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UNIVERSITY OF TORONTO MAGAZINE

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WINTER 2007 • VOL. 34 NO. 2
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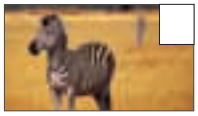

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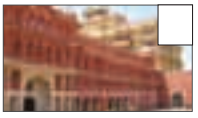

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DETACH

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WINTER 2007

Lisa Marshall and Dave Peterson of CIUT

DEPARTMENTS

Cover: Fourth-year engineering student Beatrice Sze, photographed by Jim Panou

PHOTOGRAPHY: DEREK SHAPTON

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Days of Service

The benefits of volunteering

HE'S ONLY 23, BUT U OF T GRAD CRAIG KIELBURGER HAS ALREADY DEVOTED half his life to helping children in developing countries escape poverty and exploitation. Earlier this year, Kielburger won a John H. Moss Scholarship, one of the highest awards U of T bestows on a graduating student, and he was invited to speak at the annual meeting of the University of Toronto Alumni Association (UTAA).

In his speech, Kielburger challenged U of T to become the first post-secondary institution in Canada to require students to perform community service to receive their degree. Kielburger wants each student to provide 100 hours of service over four years. He sees this not only as a way for students to contribute to the world around them, but also to grow as citizens.

"My greatest memories [of U of T] are not only of the professors and the classes," he told UTAA members, "but also the volunteer time I spent with students – nurturing not only our minds but also our hearts, our souls and who we are as humans in service to our community, our nation and our world."

A few days after Kielburger's speech in September, some 2,000 U of T students, staff and faculty fanned out across the city to volunteer for a day – doing everything from running a Special Olympics soccer tournament to collecting garbage from riverbanks. The Day of Service allowed U of T community members an opportunity to see first-hand how their academic goals can fit into larger principles of community service and civic engagement. The university plans to repeat the event annually.

In this issue, we list the names of people and organizations – as we do each year – who have made major financial contributions to the university. But this year, we also pay tribute to alumni who have donated a large chunk of *time* to their alma mater (see page 36). The alumni profiled here are all winners of Arbor Awards, which recognize volunteers for outstanding personal service to the university over a number of years.

U of T professors also volunteer their time; many are called upon to provide opinions to the media, as well as advise on matters of municipal, provincial and national policy. In this issue, University Professor Janice Gross Stein contributes an essay on the thorny issue of religious and equality rights, and the difficulties that arise when they come into conflict with each other (page 27). Professors are also involved with the City of Toronto in devising better ways of handling the municipality's growing trash problems (page 44).

Many religions value volunteer work, believing, as Kielburger does, that it nurtures the soul. Writer Allen Abel takes a look at the state of the U of T student's soul in a story that illuminates the role religion plays on campus (page 20). Although it is a strictly secular institution, U of T acknowledges the importance of spirituality in students' lives and will open a new MultiFaith Centre early next year – in part to foster greater understanding among all faiths.

A reminder: if you feel inspired to write, please enter our Alumni Short Story and Poetry Contest (see page 28 for contest rules). Send us a previously unpublished story or poem by March 1, 2007, and you could win $1,000 and publication in our summer issue.

SCOTT ANDERSON

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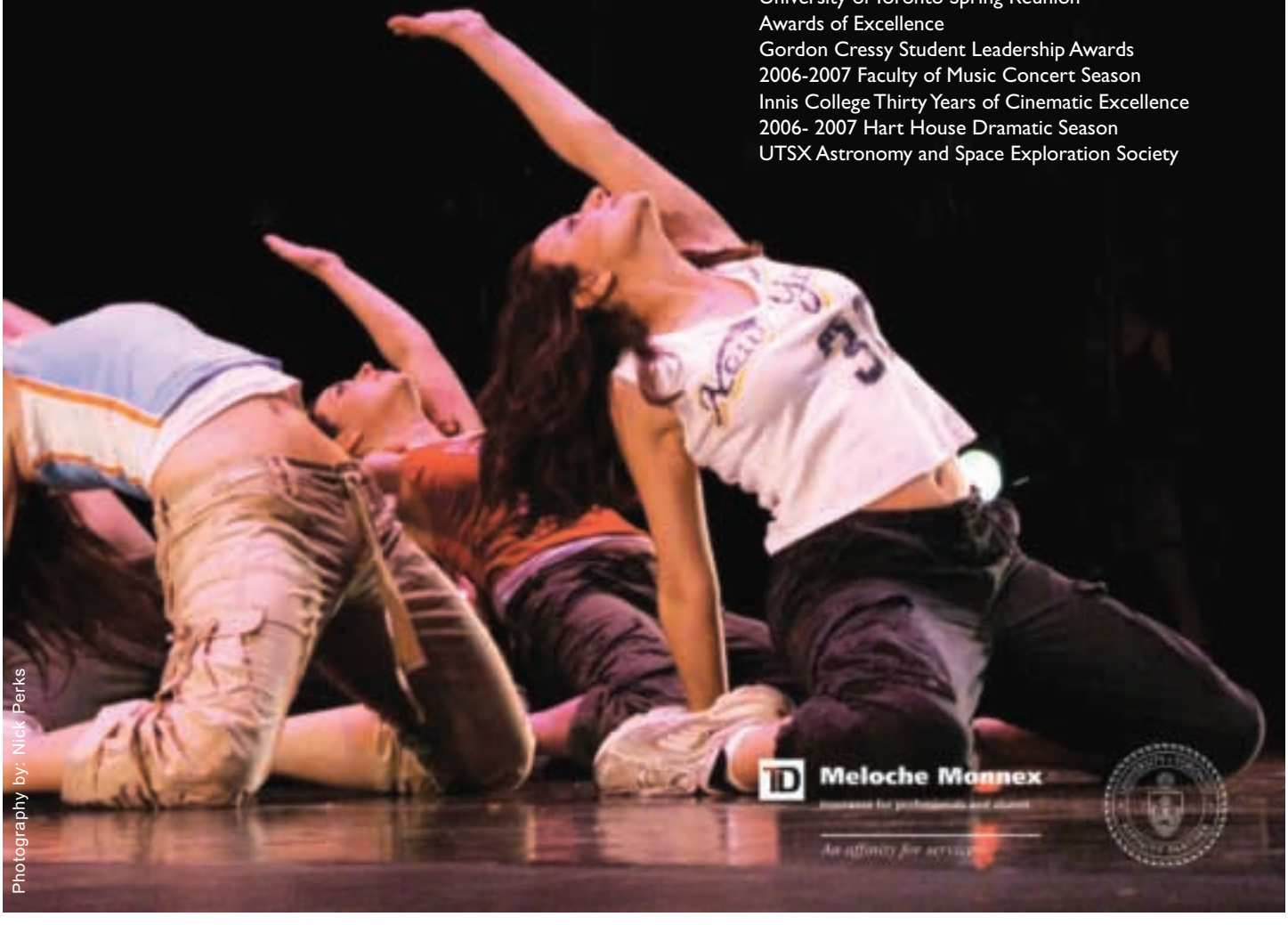

Photography by: Nick Perks

President's Message

The Alumni Connection

Why It Matters

This issue of University of Toronto Magazine, as always, includes substantial coverage of alumni activities. It also contains a list of donations to the institution, the majority of which come from alumni. That fact signifies the remarkable loyalty and extraordinary generosity of former U of T students. But it does lead a few alumni to ask how they can remain engaged with the university besides supporting it financially.

In reply, let me emphasize first that alumni are the university's best ambassadors, the living legacy of the institution. Their successes are the finest advertisement imaginable for the transformative impact of a U of T education.

