

In This Issue

Campus Life

From School Friends to Best Friends
• Page 3

Expressions

Conseils de la part d'un étudiant
adulte • Page 4

Arts & Entertainment

Le multiculturalisme au Canada:
Sommes-nous aussi tolérants que
nous le pensons ? • Page 5

Center Spread

OLAS Valentines Pub Night
• Pages 6 & 7

Metropolis

Toronto's Transit Woes: Who is the
TTC Punishing? • Page 9

Health and Wellness

Inaccessibility: a Case of Egregious
Disregard for Alternate Test
Accommodations • Page 11

Issues and Ideas

Hegemony and Discipline: Little Acts
of Rebellion Count • Page 12

La Prochaine Date Limite:
le 28 février 2020

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Poorly Allocated Funds Amidst Accessibility Woes, Glendon Left Behind Again

Anonymous

One of the most significant societal improvements in recent years has been the recognition and destigmatization of mental health and disabilities. These changes are reflected almost everywhere: employers guarantee equal opportunities for all job applicants; elevators, accessible washrooms, and ramps are expected in public spaces; companies provide counselling services for their workers; and 24/7 help hotlines are advertised on various platforms. Today, the general understanding is that all people, regardless of disability or mental illness, should have the same opportunities as those who are mentally healthy and able-bodied. Furthermore, accessibility and mental health services should be open to all and easy to obtain.

Universities across Canada

provide accessibility and mental health services to their students. But is Glendon making the same effort to ensure that its students are supported by providing sufficient funding to the Accessibility, Well-Being and Counselling Centre (AWC Centre) at Glendon? Or are York University's and Glendon's efforts gravely inadequate and leading to real consequences for students? Students say they are. Pro Tem conducted a series of interviews asking students about their experiences with Glendon's AWC Centre. The results were upsetting, but unfortunately not surprising.

The common narrative surrounding Glendon's AWC Centre is that most students know it exists, and that they pay for its existence in part through a \$2.33 ancillary fee that allows its services, including counselling and accessibility services, to be free of

charge for students. All interviewees agree that mental health should be one of Glendon's top priorities, and believe that the AWC Centre needs immediate improvement. Many students who have used the AWC Centre's services feel that its quality has deteriorated over the last few years, and I have personally seen a decline in the quality of support at the center myself. Earlier this academic year, I attempted to use the AWC Centre's mental health services, but I was turned away after the centre double booked my slot with someone else. I tried booking again, but was never able to get an appointment that did not conflict with my schedule. Eventually, I gave up. I began to wonder if I was the only one to face this issue, but was sure that there are others who echo my sentiments. Through

Continued on **PAGE 10**

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Salut, Glendon!

I hope you all enjoyed a restful reading week and are ready to finish the semester on a strong note. We certainly are!

I bet you are just as excited as we are to see a new issue of Pro Tem on stands. You reached out, and we listened! Le problème que nous traitons cette semaine est l'accessibilité à Glendon. Nous avons plusieurs articles sur le thème de l'accessibilité, comprenant vos expériences et vos préoccupations concernant les services que les étudiants reçoivent sur le campus Glendon. Nous présentons également une lettre de l'administration, obtenue exclusivement par Pro Tem, répondant aux préoccupations des étudiants en matière d'accessibilité.



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Comme vous le savez également, Pro Tem vient de tenir un concours d'écriture créative, et nous tenons à remercier tous ceux qui ont envoyé leurs soumissions. Les résultats du concours seront déterminés et publiés dans le prochain numéro où le gagnant sera placé en première page. N'oubliez pas de prendre une copie de Pro Tem pour voir où votre soumission a été présentée!

I also just wanted to take a moment to highlight a very strong article in Issues and Ideas this week called Hegemony and Discipline by Mohammad Jabalameli. Hegemony and Discipline outlines the development of the political animal, as originally conceived by Plato. As we move away from our distinctly political nature, the *homo politicus* becomes the *homo economicus*: an ani-

mal characterized by economic interest, subject to mere illusory freedom, and a tool of the market — a cog in its machine. Hegemony and Discipline manages to perfectly execute the rare skill of being both deeply poetic and academic at once. I strongly recommend giving this article a read, especially for those of you with an interest in politics.

Once again, happy reading, and I hope that those of you reading this letter consider taking advantage of Pro Tem's final two contributor deadlines coming up this year. We would love to read what you have to say!

À bientôt,

Amanda Sears
Editor in Chief



Dear Emy

WITH EMILIA KARCZEWSKA

From School Friends to Best Friends

Dear Emy,

I'm in my first year and have been making a lot of new friends over the past couple semesters in class. I've also joined a lot of clubs at Glendon and am trying to be as involved as possible. I've met a lot of people I get along well with but I'm wondering how to take these friendships to the next level and make them more than just "hang-out-at-school" friends. How can I make these friendships more established?

Sincerely,
SOLITARY SOCIALITE

Dear Solitary,

You're already a step up! The fact that you have school friends indicates that you have established similar interests. Whether it be a shared class or extracurricular activity, you already have something to bond over and so taking those friendships out of the "school-friendzone" is easy. I advise initiating and inviting. If you want to

take your friendship to a more personal level, you may want to initiate by communicating more often and eventually hanging out outside of campus.

Message your potential personal friends more often about the interests you both share. Throw in some personal jokes once in a while and ask about them! Group chats are very handy for this. Texting or communicating online often establishes a less formal friendship and turns it more into a personal one.

The next step is proposing a hangout outside of school. If you are in the same French class, perhaps ask if they would be interested in studying together at a café or seeing a french film together, for instance (this is often a course requirement in many FRAN classes anyway). When the proposal is accepted, start the plan! This would be an excellent way to develop the friendship in a non-school setting. Initiating interest in establishing a deeper

friendship and making plans with them makes a person feel accepted and included thus, more willing to pursue a more personal friendship. From here, you will find it easier and easier to invite them to outings less related to school and at that point, you find yourself with a new friend — outside of school.

