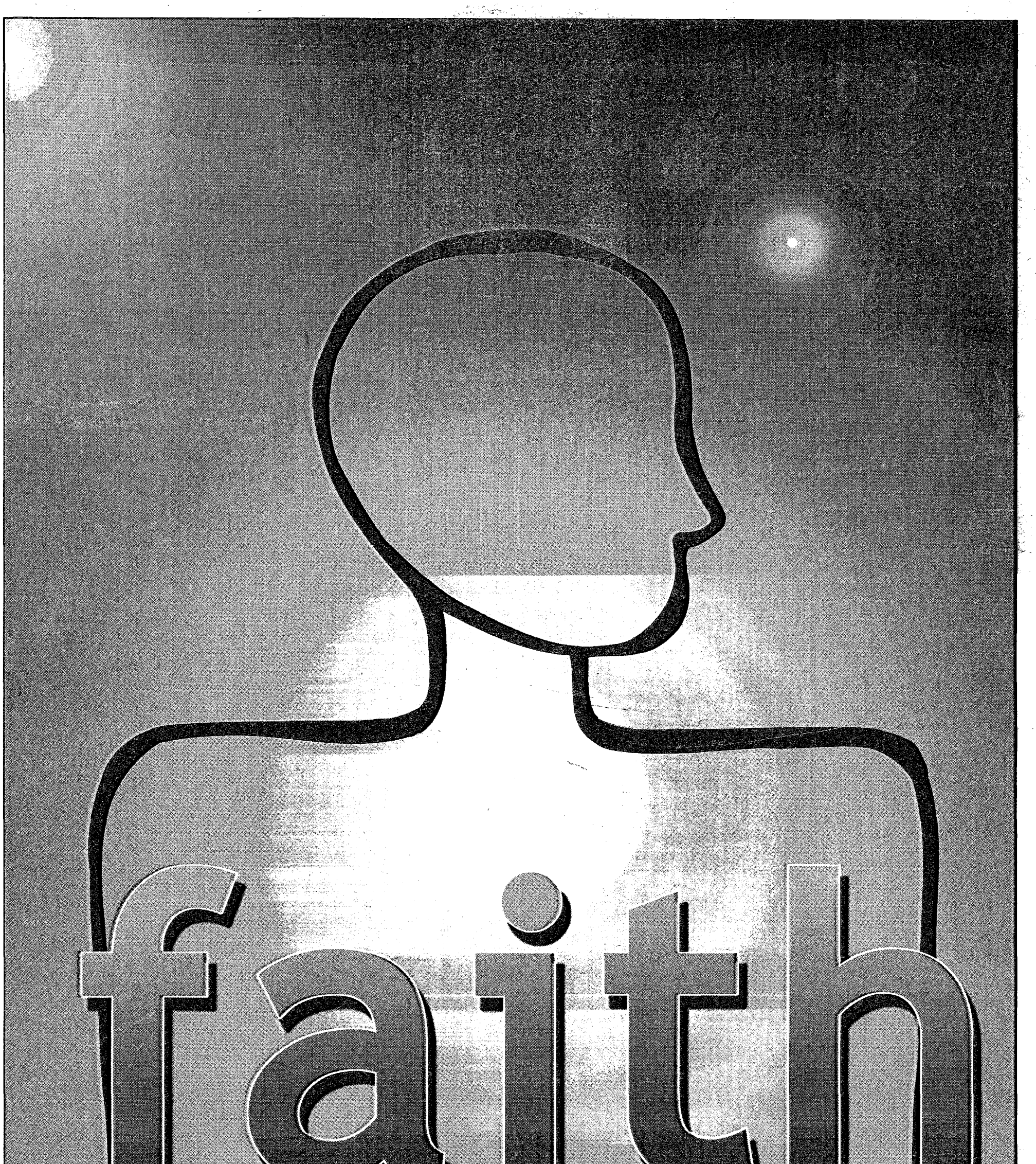

BELIEF IN TRYING TIMES. PAGE 4.

Page Friday
THE UBYSSEY MAGAZINE

VOLUME 83 ISSUE 8 SEPTEMBER 28, 2001 NEWS COOKS DINNER SINCE 1918.

CLASSIFIEDS

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For complete job description, please contact Rhoda Thow, ph: 822-5326, fax: 822-3787,
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SPEAKERS BUREAU VOLUNTEERS NEEDED. Volunteers are needed to help spread the Message of Prevention and Early Detection of Cancer. Training to take place in October. For more information, please contact Julie at 604-215-5203 or jmcmillan@bc.cancer.ca

VOLUNTEERS NEEDED to work with mildly autistic fun loving boy. Please call Cynthia at 827-0014.

Announcement

TROTSKYIST LEAGUE FORUM: THE FIGHT IS ON - MOBILIZE TO FREE MUMIA ABU-JAMAL NOW! Sat. Sep 29, 3pm, Britannia Community Centre, Rm L3, 1661 Napier Street (off Commercial); 687-0353, tllt@look.ca

SPARTACUS BOOKS FALL SALE THU OCT 4 - WED OCT 10. 20% OFF (10% for non-members) Politics, Philosophy, Cultural Studies, Feminist Race & Queer Studies, Art, Film & Media, Sociology, Anthropology, Geography, Literary Criticism. 311 W. Hastings (upstairs) Mo-Fr 10am-8:30pm, Sa 11-7, Su 12-7. 604-688-6138.

TWIN TOWER FUND: UBC N.Y. DISASTER DONATION FOR THE VICTIMS OF THE N.Y. DISASTER. Make cheque to and drop off at the Dept. of Financial Services, 3rd floor - 2075 Wesbrook Mall, Van. BC, V6T 1Z1. Mark your envelope "Relief Fund." This is a US Registered charity, no tax receipts will be issued. The fund will close on Fri. Oct 19. Enquires should be directed to: Jan Patocka (Land & Building Services, 822-3936), Nashater Sanghera (Financial Services, 822-4800), or Hebert Rosengarten (President's Office, 822-1846).

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CCNM is currently accepting applications for Winter and Fall 2002

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Come to SUB Room 23 (in the basement behind the arcade) to get **1 OF 6 PASSES** to the Vancouver premiere of:

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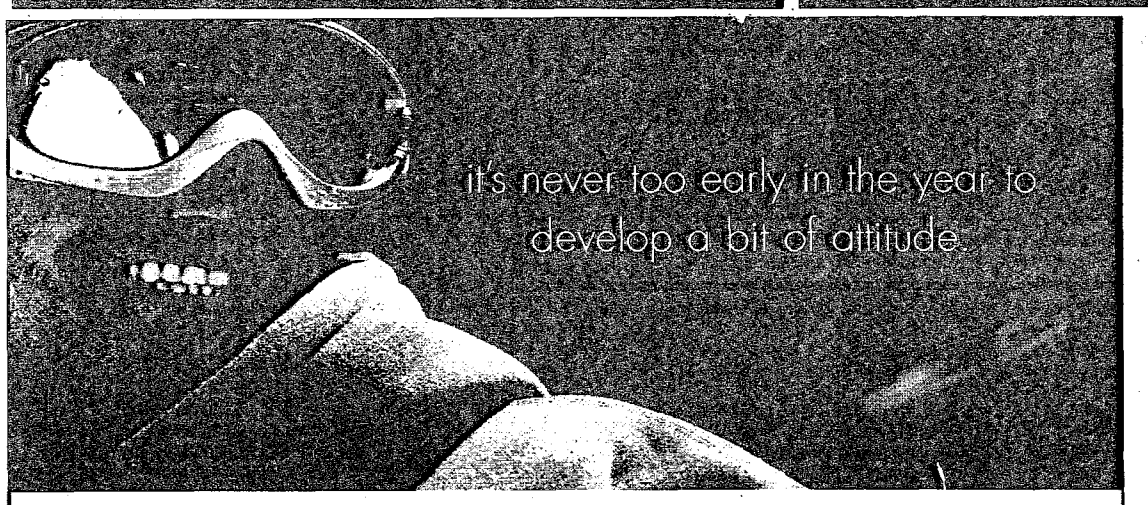
7:00 The Animal
9:30 Traffic
WED OCT 3 - THURS OCT 4
7:00 Stop Making Sense (tentative)
9:30 Shallow Grave