Alumni are also engaged as volunteers in a huge number of capacities. Alumni interview prospective students, help to choose scholarship and bursary recipients, mentor current students and advise faculty and administrators on research and educational issues. (For more information, follow the "Stay Connected" link from www.alumni.utoronto.ca.)

The University of Toronto Act reserves eight seats on the university's Governing Council for alumni governors. The U of T Alumni Association (UTAA) intersects with the central alumni relations office, but there are 26 alumni groups at the faculty or college level, representing divisions with authority to recommend the awarding of a degree or post-secondary diploma. These groups are part of the College of Electors that chooses alumni governors. Leaders of those divisional alumni bodies also connect with the UTAA through a council of alumni presidents. And the UTAA executive, led by President Michael Deck, is committed to ensuring that all divisional alumni groups are better connected with each other and the university-at-large. This is a shift that, in Canadian parlance, can be seen as going from a federal to a more national perspective.

More generally, we are committed to strengthening alumni relations across all of our many faculties, campuses and colleges. Our goal is to foster a sense of community among our more than 400,000 graduates, wherever life takes them.

How to accomplish this worthy goal? Face-to-face meetings are the best way to develop relationships, so we are looking at ways of enhancing programming for Spring Reunion and other events to attract even more graduates back to campus. In the last academic year, almost 300 divisionally based alumni events took place, many at U of T. We have also expanded the number of events held abroad, including receptions in such diverse locations as Melbourne, Jerusalem, Delhi, Tokyo, Seoul, Shanghai and Taipei.

We don't have the resources to see all U of T alumni in person, so we rely on publications and e-mail to keep alumni informed. Almost every division produces an alumni publication, and E-News, an electronic compendium of news from around campus is sent monthly to more than 100,000 grads. (To subscribe, visit www.news.utoronto.ca/enews/subscribe.htm.) The university has developed an extensive website, where alumni can find everything from academic departments to news from *The Bulletin*, and plans are underway to create a more extensive online community for U of T grads.

And yes, we do ask our alumni for financial support and they give very generously. In 2005-06, pledges and gifts from all sources reached $101.7 million, the highest since 2000-2001; a remarkable 84 per cent of the individual gifts last year came from alumni. But alumni can rest assured that we also seek and receive support from other sources. For example, about 60 per cent of the 2005-06 dollar total came from non-alumni supporters as well as foundations and corporations. All of these gifts have made a real difference. A simple example: during The Campaign that ended on December 31, 2003, we raised more than $500 million for student aid through direct gifts and leverage from government matching programs. These funds will directly support the next generations of U of T students.

These succeeding generations will be the successful alumni of tomorrow – for another 179 years and beyond. They – and you – embody the raison d'être of the University of Toronto. Whenever you graduated, thank you for bringing your talents and energy to U of T as a student; and thank you for staying connected as an alumna or alumnus of Canada's great university.

Sincerely,

DAVID NAYLOR

PHOTOGRAPHY: LAURA ARSIÈ

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UNIVERSITY of TORONTO

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Letters

A Flurry of Memories

Life changed for a day during the Great Snow of December 1944

SNOW DAY

Stacey Gibson's article about Betsy Mosbaugh (the first female *Varsity* editor) in the autumn issue brought back vivid memories of the blizzard of Dec. 12, 1944.

On that Tuesday morning my brother and I found about two feet of snow outside our farm in Clarkson, Ontario. We didn't want to miss any classes, so we set out to catch the 7:04 commuter train to Toronto.

We trudged all the way down Clarkson Road from north of the QEW in the deep snow. The train was more than an hour late. By the time we and a few others arrived at the downtown campus, it was clear that nothing much was going on – or was likely to for the rest of the day.

I plodded across Bloor Street to Yonge then down to Queen Street, following the southbound streetcar track on Yonge without having to dodge any traffic. When I arrived at Queen, it was still too early to catch the 5:20 train home, so I passed the rest of the afternoon at the Casino burlesque theatre, about where the Sheraton Centre now stands.

The 5:20 left right on time, and when we arrived at Clarkson, everything seemed back to normal with the roads well plowed.

Ian G. Hendry
BASc 1947
Mississauga, Ontario

Letters may be edited to fit available space and should be addressed to *University of Toronto Magazine*, 21 King's College Circle, Toronto, M5S 3J3. Readers may also send correspondence by e-mail to uoft.magazine@utoronto.ca or fax to (416) 978-3958.

COLD COMFORT

At last! Someone remembers the famous snowstorm of December 1944. My most vivid memory of that day is walking down Yonge Street in the late afternoon. The road was an unbroken snowdrift with only a single-file path down the sidewalk, and strangers were talking to each other! What was true then still seems true now: sometimes it takes an act of nature to bring people together.

Janet Campbell
BA 1947 UC
Campbellford, Ontario

FALSE IDOLS?

I received the autumn edition of *U of T Magazine*, and, as always, enjoyed its varied content. In that issue, you mentioned Toronto's City Idol and the success of two alumni and a student in the competition (New & Notable). However, you should also note the successes of alumni who have already achieved elected office.

Peter Milczyn, Councillor for Ward 5
BArch 1989
Toronto

ASSESSING GREATNESS

The article by Margaret Webb about the inaugural President's Teaching Award winners raises the important question of what makes a great teacher ("A Constant Quest," Autumn 2006). Too often the wrong qualities are celebrated. Webb notes, for example, that she does not remember the content of a particular anecdote Professor Ken Bartlett related in class. But she does distinctly remember "some of his narrative tricks."

To an educator, this is a bit disturbing. Among the great teachers I had at U of T were Margaret Morrison and Lloyd Gerson, both professors of philosophy. Two years after taking their courses, I was able to successfully answer questions on a graduate school examination drawing on material I had learned in their classes. Neither Gerson nor Morrison ever brought a Hula Hoop to class, but what they taught helped me to become an effective professor of philosophy.

K. Brad Wray
BA 1991 Woodsworth
Oswego, New York

THINK LOCALLY

Why do Canadian journalists insist on trotting out statistics about the South American rainforest to make a point about environmental issues when local information is available ("Forest Friendly," Summer 2006)? There are plenty of forests in Canada worth protecting. Besides, could we give our South American friends a moral break and point the finger at ourselves a little more often? After all, who are we to tell them not to do what we have already done?

Louis Lemieux
MSc 1984
London, England

MIDNIGHT FUN

Re: Herman Haller's letter to the editor objecting to the spring cover of *U of T Magazine*, which features an actor from *The Rocky Horror Show* ("Irrational Exuberance," Summer 2006).

Has Mr. Haller mistaken U of T for a conservative reform school from decades past? No one who is aware of U of T's academic excellence would take exception to a few scenes of midnight fun and some (stage) makeup.

Keir Moulton
BA 2001 TRIN, MA 2002
Brattleboro, Vermont

Last Neanderthals on Earth

Adjunct professor Clive Finlayson found that Neanderthals survived thousands of years longer than previously believed – in Gorham's Cave in Gibraltar

New evidence excavated from a cave floor in Gibraltar suggests that the oft-maligned Neanderthal was not nearly as inferior to modern humans as once thought. "It very significantly shows that the arrival of moderns into Europe did not spell the end of the Neanderthals," says Clive Finlayson, a director at the Gibraltar Museum, an adjunct professor at U of T and lead author of the study published online in *Nature* earlier this fall.