Remember that maintaining friendships involves sharing, listening, and respecting boundaries. A personal friend is one you can confide in. You do not have to overshare but definitely talk about some of your aspirations or interesting traits. If the person engages, then you know that they are interested in creating a tighter bond. If you want your school friends to be more personal, you must be someone that they can count on for support. Be an active listener, offer positive validation, and make good eye contact. By showing that you really care about what someone is telling you, you are making them more inclined to continue to want to talk to you and share things with you.

Lastly, it's important to respect boundaries. Everyone has boundaries that outline what types of activities they are comfortable with in a friendship. It is important to learn what a friend likes or dislikes, respect their privacy, respect their schedule, and respect their feelings. The more you respect someone's

boundaries, the more inclined they will be to trust you and become a closer friend.

It is also important to remember that not everyone will be as willing as you to pursue a more established relationship out of school. If someone rejects your invitations and displays no interest in becoming closer, remember not to blame yourself and to pursue friendships with other people. Many people will appreciate your boldness and would love to have you in their lives.

Remember that close friendships take time. Keep in mind your school friends' boundaries and make them feel cared for. The more love you put out, the more things you do together, and the closer you will get. You will have beautiful developing close friendships as long as you put in the care and effort it takes.

Good luck!

Love,
Emy

Looking for advice? Submit your questions and concerns to campuslife@protemglendon.com and Emy will get back to you in the next issue!

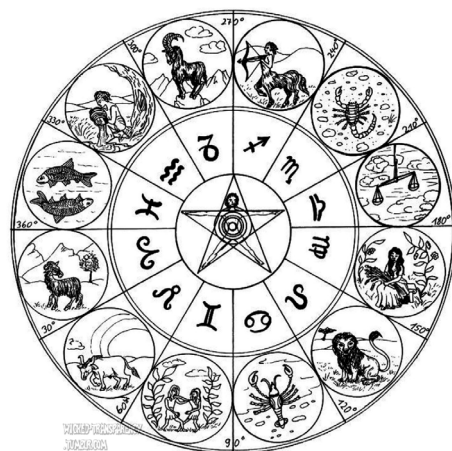
What You Think the Junction Should Be Replaced With, Based on Your Zodiac

Kaya Harris-Read
Chief of Operations

Aries: A second Tim's, because you're impatient and it will make the line go faster.

Taurus: A designated nap area complete with extra pillows to throw at people who wake you up.

Gemini: You haven't thought about it. You haven't even noticed yet that the Junction was gone.



Cancer: A gigantic glass aquarium so when you're feeling stressed you can go look at little fishes.

Leo: Karaoke room complete with disco lights and all the hits from the 70s.

Virgo: A community greenhouse so you can make your pesto with fresh basil.

Libra: Leave it exactly how it is. That

way, no one gets disappointed (theoretically).

Scorpio: A bubble tea place open 24 hours a day, complete with bean bag chairs and ambient music.

Sagittarius: A second coffee place, as long as it's not Tim's. You're very picky when it comes to coffee.

Capricorn: Another study space. You don't actually plan on studying there, but it means there's less competition for library tables.

Aquarius: A mini petting zoo just for the novelty of it. Baby goats, anyone?

Pisces: A zen area, complete with a mandala tapestry, aromatherapy candles, and the ambient noise of waves on a beach.

"One good thing about music, when it hits you, you feel no pain." -Bob Marley



LISTEN LIVE ONLINE:
www.radio-glendon.ca

Conseils de la part d'un étudiant adulte

Anonyme

Quatre ans après l'obtention de mon premier diplôme universitaire, j'ai repris mes études avec une toute nouvelle perspective sur l'expérience étudiante. Voici quelques conseils que j'aurais aimé recevoir dans mes premières années à l'académie.

1. Ne butez pas trop sur les notes. La réussite est importante, mais il faut avant tout se focaliser sur les occasions d'apprentissage qui se présentent : est-ce que vous aimez ce que l'on vous enseigne? Est-ce plutôt un sujet qui satisfait à votre curiosité intellectuelle, ou une compétence dont vous envisagez de vous servir dans un futur poste?
2. À ce propos, n'ayez pas peur de changer d'avis en ce qui concerne votre formation postsecondaire. À 16 ou 17 ans, impossible de se connaître complètement et de choisir avec certitude le chemin de son avenir. Si vous vous concentrez sur ce que vous apprenez et le développement de vos intérêts

plutôt que sur vos notes, vous reconnaîtrez plus facilement les sujets qui vous passionnent. Ce n'est pas toujours parce que l'on maîtrise une matière qu'on l'aime vraiment. J'ai passé quatre ans à faire des études en droit et à recevoir d'excellentes notes avant de finalement m'avouer que je ne voulais aucunement travailler comme avocat.

3. Il faut absolument bien gérer son temps pour trouver un bon équilibre. Établissez chaque semestre un horaire personnalisé où vous prévoyez tout compléter d'avance. Ceci vous permettra de réserver du temps pour vous amuser sans culpabilité et aussi de prendre soin de vous-même. Je n'ai pas toujours réussi à cet égard pendant mon premier bac, et je souffrais beaucoup plus du stress et de la dépression saisonnière quand je ne mangeais pas sainement et ne dormais pas suffisamment.

4. Profitez des expériences offertes par l'école. Les présentations, les foires d'emplois, les échanges, la liste n'en finit pas. Certains sont payés, mais beaucoup sont absolument gratuits et il faut simplement prendre la peine de se tenir au courant.