Got Web?
www.ubyssey.bc.ca



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B&DK 10/09/01

VANCOUVER INTERNATIONAL 20th FILM FESTIVAL
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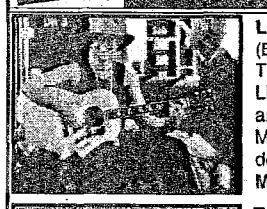
IN PARTNERSHIP WITH AIR CANADA AGF VISA



Lilith on Top
(British Columbia, 100 min.)
The definitive portrait of Sarah McLachlan's groundbreaking Lilith Fair tour, this raucous documentary is smart, provocative and enormously fun. Director Lynne Stopkewich and Sarah McLachlan will be in attendance. Partial proceeds will be donated to the Downtown Eastside Women's Centre.
Mon, Oct. 8, 7:00 pm, Vogue

Transit Woes
Commemorating 124 days of transit frustration, this eclectic collection of shorts includes Jeff Cunningham and Adam Locke-Norton's **10-Speed** (British Columbia, 25 min.), Ori Kowarsky's **Riding the Bus** (British Columbia, 6 min.), and Byron Lamarque's **After** (British Columbia, 12 min.).
Sat, Sep. 29, 3:00 pm, Pacific Cinematheque
Wed, Oct. 3, 8:00 pm, Blinding Light
Wed, Oct. 10, 9:00 pm, Tinseltown

Congratulations to UBC students and alumni with films in the 20th VIFF

Insight (British Columbia, 10 min.), directed by Michelle Porter, and **Lollipops** (Ontario, 8 min.), directed by Graham Tallman, screen with the shorts programme **Generations.**
Wed, Oct. 3, 9:00 pm, Pacific Cinematheque and Sun, Oct. 7, 3:00 pm, Pacific Cinematheque
Other Eyes (British Columbia, 24 min.), directed by Denise Kenney, screens with **Bad Girl.**
Thu, Oct. 4, 9:30 pm, Hollywood and Mon, Oct. 5, 4:00 pm, Hollywood
Room (British Columbia, 10 min.), directed by Cameron Labine, screens with **Century Hotel.**
Sun, Sep. 30, 9:30 pm, Van Centre 1 and Tue, Oct. 2, 2:00 pm, Van Centre 1

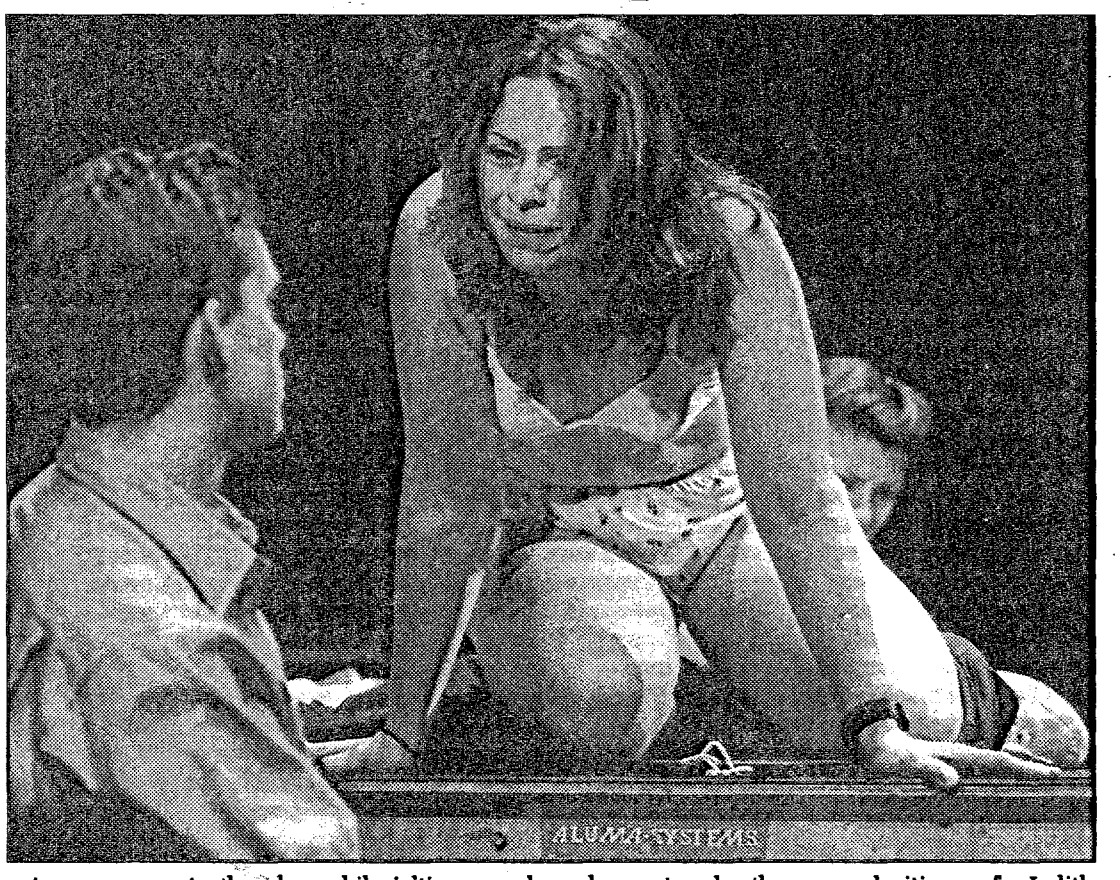
The Bitter Ash (British Columbia, 1963)
Made in 1963, when he was an undergrad at UBC, Larry Kent's angry, jumpy, jazz-fueled, sexually explicit film was, arguably, the first modern Canadian feature.
Mon, Oct. 1, 7:00 pm, Pacific Cinematheque
Thu, Oct. 4, 12:15 pm Pacific Cinematheque

Web site: www.viff.org (24 hrs./day) • VISA Charge-by-Phone line: 604-685-8297
Rogers Video (Broadway & Arbutus) • Pacific Centre Kiosk (Georgia & Granville)

Come to THE UBYSSEY
in SUB Room 23 (in the basement behind the arcade) to pick up a FREE TICKET.