The findings are based on a host of new artifacts recovered from Gorham's Cave, a home to early humans for tens of thousands of years. Neanderthal fossils were not found, but in the cave's hearth Finlayson and his team did discover animal remains as well as fragments of charcoal, flint and particular types of stone knives and tools that have been linked to Neanderthals. "The artifacts only tell us that the tools were left there, but we also found bones of butchered animals. The bones often had cut marks, as these guys cut the flesh off the carcass and the stone knives slipped into the bone," explains Finlayson. "Put together, charcoal, bones and stones give us a Neanderthal barbecue."

By dating the charcoal fragments, Finlayson says it's clear Neanderthals used the cave until at least 28,000 years ago. This means they survived between 2,000 and 7,000 years longer than conventionally estimated, making Gorham's Cave the last-known refuge of Neanderthals. Finlayson's research also shows that small populations of Neanderthals and modern humans lived together in the region for about 4,000 years. This leads him to believe that the Neanderthals' demise was due to climate change, as the world was cooling significantly at the time and Neanderthals were more anatomically suited to the warm forests of southern Europe than their more modern counterparts, he says. It may also mean there was more interaction and interbreeding between the two groups than thought: this may become clearer during Finlayson's continued excavation of Gorham's Cave. "Some of these chambers may contain burials. We will see."– *Bruce Gillespie*

Gorham's Cave, Gibraltar, is the last-known refuge of the Neanderthals

PHOTOGRAPHY: KENNETH GARRETT/NATIONAL GEOGRAPHIC IMAGE COLLECTION

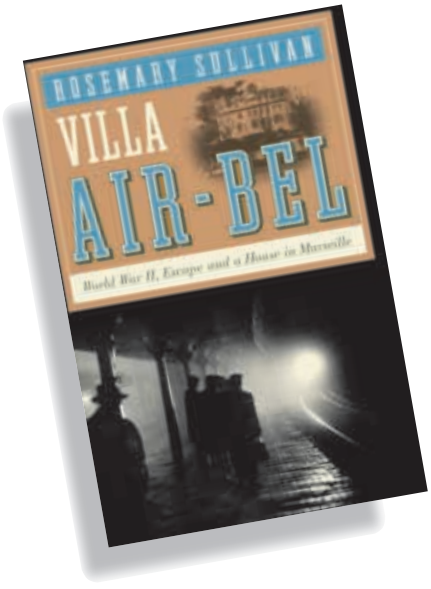
Poplar Science

Poet Joyce Kilmer advised that only God can make a tree, but an international team of researchers has decoded the complete genetic instructions for the black cottonwood tree. Professor Malcolm Campbell, of U of T's Centre for Analysis of Genome Evolution and Function in the department of cell and systems biology, is co-author of a paper published in *Science*, which reports on the complete genome sequence of the tree. A member of the poplar family, the black cottonwood is the first tree, and third plant, to have its genome completely sequenced. This will allow new insights into how forest trees grow and survive, including how they contend with challenges from weather, pests and diseases, and how they respond to global climate change. – *Mary Alice Thring*

Enemies of the State

ON June 14, 1940 – just weeks after the German army invaded France during the Second World War – the Nazis marched into Paris, claiming it as their own. Within days, a tenebrous shadow fell over the country: Germany assumed control of two-thirds of France, and the French government signed an armistice agreeing to "surrender on demand…all German nationals requested for extradition." With French borders also closed, the message was clear: the Gestapo would hunt down refugees from conquered countries and other Nazi enemies – who would be summarily executed or transported to concentration camps.

U of T professor Rosemary Sullivan's book *Villa Air-Bel: World War II, Escape, and a House in Marseille* (HarperCollins Publishers) centres around the Emergency Rescue Committee, a group that *officially* helped refugees legally obtain visas so they could leave France. But the group's *sub rosa* agenda was to spirit out of the country those on the Gestapo's blacklist – specifically writers, artists and political activists – by any means possible. Headed by a young American named Varian Fry, the committee forged identity papers, exchanged money on the black market and arranged for high-risk clients to be shepherded over the Pyrenees along the Franco-Spanish border.



Villa Air-Bel, a rambling 19th-century stone house in Marseille, served as a way station for clients. (In fact, the villa was soon dubbed Villa Espervisa or "Hoping for a Visa.") House guests included Max Ernst, a German artist and leading member of the dada and surrealist movements; Victor Serge, a writer who had been imprisoned in Russia for his criticism of Stalin; André Breton, a French poet and the founder of surrealism; and Mary Jayne Gold, an American heiress who bankrolled much of the operation.

Villa Air-Bel brings to the fore the question of why, in times of war, regimes immediately set out to scourge artists and writers. Indeed, Ernst's lover Leonora Carrington asks: "Why are totalitarian minds afraid of art?" She answers herself: "Because it gets inside. It can terrify you or give you joy." And during their months of repression, the Villa Air-Bel guests did indeed respond with the subversive acts of independent thought and imagination. Breton believed surrealists must defy the spirit of Fascism "by singing, playing and laughing with the greatest of joy." He and other residents created a deck of cards antithetical to the Nazi philosophy: they replaced the conventional military figures of king, queen and jack with the suits of love, dream, revolution and knowledge, and their face card figures ranged from Baudelaire to Alice in Wonderland to Freud.

Another, perhaps unanswerable, question Sullivan raises is: why do some people become rescuers? Varian Fry, a Harvard grad and classics scholar, had participated in his share of political activism, but he certainly had no social work experience nor did he seem the most likely candidate to risk his life for those in France. His choice came at significant personal cost: he was harangued by U.S. and French officials, arrested in Marseilles and, upon return to New York, fired from the association. Yet the Emergency Rescue Committee succeeded in helping thousands of refugees escape France. In her book, Sullivan quotes one of Fry's friends: "A part of him had remained in Marseille…. We got out of the trap like foxes that nevertheless leave a piece of leg behind." – *Stacey Gibson*

The Vegan Advantage

People with Type 2 diabetes should consider going vegan. In a study recently published by the American Diabetes Association (ADA), Dr. David Jenkins, a professor in the Faculty of Medicine, and colleagues report that a low-fat vegan diet improves glycemic control – even more effectively than the ADA diet.

During the study, those following the vegan diet said no to meat, poultry, fish, dairy and eggs, but could eat as many vegetables, grains, legumes and temperate-climate fruit (such as apples, as opposed to, say, papayas) as they wanted. In contrast, those following the ADA diet practised portion control, counting every carb and calorie.

At the end of the study, the vegans had lost an average of 14 pounds; the meat-eaters only 6.8 pounds. Among the vegans, LDL (the "lousy") cholesterol levels averaged a drop of 21 per cent, compared to 10 per cent in the other group. And improvements in blood-sugar management were three times greater in those who had gone vegan.

Jenkins has already shown that soy, almonds, barley and oats can lower LDL levels. But the stunning results of this study must be personally satisfying for Jenkins who turned vegetarian at age 13, shortly after his mother tried to serve him his pet chicken. – *Susan Pedwell*

HELPING HANDS

Volunteers do everything from mentor students to organize book sales. U of T wouldn't be the same without them

CYNTHIA MACDONALD

Jim & Verna Webb

Co-treasurers of Trinity's Friends of the Library committee

Woody Allen once wrote that good people sleep better at night than bad people do – but the bad ones enjoy the waking hours much more.

Not so with U of T's devoted crop of 2006 Arbor Award winners, all of whom lead lives they enjoy, largely because of their virtuousness – not despite it. The awards, now in their 17th year, honour alumni and friends of the university whose volunteer efforts support many valuable programs.

As is typical, this year's winners – all 100 of them – are a diverse group, motivated to see an already effective university live up to its own considerable standards. As winner Susan Eng notes: "I used to think they wouldn't need me here. But when you get closer, you realize

School Ties

"Parents and their young children face so many hassles," laments U of T child development professor Carl Corter. With half-day junior and senior kindergarten, for example, some parents rush from work at lunch to drive their child from morning kindergarten to afternoon daycare.