5. Pour ajouter à cette dernière recom-



mandation, présentez-vous à vos profs pendant leurs heures de bureau, ou avant ou après vos cours, et prenez le temps de discuter avec eux. Je ne l'ai pas fait une seule fois pendant mes premières études, puisque j'obtenais de bonnes notes et j'allais presque toujours en cours, mais je le regrette.

6. Economisez, mais surtout profitez de votre jeunesse. J'ai toujours travaillé pendant que j'étais en cours, mais je n'ai pas fait énormément d'économies. J'ai fait une année en échange en Europe, pendant laquelle j'ai beaucoup

voyagé sur le continent, et après avoir décroché mon diplôme, j'ai passé six mois en Amérique Centrale, où j'ai appris l'espagnol et j'ai pu faire la rencontre d'une nouvelle culture et d'un paysage fascinant. Je ne regrette pas un seul sou dépensé lors de ces expériences. Je pense qu'après trois à cinq ans passés en salle de classe et à la bibliothèque en face d'écrans, on se doit de prendre un peu de temps pour aller à la découverte du monde avant de s'installer dans le milieu du travail ou de prendre une prochaine étape.

The Attitude of Sparrows: I Already Find Joy in the Attitude of Sparrows

Anike Morrison
Assistant English Editor

Sparrows squabble, subtly seed picking, spreading soft sweet solos – Soft chitter chatter.

If you see a sparrow breaking silence...
Through biologists' eyes you may notice
The attitude of sparrows is one of diminutive arrogance:
Displacing dear denizens (jays, woodpeckers),
Daring to deny duos & duets of other birds (non-pigeons, non-starry starlings).
Nonetheless, bright morning chatter
Lends something to the Toronto soundscape,
Morning cheer for my heart's ear.



By what fruit

Anike Morrison
Assistant English Editor



By what fruit
Do I dare
Do they boast of?
Do I boast of
Any Good Fruit?

Do I boast of patience – kindness – joy?
Do I dare delight in the goodness of
The Lord's Seed?
By what Fruit
Will I know National Leaders?
By what Fruit will I know myself?

Tiny feather

Anike Morrison
Assistant English Editor



Tiny feather
Caught in the vicissitudes of wind & static
On her coat – She does not know
The feather blows.

Le multiculturalisme au Canada: Sommes-nous aussi tolérants que nous le pensons ?

Natalie El-Rifai
Contributor

Le climat politique mondial semble se régresser vers une intolérance marquante envers la diversité. Les événements récents comme l'élection de Viktor Orban en Hollande, par exemple, qui a gagné avec ses attitudes xénophobes envers les "étrangers" perturbent le monde et ouvre la voie à l'incertitude concernant notre progrès vers l'égalité. De plus en plus, on voit les conséquences de la tyrannie majoritaire et l'intolérance aux immigrants, ou "étrangères"; Brexit et le fameux phénomène Trump en sont des exemples. La nouvelle ère de division nationale, facilitée par des stratégies politiques qui tentent d'effacer la diversité, nous rend vraiment pas à l'aise.

Le Canada semble offrir un paradis en comparaison en ce qui concerne la tolérance envers la diversité culturelle ; on dirait même un lieu de refuge pour ceux qui cherchent à s'échapper à l'injustice. Nous présentons une image d'un pays qui assure que chaque individu sera accepté et intégré dans la société—qu'il y a une place pour tout individu, n'importe son ethnicité, religion ou orientation sexuelle. En plus, on a un beau Premier ministre qui sourit beaucoup et assure qu'on s'aime tous et tout va bien. Ça nous rend le pays idéal pour la tolérance, n'est-ce pas ?

Pas exactement.

Comme vous le savez peut-être, le Premier ministre Pierre Elliott Trudeau a présenté le multiculturalisme à la Chambre des communes en 1971 et a établi la notion qu'aucune identité culturelle sera dominante au Canada. L'objectif était l'intégration. C'est ainsi que vous accueillez des immigrants non-blancs, promettant une intégration.

Mais il y a une différence entre l'intégration et l'assimilation.

Malheureusement, ceci est

la réalité pour la grande majorité de minorités au Canada. Beaucoup de Canadiens semblent avoir un fort sentiment d'identité et sont protecteurs de cette identité lorsqu'ils croient qu'elle est menacée. Chez les francophones du pays, plus particulièrement chez ceux du Québec, le multiculturalisme est souvent perçu comme une menace. Plusieurs Québécois accusent même Trudeau d'avoir oublié la spécification nationale du Québec en la « noyant dans la mosaïque canadienne ».

Et quoi dire de la noyade de l'identité autochtone, par exemple, si nous voulons parler de l'importance des cultures « fondatrices » ? Nous parlons à peine des structures du fameux mosaïque culturelle s'ils sont représentés par des groupes minoritaires non-blancs. Ce sont d'habitude ces sections du "mosaïque" qui ont été détruites pour faire de la place pour une culture dominante. C'est la raison pour laquelle les lois comme le bill 21 sont créés—c'est une tactique typique pour cibler des groupes spécifiques et les rejetés comme citoyens de "seconde classe".

Ironiquement, ces tactiques de "politiques de peur" sont ce qui mène réellement à la désintégration sociale. Les musulmans, par exemple, et les habitants des pays du Moyen-Orient ainsi que les peuples autochtones sont les plus largement perçus comme faisant l'objet d'une discrimination continue. De tous les groupes distincts de la société canadienne d'aujourd'hui, les musulmans sont les plus considérés comme les « autres », car on trouve qu'ils sont les plus résistants à s'intégrer. Comme l'histoire le démontre, ceci veut d'habitude dire qu'un groupe est résistant à être assimilé.

