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一九九九年寫意天空徵文比賽
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Top Story 專題

Raving in the Night
越夜越跳越狂

Feature 特稿

The Difference A Phone Call Can Make
打開新天地

Michelle dec 98
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星島日報 SING TAO DAILY

這恐怕是末世心態。

中午，我與友人拿著餐盆，在SUB中盤旋，找用膳之地。三五成群的學生，霸佔著餐桌。我與別的用膳者，都不及他們手上的撲克紙牌吸引。他們不屑一顧等候者，埋首那局「鋤大D」中。好不容易才在密匝匝的人群中找到空位，午市時人太多了(雖然真正用膳者不多，玩紙牌、高談闊論者眾)。正咀嚼著三文治時，驀然閃光劃破餐室。流星雨嗎？非也。原是數位閒者，洋洋得意地玩弄著手中的激光筆。友人不小心，被閃光擊中，眼裏昏暈了個多小時。還未來得及與滋事學生理論，他們早已逃之夭夭。這是什麼的世界？這群是何許大學生？玩紙牌、激光，幹不要到大學處罷！

在佛羅里達州的小學課室中，十歲的小孩問老師什麼叫口交，接著八歲的同学追問肛交的定義。老師(Rhonda Sheared)雖對這類問題已司空見慣，但仍不明年幼的學生從何得到那些「性知識」。(我想可能從他們的總統身上吧！)在Rheda Island的一所處理性侵犯事件的中心裏，調查發現千七個第六及第九班的受訪者中，百分之六十五的男孩及百份之五十它的女孩認為，男女「拍拖」達六個月，男方強迫(force)女方作性行為是可以接受(acceptable)。(取自時代週刊：一九九八年六月十五日。)這是什麼的世紀？性不是成年人的專利，十來歲的也加入行列。

據報導，在安省的一些著名的高中，有二成的學生吸食大麻。亞洲週刊引香港大學一教授的話，見學生時事常識貧乏。據講，該教授提到微軟總裁比爾·蓋次(Bill Gates)的名字，不少學生竟說從未聽過。這邊廂卑大三年級的中文課中，講師在研讀巴金的《家》時，想引俄國文學《復活》(Resurrection)作分析。但班中無人知曉那書。學生被問及俄國文豪托爾斯泰(Leo Tolstoy)，亦鴉雀無聲。究竟千年之末的年青人，認識什麼人(偶像？)？愛看什麼書(娛樂雜誌？)？

在一九九九年，地球村裏的末世心態不易理解。編者畢竟是年青之輩，不好在說道。但請容大家在這個兔年之春，計謀一下，檢視過去，定立目前的立足點，前瞻將來。這世紀末的年青人，不可肆意，亦別妄自菲薄，因下一千年由你們開創。

曾月蘭

中文版編輯

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The *USE* and *ABUSE* of our Language

We often hear news of drug abuse and child abuse. However, the kind of abuse that we encounter daily may regrettably be the one that is least talked about—language abuse. In many circumstances, language is not given the respect it deserves. Words are often used carelessly and any antagonism towards the abuse of language seems to be an emotional archaism. Perhaps we can take the initiation to change the situation by addressing the problem. The following are examples of language abuse that I have witnessed over the past few years.

Do you recall the following ads or signs?

- On a flyer that is titled as "Stock Up and Save Now", the familiar phrase "limit one per family" is written next to the item that you want to buy.
- The most ridiculous one that I have ever come across so far: "If you cannot read this, it is about time to get a new pair of glasses."
- Posted on a bulletin board at a college: Need help with essays? We offer prove-reading service...
- Probably the most famous one: A must seen tourist attraction—Remember to visit the graveyard where our honorable statesmen are buried daily except Friday.
- Once posted on a door at Biology Building, UBC: These doors are newly furnished; please do not post anything on it.
- An advertisement found in a Richmond mall a few years ago: Ancient Chinese New Year Sidewalk Sale!
- Probably the most common one: Toilet out of order. Please use floor downstairs.

Although they may seem comical, we cannot disregard how such examples of abuse insult our language as well as our intelligence. Whether it is due to carelessness, or ignorance, such abuse has its detrimental effects. Accurate interpretation is sacrificed, and efficient communication is forsaken. Perhaps vigilance and education may be the only route in our journey if the proper use of our language is desired. But will people actually make this effort? Another option is to use the 'grammar check' on our high-tech computers to supplement our ignorance. But is this kind of method worthy enough, or better yet, is this the example we should set? That is in order to avoid the abuse of one thing, we have to abuse something else! Perhaps through such complications, we shall never remain at peace with this issue.

Until next time, please refrain from swearing, and if you ever run into a toilet that is out of order, please stay away from 'the floor downstairs!'

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越夜越跳越狂

文：蕭家怡、陳百臻

試

在腦海構想這樣的情景：凌晨三時，一個棄置了的工場中，聚滿五百餘名年約十七至二十五歲的年青人，在閃爍的燈光下尖叫狂舞……

地底派對 (Rave Party) 始源於英國，但其獨特的快板音樂則是從七十年代芝加哥的士高音樂演變而來；而最早更可追溯到土著印第安人的宗教習俗。地底派對採用的新一代音樂起源於美洲土著擊鼓的節奏。一群「地底人」藉著吵鬧的搖滾樂把自己拋離現實，陶醉在一夜的狂歡中。

地底派對在一九九零年從英國傳至北美，到一九九三年已風靡了美國的各大城市。加拿大則是近這兩年才開始盛行這種新興派對，它在魁北克省最受歡迎。

樂+舞+人氣=VIBE

光顧地底派對的年輕人有一個術語：VIBE。它指蘊藏在人群中的一股能量。跳舞時眾人忘記種族、性別、年齡和禮儀的限制，在震盪的音樂中盡情歡樂，不分彼此，互相了解對方的最深處。在短短一夜所流露的信、望、愛換成一股超越現實的力量。他們說這就是 VIBE，是他們參加地底派對的原因。

地底派對就像一場夢：音樂、舞蹈、人物……一切都是疑幻疑真。

樂木

地底派對的音樂大都是重搖滾的電子音樂。其兩大特點是特大聲浪和每分鐘120-140拍的快板節奏，音樂是各樣歌曲的混雜雜起來換成的「催眠樂」。這類音樂源自土著的宗教或鼓樂，其作用亦相同——令聽者進入另一個心靈空間。

無舞

地底派對的舞沒有限制，一眾人隨著音樂的節拍任意擺動身體，把一切理性跳走，全身全意的投入節拍中，任由它控制軀體思想。

人

「地底人」多半是十七至二十五歲的年輕人，來自中等家庭和受過良好教育。他(她)們衣著普通：男的多穿鬆身褲和T恤，反映著隨意和不羈；女的很多用髮膠梳起頭髮，穿著娃娃裙或短身T恤和長褲。光顧地底派對的很多是大學生及工程師等等專業人士，他們在派對以外過著一般人的生活。隨著派對的興起，亦有不少少年人對它趨之若鶩。

「地底的」派對

這類派對是不合法的娛樂。派對中有人吸食毒品，也有未成年的少年男女喝酒，派對亦往往進行至清早八時許(溫市會所應按例營業至凌晨二時)。但隨著其普遍程度增加，溫市的地底派對亦越趨「地面化」。

大型的Rave party會在特定的商務地方刊登海報宣傳和售票。

我是地底人

早上八時三十五分(比原定時間遲了五分鐘)，我興沖沖地跑進餐廳，只見氣定神閒的Ed向我點頭微笑。然後，這位土生華人開始向我們訴說他的「狂野經驗」。

「記得我第一次去 Rave Party，是抱著去的士高的心態。」Ed說。「誰知那裏完全是一個不同的世界！黑漆漆的貨倉內，沒有酒吧，沒有桌子，也沒有椅。有的只是震撼心靈的音樂和豁出一切的靈魂。我蠻喜歡那種嶄新的感覺，它使我覺得普通的士高不再吸引。」

喜歡？相信是喜歡有機會結識女孩子吧！他卻打趣地說：「不對！要識女孩子的話，到處都有機會：商場、圖書館都可以了，用不著到那裏碰運氣。我去 Rave Party 的原因是喜歡 Rave 音樂，和想跳舞輕鬆一下。有些人就為了尋求刺激興奮，總之各有各的原因吧！」亦有許多男少女把所有時間和精力注入 Rave Party 當中。他們太年輕了，不懂如何抽身。」Ed 語重心長地說。

「護衛？大概有五、六個吧，不過只是裝飾罷了，如果人群真的要亂起來，加上毒品的作用，幾個護衛實在做不了些什麼。」但當被問及會否感到危險時，Ed卻又振振有詞：「不會！因為我們經常聯群結隊去的，相信你也聽過不少的士高鬧事事件，相比之下，Rave Party 的暴力事件較少。」

吸毒在 Rave Party 中十分常見，莫非在那裏吸毒不屬違法？「唔……我認為吸毒應該違法。我亦見過有警察出現在派對場內，但他們並沒有對吸毒者採取任何行動。我想他們只檢控販毒的。」

「毒販會在一些隱蔽的地方(例如廁所)內交易。若知道門路也可先預訂，而且價錢便宜得多。其實在場內毒品早已被參加者傳來傳去，人人都有機會吸上一口。」

對於濫用藥物致死的危險，他反駁說：「可能那些人碰巧吸食了一些品質差劣的毒品。其實普通藥房出售的藥物亦非完全可靠。」但是他很快又換了立場：「不過濫用藥物其實十分危險，因為沒有正式指示，加上場內的環境，很容易不知不覺中過量地服用。」

為何仍要這樣冒險呢？「凡事都有危險啦！」Ed 不加思索地回答。「不吃苦頭學不到，只要小心留意毒品的來由和純度，便可減低風險。要知道賣毒品的人只為賺錢，他們會不惜一切將價錢降低，那管毒品中有什麼！總之，要追求刺激就不得不冒險！」一臉不在乎的他，似乎未有意識自己正身處險境，可能真的如他所說，凡事都要吃過苦頭才能學到吧！

賣毒品的人只為賺錢，他們會不惜一切將價錢降低，那管毒品中有什麼！



RAVE'n in the Night

by Leonard Chow

Standard dictionary entries of "rave" define it along the lines of being highly excited, fast, and enthusiastic. However, what Ed told us falls in a totally different library. Ed is a UBC student who has been to raves, which are dance parties that have become an increasingly hot spot in town. Excitement, speed, and incoherency may still be elements of the kind of rave this article is about, but so do hot dances, drugs, and delight.

The term "rave" probably disturbs adults more than it pleases them. Reports of ODs—the street term for overdoses—and drug-related deaths, portray the popular psyche as a scent of danger and decay.