The First Duty Project, which began in 2002 at five Toronto schools, eliminated this stress by merging daycare, kindergarten and family support. "Childcare workers and teachers worked side-by-side," explains Corter, the project's key researcher. Each facility also offered a drop-in centre where parents and their preschoolers could visit. The toddlers could listen to a family support worker read them a storybook. The parents could connect to other services and find out about parenting resources elsewhere in the community.

The recently published results show that the integrated program benefited everyone.

- *The children* made great strides in vocabulary, number knowledge and pre-reading. With teachers and childcare staff planning activities together, the kids weren't learning about apples in kindergarten, and learning about apples again at daycare. And since the daycare centre and kindergarten shared the same room, no time was wasted shuffling kids to and fro.
- *The parents* felt empowered to help their children learn. Staff at the drop-in centres read to the children, and parents felt confident in supporting learning at home.
- *The teachers and childcare workers* enjoyed better communication with families, more access to program resources and enhanced professional development opportunities.

The success of First Duty has attracted international attention, but it will be difficult to continue the integrated approach in Canada. "It bucks the current system," explains Corter. "We live in a modular society. Teachers, childcare workers and schools aren't trained for integration." The First Duty model, though, is being reflected in Ontario's Best Start plan, a redesign of early childhood and family support services. – *Susan Pedwell*

Flash Physics

AN attempt to help his students visualize experiments before undertaking them has led to international renown for David Harrison, a senior lecturer in the physics department.

About five years ago, Harrison came up with the idea of using homemade videos to prepare first-year physics students for experiments by giving them a "preview" of what would happen. When one of the videos didn't turn out well, Harrison hit upon the idea of animating the experiments instead.

Using a program called Flash, Harrison created "moving diagrams" of his experiments and distributed them online. They were an instant hit among his students, and since 2002 Harrison has created more than 80 of the animations, illustrating ideas from electricity, sound, chaos and optics, among other subjects – mostly at an introductory level. "If a picture is worth a thousand words, I figured a moving picture is worth a million words," says Harrison.

The animations vary in complexity – from showing the difference between the concepts of *distance* and *displacement* to tracking the orbits of one or more planets around two suns. Students can sometimes change parameters – such as the mass of a sun or the position of the planets – to see what effect this has on the animation. The results can be hypnotizing. "It's huge fun," says Harrison. "That people find them useful is a bonus."

The animations were downloaded more than 800,000 times last year, and Harrison says he receives several e-mails a week from around the world from people who have discovered them online. Texts accompanying the animations have been translated into Spanish, Danish, Turkish, Greek and Russian, and this fall they were cited in *Science*, the journal of the American Association for the Advancement of Science.

Harrison is constantly revising his work, and plans to keep making new animations, as long as people find them helpful. "I always have about two or three on my 'to do' list," he says.

The animations can be viewed at www.upscale.utoronto.ca/GeneralInterest/Harrison/Flash/ – *Scott Anderson*

ILLUSTRATION: SANDY NICHOLS/THREE IN A BOX

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New & Notable

RECENT DEVELOPMENTS ON CAMPUS

Supercommuter

Last summer, David Topping did something most people wouldn't do willingly. The U of T student and Toronto native spent more than 300 hours – and his entire vacation – fulfilling a self-made mission to photograph all 69 of Toronto's subway and rapid transit stations. He shot almost 10,000 images (digital, of course), got spit on (just once), got

Continued on page 16

PHOTOGRAPHY: JAYSON GALLOP

Fresh Obsessed

Lori Stahlbrand, president and founder of new Toronto-based non-profit Local Flavour Plus (LFP), says she wants to "shorten the distance from farm to fork" by building and supporting local markets, and by connecting Ontario farmers to local institutions.

This fall, the University of Toronto became LFP's first institutional partner, committing to purchase up to 10 per cent of its food from LFP-certified producers. The deal will bring fresh, local and sustainable food to many of U of T's cafeterias and residences – and make a significant contribution to reducing greenhouse gas emissions in the process.

The partnership between U of T and LFP to bring "sustainable food" to campus marks the first of its kind for a Canadian university. It's a concept that looks at the whole cycle of food production and consumption. LFP certifies farms based not just on reduced reliance on synthetic pesticides but also on labour standards, animal welfare, attention to biodiversity and habitat preservation, energy efficiency and packaging – all values that were once intertwined in the concept of organic before organic went corporate, says Stahlbrand.

Anne MacDonald, director of ancillary services at U of T, says the LFP proposal came at an opportune time. "We've encouraged all departments to think about sustainability," says MacDonald. "It couldn't have been a better fit." Not to mention, she adds, that the school is always looking for ways to "perk up" its food service: "Campus food doesn't have a great reputation." But since the launch of the partnership with LFP, MacDonald has received thank-you letters. "Students never thank me! I'm usually the purveyor of mystery meat and the like," she jokes.

U of T's eventual goal is to buy locally as much as possible without increasing costs to students. "Given a choice, the younger generation will opt for the environmentally friendly option," says student and food-review committee member Coralie D'Souza. "We're giving them that option." – *Lisa Rundle*

Accolades

Professor **George Elliott Clarke** of English is one of five recipients of the Order of Nova Scotia, the highest honour bestowed by the province. Clarke, a renowned poet, playwright and novelist, was born near the black Loyalist community of Three Mile Plains, Hants County, Nova Scotia. His work is grounded in the experience of Nova Scotia's African community. His latest novel is *George & Rue* (Harper Flamingo).

Conductor **Richard Bradshaw** (LLD 2003), a senior fellow of Massey College and distinguished visitor in music at U of T, has been awarded a Governor General's Performing Arts Award (National Arts Centre Award). Bradshaw is the general director of the Canadian Opera Company, and in his 18 years with the COC he has conducted more than 60 operas and established a reputation for innovative programming.

PHOTOGRAPHY: TOP RIGHT, JAYSON GALLOP; BOTTOM RIGHT, CAMELIA UNTA

Continued from page 15

locked out (during a TTC strike) and was threatened with confiscation of his camera pending approval of a permit.

Topping, a second-year English student, has created a set of images that cast the overfamiliar stations in a new light. When you look at the photos, you don't find yourself thinking of stale air, aggravating delays, zombie riders or mint green tiles. He manages to make even the ultra-drab hallway between the east-west and north-south portions of Spadina Station worth looking at. Topping's lens seems to locate the beauty in the ordinary, homing in on overlooked design features, hidden bits of personality, colour and contrast in each station. His eye for formal composition projects a sense of a system – and a city – well-built and well-functioning.

During his travels, Topping discovered a cross-section of the city he's lived in his whole life but knew little about – except for a well-worn path between Dundas West (where he grew up) and Bay (near his Victoria College residence). As part of his project, Topping left the subway stations and explored the adjacent neighbourhoods. "The areas you expect to be bad aren't bad at all and the areas you expect to be good aren't *that* good," he says.

And while he *swears* the TTC isn't paying him for the promo, he did have a tête-à-tête with TTC top boss Howard Moscoe who admitted that even he had not been to all 69 stations.

So which Toronto subway station, after so much dedicated study, is Topping's favourite? Dundas West. It may not feature art or lots of natural light, but it's home, he says.

View Topping's photos at http://69stations.com. – *Lisa Rundle*

The Curious Incident of Art in the Nighttime

AN estimated 425,000 art lovers braved the cold and rain on September 30 for Toronto's Nuit Blanche, an all-night, citywide art celebration. U of T hosted exhibitions, which included performance and installation art, experimental music and poetry slams, throughout St. George Campus. Try your hand at art interpretation, below.

