affection, Jean.

You know those black lines sometimes found on shrimps? Well, those are the intestinal tracts or 'poop tubes'. If they're not removed prior to serving, you are eating shrimp shit. Proceed with caution. A friendly reminder from Ron D.

For your information... Snapple drinks are available cheapest at the bookstore (as are most beverages). Why pay those extortionist Caf prices?

Observers are needed for an experiment in Perception (\$8 an hour). You must be available for 1.5 hours a day for five consecutive days and, at least, one day the following week. Call Isabelle at 778-4623.

English as a Second Language tutor (certified) available. Call Ann Bocage at 297-0859.

Toronto Hemp Co. For all your hemp products...books, clothing and tobacco smoking implements. Located at t 593 Yonge St. at Wellesley, Suit 217. Call (416) 923-3556.

He needs his fix !!! If you have any Leaf tickets, contact Paul Grewal (487-6752) who is currently recovering from his hockey withdrawal symptoms.

Liason & Advising host "To Drop Or Not To Drop", a discussion of the implications involved in dropping a course. Rm. C112 February 8th at 11:30am. For more info. call 487-6710.

Flabbed out and lethargic? Check out Proctor (prior to graduation) and assess you options.

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

Glendon STUDENT ESCORT: 487-6799

Tout ceux intéressés au service E-mail sur ordinateur peuvent se procurer un numéro d'accès au laboratoire d'informatique.

Kinko's Copy Centre - OPEN 24 HOURS at Yonge and Eglinton 322-3455.

Glendon Mass is held each Tuesday at 5:20 pm in the 'A' Common room at Hilliard Residence. Please feel welcome.

To Ms. Priscilla Cinnamon, Don't feel like a wheeney. It's all part of the process. Love from your flatmate.

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

where • to • get • \$tuff • cheap FOOD

Knobhill Farms
- right at the corner of Carlaw & Gerrard (yes, it's worth the trip to Riverdale), a bargain freak's paradise. The set-up is a little primitive, but the produce is mega-fresh and you can't find better prices for all your brand name favorites anywhere else in the city. Bring your own bags or boxes & get a lift (if you can), because you won't be able to resist the discounts. Non-perishables are likely your best bet, but make sure to check out the damaged goods section, which is full of frugal surprises (e.g.. deformed cans of Campell's soup for a quarter a piece!). Since you're already in Little India, buy some fresh spices - like super hot curry and coriander- at one of the local shops.

Chinatown
- all along Spadina Avenue from College south to Dundas. Half a zillion grocery stores, butcher shops & fish markets (not to mention their accompanying aroma) are conveniently located only millimetres apart in a 5 block stretch. Unusual and standard vegetables & spices are fresh (& economical) on this chaotic food strip - as are insanely inexpensive noodles, meats & miscellaneous seafood tantalizers. Oodles of rice crackers, dried fruits and low-cal snacks abound as well. Look for cheap mango & papaya juice too (\$2!).

Fruit King
- situated on the corner of Danforth & Logan Ave. (2 blocks east of Chester station). This tiny neighbourhood grocer boasts (oddly enough) some of Toronto's best fruit deals. You can get oranges for pennies and baskets of healthy apples for under \$2. Bananas, pears, grapes and other representatives from this food group can be had for a fraction of what you'd fork over at Dominion. More exotic items like mangoes, papayas (& canned lychees) are often two for a dollar - about a third less than at chain supermarkets. Fruit King's veggies are more than fairly priced too (e.g.. 77 cents for a medium sized red pepper, compared to \$1.92 at Loblaw's).

CLOTHES

Second-hand treasures can be had for a song, if you are willing to dig. Here are a few places to start off with...

Goodwill's main store

Located at Jarvis & Adelaide is full of cheap grabs. You can find jeans for \$4 to \$12 (yes, they have Levi's), sweaters from \$2 to \$9, t-shirts 3 for a dollar and so on. Leather jackets, some cool - others hideous - range from \$10 to \$25, while wool blazers might cost you anywhere from \$7 to \$15. There are also bags and shoes, skirts, pants, vests, hats, scarves, and even a few wedding gowns. Rarely is there an item over \$30. Your most outrageous steals, however, will likely come from a jaunt to the Buy the Pound shop (in the same building) where a pound of clothing goes for one dollar and shoes are only 75 cents! Furniture and household items (dishes, toasters, hairdryers, ashtrays, pots & pans, etc.) are dead cheap too, so head on down! A detail to remember: almost every penny you spend at Goodwill goes to help run various charitable community programs designed to assist single mothers, the unemployed, those physically challenged & the elderly, so in a reasonably direct way you're doing something nice, while saving a little coin too.