Most youths, however, think of raves as mysterious and cool. Raves often hold in a spacious place like a warehouse, and it can start as early as 10pm and end as late as 8 of the next morning.



Ed remembered his first time. He expected the rave to be something more or less like a club, but it turned out to be neither. "It's totally different," he asserted. Except for flashing strobe lights, the place is extremely dark. Some rave-goers light up the scene by dancing with six-inch glow sticks. Cool, artsy designs on video screens also provide additional scenery. "There's nothing really elegant about the setting of a rave," Ed reflected. Despite of this, however, raves often attract hundreds of party-goers: Up to 800 people crowd big raves during peak hours.

Unlike clubs, there is no bar at raves. Interestingly, nobody brings or sells alcohol either. Available drinks are, surprisingly, bottled water and juice. Perhaps people ditch alcohol for *E* at raves. *E*, or ecstasy, is the "drug of choice" according to Ed, and it is widely used at raves. Ed estimated that 60% to 70% of rave-goers use drugs on site. He explained that there are different kinds of *E*: "some just mellow you out, but some can make you hyper."

The mainstream news media tends to focus on the "drug problem" at raves; Ed echoed similar concern. Last May, the media reported a "drug-related" death at a rave that took place at UBC. Asked what he thought about this, Ed replied, "There is always risk when taking street drugs. You're not going to learn until it [e.g. an overdose] happens to you. Some people learn the hard way."

Indeed, Ed does not want his future kids to go to raves. Trying to take his parents' point of view, he concurred that they would be mad to "find out that your kid is doing stupid things and putting himself at risk for no reason except for fun." Nevertheless, Ed planned to keep going to raves; the "high" he experienced from *E* seems to negate its potential danger. Drugs do not define a rave, however.

The music is a major attractant from rave-goers, Ed included. While clubs often play hiphop, he described rave music as electronica, techno, and progressive-house. Small raves happen about every week, while large ones are advertised at DJ/electronic music stores like Bassix on Hastings. Tickets are available at these stores and some Robson stores, such as Below the Belt and Ariztia. Although Ed believed that organizers of raves target people between 17 and 21, he has observed that 15 to 18 year-olds amount to half of the scene.

Many parents would likely cringe at this statistic: indeed, BCTV evening news once presented a checklist of "signs" that parents should

Students

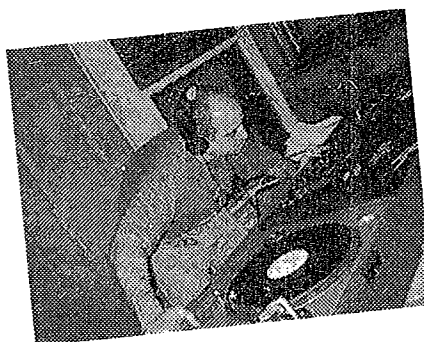
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"Indeed, Ed does not want his future kids to go to raves. However, he planned to keep going to raves; the 'high' he experienced from *E* seems to negate its potential danger."

watch for, and a profile of the "typical" rave-goer too. As with anything else, whether there is due reason to be worried depends on whom you ask. Ed felt that most raves are safe. He based his judgment on news reports of fights and shootings at clubs, though. Ironically, the high percentage of minors at raves is probably tied to the laws that restrict them from entering clubs.

Raves are illegal. They go past the 2am closing time legally required of clubs; drugs are sold on site; minors are allowed: the density of the crowd often violates fire regulations. That's why most raves occur out of municipal Vancouver, in Delta, Richmond, and father. Rave security exists "just to keep out people who try to sneak in," Ed conveyed. He has seen police at raves, "but they don't do much." A first aid station is usually ready for small accidents.

Ed is not addicted to raves, but "some people are" and may go every weekend. Speculating about why people go, Ed thought that getting "high" is the

main reason. The atmosphere, the drugs, the fast beats, heavy bass, and fast dancing style sustain a "high" that lasts literally until the morning after. This feeling from raves is enough to draw in Ed three or four times per school year and during the holidays. He found conventional clubs "boring" now.

Raves are becoming more popular, but the crowd is more "comfortable" than the clubbers, Ed says. This is reflected in the attire: rave-goers dress less formally; a t-shirt, tract pants, and runners will do. Asians and whites were the major ethnic groups at the raves Ed has been to. The costs, however, are probably less "comfortable": tickets range from \$20 to \$30 and up to \$50 at door, "dropping" (drugs) not included. *E* can sell for up to \$30 per fix. Glow sticks are about \$5 at raves (but \$1 at dollar stores). Drinks start from \$2. Special holiday raves cost even more.

When asked how raves have changed his life, Ed denies any dramatic effects. They can change sleeping habits, "but school does that too." We can all attest to that.

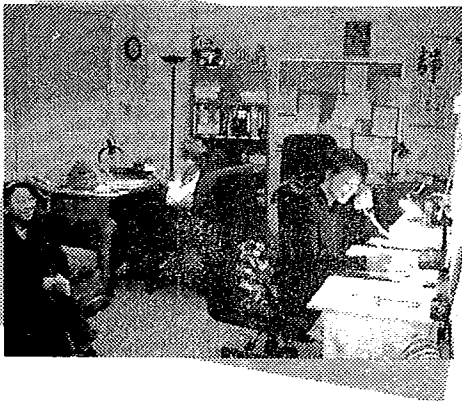
"Hello, you're on the air. Hello? Is there anyone there?"

What if you need someone to talk to, but don't want to reveal your personal problems live on the radio. Or, what if your call is screened and then dropped by the producer because it is just too bland. What if you are afraid of what others may think of you after hearing your voice being broadcast throughout the lower mainland?

Forget it right? Not worth risking the humiliation.

Not everyone is as open as radio callers. However, there are other ways to be heard if you need a shoulder to cry on, or just someone to listen to you. Sometimes, you don't want an answer to your problem, but rather, a re-assurance that everything is going to be all right. Chimo Crisis Services has been offering such a shoulder to people in the Lower Mainland since 1973. Recently, it has established a very successful Chinese Crisis Line. We had the opportunity to speak with two of its volunteers: Hazel, a telephone operator, and Helen, the volunteer co-ordinator. Hazel is a psychology student at UBC, while Helen has her PhD in Psychology.

Hazel is one of the veteran volunteers who has been with Chimo since 1997. She is one of the 40 selected volunteers amongst the 160 applicants. Because of the growing demand, the Crisis Line has just expanded its personnel by hiring more volunteers. Helen informed us that there are 116 volunteers and they all commit at least 4 hours per week to the Crisis Line. Hazel recalled that her interview was approximately 1 hour long, and the training had lasted 2 months. She is now responsible for answering calls as well as coaching new volunteers.



Hazel saw volunteering for the Crisis Line as normally easy. She explained to us that her role consists of talking to callers and, most importantly, listening to them. Patience is a critical necessity that all of its volunteers must possess. She has experienced calls with duration that range from 10 minutes to 3 hours.

Hazel described how everyone is normal and emotionally all right. Perhaps because of its name, "Crisis Line," which gives an impression about people who are in crisis and require extensive assistance, Crisis



"Perhaps because of its name, Crisis Line has discouraged some people from calling. Reality is that most calls are not like that. In fact, most of the calls concern about common matters"

"By just lending an ear, the volunteers from the Crisis Line have already guided the callers out of potentially dangerous situations. They reassure the callers that they are not alone, and there's light at the end of the tunnel."

The Difference a Phone Call Can Make

by Cindy Ho

Line has discouraged some people from calling. Reality is that most calls are not like that. In fact, most of the calls concern about common matters such as: relationship problems between couples, friends, parents and children; emotional callers who just need someone to talk to; callers who are concerned about employment; and calls from new Chinese immigrants inquiring about general information and just wanting someone to discuss things with.

If situations become too serious, the volunteers would transfer the calls to their supervisors, or other organizations like S.U.C.C.E.S.S. that specialise in some areas, such as violence against women, child abuse, and suicide.

The Crisis Line is open for both Cantonese and Mandarin speakers and hours of operation are from Sunday to Saturday from 10am to 10pm. It will later expand its hours from Sundays to Mondays from 9am to 12am. Chimo is entirely funded by donations and grants, and is run by volunteers.

Lastly, both Helen and Hazel encourage the callers to open up and not fear of speaking up. Sometimes, people may become too self-conscious and think that their problems are unique and weird. However, most of the calls, as mentioned earlier, concern problems that most of us have encountered before. The duty of the Crisis Line, then, is to listen to the callers and stabilize their emotion, reassuring that they are not alone. By just lending an ear, the volunteers from the Crisis Line have already guided the callers out of potentially dangerous situations. They reassure the callers that they are not alone, and there's light at the end of the tunnel.

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CHIMO -「打」開新天地

張焯欣, 司徒詠怡

Hazel: 「想自殺的人通常會經過一道 Tunnel Vision, 他們會覺得自己走到隧道盡頭時就無路可走, 我們在電話裏面會盡量帶他們走過這條隧道, 去到一個新天地。」

「我覺得走投無路...」

「我今天又被丈夫打...」

「以前未來加時生活安穩, 移民後沒有收入, 又要面對繁多的支出, 壓力很大...」

不少華人移加後都遇到不同的心理包袱, 亦不習慣用不太流利的英語去尋求援助。有見及此, CHIMO 的中文心理危機熱線於一九九七年九月成立, 是加拿大首個中文心理熱線。該熱線成立兩個月以後就得到卑詩衛生部、婦女平等部、列治文市政府及低陸平原聯合會的資助。來自北京的 Helen 是該熱線的義工訓練員和顧問。訪問當天她還剛結束完一個被虐婦女的電話。

Helen 說, 來電者一般的問題大致可分四種: 第一, 是婚姻問題和親子的糾紛; 第二, 是老人孤獨和新移民情緒不穩定的問題; 第三, 是查詢社會提供的各項服務; 而最後的就是失業的煩惱。

至於一些比較嚴重的個案就包括有自殺、婦女受暴力虐待、和虐兒等問題。被虐婦女當中, 操國語的較操粵語的人為多。熱線義工會盡量幫助婦女移進到有關的庇護所, 讓她們得到適當的保護。

現時 CHIMO 共有一百一十六名義工, 他們均是經過面試後挑選出來的。在正式接聽電話之前, 各義工均要接受共四十八小時的聆聽及說話技巧的訓練。訓練之後, 每位義工每星期至少要為 CHIMO 工作四小時。