1. U of T professor and performance artist Louise Liliefeldt and students Nahed Mansour and Carali McCall are seen here:

a) performing Liliefeldt's *Hazard Recognition,* in which they haul buckets of dried beans, rice and coffee for 12 continuous hours as a commentary on labour, disenfranchisement, and physical and psychological endurance;

b) giving up on the academic life and shipping out to boot camp;

c) demonstrating their technique as the world's laziest bucket brigade.

2. U of T engineering professor Steve Mann, left, and composer Ryan Janzen:

a) are playing a duet on the Hydraulophone, a water-powered musical instrument developed by Mann, which is played by blocking and unblocking small jets of water to create different tones;

b) show good knowledge of the hygienic benefits of regular handwashing;

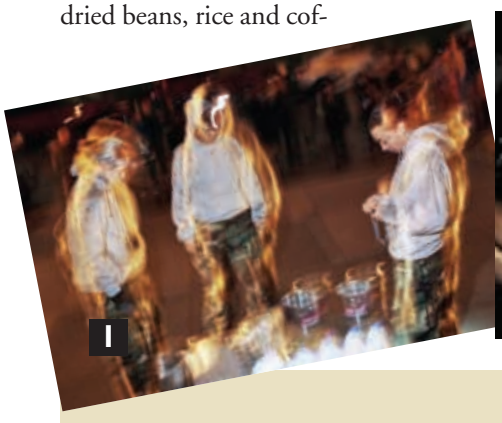
c) seriously need to reconsider their prospects in the plumbing business.

3. These Nuit Blanche visitors are:

a) finding their way through Tokyo-based artist Fujiko Nakaya's Fog in Toronto #71624, a "fog sculpture" on Philosopher's Walk created out of artificially produced water vapour that constantly shifts in response to wind, movement and temperature changes;

b) about to be set upon by werewolves;

c) vigorously protesting Toronto's smoking ban. – *Graham F. Scott*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To Catch a Bike Thief

AH, bike-riding! Great for your health, great for the environment and the fastest mode of short-haul city travel. But, in addition to careless car-door openers, a persistent nemesis haunts urban cyclists: the bike thief.

Enter Bike Bait: a pilot program launched on St. George Campus in September. Bike theft is one of the most reported crimes on campus, according to U of T police, occurring at the rate of two or three per week. Since introducing the program, police have seen a decrease in this rate and have laid several charges, including four in a single day.

Bike Bait works just like you might guess: an undisclosed number of bicycles (the bait) are planted around campus with a "very, very well-hidden" GPS (or global positioning system) beacon, says program co-ordinator Cpl. Peter Franchi. This beacon allows police to track the bike – and reel in the crook. U of T is the second Canadian university to implement the program, which is modelled after a Victoria Police Department initiative that reduced thefts by almost 20 per cent in six months. U of T's other campuses and the City of Toronto are both watching the program closely. "Depending on our success," says Cpl. Franchi, "others may adopt the program."

U of T police are also launching a "Stop Theft" program for bikes – much like the theft-deterrent registry system for laptops and other electronic devices – which uses metal plates and permanent tattoos to diminish black-market value. University staff, students, faculty and alumni will be able to register their items for $20 each. Ride on! – *Lisa Rundle*

PHOTOGRAPHY: JAYSON GALLOP; ILLUSTRATION: MIKE CONSTABLE/INK

Remembrance of Things Past

Historian Margaret MacMillan (BA 1966 Trinity) knows how to tell a story. The Trinity College provost and the author of *Paris 1919* can conjure a time and place – and political conference – with exceptional force. In her latest offering, *Nixon in China: The Week that Changed the World,* she summons a moment in February 1972 when Richard Nixon was in Beijing for his historic meeting with Mao Tse-tung, the leader of the People's Republic of China. Nixon's visit marked the end of the deep freeze between the countries, which had existed since the Communists took power in 1949.

Margaret MacMillan

What were Chinese-U.S. relations like before the meeting between Nixon and Mao?

There were no direct relations. Very few people from the West had ever been there. Nobody knew what was going on – it was mysterious. And the Chinese had the same view of North America. It's really like North Korea today – who knows what's going on there?

The conversation between Nixon and Mao was not particularly substantive – they mostly chit-chatted – but as a symbol it was very meaningful.

It was hugely important symbolically, and it did represent something of an earthquake in international relations because suddenly you had two very big countries talking to each other who hadn't been talking to each other for more than 20 years. It opened the door, just, for the future economic and cultural exchanges that were going to make such a difference.

Did you change your mind about these very big characters you were writing about – Nixon, Mao, National Security Advisor Henry Kissinger and Chinese Prime Minister Chou En-lai – as you researched?

I think you always do. I knew more about Mao than Nixon but usually the more you learn about a person – especially a famous person – you get more depth, you learn about them as human beings. And Nixon… I was so influenced by what happened during Watergate and, I suppose, the tail end of Vietnam, but there was much more to him than that. I hadn't realized really how well prepared he was to do international relations; he was a great statesman.

What most surprised you?

Possibly that I actually found myself coming to rather like Nixon. He was sort of awkward and he had sudden enthusiasms. And he wanted to do things well and he didn't always get it. You know, he designed these new uniforms for the White House and everybody laughed at them. And he loved *Around the World in Eighty Days* and that was a sort of touching side to him I thought.

Almost a tragic figure.

I think so. I think tragic figures are often those who aspire to be something and don't make it. They have fatal flaws or they aspire too much and they come crashing down. And I think Nixon wanted to be a great president, a great leader of the United States, and he never quite made it. But he's a serious figure, he's not just a buffoon.

What does understanding this meeting and its history help us understand about today?

It makes us understand more about both of the countries. These are countries with strong senses of who they are; they both feel they're a model for the world in some ways; they both had lots of reason to be suspicious of each other. I think understanding why there was a long standoff and then why they became friends helps explain something about the relationship. And unless you know that, you won't understand why the Chinese are so attached to Taiwan, you won't understand why they're so sensitive about the power of the United States and you won't understand, perhaps, why the United States has such mixed feelings towards China. They sort of fear it but they are also drawn by it and interested in it. So, the history helps us to understand. I mean, it's just like understanding an individual. If you know what's happened to them in the past you have some sense why they behave as they do.

– Lisa Rundle

PHOTOGRAPHY: SANDY NICHOLSON

A Sustainable Peace

"Everyone wants peace," says Guru Fatha Singh, U of T's Sikh chaplain and founder of the university's Peace Week, "there are just different ideas as to how to get there."

To explore these ideas, Singh and a collective of concerned students held lectures, films, forums and concerts the week of November 5. Events took place on all three campuses, and ranged from a War Child benefit concert, to a yoga and meditation workshop, to a photo exhibition by Global Aware. Two of this year's speakers were physicist, humanitarian and U of T professor emeritus Ursula Franklin and Christian Peacemaker and former Iraq hostage James Loney. Both asked audiences to put their minds and imaginations to some big questions: What if we decided that war was not an ethical option? What if our concept of security were to be totally reimagined? How different a world could we create?