An emotionally exhausting experience

by Lisa Denton


ALUMA-SYSTEMS

LION IN THE STREETS
at the Frederic Wood Theatre
until Oct. 6

UBC Theatre presents the audience with a fragmented and disturbing drama in its production of "Lion in the Streets." The play displays an abundance of repulsive human behaviour and the societal root of these frightening acts. Judith Thompson's script strings together a myriad of unpleasant scenarios in her attempt to construct a picture of the 'underbelly' of society. The end result is a visually grotesque and emotionally traumatic marathon of a play.

What is most memorable about "Lion In the Streets" is the roller coaster of emotions. There is no clear emotional climax in the play. Instead, it is a number of scenes, each with its own crisis and intense circumstance, ranging from the rather trivial problems of overprotective parents to grimmer topics such as sexual abuse and murder. This creates a disjointed and jolting viewing experience. It is a play that relies heavily on flashbacks and surreal scenes.

For the actors in the play, it is a gruelling task. The character of Isobel (Tara Avery), a murdered girl, is the only thread that seems to link these crises. As a ghost, she defies rationality and is essential to the emphasis on the surreal. The rest of the actors bounce back and forth between roles, changing appearances as though they are chameleons, radically transforming themselves and slipping into personalities without a hitch.

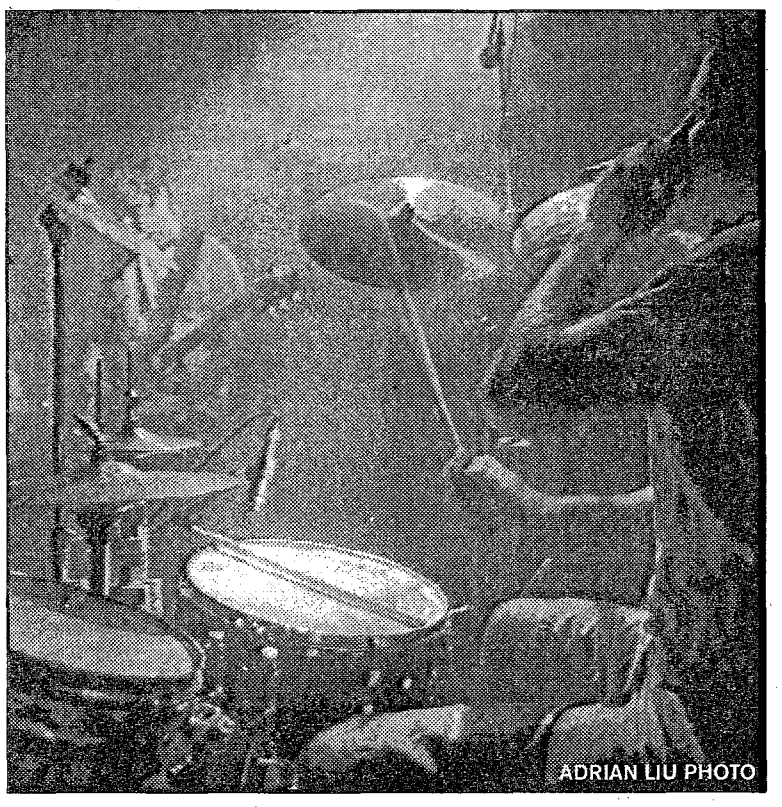
While the actors successfully create the emotional ambiance of the play, the set creates a number of problems. The design is simple: a number of catwalk-like platforms are scattered on a deep stage so that the characters are able to assert their physicality by climbing them or hiding under them when necessary. But the cavernous Freddie Wood stage sometimes swallows the actors' voices, especially when they are standing near the back of the stage. Often, characters would have to be yelling in a fit of rage in order to be audible. Due to the vast amount of space onstage, the action rarely confronts the audience. This creates a strange irony: these characters, who are condemning and criticising society, often cannot be heard.

Despite the distracting depth of the stage, the rest of the technical aspects add to the play's grim atmosphere. Lighting is frequently used to project imbalances and fluctuations in temperament, adding an uneasiness to the play, while jolting sounds and music bridge the gap between the unfamiliar and the recognisable. This helps to form the play's strange reality.

"Lion In the Streets" is often lewd and darkly humorous, but it is also an extremely frightening depiction of the most undesirable aspects of human nature. UBC's production captured the complexities of Judith Thompson's script effectively, providing an indelible collection of human sufferings, exposing truths that are often concealed by the projection of social norms. It's an emotionally exhausting experience, for both actors and audience, but one that creates lasting impressions, as well as many provocations. ❖

What deal, who deal, old deal, New Deal

by Tessa Richardson


ADRIAN LIU PHOTO

THE NEW DEAL
with DJ Harry
at Richards on Richards
Sept. 24th

What's the deal with the New Deal? It seems everyone's heard that they're good, but no one actually knows what they sound like. These guys are apparently regulars in Toronto and New York. *Spin* magazine even went so far as to characterise their sound as "the Kraftwerk of the new millennium." After this Monday, I can finally see why the Toronto group deserves the praise. Playing at Richard's on Richards to mark the release of their breakthrough self-titled album, the New Deal put on an inspired and memorable performance.

The show seemed to get off to a slow start, probably due to the opening act: a lonely DJ, spinning background house—hardly enough to keep my attention. I found myself counting the minutes until the New Deal hit the stage. At first glance, these guys appear to be a *Revenge of the Nerds*-style rock band, carting along their instruments: a keyboard, a five-string bass, and what can generously be described as a puny drum kit, composed mainly of cymbals. The set began as ambient house with a strong beat. As the concert gained momentum, the music ascended into high-energy break beats and funky house that had the audience dancing along.

The music itself wasn't overly exciting or anything terribly original, comparable to any good house act. But what really sets the New Deal apart is the fact that they play this stuff live—their seamless and energetic improvisation showcases their jazz roots. The soundscape is created with a three-piece band that a DJ would have to sample and mix to mimic. Scratching sounds normally achieved with a turntable were made by the drummer, beat-boxing while he kept up the drums. And really, why synthesise when you can beat-box? The musical virtuosity of the group was clearly a crowd pleaser.

The New Deal is quite an act to catch live. I definitely recommend checking them out the next time they're in town. Their album is in stores now; if you've never heard their music, give it a try, and remember that it's guys with instruments, and not samples, that you're hearing. ❖

Duo finds joy in Beethoven's sonatas

by John Briner

JANE COOP AND ANDREW DAWES
at the Chan Centre
Sept. 30

Jane Coop and Andrew Dawes are two of Canada's most prominent classical musicians. So with dozens of recordings and hundreds of performances behind them, it's surprising that the duo still enjoys playing some of the standard pieces in the classical canon, Beethoven's violin sonatas.

Dawes and Coop will be performing all ten of the sonatas in a series of three Sunday afternoon concerts, taking place on September 30, 2001; February 10, 2002; and April 7, 2002. This Sunday's concert will feature the first four of Beethoven's ten violin sonatas, and will showcase the more tender side of Beethoven's work.

According to Coop, although these first four pieces have the high drama, clarity, subtlety and force that are so characteristic of Beethoven, they also show an underlying transparency and tenderness that listeners don't often hear in Beethoven's works.

"Beethoven really knew what he wanted to express," Dawes said. "He was able to convey the most wonderful emotions. He once said that he felt like he was speaking to his Maker."

Perhaps the most powerful thing about Beethoven's music is the composer's connection with his audience. It's something that can be heard most clearly in a work like Symphony No. 9, with its stirring and humanistic "Ode to Joy" movement. The sonatas, on a much smaller scale, also reflect this aspect of Beethoven's music.