義工的話

正於卑大讀微生物學的 Benny 是從電台的訪問中認識 CHIMO。他憶述, 熱線成立之初, 義工的流失量的確頗大。因為起初熱線還是鮮為人知, 來電者較少, 所以義工就此一去不返。後來, 來電越來越多, 甚至曾有人手不足的情況。他認為, 接聽電話時總會有一點壓力, 擔心引導求助者的方向有偏差, 所以他接聽電話時都會非常小心。在危機熱線服務了一段日子, Benny 最難忘的是一個他共聽了接近三個小時的電話。除此以外, 他亦曾在兩三個小時內接聽同一電話達七次之多。他承認, 有時候也會遇到在電話中解決不了的難題, 他只好求助來電者到別的援助資源。

Hazel 於 CHIMO 中文熱線成立時已開始當義工。本身正在念心理學且經驗豐富的她, 覺得一般來電者的問題都不會太難回答。由於一般的華人都比較含蓄, 來電者開始時所帶出的問題, 都不是他們心情抑鬱的源頭。所以, 義工會跟求助者「遊花園」, 然後慢慢地找出求助者心結所在。Hazel 又指出, 熱線的主要目的, 是希望確保求助者在二十四小時內的安全。至於跟進工作, 則只能在來電者的同意之下, 把其個案轉介到 CHIMO 內相關的部門或其他有關的機構。

Hazel 解釋, 危機熱線的要旨不在解決來電者的生活問題, 而是要舒緩來電者的心結, 解決情緒上的問題。如果遇到如自殺般緊急的情況, 義工會從求助者自殺的動機、方法、經驗等作一簡單的評估。然後, 就會以一個較積極的方式, 引領求助者離開他們認為的絕路, 去一個新天地。

其實 CHIMO 是原住民的文字, 意即「你是我的朋友」。除了中文危機熱線以外, 英文熱線已成立了廿多年。該機構還有自殺預防、婦女外展工作、NOVA 婦女庇護所等不同的部門。對於那些面臨心理危機的人來說, 真是一個不可多得的朋友啊!

CHIMO 熱線電話:

(604) 278-8283 (粵語)

(604) 279-8882 (國語)



Helen: 「華人大多數比較含蓄, 所以更加要學會尋求援助。」

我回來了, 從市中心回來了。

常常與 Michelle 在一起。

我們偷東西, 從公共電話中偷輔幣(有技巧地?), 拾啤酒瓶, 走過垃圾堆, 翻翻垃圾袋, 埋首於食物、汽水罐、信用咭、毒品(他的夢寐), 總之一切值錢的東西。

「覓食地方, 總要清潔好。他邊說, 邊用水撥在垃圾堆中翻倒(那是他抹汽車玻璃的生財工具)。

賣掉牛扒, 弄來二十塊。我們在 Safeway 偷的, 全都花在毒品上。食物倒不難找。那雪夜, 我們睡在 Granville 街的 Cinematheque 旁, 一位少女前來, 給我們兩個盒子: 漢堡飽跟薯條。那比垃圾箱裏的食物好多了。另外, 一對男女亦在街上派毛衣。在 Burger King 前露宿的好, 倒不愁沒有剩菜吃。傍晚時, 我們找過她。

醉酒鬼與妓女, 在對面的酒吧魚貫出來, 吵吵嚷嚷的。我睜著眼, Michelle 還睡著。那是他睡袋上, 像蟲咬破的洞。更多醉漢東西歪倒的滾出來, 我裝死不動。「沒事吧! 沒事吧!」心一邊想:「警局就在對面呀! 我睇那些警車, 它們全是空空的, 叫我心感戚然。在販毒時, 警車就在附近。現在他們大概在酒吧裏, 「歡樂時光」吧! 平安大吉, 睡了。」

Michelle 走得快。他把所有物品掉在背囊中, 除了碰到地上有煙蒂, 否則他從不無故停步。短的煙蒂放進口袋裏, 長的則隨意掛在嘴邊。三數支長短不一的煙, 夾在嘴裏, 毫不稀奇。他或許並不燃著任何一根。

凌亂的鬍子和蓬半臉的頭巾, 跟我溶為一體, 與我分享一切(毒品除外)。Michelle 有兩張墊子, 給了我一張。我們蜷縮睡去, 把腳擱了進去。我仍穿著鞋, 心想若給醉漢襲擊時, 也可逃跑。「看看!」他說著, 一邊把鞋子置在背包下, 用其當作睡枕。「睡時, 沒有敢碰你的東西, 那是行規。」

我們坐了程順風巴士(仍不太清楚 Michelle 怎幹的), 往 Hastings 的流氓公園。毒販在樹後, 交易時間像是定了的。我一聲不響, 提步往那人處。驀然, 許多人都跟著我們的步伐, 如馬拉松般走向同一目的地。我用神疑視折家的臉, 他像是主腦, 操縱著那群癮君子。或許他也是受控的可為完美的系統黑暗中, 他像明星般, 給眾人擁著, 忙於簽名。

「別四處望!」Michelle 的警告把我嚇個正著。難道, 若我出了洋相, 洩露了他們的秘密, 他們會在公園一鎗幹掉我(我們已在死亡邊緣, 沒甚麼不可能)。

Michelle 的座右銘: 別懷疑, 便平安大吉。他在街上流浪了三年, 今年三十二歲, 有妻兒於安省。當年坐牢, 被指意圖謀殺。對方意欲強姦朋友十三歲的妹妹, 他礙婚道來。

有時我氣死了他, 像我們衝燈時, 我輕碰他手肘的小動作。

「幹他的! 你的娘! 別那樣碰我! 我做人大半世幹不著要你管。」他喊著, 我跟著他走。

他回頭, 望著我。

「對不起! 我那樣粗魯。」

然而, 我們又往前走。

Michelle 「著草」後, 又愉快, 又平靜。他在巴士上, 亦帶著當天的「收穫」: 牙刷、牙膏、杯子和梳子。

他替我梳洗, 道:「拿著吧!」遞來一把大紅梳子。他那天頭髮之亂, 連梳子也拿他沒法子。

「我快要將所有東西都給你了。(那好極了! 你開口, 總好過我問).....你知道.....我的問題是.....我不知道自己在作甚麼(我亦如此!).....父母不能照顧我, 老早掉我在政府的庇護家庭中.....我試過戒毒.....可惡.....對了, 怎用你的語言, 去「問候」人家?」

我告訴了他, 他猛然叫嚷著:「@#%\$@#%\$」

現在我後悔了。以後, 他可罵那些不讓他抹玻璃的中國人。我應告訴他, 那「三字經」是「我愛你」。

或許他會結交不少朋友呢!

他惱自己在毒品前的脆弱。他「打針」時, 從不讓我看看, 因為他感到羞恥。



Translated by Raymond Lam

「你怎看我這麼狗屁的生活? 他娘的瘋癲吧!」我默然無聲.....他續道:「很瘋癲, 但亦教人著迷。」不知他說真的, 還是自我安慰。

我臨別前一晚, Michelle 說他正需要一位同夥「我們可一起儲些錢, 租間公寓啊!」他道:「你把我賺的錢保管著, 別讓我花在毒品上。」

「.....別依靠我了, 我快要走.....」

「你要走? 這是甚麼意思?」

「回家。」

「.....(他默然) 你留多久便自便吧!」

零晨三時, 大雪刮在額上, Michelle 的頭還深陷在睡袋中。我把自己的東西移離他, 不欲吵醒他, 穿了鞋便離開了。

Michelle, 祝福您。



I am back. I am back from downtown.

I spent most of my time with Michelle.

We shop-lifted, stole quarters from telephone booth, picked beer bottles, went into every dumpster, opened up the garbage bags, looking for B3 things: food, pop cans, credit card, drug (Michelle's fantasy), or anything that worth money.

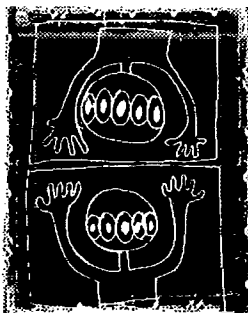
"Always keep you workstation clean," Michelle said, scraping garbage off with the window wiper (he made the most money from washing car windows).

He made 20 bucks by selling a piece of steak (we stole it from Safeway) to a bar, and spent all of the money on drugs. Food was not hard to get at all. On a snowy night we were sleeping by Cinematheque on Granville. A girl came by and gave us two boxes: burgers and fries, which was pretty good compared to those we found in garbage cans. Another couple was giving out sweaters to everyone. The lady who stayed in front of Burger King always got leftover food. We visited her at the end of the day.

Drunks and prostitutes came out from the bar opposite to our place. They were loud. I opened my eyes again. Michelle's still enjoying his cigarette, which was the only thing sticking out of his sleeping bag. More drunks staggered in front. I didn't move a bit, faking death. "I'll be fine I'll be fine. The police station is right opposite." I stared at the police cars and felt even more insecure because they were empty. They were around when us trading drugs. "Now they are probably in the bar. Happy hours. I'll be fine. Sleep."

My messy beard and hood shadowing half of my face blended me in with the crowd. They shared everything with me (except drug which is their spiritual food). Michelle gave me one of his two mattresses. We opened our sleeping bags and tucked our feet in. I still had my shoes on, thinking that I might need to run when some drunks attacked me in the middle of the night. "Look," Michelle said, putting his shoes underneath his bag and using the bag as a pillow, "Nobody will touch our stuff when we sleep. That's the rule."

We took a free bus-ride (still can't figure out how Michelle did that) to the gangster park on Hasting. Behind the tree was the drug dealer. They seemed to have a special time for trades. I didn't ask. But when we were running towards that tree there were tons of people running with us. Like a marathon. I tried really hard to see the drug dealer, the man who controlled all these addicts, although he's probably under controlled by someone



else too. It's too dark and he's always surrounded by people, like a superstar giving out autographs.

He's been on the street for 3 years. 32 years old. Wife and son in Ontario. He got into jail before for killing a guy who tried to rape his friend's sister, who was then 13.

Michelle became peaceful and happy after the first dose of weed.

On the bus he showed me something he got yesterday: tooth brush tooth paste a cup and a comb. He combed my hair with the big red comb and said, "Take this." His hair was a big mess. That kind of comb didn't work for him.

"I'm going to dump B3 thing on you...you know...my problem is... I don't know what to do with my life (same here) ... brought up in a government fostered home because my parents weren't able to take care of me...I tried to quit (the drug)...damn...so how to say f**k you in your language?"

I taught him. But now I regretted about it. He's going to swear to the Chinese people who don't let him wash their car windows. I should have told him that the Chinese equivalent is "ngor noi nei" ("I love you") and he'll make a lot of friends.

He's angry with himself and so vulnerable in front of drug. He never let me look at him using the syringe. He's ashamed.

The night before I left, Michelle was saying that he really needed a roommate, and that maybe we could save some money together and rent an apartment.

"You keep all the money that I earned everyday. Make sure I don't spend it on drug."