On trouve donc que les Canadiens pensent que les minorités devraient faire plus d'effort pour mieux s'intégrer à la société canadienne dominante. Mais ce qui semble est un consensus national, c'est le fait que le multiculturalisme est bon pour l'économie. Le multiculturalisme et les "politiques d'immigration progressives" font partie d'une stratégie élaborée — et ça fonctionne. L'acceptation des immigrants aide le pays à répondre à ses besoins économiques et à augmenter la population. Mais pour les immigrants, qui sont sélectionnés pour leurs compétences, "l'intégration" ne fonctionne



pas avec autant de succès. En d'autres mots, ils ne sont pas vraiment soutenus par l'état pour assurer leur intégration.

C'est pour cela que les minorités en ont eu assez de l'image d'utopie multiculturelle. Si des centaines de milliers d'immigrants et leurs descendants sont véritablement canadiens, pourquoi les médias doivent-ils encore compter le nombre de politiciens non-blancs élus à chaque cycle politique ? Pourquoi y a-t-il des gens qui ne veulent être traités que par des médecins blancs ?

Pourquoi est-ce que les musulmans canadiens se sentent encore obligés de dénoncer chaque nouvel acte de terrorisme commis par quelqu'un de leur groupe religieux, comme si le criminel est un membre direct de leur famille ?

Malgré tous ces défis, de nombreux immigrants partagent l'attitude de mes parents à l'égard de leur pays adoptif; ils sont extrêmement reconnaissants. Et je comprends pourquoi — pour mes parents, originaires du Liban, où il n'y avait aucune garantie quant à l'exercice de l'état de droit ou à des élections équitables, c'est vraiment le pays idéal. Mon père est tellement reconnaissant de pouvoir vivre au Canada après avoir échappé la guerre, qu'il semble avoir oublié comment il a dû changer son nom sur son curriculum vitae de Hussein à Steve, pour enfin recevoir un rappel. C'est un compromis minime pour lui considérant ce qu'il a vécu. Mais pour les canadiens de deuxième génération comme moi, ce compromis est beaucoup trop lourd. On a la chance et le privilège de "mieux s'intégrer", de se sentir plus accepté, plus "canadien" (peut-être, c'est le manque

d'un accent?) et ce privilège vient avec la reconnaissance que nous ne méritons pas plus que nos parents qui ont dû ne pas recevoir ce traitement. Que nous avons du chemin à faire pour se vanter d'être multiculturel ! Bien que je sois reconnaissante pour tout ce que le Canada a offert à mes parents et moi, je n'accorderai pas tout le mérite à ce politique de multiculturalisme. Nous, les minorités, nous étions ici avant ce politique. Il ne s'est pas matérialisé après le séchage de l'encre. La Charte et ce qu'elle stipule est toujours un enchâssement qui honore la culture des colons blancs et laisse une petite part du gâteau à la section « divers » pour s'occuper de leur propre intégration, alors que les canadiens blancs s'intègrent parfaitement et sans souci.

Alors, oui, le multiculturalisme est notre force et nous devons en être reconnaissants. Mais il y a du travail à faire, et cela commence par la reconnaissance que ce pays a été construit sur le dos des groupes minoritaires. On n'oubliera jamais Africville, l'assimilation des japonais canadiens, les réserves autochtones, les changements de politiques et le taux de crimes de haine après le 11 septembre. Il ne suffit pas de s'excuser. Parlons donc de notre silence sur le sujet des autochtones n'ayant pas accès à l'eau potable. Dans une récente interview lors des élections où Jagmeet Singh était sans cesse interrogé sur la manière dont il prévoyait de « payer » pour qu'un groupe ethnique reçoive un droit humain fondamental, l'accès à l'eau potable; celui-ci exigeait stratégiquement que l'individu vérifie son humanité : "Why is it that we ask the question about whether or not

Continued on **PAGE 8**





My 2020 Picks for Diverse Literary Works

Anike Morrison
Assistant English Editor

While participating in the Toronto Public Library 2019 Reading Challenge, I stepped out of my comfort zone. D'habitude, je lis les "classiques": des livres généralement acceptés comme étant de haute qualité qui sont écrits par des hommes d'origine anglophone. So, I present my top recommendations of books that, in my opinion, deserve the title of "classic" and are written by women and people of colour.

1. Firdaus, or Woman at Point Zero by Nawal El-Saadawi

This book has been attacked, censored and condemned because of its explicit and taboo content (on account of its many references to prostitution, violence, and sexual abuse). In my opinion, El-Saadawi is a powerful female voice and narrator. Elle révèle l'histoire de Firdaus, une femme égyptienne qui se transforme de fillette humble en femme meurtrière et prostituée. Ce qui m'a frappé le plus en lisant ce livre était

la description des yeux noirs et blancs, qui, comme des assiettes, captent Firdaus à maintes reprises. J'ai appris un peu au sujet de la culture Moyen-Orientale, puisque l'auteure écrit avec un style distinctement africain. Try finding this novella at Frost, Scott, or Rowell libraries.

2. The Parable of the Sower by Octavia E. Butler

J'ai adoré ce livre. "The Parable of the Sower" is an excellently written science-fiction novel. L'auteure nous transporte au futur proche en employant la perspective d'une jeune femme au sein d'un conflit. If you like "Black Mirror," or the works of Asimov, Heinlein, Dick, and the likes, then you will surely enjoy the works of Octavia E. Butler.

3. Jazz par Toni Morrison

Lorsque je vois mon propre surnom sur un livre, mes yeux s'ouvrent un peu plus grand — surtout lorsque c'est une oeuvre de Chloé Wofford, connue sous le nom de Toni Morrison. Unfortunately, Morrison died in 2019, a short time after the release of the biopic "The Pieces I Am." Jazz, for me, is a sad, complex, nuanced, and expertly written story. You will never go wrong reading Toni Morrison.