Kensington Market

South of College & North of Dundas - off of Spadina Ave., the Market is your easiest & most affordable one-stop vintage clothing source in Metro. Those who haven't should check it out, while Kensington veterans should take another look. The vintage clothing scene has gracefully evolved, focusing now on unique & modestly priced finds from the '70's and the '40's, but goodies from all the lost years in between are found in this dank corner of the city. Prices have increased recently, parallel to the growing interest in more individualized attire, but you'll be able to get twice as much bang for your buck this way - plus, you'll look that much funkier in your one of a kind ensemble. Courage My Love still boasts the best selection, quality and prices, but browse through some of the smaller boutiques too. They have amazing jewels hidden within (& are willing to bargain), for those with the patience to look, while tolerantly inhaling the musty odor of time. Prices are (approx.) as follows: \$10 to \$25 for groovy dresses, \$15 to \$20 for a cool blazer, \$5 to \$20 for hats, \$5 to \$12 for flannel shirts, jewellery (sterling) from \$2 to \$15 & a sea of denim (mostly Levi's, some button fly) \$15 to \$25. * **Just don't go on Saturdays, because that's when throngs of suburbanite freaks bus in to find something cool to wear.**

Catch 22

This is undoubtedly the best vintage clothing store in Ontario! Unfortunately, you have to go to Barrie (a one hour drive) to enjoy the mind-boggling array of yesteryear's fashion statements. Essentially, the stock rivals what is housed in the Market and outslashes their prices. You won't have to deal with the attitude sometimes present in Kensington haunts either, nor will you be fighting over a mohair sweater with some crazed urbanite hag - which can happen here. Hardly any Barrie natives seem to take advantage of Catch 22's offerings, so (should you make it up there) you can enjoy an unusually mellow and private vintage shopping experience and save about a third off the Toronto price tags. Interestingly, the shop is located on Toronto street and, incongruous to its streetname, there's free parking. Best buys so far: black lace bellbottoms - \$7, black pimp-style floor length cardigan (looks like a shag rug) - straight out of a Black Crowes video - \$10, and a 1940's peplum jacket (100% silk) for only \$8.50. Go there now!!!

The Salvation Army

Located on St. Clair Ave. West at Arlington (on the North side), this is for no apparent reason one of the very best places to find designer hand-me-downs. Maybe, this oddity is due to the store's proximity to lower Forresthill. Whatever it is, some very well-dressed people seem to donate bags of gorgeous stuff to this particular branch of the Sally Ann. And, the best part of it is that the smiling clerks don't seem to be aware of the value of these normally costly items, allowing a clever fashion victim to pick-up impossibly beautiful designer duds at piggy-bank prices (eg. velvet Kenzo pants for \$8, Commes des Garçons silk blouse \$4, Donna Karan body suit \$10). You do have to really dig, but it's worth ripping through the K-mart polyester slacks to find a Romeo Gigli slip dress crumpled in a corner.

pro tem

Questionnaire

pro tem

1. How would you rate *PRO TEM* (1-10, 10 being the highest)? / Comment évaluez-vous *PRO TEM* (1-10, 10 étant le plus élevé)? Why? / Pourquoi? Have we improved? Nous sommes-nous améliorés (és) ?

2. Does *PRO TEM* represent the Glendon community? / Est-ce que *PRO TEM* représente la communauté de Glendon?

(Yes: /No:)/(Oui: /Non:) Why?/ Pourquoi? How? / Comment?

3. Do you want more campus news? / Voudriez-vous plus de nouvelles du campus? (O?N)

(More: /Less:)/(Plus: /Moins:)

4. Would you like to see more/ less national and international news? / Voudriez-vous plus/moins de nouvelles nationales et internationales?

(More: /Less:)/(Plus: /Moins:)

5. How would you rate the level of writing out of 10? What are your criticisms, if any? / Comment évaluez-vous la qualité de l'écriture sur 10? Avez-vous des commentaires?

6. Would you like to see more creative writing and poetry? / Voudriez-vous lire plus de fiction et de poésie?

(Yes: /No:)/(Oui: /Non:)

7. Do you only read articles in your first language? / Lisez-vous seulement les articles écrits dans votre langue maternelle?

(Yes: /No:)/(Oui: /Non:)

8. Would you like to see more news or more opinions? / Voudriez-vous lire plus de nouvelles ou plus d'opinions?

(News: /Opinions:)/(nouvelles: /opinions:)

9. Are you satisfied with the Entertainment section? What would you like to see more of in the future? / Êtes-vous satisfait de la section des arts? Qu'est-ce que vous aimeriez voir à l'avenir?

10. Would you like to read more CUP (Canadian University Press) articles from other university papers? / Voudriez-vous lire plus d'articles de PUC (Presse Universitaire Canadienne) à propos d'autres universités?