"...Don't depend on me. I will be gone..."

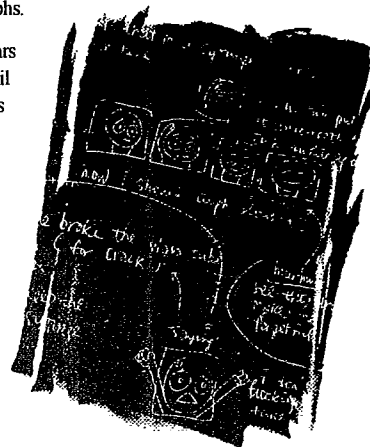
"What do you mean you will be gone?"

"Going back to my family."

"... (silence) Stay as long as you want ..."

3am. Snow blowing onto my forehead. Michelle's head was still deep inside the sleeping bag. I removed my stuff a bit farther away, trying not to wake him up. I wore my shoes and left.

God bless Michelle.



About the writer:

frank pang 22 (chinese male hk) packed up for street live on sat night 19dec98 carry no money a counter-move against the consumer culture acting like a bum he met michelle sun nite at the phone booth by robson and granville "i'll show u how to live in vancouver" their story starts here

n.b: the above journey may contain violence nudity coarse languages which can be life threatening individual should never participate without deliberate consideration

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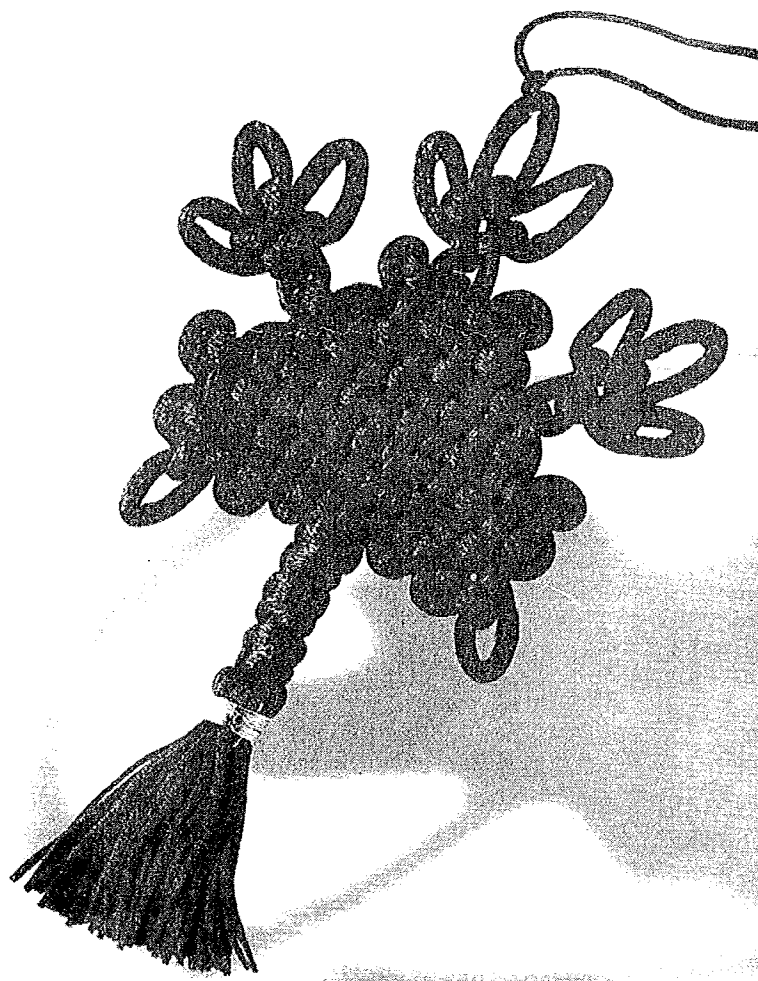
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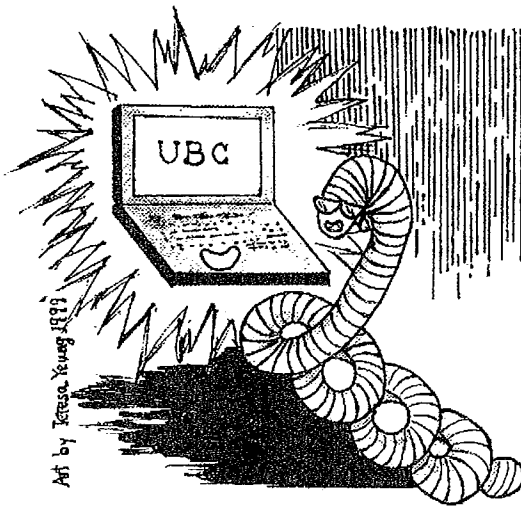
我是沉睡了快一百年的「千年蟲」。我將會在二零零零年一月一日甦醒，那就是我控制全世界電腦的時刻了。現在大多數人都知道我是誰--什麼？你不知道老子是何方神聖？好！讓我給你弄清楚吧！

想當年，在八十年代，電腦已是很普遍的了。雖說不及今天普及，但當時許多機構已用電腦來貯存資料。正所謂寸金尺土，電腦科技也一樣：爲了節省硬碟空間，程式設計便巧妙地把年份的四位數字刪至兩位，例如一九八四年便會記錄爲八四年。故此，在二零零零年，電腦便會把份份與一九零零年（同樣是零零年）混淆，這便會引起電腦程式大混亂。那時交水費、電費、學費等日常行動也會受影響呢！

如果你認爲此問題容易解決，你便大錯特錯了。無疑，只要把二位數字換成四位數字便成，但此程式的密碼在電腦記憶體內極爲難找。有見及此，現在卑詩大學的所有學系也要執行「應變措施」，其中包括化學機械工程、食品服務、醫療中心、學生宿舍、圖書館、泊車及保安，

甚至連學生登記註冊也難逃一劫。幸好，卑詩大學的資訊科技服務組 (Information Technology Service) 推出了 Y2K Awareness Program，使學校的主要事務如財政和學生資料可以免受影響。資訊科技服務組會保障所有中央系統，包括電子郵件和新聞服務站，更新有關軟件，令其在公元二千年能正常運作。

我千年蟲說了這麼久，也許該去睡一會。（呵欠）不要忘記，即使你能在二零零零年的電腦危機中脫險，我也會捲土重來，公元一萬年，就讓我看看你們有什麼應變法子！嘿嘿！



千年蟲——不是懺悔篇

黃秀文

A Memoir of the Millennium Bug

Translated by Trinnie So

Good morning, everybody!!! By now everyone should have some recognition of my notorious reputation. That's right, I am the one and only infamous millennium bug that has been hibernating within your computer systems for the past century. When the clock strikes twelve on January 1st of Year 2000, I will awake to take reign over cyberspace.

I was created in the 1800s, when computers were fast becoming an essential part of the business world. It was a hectic period when corporations were spending millions of dollars on the computerization of data storage. At the time, costly computer storage space created a genuine financial distress for businesses. Thus for the sake of cost-effectiveness, programmers designed software applications where only the last two digits of the current year will be recorded. This was assumed to heighten the economy of hard disk space, and thus ultimately the economy of operating costs. However, what the programmers at the time did not anticipate was the confusion that will be created when Year 2000 approaches. The previously designed applications will go into chaos, as they cannot distinguish the difference between Year 2000 versus Year 1900. In the worst scenario, even the payment of your monthly bills and tuition fees will be affected.

Now almost 20 years later, the once seemingly distant Year 2000 is approaching quickly. The Y2K problem may seem trivial, but the actual process of switching the 2-digits date record to 4-digits is not as simple as it appears to be. It is an extremely difficult and tedious task to find all relevant codes of dates and years within softwares that are filled with confusing programming commands. In response to this, all the faculties of UBC have taken part in forming an emergency backup system. It is now estimated that my awakening in Year 2000 will affect such departments as that of chemical engineering, food services, medical center, dormitories, library, parking, and campus security. Even the SIS (student information system) may be crippled as well when the millennium arrives. As a counterattack, UBC's Information Technology Service has released the Y2K Awareness Program to make sure the financial operations and student records will stay unaffected. The IT service will secure all the central servers, thus ensuring that email and news services will continue to run smoothly through the millennium transition.

As the last reminder, even if you can survive the computer crisis that will be brought on by my awakening in Year 2000, just remember that I will reborn again in Year 10,000. For now, I would like to say good night and wish you sweet dreams in your sleep for another 300 days to come.

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Asian Studies Student Association (ASSA)

Event | Lecture: "China and the East Asian Financial Crisis"

Date | Thursday, February 25, 1999

Time | 12:30 - 1:20

Venue | Asian Centre Seminar Room 604

Association of Chinese Graduates (ACG)

Event | Ballroom Dance Class

Details | 4 sessions (2 hours each)

Contact | ACG at 292-8982

Chinese Catholic Society

Event | Bible Sharing

Date | Feb 4, 11, 25, 1999 (every Thurs)

Time | 12:30-1:30 pm

Venue | Buch B212

Contact | Agathe Chu agathe@interchange.ubc.ca

Chinese Chess Club

Event | Chinese Chess Tournament

Date | Saturday, Feb. 20

Venue | SUB 207/209

Cost | Members \$3; Non-members \$5

Details | Pre-registration required. See website at

<http://www.ams.ubc.ca/clubs/ccs>

Contact | Andy 737-8281, or Mannie

ubc_ccc@hotmail.com

Chinese Christian Fellowship Club

Event | Love

Date | February 25, 1999.

Time | Will be posted

Venue | Will be posted

Details | Casual talk on relationships between boys and girls.

Contract Bridge Association

Event | Contract Bridge Tournament

Date | Friday, Feb 26

Time | 6:30 - 11:00 pm

Venue | Angu 310

Cost | Members free; Non-members \$2

Details | Refreshment provided.

Contact | Iris ifung@interchg.ubc.ca

Event | Bridge and Potluck Night

Date | Friday, March 19

Time | 6:30 - 11:00 pm

Venue | Angu 310

Details | Potluck depends on the number of people signing up.