"Beethoven loved people, loved humanity, and longed to communicate with his audience," said Dawes.

"This music is about as good as it gets for violin and piano. It's not particularly spiritual, but it speaks to the listener; it resonates within people, and satisfies the soul," he said.

While some scholars criticise the sonatas for not being reflective of Beethoven's more 'serious' works, such as his later symphonies or opera "Fidelio," both Coop and Dawes are quick to defend the music. The sonatas themselves, Dawes declared, are a conversation between two performers. There is a sense of interaction that the listener can discern between the performers.

And there is a real quality to the music, Coop added. Although the pieces were written near the beginning of Beethoven's career, they are just as moving and experimental as any of the composer's later works.

The concert series is an opportunity for Coop and Dawes to revisit the music for which they are renowned. The two musicians performed this same series in 1994, and have just recently completed a recording of the sonatas for Vancouver-based Skylark records.

So, seven years after their first performance of this series—and a three-CD volume of the pieces later—will Dawes and Coop approach the works differently? Coop thinks for a moment before responding.

"Andrew and I have been playing these sonatas for years," she said. "In that time, we've become more [attuned] to each other, and how we play the music. These are pieces that you can actually grow with...They mean more to me every time we play them." ❖

CULTURE MEETINGS 1:30 up

TWIN TOWER FUND: UBC N.Y. DISASTER DONATION FOR THE VICTIMS OF THE N.Y. DISASTER.

Make cheque to and drop off at the Dept. of Financial Services, 3rd floor - 2075 Wesbrook Mall, Van. BC, V6T 1Z1. Mark your envelope "Relief Fund." This is a US Registered charity, no tax receipts will be issued. The fund will close on Fri. Oct 19.

Enquires should be directed to: Jan Patocka (Land & Building Services, 822-3936), Nashater Sanghera (Financial Services, 822-4800), or Hebert Rosengarten (President's Office, 822-1846).

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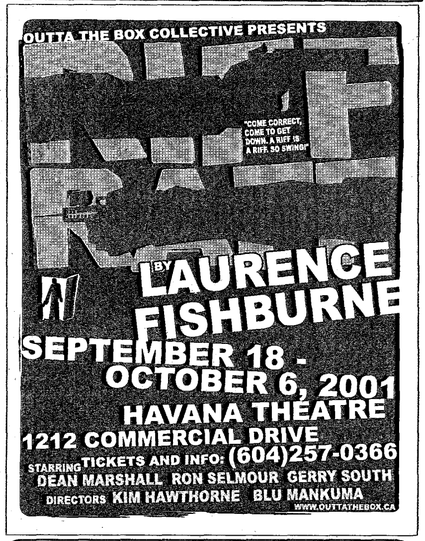
CONDOMANIA is sponsored by the Vancouver/Richmond Health Board



Office of the Coordinator of Health Sciences
Interprofessional Activities in the Health & Human Service Programs
Council of Health & Human Service Programs

HEALTH CARE TEAM CHALLENGE
THURSDAY, OCTOBER 4, 2001
12:30 - 1:30 pm
WOODWARD IRC, LECTURE HALL #2

The objective of the Health Care Team Challenge at UBC is to enhance students' knowledge about other health professions, and each other's professional roles in the clinical arena.

The Challenge will be held before a live audience. A case study will be given to two student teams in advance. Each team will be challenged to develop a team approach for the management of at least two issues and present that information, followed by a question from the faculty representatives. Team performance will be 'popularly evaluated'.

For further information, please call the Office of the Coordinator of Health Sciences at (604) 822-5571

LIVING FAITH

Testimonies of student spirituality

BY JULIA CHRISTENSEN

NIC FENSOM PHOTO

Deadlines and due dates. Lectures and exams. The 99 B-line and the B-lots. For many of us, our lives revolve around these human inventions and constructions. Our lives are dictated by them, not to mention by the forces that we're exposed to whether we're students or not—mainstream media, cultures of consumption, the stock exchange. More and more, life is a complex web of interlocking forces, pushing and pulling us in different directions. It's hard to find rhyme or reason in it all; many of us try to rationalise it all away.

Yet no matter how hard we try to control our world through human-made creations and institutions and theories and ideologies, no matter how we try to juxtapose science and religion, when disaster strikes—as it did in the US on September 11—many people turn to faith to make sense of tragedy.

The university environment is rarely seen as a hotbed of religion and spirituality. Whether you are in Arts or Science, you are taught to understand the world in a broad series of theories and scientific explanations based on rational, analytical thought. Certainly there exist theological schools—small planets of faith amidst a universe of secularism—but they are divided, left separate. At university, it is difficult for many of us to reconcile the perceived distance between science and religion. A common belief is that, in order for people to truly have faith in a higher power—a Creator, a God—they must leave their brains at the door of the temple, the church, the mosque, the synagogue.

"I think there are a lot of historical reasons for why science and religion are isolated from one another in a university setting," says Bruce Hindmarsh, associate professor of spiritual theology at Regent College. "Religion has...gotten sectioned off as this specialisation that's just dealt with as a religious studies department...Because we can't favour one religion over another, [people say that] therefore there will be no religious discussion, as opposed to saying that a secular approach or a decision to opt for no faith at all is, actually, one faith among others."

Despite a trend of rejecting religion and reducing things to concise explanations, spirituality and faith in a higher power still exist. And in a university environment where science and religion often seem irreconcilable, a close look at the people of many different faiths who are attending university helps dispel the myth that faith is blind. In class, in the SUB, at the library, there are students at UBC who live strong lives of faith. There are students who live lives where a higher power—God, Allah, the Creator—is the focal point.

Jelana Bighorn, a second-year Arts student and executive member of the Campus Association for Baha'i Studies, is a member of the Sioux nation. Born in Seattle, she grew up in the United States before moving to Vancouver Island when she was a teenager.

Faith has always been a central part of Jelana's life. Her mother and father were both spiritual before Jelana was born—her mother was a Baha'i, and her father was a Christian who converted to the Baha'i faith when Jelana was nine years old.

Teenage life was difficult for Jelana. The only Native American student at her junior high school, she felt the sting of racism and discrimination on a daily basis. But it was during this time of incredible frustration that Jelana turned to God and began her own spiritual journey as an adult, stemming from the spiritual upbringing she had received from her parents. Had her life not taken this turn, Jelana believes that today, she would be "a person consumed with anger."

"I don't think I would have been able to deal with that [racism] in a productive way had I not had a relationship [with God]. I think I could have been a very violent person had I not found something to explain to me why this racism existed and that there is actually a positive solution to the racism that I experienced in my everyday life," she says.

And so, at the age of 15, Jelana adopted the Baha'i faith as her own. Shortly after, her family moved to Vancouver Island, where Jelana was fortunate enough to attend the only Baha'i school in North America—the Maxwell International Baha'i School on Shawnigan Lake.

The commonality she felt with fellow Baha'i students and the comfort she found in the teachings, allowed Jelana to establish a deeper understanding of the fear and ignorance fuelling the racism and discrimination that were directed towards her as she was growing up. The sense of solitude and isolation that had left her longing for something more melted away in the new community of faith that she encountered at Maxwell. It was largely this process of healing and reconciliation that led Jelana to come to UBC, intending to focus on ethnic relations and cross-cultural studies.