4. Heroes in my Head by Judy Rebick



While participating in the reading challenge, a friend mentioned to me the existence of Dissociative Identity Disorder (DID). Cette information m'a amenée à explorer une biographie récemment écrite par activiste et féministe canadienne Judy Rebick. Rebick était très active en tant qu'organisatrice et collègue du Dr. Mortengaler. Ils ont avancé l'accessibilité à l'avortement pour toutes femmes canadiennes dans les années 1980. Rebick's life is full of charming anecdotes, and shed some light on a side of mental health of which

I had no knowledge prior to reading the book.

5. Becoming by Michelle Obama

Another intelligent, confident, and fascinating heroine. I've heard it said that Mrs. Obama's literary work is even better than her husband's. Pour moi, ce livre mérite beaucoup d'étoiles et une place dans toutes les bibliothèques. I felt inspired, intrigued, and impressed while reading "Becoming," and I hope you will too. Je vous souhaite donc bonne lecture!

Le multiculturalisme au Canada: Sommes-nous aussi tolérants que nous le pensons ? (cont.)

Indigenous people should have clean drinking water? We've got to take a minute and think why is that even a question. Yes, they deserve clean drinking water."

Les attitudes de fierté envers le multiculturalisme au Canada sont malheureusement qu'une surestimation de

notre progrès vers l'inclusion. Le Canada, comme Jean-Luc Gignac le dit dans son livre « Le multiculturalisme canadien est-il anti-jacobin? » ; il fonctionne vraiment comme état unitaire et la reconnaissance de la diversité culturelle est tout simplement symbolique ; « une stratégie douce d'assimilation à la so-

ciété dominante ».

La diversité et l'inclusion sont la porte d'entrée vers des idées plus grandes et plus larges. Sans diversité, le Canada ne serait pas ce qu'il est aujourd'hui et il est temps d'apprécier cela. Au moins, il faut donner une chance aux minorités d'être reconnus comme canadiens sans leur faire sentir que leur culture est une menace. C'est dommage que nous nous trouvons dans un dilemme de cohésion sociale dû à nos différences; selon un bulletin de rendement sur l'état de la

démocratie au Canada, « un pays dont les ressources et les habitants font sa grande richesse devrait s'efforcer de dépasser les attentes » (Samara 2015). Il est temps de mettre plus d'effort pour mériter le titre avec lequel nous avons été généreusement honorés, pour vivre le multiculturalisme avec authenticité et espérer qu'un jour, ça ne sera plus considéré « remarquable » qu'une personne issue d'une minorité se présente comme candidat pour le poste de Premier Ministre.

Pro Tem Instagram Poll: @ProTemGlendon

What have your experiences been with accessibility services?

Have you had success with Glendon accessibility services?

YES 56% NO 44%

What have your experiences been with accessibility services?

ONLY the front desk lady is professional @AWC; others are doing "patty shop business" - anon

What have your experiences been with accessibility services?

anon: everything has been good in my experience, aside from the wait until intake

What have your experiences been with accessibility services?

A week-long wait list to see a counsellor. Mental health services are shit at Glendon.

Toronto's Transit Woes: Who is the TTC Punishing?

Anastasiya Dvuzhylov
Metropolis Editor

The TTC's latest campaign against fare evasion seems to be targeting the wrong people. Streetcars, trains, and buses are plastered with slogans like "Probably won't get caught," and "Forgot to tap," and "There's no excuse not to pay your fare." While it's supposed to target evaders, it makes all riders feel like criminals. Blaming transit users, especially paying ones, seems to be a draconian step in the wrong direction.

Having lost over \$70 million to fare evasion last year, it's no wonder that they're trying to crack down on the

issue. Plans include bringing in more fare inspectors, but that doesn't account for all the fares lost through faulty presto machines. The Toronto Star also notes that "specific incidents and statistical data show conclusively that fare enforcement disproportionately targets Black Torontonians."

It seems as though riders are fed up. A \$425 fine for not tapping is vehemently enforced, regardless of whether the presto machines are working or not, while drivers in the city seem to be getting away with murder on every street corner. The conversion over to Presto and the elimination of tokens has seen some fall in between the cracks. Topping up cards in person can only be done at stations or Shoppers Drug Marts and buying single ride tickets is isolated to just stations alone. The loss of the token has made transit even more inaccessible to some, and although a discounted pass ex-

Toronto and its History: a Tumultuous Relationship

Anastasiya Dvuzhylov
Metropolis Editor

Visiting any major European city, you'll notice that the streets are practically lined with a rich and vivid history. Why isn't it so in Toronto? Of course, only erupting in the late 17th and early 18th centuries, Toronto is a lot newer. Many buildings have been lost to fires, but that's no excuse for what we've demolished to make way for condos and skyscrapers. Acclaimed architect, Eric Arthur's book, *Toronto, No Mean City*, has been described as an essential feature on the intellectual landscape of Toronto; it provides the essence of what it means to be a Torontonian. Unfortunately, much of what he has written about has since been demolished, lost, or forgotten.

While Toronto has undergone incredible transformations — and even transmogrifications — since the book's publishing in 1964, Arthur's words still hold true today. Eric writes that "[i]n the march of progress we have ruthlessly

destroyed almost all our older architecture; street names cherished for a hundred years or more have been altered to suit the whims of the people on the street..." Even as Toronto carves its way in the 21st century, we discard more and more of our past. Take the losses of cultural sites like Stollery's, Honest Ed's, and Sam the Record Man.