Contact | Iris ifung@interchg.ubc.ca

Dragon Seed Connection (DSC)

Event | Whistler/Blackcomb Ski Trip

Date | Feb 15-16

Venue | Blackcomb Whistler Ski Resort

Contact | patrick@interchange.ubc.ca

YOURS

Event | Photo Sticker Competition

Date | February 19th, 20th, 21st, 1999

Time | noon - 10:00 pm

Venue | Plaza of Nations (Booth at the Chinese New Year Festival)

Fees | \$2 application Fee

Contact | Eric Ng info@yours.bc.ca or 2982833

JAPAN ASSOCIATION

Event | Broomball

Date | 1st weekend of March

Time | TBA

Venue | Father Bauer Rink @ Thunderbird Winter Sports Center

Cost | \$2 Members, \$4 Non-members

Event | Games Night

Date | Mid March

Time | TBA

Location | TBA

CCS

Event | Canadian Airlines Chinese New Year Festival

Date | Feb.19-21

Time | Fri 11am-1am, Sat 11am-Mid, Sun 11am-9pm

Venue | Plaza of Nations

Cost | \$5 adult, \$3 child (age 5-12)

Detail | <http://www.bcchinese.com/newyear>

Contact | BC Tel Festival Hotline: 604-415-6313



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< 聖若瑟醫院簡介 >



:大溫哥華地區哪一所綜合醫院當初特別為華人而設立?



:聖若瑟醫院

聖若瑟醫院的誕生可追溯到這個世紀初期，上萬抵加參與鐵路興建的華工，因為水土不服，加上惡劣的居住環境、寒冷的天地及辛勞的工作，其中不少人因染上重病而死亡。眼見華工飽受疾病的煎熬、求助無門，一九二一年四名加拿大魁北省聖母無原罪修會的修女到溫哥華進行營救工作並於溫哥華華埠開設了一家醫務所。這一家醫務所就是聖若瑟醫院的前身。



:大溫哥華地區哪一所醫院綜合醫院正式提供中式膳食予病人及訪客?



:由一九七二年開始到現在，位於愛德華王子街的聖若瑟醫院是大溫地區第一所也是唯一正式提供中式膳食的綜合醫院。

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It is the time of year when many fourth year undergrads are rushing applications off to graduate or professional schools for still more education. I am among this group. Choosing among the schools is difficult and sometimes I feel like I'm shooting in the dark. One of my criteria is a diverse campus and faculty; many schools make claims to this feature, but my impression is that most fall short of the rhetoric.

UBC seems quite unique: languages other than English resonate in the SUB on weekdays at noon. We have a multiethnic campus and a strong international student presence. But how multicultural are we?

I've sat in courses wondering about the lack of content on non-Anglo-American contexts, not to mention non-Anglo-American perspectives. At times, it seems that whole continents cease to exist. In a way, they have disappeared. Certainly, many courses are focused regionally to the degree that Anglo-American content is explicit and intentional.

But some courses (especially their titles) imply geographically wider application and yet don't address non-Anglo-American content throughout. There might be one lecture on Asia, one on Africa, or something to that effect: cultures, places, peoples, and histories of Anglo-America dominate the course while those not of Anglo-America get minimal treatment on the side. Even worse, some courses never leave Anglo-America and manage to never mention its cultural/geographical context. As if a huge blindspot blocked out the world beyond English-speaking Europe and North America.

Given this, is UBC multicultural? It depends on what "multicultural" means to you. I think some equate "multicultural" with "multiethnic": any given population or place that contains people of different descent automatically becomes multicultural. Others believe that some degree of "tolerance" toward other cultural traditions makes a population or place multicultural.

I think UBC passes on both counts. Demographically, we clearly have an ethnic mix (more so among the students than among the profs). The administration has installed a set of policies to combat (overt) racism, and the AMS makes a strong effort to promote diversity on campus. This is how UBC is multicultural.

But how multicultural is UBC? If you actually sit in a lecture and the question "what about Africa, Asia, and South America" creeps into your head, does it affect your assessment? To affect it, your definition of UBC must include more than the ethnicity of students. After all, what defines a university? (Don't rush off to pick up the *Maclean's* special). Its enrolment numbers? Its tuition rates? Its prominence? Its late night campus radio programs? Its bagels? Its entertainment, athletic, housing, and washroom facilities? Probably a mix of these and more. For me, its courses are very important.

To me, courses form the very "stuff" of university. We learn "stuff" in university—sometimes vaguely—but still, most of us engage with the materials in some way, to some degree. Sure, this may mean late night cramming hours before the 8:30 exam. Still, I'm led to believe that some of this "stuff" stays with us in our post-UBC days. What we're learning affects us. Whether we like Marx, Newton, Shakespeare, or whoever is one thing. Our agreement, ambivalence, or antagonism are already reactions signalling a certain interaction with the teachings. Then, it makes sense to reflect on how multicultural our courses are in any assessment of multiculturalism in UBC.

While substantive action may not follow these thoughts, the very exercise of thinking about these issues partially fulfils my goal in writing this piece. Namely, I have successfully begun to reflect about multiculturalism in the context of my academic environment. But my other, more important goal is to have others think about such issues. Maybe someone will actually write about them too.

This column often gives space for discussions about experiences of multiculturalism, ethnic identity, and racism. "Colours of Maple" presumably refers to our multiethnic "Canadian mosaic" (UBC included). The image assumes a metaphoric link between colour and "race." Colours can mean diversity in general too, as in the phrase "people of all colours and stripes," or the lesbian rainbow symbol. I invite you to reflect on diversity in UBC (and beyond); at the same time, I invite prospective "Colours of Maple" writers to consider diversity beyond ethnicity.

How Multicultural is UBC?

卑詩大多元文化的進展

by Leonard Chow

譯 Gary Sit

相信不少第四年級生都想進入研究院或專業學院，繼續進修，我亦不例外。對我來說，選擇適合自己的專上學院並不容易。我理想中的學院，要具備多元化的校園和學系。雖然很多學校也突出這些賣點，但它們大多是言過其實的。

卑詩大學很獨特：在學生會大樓內，非英語的語言到處可聞。這反映了校園內有不同種族和國籍的學生。但是，卑詩大的多元文化觀念，究竟發展到甚麼程度呢？

事實上，學校很多課程，偏重於西方的觀點，鮮有其他文化的角度。雖然，有一些課程（尤其是從名稱看來）地理上概括的範圍很廣，但卻沒有涉及西方以外的內容。它們頂多是提及到一些其他文化的皮毛。一言蔽之，課程總是以西方文化、地方、人民和歷史作背景，其話題揮不開英國和美國等國家。這叫人錯覺世界上只有北美洲和歐洲的存在，而英語則是唯一的語言。

這樣看來，卑詩大的多元文化可值得商榷了。其實，這問題視乎「多元文化」的定義。有些人或會將多元文化當作「多個種族」。他們認為，在一個特定的人口，如果人民的祖先是來自不同國家，那區域便算是多元文化的地方了。別的可能認為，多元文化是指對不同文化有一定的包容性。

依上述觀點，卑詩大已算達到多元文化的要求了。從人口統計學來看，於校內已有很多來自不同種族的學生（還多於不同國家的教授數目），而且，校方亦訂立了一些政策打擊種

族歧視。另外，學生會也有盡力去推廣和發展校園的多元文化。這樣來說，卑詩大是一所多元文化的高等學府。

想深一層，在卑詩大課堂內聽教授講述對事物的看法時，你在心裏有沒有問過：「那非洲、亞洲，和南美洲的觀點在那兒呢？這會否令你對多元文化的意義深思一下？或許你會覺得，大學多元文化的定義不應只限於學生的種族。

甚麼才是好的大學？（讀者們，請不要急於找那本 *Maclean's*，「大學特刊」入學率？學費？名氣？學生電台晚上的節目？圍棋？娛樂？運動？住宿？還是洗手間的設施？以上所有？對我來說，大學的課程才是最重要。

課程是組成大學的材料。我們常常只會含糊地學習課程的內容，（某程度上）孜孜不倦地汲取知識。（考試前一晚開夜車不在話下。）我相信，在大學裏所學到的，不會在畢業後完全淡忘。這些知識不斷地影響著我們的思想。不論我們喜歡馬克思、牛頓、莎士比亞與否，對他們感到認同或抗拒，我們的思想行為也會隨著我們所學到的而改變。從卑詩大的課程內容看來，卑詩大又是否真正的多元文化大學？

這篇文章旨在反映多元文化政策與我們學習環境裏的真實狀況的分別，從而鼓勵大家思索一下這問題和發表意見。

「楓彩」這專欄讓各位分享多元文化的味道，不同種族的特色，和種族歧視方面的經歷。「楓」即加國，「彩」乃不同膚色、種族及多元化，如彩虹一般。希望各位積極地對卑詩大的多元文化制度發表意見，同時亦著其他有遠見的楓彩投稿人，深思種族多元化以外的多元文化。

巴金的一句話

尹世康

猶記得移民來加的數年前，有逢在任何大型體育活動，我會像其他小孩一樣，定必等待在電視機旁，盼望我國的健兒們能奪取獎牌，為祖國爭光。遇著游泳、體操等中國的強項時，相信很多人也像我一般，一邊默默地為同胞打氣，一邊默默地詛咒著別國選手，暗想他們失手。這也許就是愛國的表現吧。

人長大了，當天的情懷也彷彿消逝。如今，與我年紀相約的青年，有幾個知道在本屆亞運會上，我國可拿了多少面獎牌？在我週遭的同學，在此問題的答案不外乎為 A) 不知曉、B) 不在乎，或更甚者如 C) 既不知曉，更不在乎。

老一輩的難免會對我們這一代的態度感到洩氣。「為何對咱們國家的事這麼漠不關心呢？祖國多拿一面金牌，難道不值得我們鼓舞嗎？這好歹也算是告訴外國人，中國也不是好欺負的了……」

可能我們的態度真是會令老一輩感嘆的。可是，又是誰令這群對祖國還存有一絲期望與感情的青年人洩氣呢？我想，那是咱們的祖國。試設想，若一政權對百姓荒淫、對子民無道，你可會厚著臉皮去質問或責怪其國民不去擁護國家嗎？

在亞運會舉行期間，從電台的廣播中，得悉我國政府重判中國民主黨的成立人之徐文立入獄十二年，審訊更是在不公開的情況下進行。接著的體育消息中，中國在當天亞運會上的項目上奪取兩面金牌，斷續保持其在獎牌榜上領先的地位。若我們根據那些持「獎牌多、國家好」論調之徒的理論來推理，那時我們便應熱烈地慶祝一番了。明顯地，這是本末倒置的做法。

Ba Jin's Words

Translated By Emily Lai

Before I came to Canada, I used to sit in front of my television and cheer on the Chinese athletes whenever there was a large athletic competition. Whenever I watched programs like gymnastic and swimming competitions I would silently cheer on the Chinese team and quietly curse foreign teams. Perhaps, I was a patriot then.

Somehow patriotic love fades as people grow. Today if I ask, "how many medals did China get in Asian Olympics last year," the answer from my friends will either be: "I don't know," "I don't care," or "I don't know and I don't care."

For older generations, it is very encouraging to know that our mother country is getting more gold medals. At least it shows our strengths to foreigners. However, the youth's indifferent attitude today is very discouraging to older generations.