Karen Ho and Vicky Chiew are both members of the Campus Crusade for Christ. Karen is president, Vicky is vice-president, and both see their service to God—not grades, not exams—as their biggest priority here at UBC. While succeeding as students is certainly important for both of them, Karen says that it is not school she thinks about when she wakes up in the morning.

"I wake up every morning excited to see how I can change the world for Christ and how I can live for God," says Karen. "And especially in light of what happened in New York with the attack on the World Trade Centre, to focus on things that are eternal and not just about getting my own degree and my own future success, but how I can change other peoples' lives."

Karen and Vicky have similar stories on how they came to have faith in God. Both were raised in Christian families, but didn't begin to realise until they were teenagers that spirituality and faith in God were about a lot more than just attending church every Sunday.

"When I hit high school...I started questioning and wondering, you know, what is being a Christian all about? And so as I attended Bible study and learned more from God's word and watched my youth pastor, watched his life, and others around me who have known God more or for longer... I just saw how God has changed their lives and is changing their lives. And I was struck by how incredible that change was," says Vicky.

She began to see that there was more to life than just pleasing other people—her parents, her teachers, society in general.

"I started to see things from a more eternal perspective. What are the things that are going to last?" Vicky continues.

But where does faith come from? Vicky and Karen are continually asked how they know God exists, what makes them believe in a power greater than humankind. For both, the answer is simple:

"Why do we believe anything exists?" Karen asks. "Some people just brush it off as spiritual realm; it can't be known. I believe that God has touched me and I live every day knowing there is a God. I talk to Him. He talks back. It's alive in His word and it's just an experience that's undeniable. I mean, look at the creation. Even the big bang. They don't know what formed it. And it goes back to cause and effect. If there is an effect, there must be a cause. All cultures have worshipped some sort of cosmic force and I believe that this is the God that we know. And this is the God in the Bible."

But for many, it is this perception of faith being blind that makes understanding spirituality and religion so difficult. However, Jelana says the perception that science and religion are, by definition, separate, is where things go wrong.

"One of the main principles in the Baha'i faith is that science and religion must be in accord...Ithink when you get so caught up trying to figure things out—to label them and categorise them, and try to understand the entire picture—I don't think humans are capable of understanding the entire picture, the parts that can't be explained. We don't have all the facts; we're still learning every day. There are always new explanations," she says.

Terumi Taylor agrees. A graduate student in microbiology—a scientist—she is also deeply spiritual, something that many people might see as paradoxical in this day and age. But Terumi says, for many of her fellow scientists, it is the study of science that compels them to believe in a higher power.

The complexity of creation, Terumi says, is dumbfounding.

"The realisation that something so much greater than all of us must be responsible for all of the creation around us is what leads so many scientists to be deeply religious. On the other hand, some scientists can't handle that so much will remain unexplained, and so that only fuels their drive to know and explain."

Even though she was raised by Christian parents, Terumi had never really felt a strong connection with God. The church they were a part of, she says, felt "lukewarm" to her.

But after high school, she lived in France for a year, where she became friends with many Muslim students of North African decent. As she spent more time with her new friends and learned more about their faith, something inside of her began to click.

Back in Canada, she pursued an undergraduate degree in Science at Simon Fraser University. At the same time, she developed a friendship with a Muslim man from Egypt.

Terumi was struck by the man's faith. She felt an incredible desire to learn about the source of his faith and why she herself did not possess a sense of spirituality like he did.

"When you see that faith in practice, it's so admirable," she says. "Of course bad things happen to you, but when you see someone who has so much faith, they just know everything is going to work out, everything is for the best. I was like, 'how can I get that?' You start to feel that maybe you are missing something."

And thus began Terumi's journey. Fuelled by questions and the need to know more, Terumi took out stacks of books from the library. She not only read up on Islam, she read up on many religions. She says she felt the need to compare different religions, to find the path that seemed right for her.

"I was asking all these questions, and finding out so much on Islam," Terumi says. "It got to the point where it wasn't 'should I or shouldn't I?' It was a matter of, 'I have to.' You feel it. That was kind of strange; it just happened like that."

While the choice of religion differs greatly among these students, there are many common threads, common beliefs tying them together. Popular culture, with its materialism and TV worship, is commonly seen as an unfortunate substitute for faith among many people, and is especially prominent on campus.

"I think a lot of people are unfulfilled. I think you get caught in a really vicious circle, always wanting more things. You get caught in a cycle of identifying yourself with something...that's presented to you in the media or presented to you in other things, and you really let TV and *Cosmopolitan* [magazine] become your Bible," Terumi says.

In a similar vein, Vicky says, "Many of us here are looking for purpose in our lives. We have a hole or something in our hearts and it's something that we strive to fill and, for some of us, we try to fill it with academic pursuits or a house or other material things. But I believe that in the long run, those things aren't going to fully satisfy us because we're always left wanting more."

For these students, the recent terrorist attacks in the United States have only served to strengthen their conviction. Faith in God has helped them come to terms with the tragedy and view it as part of a bigger picture, a larger commentary on the state of the world.

"I think all of this is very much a mental test for us. Mankind is not heeding... warnings. We're not looking at ourselves and saying how am I making this situation worse, how can I make it better? And I think it's going to take events like this and possibly even worse ones to follow in order for people to really, really look inside themselves and make that fundamental change in the way that we view the world," says Jelana.

For Hindmarsh, the tragedy is not so much a test, as it is testament to the fact that God is the only thing eternal in our lives.

"I think there are a lot of things in the world that inspire us to create the illusion that we can do things independently without reference to God, and I think that's one of the shattering aspects of what happened on September 11. People saw [the World Trade Towers and the Pentagon] as symbols of things that could never fail—our economic system, the military, the whole sort of Western culture. All of a sudden, it comes down and everyone's talking about prayer," says Hindmarsh.

We are made more aware, he says, of our mortality. Dimensions of life that we have long repressed bubble up, and we are forced to re-evaluate our direction and consider the importance of faith. For those people who already have strength, tragedies like this serve to strengthen the resolve.

"A lot of people," says Terumi, "come up to me and say 'how can you be religious in the middle of all of this?' And for me, it's like, how can you *not* be? I don't know how you *couldn't* have some sort of faith."

"It doesn't take away from the tragedy to look for good things in how we respond to it," Hindmarsh continues. "It puts us in touch with our mortality. We are not little gods. We wake up in a world that is not of our choosing and is greatly mysterious...I think that is very much what this kind of tragedy can do, because it's amazing how all of us feel threatened by it. We don't have to have a relative who died there to feel like our whole world has been shaken and feel vulnerable.