This isn't a cry against progress or a vehement display of anti-modernism, but rather a genuine question — why does Toronto have such a troubled relationship with its history? There are subtle nods to it throughout the city: plaques, signs, monuments... but is a tiny brass plaque standing in the place of what once was really enough? Those with a keen eye might notice that there are little nods not yet erased. Ghost signs of businesses long gone, large painted labels, logos, and slogans still mark some older brick buildings. Replaced by billboards in the early 60's, these faded relics remind us of a humbler city, trying to forge a place for itself and tell a story through Coca-Cola and cigarette adverts.

Another incredible quasi-preservation of our past lies in the east end. Guild park and gardens are tucked away in the quiet Scarborough Guildwood Village neighborhood. A former artist's colony, it is now home to over



ists for low-income riders, the price is still shocking compared to transit pass costs in other cities.

Some have suggested that maybe instead of using their money on condescending slogans and additional fare inspectors, the TTC could put it

towards fixing faulty presto machines, making transit more affordable and accessible. Rising fare costs means that some people are simply priced out of transit; this campaign makes it sound like fare evasion is something people do for fun.



60 relics from Toronto's lost architectural wonders. Rosa and Spencer Clark salvaged the beautiful relics, entrance ways, columns, and assorted masonry and with a team of architects, engineers and stonemasons to preserve pieces of the city in the Guild gardens. This is heralded as one of the earlier preservation movements emerging after the rampant demolitions of the 50s and 60s. It was only the 1970s that saw real legislative moves to protect our heritage. Laws enacted in response to the rise in demolition and heritage status would come into effect. Many buildings that had stood unwavering for decades, decorated with ornate stonework and excellent craftsmanship were torn down to make way for more modern architecture — architecture that we're tearing down now to make room for the even more modern and new.

But why even care about these old buildings? Eric Arthur would argue that they could tell us more about Toronto than anything else. And this isn't to say that we don't try at all. Heritage Toronto does incredible work in the realm of conservation and preservation, but for each building, monument, and landmark saved, how many are lost? And how many buildings are stripped of their historical context when they're preserved only to become a condo lobby? Some argue that there isn't enough pressure from Torontonians, while others point out that it's hard to lobby behind a history that isn't really visible. As Eric Arthur wrote, many of the buildings we've lost would elsewhere be deemed a landmark. Do we really need another high rise office to replace a cultural monument?

Poorly Allocated Funds Amidst Accessibility Woes, Glendon Left Behind Again (cont.)

our interviews, I realized that I was unfortunately correct.

Upon hearing the stories of several students, one was particularly shocking. The student informed me that in their experience, the AWC Centre was akin to a nightmare. “My new counselor missed two of my three appointments,” they began. “The first appointment she seemed unprepared or poorly trained and kept asking questions about my previous counselor’s techniques, who left in April.” The next appointment, the counselor failed to show up, so the student had to book a new appointment and was forced to wait three weeks. The third appointment, the counselor, again, failed to show up. The student informed me that at the time, they were battling severe depression and were struggling with suicidal thoughts, which had been taken lightly, if not completely ignored, by the counselor. Finally, giving up on the AWC Centre, they opted to seek professional help outside of Glendon. Despite this being a very personal and upsetting experience, the interviewee wanted to share it to warn other students against the same distressing situation.

The reality is that Glendon’s AWC Centre is beneficial, but at the moment, insufficient. Some benefits include the fact that therapy and accessibility services are provided, sessions fulfill the standard one hour, all students are welcome, emergency services are available to those who have not booked appointments, but are in need of immediate care, and workers point students in the right direction when their needs exceed the capacity of the centre’s services. The most significant advantage of the AWC Centre is its price: it is “free” in the sense that there are no charges beyond the annual \$2.33. The average cost of private therapy in Canada is around \$125-\$180 per session (often more expensive in major cities such as Toronto). These prices are steep for students who often grapple with tuition, loans, and minimum wage jobs. Wellness centres, such as the one at Glendon, can be integral to the well-being of students.

However, the overall quality of the Centre’s services is less than ideal. Some consequences include the fact that medication cannot be prescribed at the AWC, workers may not diagnose any behavioral or mental health issues, there are few spots are open for counselling, booking consecutive appointments is difficult, if not impossible, and appointments can only be made bi-weekly to ensure all students have the opportunity to get help.

These limitations reveal the harsh reality that the center is understaffed and in desperate need of more counselors. Seeking help can be daunting and is a hard thing to do in and of itself, so when students are faced with further obstacles in doing so, they are likely to become discouraged very easily. Some common experiences reported by students through our interviews have shown that unless you book early in the semester, your chances of getting an appointment are slim, as the limited spots fill up quickly. This is an issue because most people do not feel the need to seek help until something significant happens in their life. If a student needs the centre’s services in the middle of the semester, they may be forced to wait weeks or even months to book an appointment. Although there are emergency services available to those who need immediate help, they are brief short-term solutions and students may feel reluctant to ask for them. Many think that their problems are not worthy of being labeled as emergencies and fail to get the assistance they need.

Unfortunately, another reason why the AWC is unable to offer optimal services is the difficulty of frequently changing staff. Counseling at the AWC Centre is short-term since most counselors only stay for one year. Though students may build trust and valuable relationships with their counselors over the academic year, they cannot continue those relationships throughout their full degree. This disrupts the counseling process, as therapists need at least one session to learn the important details of their clients’ lives, but require many more to develop trust and un-

cover the entirety of a student’s mental health struggles.