Perhaps our attitude is discouraging. Nonetheless, who discouraged the young people who still had hope for our mother country? Our own country did. Would you blame people for not supporting a nation with cruel and unfair regime?

When the Asian Olympic Games took place, I heard something on the radio that made me feel very uncomfortable. Xu Wenli, one of the founders of the China Democratic Party, was sentenced to jail for 12 years after secret trials. What followed this piece of news was the information that China had obtained 2 medals on that day in the Games, retaining the lead in medal-winning rivalry. If I had followed the "More-medals-equal-more-honourable-nation" theory, I should have celebrated crazily after I hearing the news. Apparently, this would be ridiculous.

While some people blame the young generation for not being patriotic, may we ask: Does this nation have anything worth supporting for? Chinese overseas would be lucky not to be ashamed by the actions of the Chinese government. Thus, how can we love the nation? For example, China violated the rules of the Human Rights Declaration, which the country countersigned not too long ago. The government captured, interrogated, and sentenced Xu Wenli without a legitimate reason. Is the government not afraid of international impeachment and condemnation? As the leaders of the nation act self-possessedly we, the Chinese overseas would have no place to stand in the international community.

".....ask not what your country can do for you — ask what you can do for your country." This is the greatest quotation from John F. Kennedy. However, please remember that this can be abused easily by dictators, and that it is not applicable for every nation. It is justified to ask first what our country has done. More importantly, keep asking if our country has treated us well with democracy, freedom, and human rights.

"I love our country! But who loves me?" This is quoted from our great writer, Ba Jin who lived few decades ago, but we can still feel the sorrow and helplessness between his words today. My fellow-countrymen, when can we stop crying out our pain to the silent God?

別人責怪我們沒有愛國情懷，可是這國家可有值得我們去擁護，甚至去愛的地方嗎？現時大陸政府的一舉一動，不讓我們海外華人感到丟臉，已是很慶幸了，更妄說去愛。中國不是前不久簽下了聯合國的世界人權宣言嗎？徐文立等人可觸犯了中國哪一條法律？在光天白日下沒理沒由地抓人，沒理沒由地審訊，沒理沒由地判刑。不怕遭受國際上的指控，輿論上的譴責嗎？你們等領導人不感到羞恥，我們海外的華人也抬不起頭來啊！

不要問國家為你幹了什麼，先問你為國家幹了什麼。」甘迺迪說得很漂亮。可是，請緊記此話易被獨裁者濫用，亦不是每個國家也有條件說的。先問我為國家幹了什麼絕對應該，但是不要忘記追問我們的政府有否善待人民，尊重民主，捍衛自由和人權亦同樣或更重要。

「我愛咱們的祖國啊！可是誰愛我呢？」巴金在數十年前這樣說。今天聽來，我們還能感受到此話蘊含著的痛苦與無助。中國人啊，我們何時何日才不用這樣向天訴說出如斯的吶喊啊！

烽火臺
Watch Tower



Discussion Group for Gay Asians
VeryAsian / VariAsian – for East and SouthEast Asian men
Call 688-WEST extension 2272 for more info.

Discussion Group for Queer Asian Youth
Asian Gab – for gay and lesbian Asian youth under 25
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Security systems:

Revelation of human nature

by Purple Toe

"Key! Where is my key?" I was fumbling through my jacket pocket trying desperately to find the key to lock the door as I was leaving the laboratory. Great. This was just what I needed! I was already late for my meeting—but how could I just leave the lab without locking my door? What if someone comes and steals stuff...

We now live in a world totally overwhelmed by the use of security systems. Not just the usual keys that open doors and drawers. Combination locks, alarm systems in residences and business buildings, as well as passwords in debit cards and computer systems are all within this category. They serve only one purpose—to keep valuables away from other people—uninvited people. As pathetic as it may sound, the existence of such inventions as locks and keys reveals no more than the ugliness of human nature: our greedy, possessive and distrustful nature.

Why do we always have to guard our belongings? Have we automatically assumed that people would come and take away our properties without our permission? If so, we are starting to acknowledge avarice as a human nature. Unfortunately, since we know so well that we cannot eliminate stealing from our society, we choose to conceal it by the incredible invention of different security systems.

What about our possessiveness of things? Our thirst for materialistic possessions makes us want to be sure that no one takes away anything that belongs to us. This possessiveness of ours does not necessarily mean evil, but it shows another aspect of human nature. If people do not consider their belongings so important, then would our need for any forms of security systems be as desperate?

From what I see, security systems will never be extinct so long as there are humans on this planet. Sadly, the existence of these systems not only shows that people steal and have the desire to possess things; it also protects our privacy. We may not want to admit it—but people *do* pry. Our privacy is gravely invaded when people open doors without knocking or open our drawers without asking... Locks, in this regard, are slightly more effective in creating personal space. (Why else would my diary have locks and keys?)

Sadly (but not unjustly), we seem to have decided that it is human nature to trespass someone else's kingdom. We grow up with phrases like, "Don't ever trust anyone but yourself!" We hear too many stories about the consequences of people's mistrusting others. Our distrustful nature is a tragedy indeed, but it is only because we do not want to get hurt. The security systems once again appeal to us with their function of providing us the privacy we want.

If there is one day that we do not feel threatened by people's greediness, possessiveness and nosiness, then maybe our society will no longer rely so heavily on security systems. However, I doubt if this day will ever come.

專業論文輔導

寫作論文遇上困難?

經驗專業論文導師，專門幫助學生解決寫作研究論文上一切困難。

誠替各科各年級學生輔導論文寫作。

查詢請電：269-2555. (英語)



On "Dreams of the Red Mansion"

by Kiwi

China. Early Eighteenth century.

He grew up in the temperate climate and lush land of the Yangtze River region. His grandfather held important government positions for over two decades. The emperor chose to stay at his grandfather's mansion during four of his six visits to southern China. His father and uncle also occupied similar official posts, having a close association with the royal family. Although he was not truly aristocratic because of his non-Manchurian descent, he was nonetheless part of a rich and well-respected family that had prospered for nearly a century by the time he was born.

He grew up carefree, mild in temperament, with a disposition for arts and literature. Then, disaster relentlessly befell the family. His father was impeached of mishandling of government funds. Disappearing with the family prestige was also his whole world. Suddenly he was without a warm place to stay, without maids and servants to fuss over him, without the leisure to daydream or enjoy a hearty meal. He was cynical of bureaucracy and of the social structure. He made friends with hermitic intellectuals, gave vent to his frustration in consuming alcohol, and made a living by selling his paintings. He also wrote what might be the most exquisite gem of the classical Chinese novels—*Dreams of the Red Mansion*. He is Cao Xue Qin.

It is still a subject under heated debate what his novel is really about. Some say it's a political satire aimed at exposing the dark side of a feudal society; some say it contains a hidden message that condemns the ruling Manchurians and commemorates the overthrown Ming dynasty; still some say it depicts a love story between an emperor and his favorite concubine. However, the novel is most widely

accepted as the author's masked autobiography recounting the descent of his family and nostalgia of past glory. Weary of the exacting political censor on thoughts at the time, he had to be elusive as to when and where the story took place. Writing a book detailing his family history that might be taken as an affront to the ruling authority was no light matter. As a result the novel has mystified countless scholars, some of whom took on the study of the novel as their lifelong enterprise.

So what does the novel talk about? Superficially, it is an epic centering on several closely associated wealthy and influential families, most probably in the early Qing dynasty. The main character, Jia Baoyu, taken as the author's mirror image, is a debonair, sentimental and artistic young man who deems women superior to men, to the contrary of then commonly upheld belief. Through his eyes the reader sees the outward grandeur of the old Chinese riches, the inward corruption hinting at the disintegration of the complex feudal family structure, and his own attempts to break free of the mold by which he was brought up. The book provides a vivid and rare glimpse into an era, its social structure and customs, its merits and imperfections. Also sounding a distinct chord from other classical Chinese novels is some of the author's revolutionary beliefs, such as a heightened approval of women's talents and advocate of free love.

Unfortunately, Cao Xue Qin only completed the first eighty chapters of the epic, with the remaining forty chapters finished some twenty years later by another writer according to Cao's sporadic outline and notes. Though the last forty chapters are generally considered not as well written as the first part of the novel, they nonetheless preserve the author's original intent of a tragic ending, which is virtually unheard of in most classical Chinese novels. Finished or unfinished, the book is a rare treat to the shrouded façade of old China, taking the reader through multitudes of evanescent yet revealing dreams.



Prospective Horizons by Star Trekker

Cooperating with Your Partner

Co-operation is something that you know is important to have, but at the same time, it sounds so tiresome and dull. Where's the excitement in co-operation? Where's the thrill of the chase, the zero-sum game of cat and mouse, the neurotic exhilaration of kinky hanky-panky?

Well, the irony is that any competition has an essential element of cooperation. In any sport, from golf to mud wrestling, both competitors need to adhere to the basic rules of the game. Even in the high-stakes game of street racing, the driver needs to cooperate with the car, with the conditions of the road, the forces of nature, his bladder, in order to beat the other racer. Any loss of control of any tiny (or large) component would lead to a greater chance of failure.

But there's a component of competition in cooperation that many don't seem to recognize. When you work in a group, so many competitive elements kick in that complement the cooperative act. For one, each member's ego jump starts when the group first meets. Even though everyone is working together for a common goal, people are nonetheless observant of their partner's abilities, weaknesses, and idiosyncrasies, and if their enthusiasm for the group project is strong, they'll use their group member's characteristics for their own benefit. Take for example, someone who is computer illiterate. For someone who is literate, that opens up an opportunity to show off one's computer skills by using high-end computer programs to create the group output. If there's more than one computer-proficient member, they'll compete, consciously or unconsciously, striving to out-do the other, which has the by-product of creating an even better group project.

But is cooperation limited to the dull activity of diplomacy and academic endeavour? Oohh no-no-no. Competitive cooperation lies at the very heart of the best types of human copulation. In the most significant human imperative—procreation—lies the potential of great results that can last a lifetime, assuming both partners have the compatibility, longevity, the stamina, the courage, and the will to continue.

Assuming compatibility of a couple, experience and awareness provide the foundation for mutual longevity in their bedroom performance. With exercise, stamina increases, resulting in a rise in courage, and perpetuation of sustainable will. Greater and greater growth in skill will promote more desire, and a longing for more as time passes. As they begin to feel each other's strengths, competition kicks in, each challenging the other with a new move, location, or position, keeping their love alive. Year after year, month after month, day after day, each partner comes to appreciate the long term, cooperative nature of their union. Kinda puts a different spin on the old 'ball and chain' now doesn't it? "So honey, where do you want go today?"