"We think these things are invulnerable. And every aspect of human culture and human creation will, in the end, fail. I think that's the shocking thing for us—is this world can come crashing down." ❖

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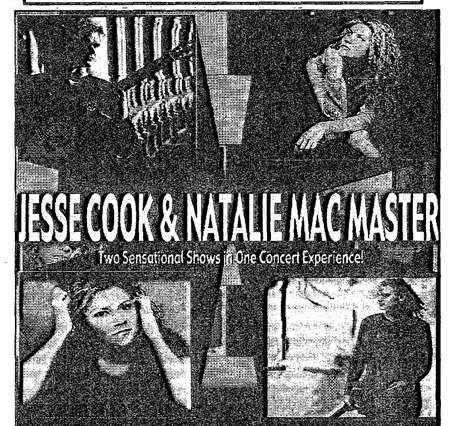

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"Smells like you're going ripe, boys," says Duncan McHugh, the Big Cheese, to the lonely pair of eggs Ron Nurwisah and Nic Fensom. "It's not our fault, our friends the hashbrown Hywel Tuscano and the sausage Ai Lin Choo hath been murdered!" "That's why we're growing roots," say the sprouting spuds Graeme Worthy and Sarah Morrison. "They can't take us all." "That's my baby!" exclaims Alicia the 'Tomato Queen' Miller as Laura Blue Cheese accosts the cherry tomato quintuplets, Julia Christensen, Michelle Rosa, Ayako Kobayashi and Tessa Richardson. Suddenly an eerie light appears as the fridge door cracks open. The eggplant Brian Liu buries his head in the humus. The leftover chicken salad Steve Oldridge scurries to the corner and tips over the jar of gherkins. Shouts of outrage ensue as Rob Stotesbury-Leeson, Adrian Liu and Guido Cutchos tumble out of the jar. "Where's my Nyquil?" moans the sick human, Scott Bardsley, as he fumbles through the top shelf grabbing hot tamale Emily Chan, molesting Smoky 'Beef' Larue and flicking stray caper Lisa Denton to the ground. Fear fills Samantha Tse and Sarah Fung, the artickokes' hearts, and the green pepper Julia Church turns greener with fright. The steak, John Briner, trembles and leaks red sauce all over Jesse Marchand, the loaf of sourdough. "Eww," shrieks Janet Yuen, the pretentious gala apple. "You need Pampers." At this point, Scott unceremoniously loses his lunch. The onion Lars Goeller sheds a single tear, and wails, "It's a sad day for all."

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Practice question:
***The Ubyssey* is**
a) happy that you're reading this
b) deadly to hamsters
c) probably getting rickets
d) all of the above.
The answer is d. Get it? Good.
1. Storm the Walll is
a) the best reason for UBC students to get in shape. Start training now!
b) an annual Engineering contest involving siege engines
c) the weather enthusiasts' club's architectural project
d) more fun with a canoe
2. The Pit Pub is
a) a dark Kafka-esque hole that sucks your will to live
b) the reason people sell shiny tank-tops
c) a sure thing on a Friday night
d) more fun with a canoe
3. The Bike Kitchen is
a) a great place to pick up some tasty tires and sautéed gears
b) a great place to pick up
c) in an even more obscure location than the new *Ubyssey* office
d) where you can fix your own freaking bike
4. AMS stands for
a) Ack! My Soul!
b) huh?
c) Alma Mater Society
d) All the Money we can steal, Suckers!
5. The Aquatic Centre is
a) the UBC aquarium
b) not technically open at night, but still a fun place to go visit
c) hot 'n' steamy
d) bad for chlorine-induced swimming-lesson flashbacks
6. Gage Towers are
a) many units with four rooms and two storage closets
b) a voyeur's paradise
c) several different and intriguing shades of grey
d) really hard to hit with a golf ball from the top of Buchanan Tower. Just try it!
7. The Thunderbirds are
a) fun, fun, fun till yer daddy takes 'em away
b) oh my God, outside your window right now!
c) bigger and stronger than you, so don't piss them off too much
d) a weird animation series from the 1960s
8. Pie 'R' Squared is
a) ...dependent upon the radius
b) the only place to find food in the SUB after 10pm
c) a starch lover's dream
d) stomach turning after two months of nothing but
9. Totem Park and Place Vanier residences are
a) where the Dave Matthews Band gets most of its royalties from
b) unnecessary suffering. But you'll still miss it once you leave
c) hell with a meal plan
d) a sure thing on a Friday night
10. Martha Piper is
a) 'Thinking About It' a *lot*
b) probably not reading this anyway
c) using the wrong bowl whenever she gets a haircut
d) more fun with a canoe
11. The network of steam tunnels running underneath UBC is
a) nothing more than a Faculty of Applied Science rumour
b) seeping deadly radon
c) kept as secret as possible by Plant Ops
d) lamentably well-padlocked
12. The Clock Tower is
a) a rocket set to launch to Alpha Centauri in five years
b) counting down to the next millennium
c) still set to chime at the wrong time, putzes
d) home to 15 different species of birds
13. The SUB Arcade is
a) secretly funded by the UBC Bookstore
b) where all the *Dance, Dance!* kids hang out
c) host to the best Bubble Tea outlet this side of Taiwan, mofo
d) sadder than a two-bit suburban casino
14. AMS Vice-President, Administration, Mark Fraser is
a) a Prince William look-alike
b) ha ha ha ha ha!! Yeah right
c) the proud owner of no fewer than four nipples
d) officially nominated to Ubyssey Clean-Up Committee Beta–11am, Oct. 10
15. *The Underground* is
a) not funny
b) really not funny when they try to spoof us
c) hereby challenged to a game of mud soccer at a yet to be announced date
d) okay, funny...lookin'
16. The UBC calendar is
a) not for eating
b) no longer printed
c) pretty much worthless because they didn't offer half of those courses anyway
d) 50 per cent off at Oscar's Books
Answers:
1. d; 2. b; 3. d; 4. b; 5. d; 6. b; 7. a; 8. b; 9. c; 10. b; 11. d; 12. c; 13.c; 14. c&d; 15. c; 16. c.❖

letters

The West: certainly more civilised

Does the editor really believe that the Western world is not more civilised than countries like Afghanistan ("A question of civility," Editorial [Sept. 21])? Surely there must be some misunderstanding. Does the editor realise that women in this country and others like it are forced to remain completely covered at all times under threat of violence? How about female genital mutilation conducted in an attempt to reduce sexual pleasure for women? In countries like the Sudan and Afghanistan, women are so severely oppressed and abused that they have almost no influence in society.

There are other aspects of barbarity in such countries as well. For instance, foreign missionaries are imprisoned and charged with a capital offence for offering a viewpoint other than Islam. Have people forgotten already the senseless destruction of ancient artworks in Afghanistan because they were a supposed offence to Allah? How about the fact that in the Sudan, Christian men, women and children are bought and sold as slaves?

Obviously there can be no comparison between these places and the West. Nowhere in the Western world can one find such systematic, violent oppression of women and any point of view other than Islamic fundamentalism. The editors' attempt to compare the fate of First Nations people in the modern age with the state of things in Afghanistan is an insult to those people around the world who are really suffering from violent oppression and genocide. Sure it was a bad thing to leave the man out to walk home in the cold, but this has happened to many non-Native people as well, so don't try and act as though there is some kind of "silent ethnocide." Natives and the rest of us here in Canada receive benefits and freedoms that people in other countries can't even imagine. Although things are obviously not perfect here, they are a hundred-fold better than in places like Afghanistan. This is why we say they are barbaric when compared with the West.

–Matt Campbell
Forestry 4

"Good Gracious, Glorious Day"

Greetings! This letter-poem of mine I think is uplifting, especially with so many things going on around us and with the students' busy lives (and our lives too, as their servers). The beauty of our job is that we're witnessing the growing, the ripening of maturity of these millenium kids (young women and young men). I'm very proud to see them turn into well-rounded, courteous, responsible individuals.