Peace Week began as Peace Day in 2002. Singh recalls: "I saw the ridiculous buildup to war in Iraq and I thought, 'What can we do?'" The collective soon realized a day was not enough and, in 2003, launched Peace Week. This year's attendance numbers were the highest yet, with nearly 400 people attending the opening multi-faith prayer evening. – *L.R.*

Professor Andy Orchard Named Trinity's Next Provost

When Provost Margaret MacMillan's five-year term at Trinity College comes to a close June 30, she will become warden of St. Antony's College at Oxford University. The college has appointed Professor Andy Orchard as the 14th provost and vice-chancellor. Orchard is the director of the Centre for Medieval Studies in the University of Toronto, and a faculty member in the department of English. He specializes in Old English, Old Norse, Medieval Latin and Medieval Celtic, and is the author of such books as the *Cassell Dictionary of Norse Myth and Legend.*

BY ALLEN ABEL

SHOW OF FAITH

U OF T'S ECCLESIASTIC ALPHABET ONCE BEGAN AND ENDED WITH "A" FOR ANGLICAN, BUT NOW EMBRACES EVERYONE FROM AHMADIS TO ZENISTS

A LONG, LONG DAY AMONG THE searchers and the certain begins in the Wycliffe College chapel, at a hymn-filled service with the tantalizing name of "Wine Before Breakfast."

It is not yet 7:30 on a thundery summer morning, and outside, appropriately, the heavens flicker and shake. A history major is playing his guitar near the altar, and vocalists are greeting the arriving congregants:

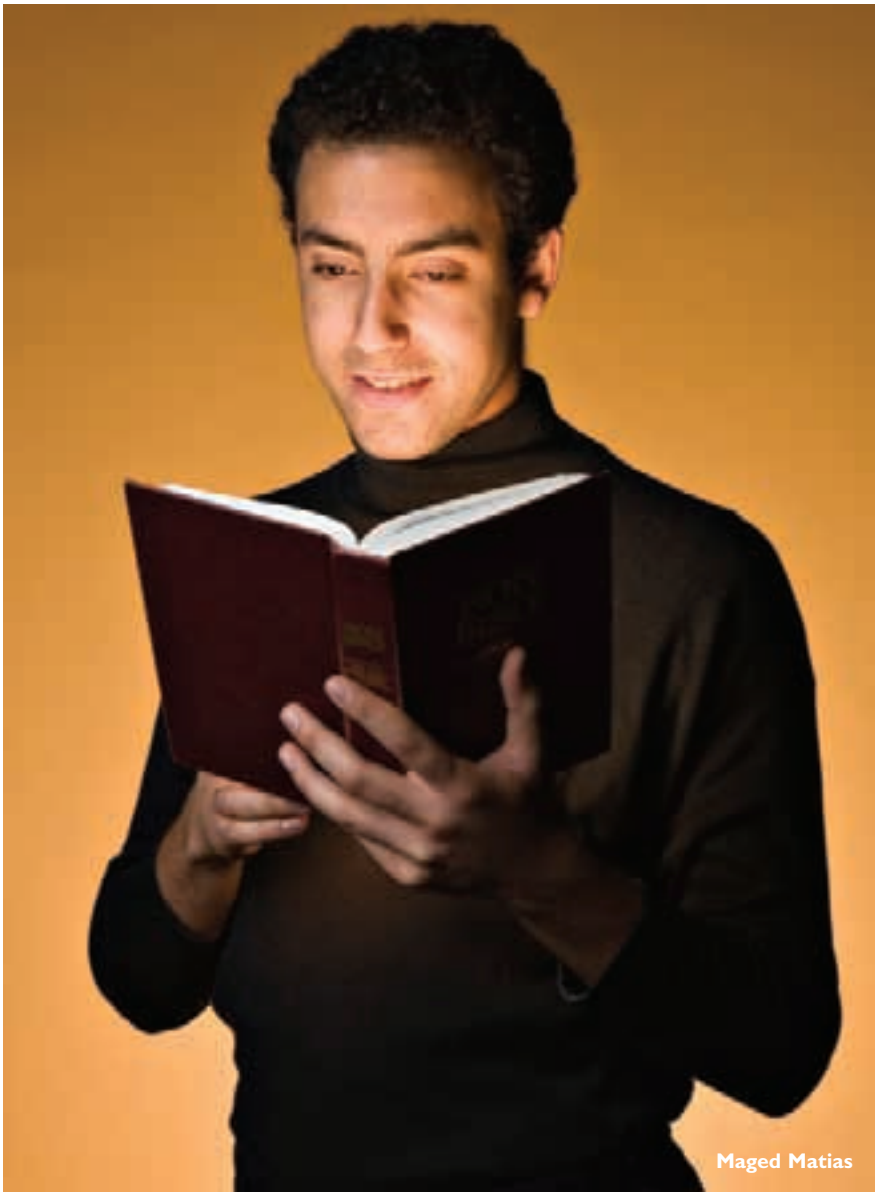
> *This is the air I breathe,*
> *Your holy presence living in me*
> *This is my daily bread,*
> *This is my daily bread,*
> *Your very word spoken to me*
> *and I, I'm desperate for you,*
> *and I, I'm lost without you . . .*

The haloed heads of apostles look down on us in the brick chapel, which is painted cream and pastel blue and green. Barely translucent in the dank dawn gloom, stained glass portraits celebrate intrepid evangelists such as Charles Inglis of Nova Scotia and Edmund James Peck, "the first Anglican missionary to devote his life to the Eskimo."

There is lusty singing of "What a Friend We Have in Jesus," a Circle of Blessing ringing a couple whose

"You can't come to a rational conclusion that Christ was the son of God. But if you pray, and your prayers are answered, can you accept that as proof?" – Beatrice Sze

PHOTOGRAPHY: JIM PANOU


Maged Matias

wedding is a few days away, the shaking of strangers' hands, the taking of wafers and wine and an excitement of thunder during a reading from Romans 2:17.

Apart from the multiracial, multilingual assortment of students and others in the pews, it might be 1891, when Wycliffe College moved to this sturdy edifice. (The college was founded 14 years earlier "to prepare men of evangelical conviction for the Anglican ministry," according to the historical plaque outside.) But this is the 21st century, and "Wine Before Breakfast," like the university that enfolds and encircles it, attracts a much wider crowd.

Among the ardent worshippers is Beatrice Sze. She is a fourth-year student of mechanical engineering specializing in robotics, and a Chinese-Canadian originally from Montreal. Like many students, she is deeply interested not only in science, but the state of her own soul.

"I was raised as atheist," Sze says, and then quickly adds: "I shouldn't say that! My parents were raised in the Taoist tradition, but as an intellectual family, I guess our position was that God was no longer relevant. In high school, I saw religion as at best a tool to stay sane, and at worst a crutch for the weak-minded."

Yet here she is today, in the Wycliffe chapel, singing "Pass Me Not, O Gentle Saviour." I ask about her own passage to piety and she says, "For me, it was a process that led to a moment. It all comes down to one question: do you believe that it is possible that Jesus Christ rose from the dead?

"I mean, either Jesus is speaking the truth, or He's an incredible liar. For most of my scientist peers, that's ridiculous – in science, everything is based on laws. Because we've never seen anything violate those laws, that's how science evolved. And one of the laws is that the dead don't rise.

"The definitive moment came in a Greek mythology course – how nerdy, right? We were discussing Bacchus and the professor drew an analogy between Bacchus and Christ and said 'He's just like Christ.' At that moment, I personally identified with Christ and I realized that Jesus stood for everything that's diametrically opposed to Bacchus.

"I had never known such joy as the joy of that moment. Every cell in my body felt like it was going to explode."

So that was how it happened.

"You can't come to a rational conclusion that Christ was the son of God," says Sze. "But if you pray, and your prayers are answered, can you accept *that* as proof?"