"No Pain, No Gain."

by Carol Lee

Life is strange. It likes to play tricks on you, which you cannot do anything about but go on living it. Recently, I have been having these "call-it-quit" syndromes, where you start telling yourself at tough times to finally quit in spite of what people around you may think. However, for some reason, for those of us who make it through the night are somehow insane enough to return to our positions the next day for more, and eventually, life settles into a regular routine.

Somewhere in the midst of this regular routine, you come face to face with challenges that make you gasp for breath. For me, as a medical student, the thought of going to school the next day always manages to leave me with a strange mix of emotions the night before. I am excited about starting something that I have worked so hard for, and yet scared that I would not be good enough, that I am not prepared, that I did not know enough to fulfil my position. The next thing I know, I find myself feeling nauseated and taking bigger than usual breaths as I walk through the doors to face the patients. The first "Hi" usually comes out as a nervous gasp. However, I cannot really say much about what happens afterwards except that the only thing I remember is that friendly "Bye," an indication that you have safely landed after another hurdle.

Often, we go through experiences that we think are beyond our capabilities, and while looking back, we usually remember that first "Hi" and the last "Bye" the best. We are adaptive mammals, and magically enough, following that first nervous gasp, your body starts to exhibit its amazing ability to adapt to the environment. Whatever you are doing, once you started the first step, things will start rolling and before you know it, you are almost at the end of the task. In other words, the greatest pain in life happens before the "Hi," and similarly, the greatest gain in life happens during the "Bye." Only following the "Bye" can you truly appreciate the details of the experience.

On the way to making a decision, people sometimes ask: what will I gain if I do this? Many people, however, do not realize that it is not always fair to weigh explicit gain from pain. Implicit gains such feelings of accomplishment or happiness cannot be measured, and probably carry different weights in different people. However, we know enough to understand how when we want a candy, we must ask. When we want a compliment, we must be good. When we need help, we need to help first. When we want happiness, we must try to be happy. We may not like to ask, be good, help, or try to be happy, but what else can we do?

Then one day, you enter the mostly deserted lobby at the main entrance to your daily life, and you start asking yourself: why am I here? What is preventing me from interrupting this routine? What is keeping me going? The answer, my friend, is the gain that you get after the pain.



Intro to Beijing's Rock Scene (Part II)

by Onion

Intro 2 Sound

At the present fledging stage of the industry, not a lot of material gets published each year even if you include independent demos. And much like the North American indie scene, the diversity makes it hard to recommend any general sampling albums.

China Fire I, II, III

If you want an introductory sampling album, this is my best suggestion. I'd recommend this compilation series in the above order. China Fire I displays such a high level of creativity that never ceases to amaze me, especially considering the fact that it came out in 1992. II and III aren't inferior in quality but unfortunately they don't show the real progress in the Chinese rock scene of the past few years.

The Fly

This is the type of album fans either love or hate. One of the most well known Chinese underground groups in the late 90's, The Fly is as contemporary as it gets. Record stores may warn you that the debut album was recorded in low-fi, just like many independent bands in the west. Low-fi doesn't mean

it's inferior. In fact I'd call it a high quality low fidelity album (nice oxymoron huh?). It's just an alternative listening experience with lots of raw ambience — and that's what people love or hate about. Their 2nd album is due this spring, but I doubt if you can find it in Vancouver anytime soon.

Commercial Rock

Recordings of the more popular artists such as those featured in China Fire are generally more commercially refined. If you're more into commercial rock, try the Taiwanese label Rock (Magic Stone) Records, under which you can find commercial artists such as Dou Wei, Zhang Chu, Tang Dynasty etc. These recordings are also more widely available in Vancouver.

Where to Buy?

Recordings of Rock Records artists can be found in most Chinese records stores and even HMV. If you're lucky, you'll find some leftover copies of the China Fire series in some local Chinese record stores. But if you're looking for anything even less popular, I suggest you mail order from internet music stores.

"Hey Sue, what kind of person makes his living out of killing others?"

"Oh that's easy. An assassin, of course!"

"Wrong! A mystery writer!" Huh? I can't believe that I was outwitted by this guy (my ex-boyfriend). I mean, he's a moron by any (sub)human standards. But I guess even dweeb-geeks can get lucky. Anyway, don't you miss those good ol' days when mystery writers actually wrote mysteries and not dramas with horny subplots? And don't you miss nice tidy murders, rather than the messy bullet-through-the-brain stuff? What ever happened to that subtle and elegant weapon, the POISON? That's my favourite.

Let's take the famous poison—strychnine. Strychnine is found primarily in the seeds of the Strychnos genus of trees and is very easy to obtain. Just buy a box of rat poison at your neighbourhood hardware store. Is it guaranteed to kill your victim? Strychnine stimulates the central ner-



Brain 101

Voice mail that seems almost personal

by Suspended Soul

Email system has been broadly used as a way to speed up sending and storing messages through letter, fax or telephone. Later on, the need for voice as messages instead of typed ones arose. Some intelligent people then invented the voice mail system. It is a system for sending, storing, and retrieving audio messages, just like the answering machine on the telephone, but often with better and more functions and can be used through the Internet or a telephone line.



Squeaky Shoes

The advantage of the voice mail is that messages can only be retrieved by a particular user. Using the password or the PIN number, the owner of the voice mailbox can change the greeting message and listen to the incoming messages. Every voice mailbox is assigned a telephone number or extension. If a telephone line with voice mail is busy or if no one picks up the phone, the caller would then hear the greeting recorded by the owner and would be given instructions to leave a voice message or to choose other available options. The options can include paging the owner or transferring to an operator. Another convenient way is that the member of the voice mail system can also forward or broadcast messages to other members' mailbox.

While voice mail brings us so many wonders, have you ever experienced the following: after you leave someone a voice mail, you might start worrying when would the owner of the voice mailbox reply to you? Or have you ever gotten upset while you

can only leave a message to someone and could never talk to him or her directly. Leaving a message in the voice mail is just like giving a command to a puppy. You cannot be certain whether the puppy will give you immediate response or not, and you are not sure if it really understood what you tried to communicate with it. With such a limitation, can we count on voice mail as a reliable source of basic communication? Many people start worrying about the decreasing time or opportunities for direct communication after the invention of different types of technology like electronic mail and voice mail.

A decrease in face-to-face communication is inevitable. As businesses try to increase productivity, they must cut down the time they spend to complete certain tasks. Dispatching deliveries via courier instead of regular first class mail helps, but the technologically advanced corporate world is finding voice mail essential. However, realizing that this form of indirect communication does not allow individuals to receive dynamic feedback, some voice mail users have adopted practical steps to maximize the directness of the communication. Since voice mail is usually digital and thus very clear, some people use a greeting that at an initially fool the caller into thinking he or she is speaking to a live human being on hearing "hello" and a pause. This illusion of the real voice is not ingenious but does give the caller a sense of immediacy. By taking this measure, the very un-human and indirect voice mail system becomes more acceptable.

vous system, and if give, in sufficient dosage (say deliberately, will cause convulsions, twitching, and big-time rigidity. One problem. The stuff is bitter, but if you disguise its bitterness, it's very deadly—minimum lethal dose is 5 mg/kg.

Another goody is hydrogen cyanide (HCN). In Dame Agatha Christie's days, cyanide was commonly called prussic acid (sound familiar?). Hydro-

webs of deceit created by a good poisoner. For a modern mystery, you can be traditional and use the above two poisons, or use easy-to-get modern poisons like cocaine. If your dealer only sells heroin, that'll work, too. Don't even think of outlandish poisons (eg. mustard gas or biological goodies like hantavirus or ebola). I mean, where are you going get this stuff? Firstly, chemical and biological weapons are very, very hard to obtain without being arrested or killed while evading FBI bullets. Note: It's not a good idea to break into Level 4 containment in the CDC in Atlanta. Secondly, it's really hard to stay alive even

My Favourite Poisons

by Sue D. Nim

gen cyanide is a fast-acting poison that can be ingested, inhaled, or even absorbed through skin, resulting in death that is preceded by dizziness and nausea. The average lethal dose in humans is 50 mg. In its liquid form, it's colourless and smells like almond.

Now don't get me wrong. I'm not telling you to go out and kill people. Sure it's easy to do, but it's wrong. If you do have to bump off someone (as a mystery writer), please do it with flair. Read Sherlock Holmes or Hercule Poirot and you can see the wonderful plot and

if you do steal the stuff 'cause you need special containers and dispensing procedures; otherwise you'll choke on the poisons when you open the canister. Thirdly, if you're still alive after steps 1 and 2, how do you administer this stuff to your victims without contaminating the whole city? I mean you're writing a mystery story, and in this genre, only a few people, not the whole human race, die.

See ya. Gotta go to Atlanta for... uh... business.

一生中最愛

戲言

上期不是「大結局」了嗎？怎麼還在老地方「想說笑」？

大結局是大結局，不過不是專欄的結局，而是筆者演的那場戲的結局。多少年來，萬千個美麗與不美麗的謊言，讓欺蒙者與被騙者傷痕纍纍。太過分，也太殘忍。所以我答應自己，從此不再涉足舞台，不再設計圈套佈局，不再說謊。



不期然想起一首舊歌！真的很舊，少說也有八年了。歌名與今期題目一樣，叫「一生中最愛」。想起的是那一句：「寧願一生都不說話，都不想講假說話欺騙您。」多動人！然而，再細味其中字句，不難發覺其實主角若非天生失去言語能力，又如何能一生不說話？除非他／她狠心毒啞自己？也就是說，此句再動人，也不過是虛言假語。奈何卻假得娓娓動聽，虛至扣人心絃。

又想起電影「Miracle on the 34th Street」，也許是去年聖誕太空閣，這齣電影我在電視上看過最少兩次。現在離聖誕尚遠，筆者要說的當然不是當今世上是否有聖誕老人。戲言記起的，是男主角 Dylan McDermott 在法庭上結案陳詞中的一句：Do we want a lie that brings a smile, or the truth, that brings a tear? 您話呢？

若在美麗的謊言和醜陋的現實之間擇其一，選謊言可謂是人之常情，也可以說是大逆不道。不過我會問，您寧願身畔那位「一生都不說話」，抑或「不講假說話欺騙您」？

或者有時候，尤其是情人節當天，向您那紅顏知己奉上禮物以前，裝一個善忘的模樣，撒一個忘記買禮物的謊話，大概不為過吧。為博紅顏一笑，偶爾背負說謊者的罪名，又何樂而不為？