Glendon’s AWC Centre does better than some other Ontario universities, but is immensely inadequate compared to most. For example, Carleton University offers much more comprehensive services than Glendon. On top of appointment-based counseling, Carleton also offers walk-in services that are not limited to emergencies. These are suitable for students who feel overwhelmed and need immediate advice, but may not be contemplating suicide or self-harm. Carleton has also implemented a program called “From Intent to Action” that helps students improve their academic performance by navigating and better managing their personal stressors. Contrary to Glendon, Carleton does not limit appointments to a bi-weekly basis. In addition, Carleton offers a service called “Empower Me” which provides help in person, by telephone, by video-counseling, or by e-counseling. Though no university’s services are perfect, many have been able to offer a wide array of mental health and accessibility options to fit the needs of their diverse students. Glendon seems to need to experiment with better methods for assisting students with their mental health and accessibility needs.

I’m sure you have noticed by now that the problem does not lie within the AWC Centre itself. All of these issues point to the much larger, glaring problem of poorly allocated funds at York University and Glendon. At York, there is a grievous inadequacy in budget allocation towards student care in York’s Multi Year Budget Plan. What is stopping Canada’s third-largest university, which has approximately 55,700 students and 700 staff, from funding better student care services and offering them for free? Are we, the students, meant to believe that a university which pays its president, Rhonda Lenton, a salary of \$476,000, can somehow not afford to hire one or two more counselors for a fraction of that amount?

The disparity between York University’s budget, which projects

\$1.118 billion for 2020–2021, and it’s funding for the improvement of Glendon campus’s services, is shameful. With a quick look at York University’s budget consultation powerpoint, one will see an abundance of plans and increased budget for the development and renewal of faculties at Keele campus, including AMPD, LAPS, and Lassonde, but no apparent increase in funding for Glendon’s development. This is an atrocity that more students and staff, especially those at Glendon, should be acutely aware of and actively protesting. It is appalling that York dares say it “aims to promote a healthy, inclusive and supportive environment that fosters mental health and well-being” while failing to contribute adequately to accessibility and mental health services at Glendon.

But be wary, fellow students, for the worst is yet to come. As the provincial operating grant to universities for mental health services decreases over the next two academic years to a mere third of what it is currently (from \$300,000 to \$100,000), students are left to wonder how an already financially deprived service will manage to survive at all — especially at the Glendon campus. Upon receiving a request for comment, York University’s Acting Chief Spokesperson was not able to provide specific figures regarding the contribution of University funds to mental health services, leaving students to wonder exactly how screwed they will be in the upcoming year.

In the spirit of free information, Pro Tem encourages you to review York University’s publicly available fund allocations yourself! See https://www.yorku.ca/finance/documents/Multi-Year-Budget-Plan%20_2019-20_to_2021-22.pdf for the most recent budget projections.

Inaccessibility: a Case of Egregious Disregard for Alternate Test Accommodations

Anonymous

As a young woman with a physical disability, university has always seemed daunting. A million questions swirled around in my head throughout the application process: would I be able to keep up with the other students? Would my professors be understanding and accommodating?

The worry began to ease post-acceptance, when I registered with the Glendon Accessibility, Well-being and Counselling Centre (AWC Centre) before starting my first year. Suddenly, everything seemed so easy. All I had to do was give my letter of accommodations (LOA) to my professors at the beginning of the semester and remember to book my exams with the Alternate Exams Office (AEO), and I'd be golden — however, I quickly realized it was too good to be true.

In order for you to fully understand my story, I need to tell you that my disability comes in the form of visual impairment. The only accommodations I require in the Alternate Exams Office are that my tests be printed in an enlarged font and that I have extra time to complete assessments. Both of these needs are outlined in my LOA, and the AEO keeps them on file. Yet, somehow almost every time I go to the AEO to write my tests, my accommodations are not met and I leave more frustrated and

anxious than I was before I arrived.

As a shy and quiet first year student who didn't know that she had the right to refuse writing an exam if her accommodations weren't met, I was too afraid to say anything. There were many tests that I struggled to write because I could barely read them, and I quickly became annoyed. After bringing the issue to the attention of the Accessibility Counsellor at the AWC Centre and discussing my options in those types of situations, I began refusing to write tests that were not printed in the correct font size.

The invigilators' reactions were not at all what I expected. Instead of allowing me to leave and write the exam at a future date when the proper accommodations could be made, they made me wait while they called the exam coordinator and printed a new exam. On multiple occasions I was expected to wait more than 30-40 minutes and disregard the rest of my schedule for the day. Believe it or not, this was still not the worst of it.

One day I arrived at the AEO to write my test and the invigilators already knew it was not printed with the correct font size. Their solution was to give me a magnifying glass. They told me that the exams coordinator went out and bought it specifically for me so that I could write the test. Not once did they ask me if this solution would work for



me, nor did they listen when I told them it wouldn't. Once again, I was forced to write a test that I could barely read.

Even when my professors have given specific instructions for my accommodation during tests, they have been ignored. The invigilators were given instructions to allow me to use online dictionaries during tests, but as I began to write they told me online dictionaries were not allowed and placed two paper dictionaries on my desk. I, of course, told them that I can not read dictionaries. Their solution? The magnifying glass once again.

How can the place that is supposed to ease the worries of students with disabilities and make them feel the most accepted do the complete opposite? It is not fair, nor is it appropriate, to assume what accommodation works

for a student if it is not specified in their LOA. It is even worse to ignore their concerns about not being able to write their exams. I have had far more negative experiences at the AEO than positive, which I find extremely concerning. Perhaps it is time for Glendon's accessibility processes and procedures to be reviewed and modified.

Over my time at Glendon, I've had to come up with ways to avoid writing any tests or exams in the Alternate Exams Office. Thankfully, all of my professors have been far more understanding and willing to accommodate than I ever felt the AEO was. Assessments are already stressful, and the added anxiety of not knowing if I'll even be able to read them is ridiculous and unnecessary.

A Message from Glendon's Acting Chief Spokesperson:

NOTE: Pro Tem is publishing the following message from York's Acting Chief Spokesperson in response to a request for comment regarding student concerns of insufficient funding of mental health and accessibility resources.