"Good Gracious, Glorious Day"
by Rosario Larion
Now you have to think
The things (the really good ones)
that you made today,
You started with a big smile
Across your bright shining face
Being courteous enough to say,
"Good morning," "Thank you,"
"You're Welcome," and "Have a great one."
Seconds of chat, a civil greeting of
"How are you?"s will not hurt a bit
Of course, everyday is not always rosy
There's some left turns, tumbles and flares
Come on, close your eyes
Say a prayer, breathe deeply
Count your blocks from one to ten
Come back again to reality.
It ain't so bad, eh?
You just had a good day
With lots of smiles from all the people that you've just talked to, met, served and made friends with.
Goodness gracious, what a glorious day!

–Rosario Larion
UBC Food Services

Shame on *the Ubyssey*

In an exceedingly poor editorial decision, *the Ubyssey* placed a letter from a Mr Kevin Annett on the opinion pages ("Churches: spare us your hypocrisy at this tragic time," Opinion [Sept. 25]) which described the so-called hypocrisy of the church in calling for peace in the wake of terrorist attacks in the United States. Mr Annett claims that anyone in the church calling for peace in the wake of attacks which killed thousands should be reminded of the "50,000 children that died in residential schools run by [the Anglican, Catholic and United churches]." He further claims that these churches committed acts of mass murder and genocide equivalent to Nazi Germany and should be tried in international courts. Could any of these claims be correct? It is instructive to note that he is a former minister of the United Church. In fact, officials from the United Church of Canada published a letter to church members on April 17 of this year after members were apparently contacted by Mr Annett making similar claims of genocide, mass murder, etc. The church official points out that the United Church has acknowledged and apologised for its involvement in the federal system of First Nations residential schools and that the church "actively seeks paths of justice, healing and reconciliation."

She further notes the RCMP has said that it has never received any evidence that would support any of the claims of Mr Annett, including his claims that the church masterminded any of the atrocities he refers to in his letter to *the Ubyssey*. In fact, Mr Annett resigned from the church in 1995 and was removed from ordained ministry in accordance with church procedures in 1997, after he was deemed "unfit for ministry." Church officials further point out that the Secretary General of Amnesty International has disavowed any involvement in the "case" of Mr Annett and investigation of any of his alleged atrocities, and that the Circle of Justice has distanced itself from Mr Annett in a public statement in which they say he has "spread unproven gossip," and "slandered and libelled trusted and dedicated First Nations activists." The church official concludes by saying that "no known, recognised First Nations group still endorses the work or words of Mr Annett." *The Ubyssey* should apologise to all UBC students for printing this unsubstantiated, self-effacing, inflammatory rhetoric from this widely discredited, outrageous individual. The decision to publish the letter is an affront to any institution that purports to provide news or information to the university community, and indeed would only be printed by a paper ignorant of the many UBC students who attend churches and church services. Spreading discrediting lies about an organisation in a public medium is against the law.

–Adam Weathermon
Applied Science 4

Football

After their lopsided loss last Friday to the Regina Rams--currently ranked first in the Canada West conference--the Thunderbirds have another tough game ahead of them this weekend against Manitoba, the number two team in Canada West. Last season the Bisons shut down the Birds consistently: UBC lost three games (including a Canada West semi-final) to the Bisons. So far this season, the 1-3 T-Birds are fourth in the conference.

Since UBC's first home game of the season was postponed in recognition of the National Day of Mourning for the September 11 terrorist attacks in New York and Washington, the football team is playing its first regularly scheduled home game of the season tonight at 7:30pm at Thunderbird Stadium.

Soccer

The UBC men's and women's soccer teams will also be playing on campus this weekend.

On Saturday, both teams play Saskatchewan. The Saskatchewan women are currently tied with UBC for third place in the Canada West standings, while the 2-1-1 Saskatchewan men's team is in fourth place, just one point behind the joint-second-placed T-Birds. The women's game start at noon and the men's game starts at 2pm.

On Sunday, the women play at noon against the Alberta Pandas, who have played only one game so far this season. At 2pm, the 2-1-1 men face the 2-0-1 Alberta Golden Bears, who are currently tied with UBC for second in the Canada West conference. All games are at Thunderbird Stadium.

Cross-country

The cross-country team is competing in the Stanford Invitational and the Big Cross meet this Saturday.

Women's Rugby

The women's rugby team will travel to challenge the Emerald City Mudhens this Saturday. The team had a bad start to the season, losing its first game to James Bay 27-7 last Saturday. ❖

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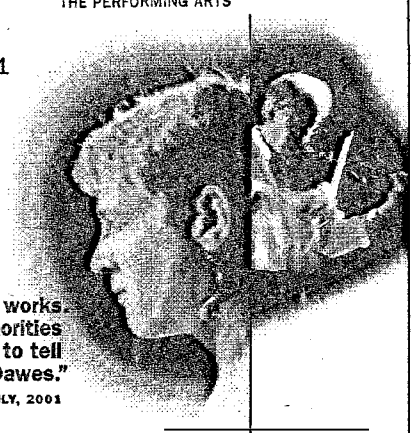

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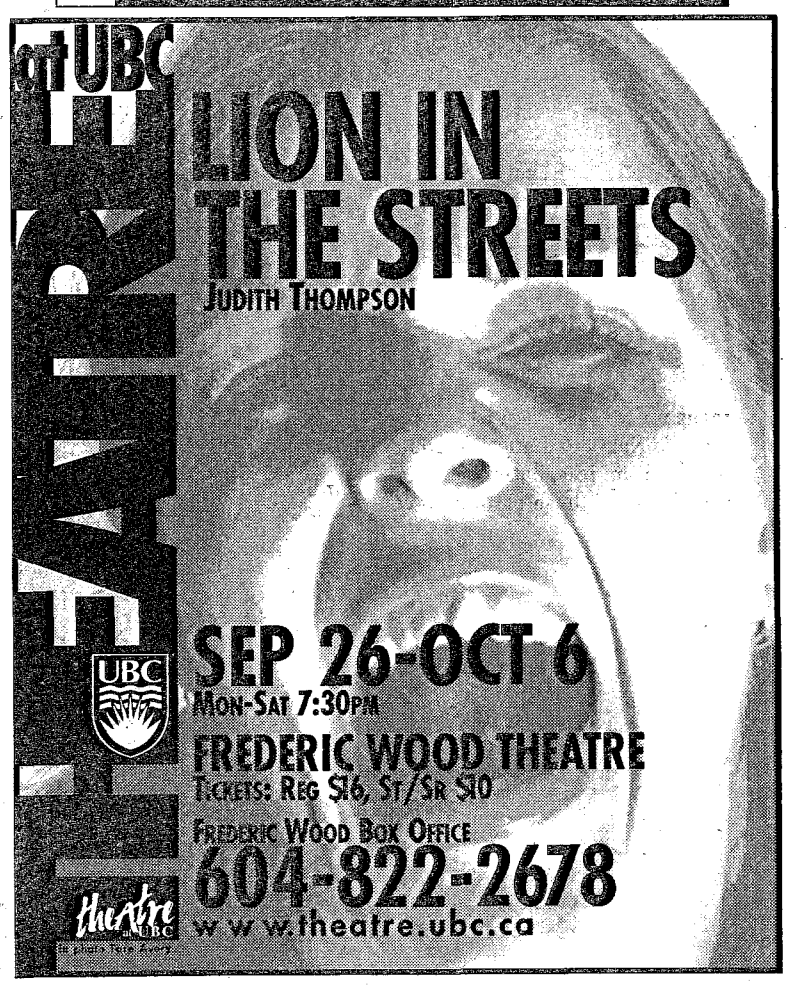