At a quarter past ten, Nouman Ashraf (BCom 2002 St. Michael's, MBA 2006) and I sneak into what soon will be the Multifaith Centre in the Koffler Institute for Pharmacy Management on Spadina Avenue, though "sneak" may be the wrong term, considering Ashraf's commanding presence in full beard, smart busi-

"When you come to view other religions, you can ask questions, but you wouldn't find a complete answer. What I find in my religion is complete." – Maged Metias

"I know that some Christians believe that you are doomed to hell if you don't accept Jesus Christ as the Messiah. That's not something that we believe. I have no problem with other people and other faiths." – Aaron Silver

ness suit and brilliantly shiny shoes.

Ashraf is the Anti-Racism and Cultural Diversity Officer of a university whose ecclesiastic alphabet once began and ended with "A" for Anglican, but whose spires now look down on everything from Ahmadis to Zenists. (Ashraf calls the multiplicity of religions on campus "the invisible diversity.") Hence the construction of the Multi-Faith Centre for Spiritual Practice and Study, whose mandate is to provide a space where anyone of any creed (or no creed) can practise, preach or pray.

Ashraf says the centre "isn't just going to be a place where people meditate. This isn't a moral United Nations or a spiritual G7, but a place where people who are interested in this aspect of student life will find an outlet."

An elevator white with gypsum dust lifts us to the central hall, which is to be a light-filled chamber free of any overt symbol of any particular sect. Ashraf says the new building is meant to encourage a mingling of minds that otherwise would scatter to their respective chapels, gurdwaras, ashrams, mosques and shuls. He points out the panels that will recess to reveal alcoves that display the deity, idol or iconography of whichever creed is using the room, then hide it when another sect's service begins.

"We're a secular institution that is publicly funded," Ashraf asserts. "We're not pro-spirituality or anti-spirituality. This building allows our students to not only develop their relationship with the space, but also to articulate this relationship with that space. We don't want to prejudge what that will look like."

Just before noon, Maged Metias, a mechanical engineering student from Pickering, Ontario, meets me on the steps of the Galbraith Building.

Metias is a communicant of the Coptic Orthodox creed, an ancient branch of Christianity – established by the apostle Mark in AD 42 – that counts about 40 sons and daughters at the university.

We talk about the duties of his sect and the contest of science and faith. "In engineering," he says, "there's the law that says that matter cannot be created or destroyed. But we believe that God created the universe. That means there is a flaw in one of the two laws. I think the flaw is in science, because man made the science."

"Can you be an engineer and still believe that Jesus walked on water?" I ask.

"If the Bible said he walked on water," says Metias, "he walked on water."

Metias reaches into his backpack and produces a well-worn copy of *The Agpeya*, the prayer book of the seven canonical hours. He notes that while observant Jews pray three times a day and Muslims five, the Coptic Orthodox lead the league with seven: prime, terce, sext, none, vespers, compline and midnight.

I wonder how he views the secular swirl of campus life, and how he relates to students who are as devoted as he is, but to a different creed.

"When you come to view other religions," Metias says, "I think you can ask questions but you wouldn't find a

Aaron Silver

complete answer. If you ask a question to a Buddhist or a Sikh, I'm sure they would have an incomplete answer. What I find in my religion is complete.

"I don't want to say that it all makes sense, because there are mysteries. For example, we believe the bread and wine is Christ. I guess my question in general is, why don't people ask questions about their own religion?"

I ask Metias if, given his devotion, he might pursue life as a Coptic Orthodox (non-celibate) priest.

"Our priests are chosen by committee," he smiles, "And you don't even know why they chose you. If they ever came to me, I'd say no. But that doesn't mean they'd stop asking."

SARAH VAJDIK IS DASHING FROM PSYchology to math. She is a soft-spoken woman of Czech descent from Chatham, Ontario, where her father's father helped to build the Roman Catholic church of St. Anthony of Padua.

Vajdik, 26, already holds a degree in history from the University of Ottawa and a master's of public history from the University of Western Ontario. She is at U of T to complete the one-year course that leads to a bachelor of education, and to pursue with almost startling constancy the faith of her fathers.

It is 12:15, and bells, not thunder, are pealing above the Gothic arches and dark wood vaults of the St. Thomas Aquinas Church on Hoskin Avenue. Vajdik, a "cradle Catholic" with an hour between classes, is right on time for Mass. As she always is, seven days a week.

"I missed one Mass when I was young," she says. "I had a very high fever, but somebody came to our house and brought me Communion. Then, when I was an undergrad in Ottawa, I was very sick and I stayed home in the morning because I thought there was a Mass in the evening. But there wasn't, and I was devastated."

And that was the only Sunday in her entire remembered life that she did not go to church.

"You lead the NHL in attendance!" I tell her.

"It's not a scorecard," Vajdik says. "But people do have different things that are important to them."

For Vajdik – and the six other Newman Centre residents who have been designated student campus ministers – religion is not merely a wafer and wine. "There are moments," Vajdik says, "when you're going through something and you're tested, but I know that I'm not searching. I feel very grounded in my faith."

Vajdik notes with amusement that most people assume that the student campus ministers all are on the path to becoming priests and nuns. It is true that a room at Newman opened up for her because one student left for the seminary, but the fact is that Vajdik chose Toronto, as she puts it, "for a guy."

That relationship ended, but Vajdik isn't ready for the nunnery quite yet. She spends her hours studying, praying, shepherding a dozen or so students through the Rites of Christian Initiation for Adults and cleaning the St. Thomas Aquinas Church, an act that she calls "Vacuuming for Jesus, or Cleaning for Christ."

"People look at me like I'm bizarre," Vajdik admits. "Back in high school, they knew that I was different. They used to say, 'Hey churchy – you're going to be a nun!' But then when people had problems, even my friends who didn't have faith would come and say, 'Sarah, would you pray for me?'"

AARON SILVER IS WEARING A YARMULKE when we meet in the early afternoon, which is pretty much the same as carrying a sign that says, "Look, everybody! I'm Jewish!"

We're in a coffee shop on Harbord Street, across from the Wolfond Centre for Jewish Campus Life, where he often goes to say *mincha*, the midday prayer, when his class schedule allows.

Silver is a 19-year-old from Calgary, a first-year student majoring in economics. He's a little older than many of his classmates because he took last year off to work on a kibbutz in Israel and to ride with an ambulance corps as an emergency medical technician.

He is a self-described "modern Orthodox" Jew – no black hat, no black suit, no tasselled prayer shawl hanging out of his jacket. But Silver adheres to a strictly kosher diet, observes his faith's myriad holidays and festivals, and has arranged not to have any classes on Friday afternoons as the holy Sabbath begins.

I ask him if he has had much contact with people of other faiths since arriving in this great poly-cultural city. He replies that there is a certain (rather attractive) Roman Catholic girl in his English class with whom he has been having "not a debate – more of a conversation" about their respective belief systems.

"I know that some Christians believe that you are doomed to hell if you don't accept Jesus Christ as the Messiah," he says. "That's not something that we believe – we don't say that you're doomed to hell if you don't believe in the same God that we believe in. I have no problem with other people and other faiths."

I ask about his career plans, and he says that he'd like to become a lawyer. But this is far from certain. "I don't know where I'll be in four years," says Silver. "But I guarantee you I'll be an Orthodox Jew."

AT THE PRESCRIBED HOUR FOR DHUHR – after the sun has crossed the meridian, but before the saying of Asr – 30 Muslim men and a smaller number of women slip quietly into a rotunda on the Bahen Centre's ground floor, near

"I could never imagine committing to one single path because one path doesn't define modern life. I couldn't see myself being a devout anything." – Adam Awad


Adam Awad

the back door by the Mega Bites Café.