York University is committed to promoting a healthy, inclusive and supportive environment. We provide access to a variety of resources, services and programs to help manage life's challenges and enhance well-being. York University seeks to create a supportive community that encourages our students to seek out help and treatment.

Being responsive to the needs of Glendon's diverse community is key to meeting their wellness needs. The Glendon Accessibility, Well-Being and Counselling (AWC) Centre aims to help Glendon students develop their personal potential and maximally benefit from their university experience. A variety of bilingual services are offered in order to achieve this aim. These services include personal counselling, crisis response and support, and accessibility services. Glendon has also taken a number of recent actions to increase investments and improve the services offered on campus. This includes ex-

tending the centre's services into the summer session, which began in 2018. In addition, Glendon is currently recruiting an additional staff member, a bilingual Case Manager to help students in crisis. In addition to the funding through centrally collected ancillary fees, supplemental funding is provided to the AWC through the University budget and Provincial grants.

It's also important to note that students at Glendon have access to all of the services available at Keele Campus as well. York offers daily walk-in counselling by the office of Student Counselling & Development at the

Keele campus, which provides same-day service to students and immediate access to a qualified counselling professional in a safe and positive space. We continue to encourage anyone in need of assistance to utilize any of the available resources offered at York.

Mental health & wellness resources for students: <http://mhw.info.yorku.ca/resources/resources-at-york/students/> Help in case of crisis or emergency: <http://mhw.info.yorku.ca/finding-help/> The Student Counselling & Development services: <https://counselling.students.yorku.ca>

Hegemony and Discipline: Little Acts of Rebellion Count

Mohammad Jabalameli
Contributor



Hegemony and discipline are at the center of any human society over the course of history. I consider these concepts fundamental to the ordering of people and believe they are imperative to establishing strong, law-abiding, and functioning societies. For much of history, humans have organized themselves according to religious traditions, community values, and weather patterns. It is from this history that we now stand, the *homo politicus* — “an animal intended to live in a polis.” According to Plato, we are, essentially, political animals.

In the polis — which means the city-state, the body of citizens — the *homo politicus* develops ethics, normative values, and law to improve its condition. We have pursued a society in which we are mutually dependent, where each does their part for the common good. The *homo politicus* was interested in collaborating, yet was also compelled to contribute to the greater society around them. As John Locke, an English philosopher and physician commonly known as the “father of liberalism,” espoused, the *homo politicus* is not merely a self-preservationist. Rather, it lives to execute natural law and fulfill its righteous duty of achieving communal justice. However, somewhere along the way, humankind transformed into the *homo economicus*.

The *homo economicus* represents the concept of humans as agents who are consistently rational and narrowly self-interested, constantly working optimally for the common good. The emergence of the *homo economicus* is difficult to pinpoint. It varies

depending on geographical location, society, and many other factors. The first *homo economicus*, however, was realized under classical liberal economic forms of governance and market relations. This form of *homo economicus* is substantially different from its later form, the *neo-homo economicus*, which was constructed under the neoliberal hegemonic structure of governance and market economy relations.

What exactly is neoliberalism and how does it differ from classical liberalism? The emergence of neoliberal economic and political policies occurred in the mid-20th century with the departure of Keynesian economic thought. The nature of neoliberalism entails deregulation, economic liberalization, fiscal austerity, privatization of formerly public utilities, and so on.

It used to be the case that these oppressive policies entailed some form of riot or violent outburst by the public, what Karl Polanyi referred to as the ‘double movement.’ However, capitalism has evolved past its once ‘classical liberal’ stage. Today, neoliberalism is excellent at not only deterring such outbursts through economic coercion, but establishing the hegemonic parameters in which individuals vote, causing them to act to protect the very policies which are against their interests.

The *homo economicus* is in constant introspection, making adjustments to its behaviour in order to become the model citizenship. Simultaneously, individuals produce their own ideals, which they follow. We, the *homo economicus* are each the agents of our own demise. No longer are our private lives our own — they now belong to the market, which sinks its teeth into the tissue of our very lives.

There exists an inverse relationship between classical liberalism and neoliberalism. In the former, the state existed to establish and defend a non-economic sphere of life from market forces. In contrast, the latter exists to protect the market from any behavior or social forces that are ‘anti-competitive,’ or non-conducive to the market. This further affects the political objectivity of individuals, as we are no longer the *homo politicus*, given political rights, but rather, the *homo economicus*, subject to economic and market interest.

As posited by YorkU’s own research professor of political science, Stephen Gill, disciplinary neoliberal tactics involve the spatial expansion and social deepening of economic liberal definitions. From this stems the possessively individualist pattern of behavior and politics. In transforming the political identity of state and citizen and

in stripping us of our sovereignty over our private lives, the ‘economic’ naturally embeds itself in the deepest roots of our being. Our freedom has become illusory, and the natural human processes of promoting freedom, enhancing social accord, and promoting communitarian values have been rewritten and differentially interpreted.

Subject to the pressures of hegemonic discourse and implicit economic coercion, we have been transformed from *homo politicus* to *homo economicus*. In our previous form, we were interested in helping one another, uplifting those who were less fortunate than us. Through economic coercion and cultural hegemony, we have been transformed into productive tools of capital amassment, whilst becoming a capital investment ourselves. Our work is no longer our labour, and our hobbies, interests, and dreams are all subject to capital dimensions and the market. We have been stripped of our humanity, and despite our desperate attempts to cling on, we are now merely a shell of our true selves. Though there is little we can do, I urge my fellow peers to, at the very least, be cognizant of the oppressive and coercive mechanisms that persist around every aspect of our lives. Every little act of resistance may make a difference.

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