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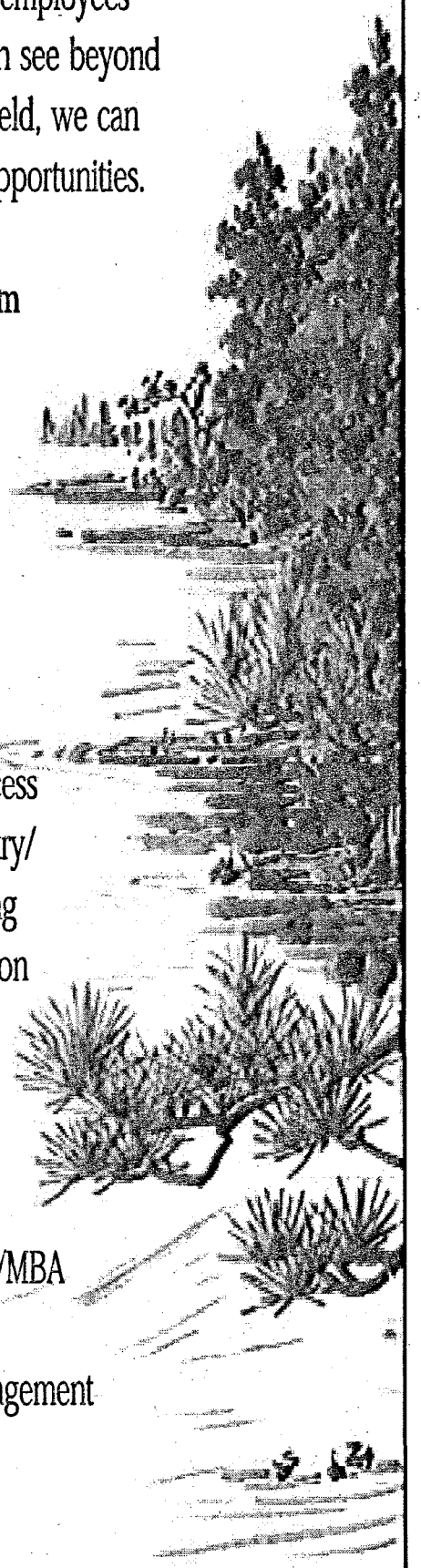

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Tenancy office to close

by Lars Goeller

A government decision to close Vancouver's Residential Tenancy Office (RTO) will limit access to people living in poverty, say advocates of the poor and tenants.

The Solicitor General's Office is merging Vancouver's RTO—an office that handles disputes between tenants and landlords—with the two offices located in Burnaby and Surrey.

Vanessa Geary, coordinator of the Tenants' Rights Action Coalition (TRAC), said that she is among many who believe the government's decision has simply shifted part of the cost of this service onto the public.

Vancouver has the highest concentration of renters in the province, said Geary, who added that when tenants are faced with the inconvenience of travelling to Burnaby or Surrey to resolve a dispute with a landlord, many will decide simply to put up with the problem.

"We're concerned that students, seniors, people with limited English and people on fixed incomes may not try to go in," she said.

Terry Hamley, a representative of the Downtown Eastside Resident's Association (DERA), expressed similar sentiments. She feels that this move will cause serious hardships for the people that she represents.

"Most of the people that DERA represents are on a fixed income and would probably balk at the idea of making a trip to Burnaby to lodge a complaint," she said.

Hamley said that DERA will probably have to assist with the transportation cost to send tenants to Burnaby or Surrey. Anyone who wants to lodge a complaint against a landlord or tenant must travel to an office to submit an initial complaint, and then return again for a hearing.

"Effective April 1, 2002, Richmond tenancy matters will be handled through the Lower Mainland South regional office in Surrey, as will those in Pitt Meadows, Maple Ridge and Mission...All other landlords and tenants who are now served by the Vancouver office will remain part of the Lower Mainland North region, and will be served by the Burnaby office," stated Acting Director of the Residential Tenancy Head Office Kathy Brerton in a letter to Geary, informing the TRAC coordinator of the province's plans.

"As a result of a review of Residential Tenancy Office operations, the Office will be restructured in order to achieve cost savings through efficiencies," she wrote.

Geary stated that she is disappointed with the lack of consultation carried out by the Solicitor General's Office.

"I certainly know that this is not going to result in cost savings or efficiencies for either tenants or landlords." she said. "How can they close offices which [provide] vital services to both groups without any consulation?"

Despite repeated requests for further information about the office relocation, the Solicitor General's Office could not be reached for further information. ❖

First-year Commerce competitive

by Brian Liu

An extraordinary 92 per cent was the benchmark average required of high-school students entering UBC's Faculty of Commerce this year, the first time that high-school students have been directly admitted into the faculty.

According to Lisa Miguez, communications coordinator for UBC Commerce, out of the 1400 students who applied for admission this year, only 150 were accepted.

This is the first year that Commerce has accepted students through direct entry. In previous years, the faculty only offered a pre-Commerce year, where students enrolled in a different faculty at UBC for their first year, and then subsequently applied to the BComm program.

"The minimum GPA for admission into the first-year Bachelor of Commerce program is over 90 per cent," confirmed Miguez. "A number of schools in the nation now offer direct entry into first-year Commerce, so in order to increase competitiveness with these schools, UBC Commerce is offering entrance into first-year for those exceptional students that have demonstrated high academic averages."

Those students who did not achieve that standing may still enter the undergraduate Commerce program through the traditional method, Miguez added.

Miguez said that the rationale behind the decision to implement the direct-entry system stemmed both from popular demand and the need to remain competitive nationally. She said that a student accepted directly into a Bachelor of Commerce program at another university, such as Queen's, would most likely accept that offer over UBC's due to the uncertainty associated with UBC's pre-Commerce year.

Miguez acknowledged that there would be fewer offers of admission for second- or third-year students hoping to get into the program.

"The direct intake will detract from the number of students admitted into Commerce in second year," said Miguez. "On average, we have about 400 spaces. For the 2002-2003 academic year, we will be admitting between 275 to 300 students into second-year Commerce."

Meanwhile, Summer McFadyen, BC chairperson of the Canadian Federation of Students, raised the issue of diverse exposure for those in the direct-entry system.

"I would caution the Faculty of Commerce not to remove the breadth of education that it offers those who enter the faculty directly. It is important that students who are new at university experience different courses from a variety of fields," she said.

But Patricia Shanahan, assistant dean of the Faculty of Commerce undergraduate program, said that students entering the faculty through direct entry are required to take the same pre-requisite courses in English, economics and math as other pre-Commerce students.

Still, achieving a 92 per cent average in secondary school is simply beyond belief for some students.

"Whoa," said current Commerce undergraduate student Queenie Yuen. "It can't be that high!"

But Edison Chua, a third-year Commerce student, said that he wasn't surprised at the high academic standings required to get into the faculty through direct entry.

"I know a lot of people that got marks that high," said Chua. "I guess it's relative to the averages in high school right now." ❖