對不起。「不再說謊」好像又是另一個謊話。

瀟灑走一回

熊貓

曾經不只一次從別人口中聽過這樣的一句話：「男人比女人聰明，至少他們不會在一些瑣碎事上拖拖拉拉。」可是依我來說，女人其實比男人來得更灑脫，而且有點兒恐怖。在公事上，當女人決定離開工作崗位時，無論如何挽留，她都依然會我行我素，不受任何言語影響。或者可以這樣說，當女人決定了一些事情的時候，不論什麼原因，她也不會再改變自己的決定。女人對感情亦然，一星期前你和她還可以有說有笑，手牽手結伴同行，可是一星期後她卻又可以冷靜地拒絕你，叫你不要再為她做任何事。男人在這樣的情況下，無論怎樣抓破頭皮也不明所以，因為真正的原因只有女人自己才知道。既然如此，男人只有無奈地接受這殘酷的現實。最後，只想贈女人一言：「男人往往為了尊重女人而做了很多不願意，而且令雙方後悔的事，請各位女仕們三思而後行。」

（當對方失意時，彼此互相扶持，就讓這成為你我之間的承諾。）

撇開不用考試形式考核學生的可行性不談，香港學生被認為缺乏思考及創造力是因為學生不被鼓勵去懷疑及發問所學的知識。這不僅是由於學生在重重考試壓力下往往只強記所學，而是從教師教學方法以至整個社會文化都阻礙學生這方面的發展所致。改變整個系統只會令學生及教師無所適從，而考試制度有實際上的必要，亦不見西方國家學生被考試窒息的令人思考及創造空間。更多短視的政策，只會令香港與母語教學的學校一樣，遲早淪為教學上的次等地區。



「可以給幾塊錢我嗎？」 June Wong

有時，在街上會碰到陌生人以人油、乘巴士等藉口向途人索錢。記得讀中學時，飯堂裡也不時出現這類人。有很多被問者都以沒有碎錢為理由拒絕，但同樣亦有很多人肯「慷慨解囊」，免得他們幹出壞事來。認識一位朋友，她在某大超級市場工作，某天有兩位女仕要買兩包巧克力，在付錢時發覺不夠錢。她們本可以放下其中一包不買，但她們卻向排在後面的男人要錢，男人答應了，於是她們便順利過關。

有部分貪得無厭的人，得到錢後更在利用種種藉口說我們給得不夠，實行「得寸進尺」。我最佩服的是他們說話時毫不顯露出尷尬的神情。其實，面子問題還是其次，最不要得的便是他們那種不勞而獲的心態。

有些人乘你的汽車在等紅燈的時候未經同意便替你清潔車窗，然後向你要錢，這類人當然亦不受大眾歡迎，但至少他們意識到要賺得金錢，便要出一分力，那怕是一元幾毫也好。

總之，「一分耕耘，一分收穫」這觀念是要自小培養的，剛才提到的「伸手份子」正是以少年人為多，所以我們更加不應縱容他們，如果將來再遇到同類情況，而又認為對方真是有需要的話，我會給他一些碎錢，讓他可以打電話向親友求助，畢竟，自己沒有帶足夠金錢外出，是要自己負責。



真是擲地有聲！敢作敢為的新聞工作者，本該如此。不過，求真只是基本功，更重要的是，是求準。《蘋果日報》副總編輯林平衡先生分享的故事，正好印證這一點。他的一位下屬急於報導某律師行倒閉的消息，還未弄清事情始末，便拍下人家大門口照片。誰知他竟記錯事主的門牌號碼，把另一間同是律師行的單位曝了光，無辜受辱的律師自然氣得暴跳如雷，結果報社難免要吃官司。



兩位前輩的話，很有啟發性。雖然「瞻」只是一份學報，但參與其中的同學，卻應該不斷自我鞭策，以一份不苟的精神，既真且準地報導每一段消息。因為，這不單是我們最起碼的責任，更是建立公信力的不二法門。

既真且準

李臻文

為了充實自己，增加競爭力，我在工餘時到港大修讀了幾個夜間進修課程。其中以傳理系文憑課程最有趣，因為講師全是傳媒中人。他們閱歷豐富，說話深入淺出，不像一般大學教授那樣滿口理論，而懂得運用一件件活生生的事例闡述自己的觀點。聽他們的課，就如聽一位說書人講江湖事跡，令人耳目一新，油然神往。

《經濟日報》社長麥華章先生憶述多年前當記者的往事。當年他為了追查一宗車禍的起因，不惜冒充傷者親屬，到醫院明查暗訪，結果揭發了一宗警車輾斃一家五口的案件。報道刊出後，引起社會極大迴響，警方經此一役，不得不提高透明度。麥語重深長地說：「記者必須具備鍥而不舍的求真精神，才能發掘出具震撼性的獨家新聞。」

貼心?! 感受

潔晴

有否體會過貼心的感受?請不要誤會筆者在此賣弄風情!「貼心」者,緊貼閣下心思意念之與動也。

貼心的感覺實在是可遇不可求。要在適當的時間、由適當的人物作出恰宜的行為,對方方能感受貼心。任由自己討厭的人怎樣體貼入微,做盡好事,講盡好說話,頂多只能稱之為肉麻,怎樣都和貼心扯不上半點邊際。好了,由自己喜愛的人送出的千般關注,必定能使自己感到貼心吧?那又未然。閣下至愛的母親每當寒暄問暖時,你是否每心存感恩她的好意,抑或嫌她囉嗦?

皆因人乃世界上至難侍候之生物,要做到常常令人感到貼心,難度高矣。不過,令人貼心的高手並非天生異能,卻是觀人於微,再加上肯心花思時間做一些令人驚喜的小事,此乃其中精要。正因這個舉動是那麼不足道,所以更顯得其難能可貴。

筆者的一個朋友,往往能在筆者一年當中值得紀念的日子寄上祝賀,縱使相隔遠地,仍能風雨不改,十年如一。如此長情之友人,定能令人貼心吧!

筆者天生粗心疏忽,卻能體會到「貼心」友人之寵幸,實在甘之如飴。為了身邊人的幸福,筆者定當努力修行,務求令他們也能享受貼心的感受!



我是誰 雨陽

時間:一九九二年十二月十二日下午二時。

地點:美國威斯康辛州某小鎮高中,化學實驗室。

人物:甲、乙以及其他學生。語言:英文。

甲:嗨,我是甲。你是.....

乙:乙。你是中國人?

甲:我是.....那你是.....

乙:從香港來的交換生。你在美國出生的嗎?

甲:我在上海出生,兩歲時隨父母來美國,那你是中國人吧!

乙:我在香港出生,出生後不久到了越南,後來再回港。

甲:那你是越南人?

乙:我的母親是中國人,父親是中越混血兒。

甲:那你是中國籍的?

乙:我持有英國屬土公民護照。你.....

甲:所以你是英國籍,有越南血統的香港中國人?

乙:也不是全對,英國就從沒承認英國屬土公民是英籍的.....我也想搞清楚我是誰!

甲:.....

乙:那你是美國人吧!

甲:.....

乙:你是.....你在想甚麼?

甲:(普通話)我是誰呀?

乙:(廣東話)你說甚麼?



感情用事

但是,女人們很多時候均不敢直接了當地拒絕示愛者,她們大多會選擇以下其中一句或多句來組成各種配套來重複使用:

「我一向只當你是兄弟/姐妹/老爸!」

!這句差不多已把閣下今後的地位宣判,你極其量只會成為她的親人,終生不會成為她的愛人。

女人們最常用的兩句,自然是「我不喜歡你!」或「我對你沒有那種感覺!」,這兩句相信不需要我多作解釋,大家都清楚箇中含意。把話說得如此斬釘截鐵的女人,值得一讚。最起碼她肯立刻將事情來個了斷,不會虛耗彼此光陰。被拒愛者定多感到一時痛楚,但當死心以後,卻可將一切置諸腦後,再戰江湖。

各位同學,現今男多女少,一個長相不俗的妙齡女子裙下必定不缺忠心不二之臣,只是,當中又有幾多是她們真正喜歡的呢?如何拒絕這些追求者而又盡量不會傷害到他們的自尊心,一直是女人的難題之一。今天我們將嘗試解構女人最常用的拒愛語句,希望為各位準追求者作好心理準備。

拒愛 101

藍仁



不解溫柔

「我們永遠是好朋友。」...恭喜閣下,以後無論幸福、疾病、痛苦,你均會和她禍福與共,只是每晚伴著她的,仍只會是她的男朋友,不會是你這位好朋友。

「你很有安全感!」...千萬別太早開心,沒錯女人一直在追求安全感,但她們往往卻會愛上毫無安全感的浪子,原因正是因為他們充滿不安、主觀的神秘感,好給機會她們去嘗試改造這些沒有腳的小鳥。讚你有安全感,只是因為你愛她多過她愛你,要是有一天浪子傷透了她的心,她自會借用你來療傷。

「你會找到更好的!」...意思就是說,她會找到更好的,你要真是真的找到更好,她只會妒忌你,絕對不會祝賀你。

好了,你會問,那我究竟該如何應對?其實你我一早已知道答案,只不過我們均不敢面對罷了。一是不了了之,一是留前門後,盼望總有一天感動她,最好還是抽身而退,讓一切隨風。

很無奈,是嗎?我也覺得是。

大自然的孩子



心燈

火柴兒

前天,收到一位朋友的來信,信上發發一些內心的感受和想法。記得這位朋友一向是愛好山水的,只要一投往郊外山林的懷抱,便如魚得水一般快活。最近他心情有點藍色的憂鬱,信上句句都是很抽象、飄渺的,然而卻也是他最心靈深處的起念。信上說:

我真希望自己是一棵樹、一株草,只要是植物就是了,這樣,我就屬於真正的自然了。

靜靜的在那草原上隨風曳著柳梢,微嫩沒有爭吵的大地一片和諧寧靜,我會伸根抓緊土壤,昂頭空談。

這段話讓我想起:白前聽到核桃樹和百葉草的竊竊私語:

核桃樹說:

我真希望自己是一隻豹、一葉蝶、一個人,什麼都好,

只要是動物就對了

這樣,我就屬於真正的自然了。

奔馳在時空的草原上,如一個音符、一箭長嘯,跟著自然的韻律舞動著脈搏,在動的世界裡飛躍、唱吟。

也許是文明太發達了,也許是從小接觸到的熏陶,我們總是以為大自然要往山裡水裡去找,我們總是以為大自然和文明世界分論來談。因此,動者欲靜,靜者欲動,從沒有滿足過。然而,簡單可愛如自然兒隨處可有的。一份天真、赤子之心,明淨單純的靈性,天地萬物皆有。人謂世為紅塵,而為心拭塵、明心性,我們又何嘗不是大自然的孩子呢?

親愛的朋友,你又何必作樹作草呢?

歷史新低

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