(Yes: /No:)/(Oui: /Non:)

11. Would you like to see more sports coverage? / Voudriez-vous lire plus de nouvelles de sport?

(Yes: /No:)/(Oui: /Non:)

12. Are you interested in contributing to *PROTEM*? If so, please write down your name and phone number in the space provided below. / Êtes-vous intéressé à contribuer à *PROTEM*? Si oui, veuillez écrire votre nom et numéro de téléphone ci-dessous. If not, why? / Si non, pourquoi?

Nom/Name: _____

Tel.: _____

Please Return to *pro tem* suggestion envelopes.
S.V.P. Retournez vos réponses aux enveloppes *pro tem*

Poetry & Fiction

“Blah, blah, blah, blah... and then blah blah...”

La personne assise devant toi

“ L'expérience, c'est comme une lanterne que l'on porte sur son dos. Elle éclaire seulement le chemin parcouru. ”
Confusius

One for All

One for all;
one is all
but when one's for all
one will fall.
A fall for all
is just a fall
but a fall of one
means the fall
of all.
When all will fall
one says “that's all”
and then stands up as
one for all.

M.C. Allen

“Words like passion and ecstasy, we learn them but they stay flat on the page. Sometimes we try and turn them over, find out what's on the other side, and everyone has a story to tell of a woman or a brothel or an opium night or a war: we fear it. We fear passion and laugh at too much love and those who love too much. And still we long to feel.”

Jeanette Winterson
The Passion

Windows

Once, in a year of recession, we sat in a lounge by the ocean, the marine air glazing the glass and then your cheek. Both shone like silver whistles. I was delirious, in love with the shadow your suit cast on the sandy path outside the hotel, the way the glass tilted in your fingers under their exact caress, slight pressure that seemed to press behind the hinges of my knees, where I sat in my seat. You looked across the water to where last light bloomed between two islands, brilliant as a bridge. Out on the dock the lanterns swung at night, and the faces of men and women, lost in their affairs, drifted white, watery across the black window.

Evelyn Lau

Ode to a Grecian Lover

Had I but prose enough, or rhyme,
This poem, Christos, were no crime.
I would sit down, and think which words
To write, and praise your love life's work.
Thou by Keatian muse's side
Should'st Protem find: I by guide
Of cynics would complain. I would
Read you ten times before that Nerd,
And you should, if you please submit
Till the perversion o the Lit.
This yellowing rag would grow
Vaster than Excalibur, with more soul.
Nat Roze-Fisher should go to praise
Thine sighs, and thy lyrics gaze;
Too wounded to adore each word
But sorely wishing you to hold
A page at least to every heart
Ant he last page to show your art.
For, Christos, you deserve this state,
Nor would I wish you a lower fate.

But at your back your sorely hear
Next week's deadline hurrying near:
And yonder all before you lie
Deserts of vast profundity.
Thy poetry shall no more be found;
Nor, by thy plastic pen, shall sound
Your sweetening song: then ink shall try
That long-preserved virility
And your great talent turn to dust,
And into newsprint all your lust.
The page's a fine and private place,
Though some, I think, do there disgrace.

Now, therefore, while the lusting hue
Sits on thy skin like the morning goo,
And while your constant soul perspires
At every line with instant fires,
Now may you inspire us as you may,
And now, like the sonorous songs you play,
Rather at once our Ap'thy devour,
Than wallow in its ProTem power.
Let us roll all your wit and all
your metaphors up into one ball,
And tear your musings with great pride
From their littered fate outside.
Thus, though they cannot make your pen
Stand still, yet you'll make him run.

Marcos Benevides
(with apologies to Andrew Marvell)

Getting it all back

It's all as if words, phrases, images, syntax were small glass beads from a necklace which was wrenched from some neck and spilled on the floor and down the sides of the sofa cushions and arm-chairs and under bookshelves and maybe swallowed by the cat. I've got to find all the glass pieces before I can even reorder the colour sequence, and restring it and tie it tighter than before. There's always a splendour in beginning all over. Even if it means getting on one's knees to search beneath that bookshelf or prospecting through years of lint and ashes beneath those cushions. Even if it means breaking open that cat's shit, which it conveniently has deposited in a plastic box, more orderly than any secretary could ever hope to be. Then I'll appreciate the value of each bead - rather, each word and image - that much more, never wasting another. And I will, I swear to myself, get it all back in time, string it all together, tighter, as I said, than before.

by Jim Carroll
Forced Entries: The Downtown Diaries

Can't Make Up For Lost Time

When the one you trust walks away
leaving you sitting lost and drained
The time shared just disappears

When that person is with another
doing the same things that were
once
done with you
The time stands still with pain

When you can't say anything to that one
person while that person
says lots to you
You pray for time to fly

When things don't work out or that
person feels guilt and tries
to return
You can't make up for lost time

Everything is lost, never again to
be found.
Time means nothing and vanishes.

M.C. Allen

Anyone interested in submitting poetry, short stories, and artwork is welcome to submit pieces in the ProTem drop box in the Glendon Manor.

-Joel