Dhuhr is the second of five daily prayer sessions; taken together, these form one of the Five Pillars of Sunni Islam. (The others are fasting, alms-giving, a pilgrimage to Mecca and the profession of faith in one God and His prophet.) The makeshift mosque at Bahen, with its many large windows, serves as both sanctuary and fishbowl; everyone entering or leaving the building can watch the prayer-givers as they kneel, stand and bow.

Most of the women are in long skirts and head scarves; one is veiled but for a small slit at the eyes. The men, by comparison, are dressed in the customary collegiate fashion, which means running shoes, baggy pants and sweatshirts by Ecko and Enyce.

Then there is Tarik Abdulla, age 17. He is a first-year engineering student; a brown-haired, brown-eyed Somali by way of Abu Dhabi in the United Arab Emirates. Abdulla is wearing jeans with the cuffs rolled up, a flamboyant orange plaid shirt and a bright red New York Yankees baseball cap worn, as I suppose one must when one is 17, backward, with the label still affixed.

"It is part of our belief," he tells me when Dhuhr has been completed, "five times a day to offer prayers to our God, Allah. As human beings, when you look at how much God has given us, five minutes or 10 minutes five times a day is not much to give back. Those who do not pray are negligent, and we have the right to instruct them. They are like Christians who do not attend church on Sundays. It is sad."

With Abdulla is his friend Nihad Nasim, another first-year engineering student from the United Arab Emirates. I ask Nasim if he is surprised to find a place for Muslim worship on campus, and he replies, "No, because there are churches over here and we are not a minority like 10 years ago."

I wonder how much contact the young Arabs have had with classmates of varying faiths. Abdulla says he has met some Jewish students and that everyone seems to get along. When I ask about the Western girls who stride past the prayer space, decidedly *not* veiled or enshrouded, he shakes his curly head and says, "Well, you *can* control your eyes."

FOUR O'CLOCK IN THE BASEMENT OF Knox College – beyond the banner that proclaims "Faith Matters." I'm with the ecumenical chaplain, trying to make sense of what I've heard.

"Most students are searching," says Rev. Ralph Carl Wushke (ThM 2004). "But not all are searching for religion and spirituality. They might be searching for friendship, for human community in a very big city, for intimacy, for relationships – sexual included. In my view, those all are spiritual matters."

Wushke sees a renaissance of religion on campus, and by this he does not mean the Knox College of a half-century ago, when the graduating class was made up exclusively of clean-shaven white men.

The ecumenical chaplain himself, who is a well-known queer activist and energetic left-wing agitator, rather triumphantly breaks the mould of the old Gothic campus and the old Christian

"There's no need to renounce in Eckankar. If someone can use a tool and make them a better Catholic, that's fine. There is one God and God is one, but if not, OK, there's two!" – Peter Skrivanic

mores. But he is not alone. "What I see now," he tells me, "are about 1,300 students in theological studies – a lot of people very keen to go to chapel, keen to preach, keen to sing hymns. At Emmanuel College, they have the biggest incoming class of Master's of Divinity students in several years.

"One of the delightful things that I have experienced, in the Bible Studies classes that I offer, is to see students from the natural sciences, from biology and physics, who treasure the opportunity to spend an hour and a half, a couple of times a week, away from the lab. These people can talk about string theory, but they also have a profound and deep interest in talking about God and God's purpose in their life."

"One speaks of a resurgence of religion," Wushke says. "There is a deep spiritual longing, but that doesn't necessarily mean traditional religion."

And he gives me the name of Adam Awad.

ADAM AWAD, WHEN I MEET HIM AT A Starbucks on Bay Street at 7:30 p.m., turns out to be a one-man multifaith centre: a Lebanese-Canadian Buddhist Sikh who was raised as a Roman Catholic in Ottawa.

Awad, 20, is combining his studies in Middle Eastern history and politics with an avidity for circus arts. He hopes to earn his degree, work as a dancer or acrobat in the Cirque du Soleil for a while, and then enter the diplomatic service.

If this is not enough to distinguish him from the bulk of the student body, he spent part of his teenage years as a practicing witch. All of this, he says, is part of the process of self-discovery open to everyone in Canada.

"When I was around 13 or so," he says, "I started exploring spirituality. The first transition was to a sort of Wicca witchcraft pagan spirituality. At first, my parents were frightened – I'm the youngest of four children, and the worst thing they ever had to deal with before this was my brother acting out in class. Then here's me coming out as a gay witch!

"Now, I'm in a strange mix between Buddhism and Sikhism. I guess what I'm trying to show is that there are multiple paths to God. I don't think I've ever looked at another religion and said, 'That's a wrong way to approach spirituality.'"

"Five years from now, do you think you'll be a Lutheran?" I ask him. "Or have you found *it*?"

"I could never imagine myself committing to one single path because one path doesn't define modern life," Awad replies. "I couldn't see myself being a devout anything."

I tell him about Sarah Vajdik and the other people I've met on campus who are so unflinchingly certain of their faith. They seem quite different from Awad, who doesn't wear a turban or carry a ceremonial kirpan, who cut his hair short last spring (unlike observant Sikhs) and who doesn't exactly go around Toronto in saffron robes.

"I really hope it's a personal choice and it works for them," Awad says. "I hope they really find what they are looking for."

"I don't look at religion as a mantle, as an outfit we put on," he continues. "It's the threads that make the outfit. A lot of my beliefs affect the way I look at human suffering. My fondest belief is that, yes, we can all get along, but it's not achievable right now."

I congratulate him on his thoughtfulness and commitment to self-awareness.

"Well," he smiles, "I don't think about these things all the time. I'm in mid-terms right now!"

THE FINAL MEETING OF A LONG, LONG day is a quiet one, alone with a true believer in a plain-walled room.

This is the Eckankar Centre on Yorkville Avenue, toward closing time. Peter Skrivanic, 35, who is studying medical anthropology at U of T Scarborough, is telling me about the smallest congregation at the university, that of the Religion of the Light and Sound of God. Eckankar, which adherents believe is an ancient creed revived in the 1960s by an American named Paul Twitchell, focuses on dreams, chanting, karma and reincarnation. But only a couple of people on campus have embraced it.

"We're not one of the Big Three, that's for sure," Skrivanic admits. "But if we look at something from a numbers game, that's not coming from the right place. There's no need to renounce in Eckankar. If someone can use a tool and make them a better Catholic, that's fine. There is one God and God is One, but if not, OK, there's two!"

Through the walls, suddenly and hauntingly, comes a long, low moan: "huuuuuuuuuuuuuuuuuuu . . ."

These are other Eckists in the next *satsang* down the hall, performing Eckankar's signature one-word spiritual exercise, "Love Song to God." Twelve hours ago, it was "What a Friend We Have in Jesus," and now this.

"I will often chant that for 10 minutes before going to bed," Skrivanic says, basking in the a cappella tone. "I find that it increases the probability of having dreams with spiritual content."

So this is the end of the journey: a religion for everyone that permits everyone to keep his or her own religion. Perfect, perhaps, for the most diverse congregation in the most diverse city the human race has ever constructed.

"Not long ago," the true believer tells me, "I went to the campus chaplains' lunch. I was sitting at a table with a Sikh, a Humanist, a Wiccan and an Evangelical Christian.

"And I thought, when you look at the world at large, 'Wow, this is a miracle!'"■

Allen Abel is a freelance writer based in Toronto.

Religion Versus the Charter

CANADA'S COMMITMENT TO MULTICULTURALISM IS BEING TESTED IN NEW AND UNEXPECTED WAYS

JANICE GROSS STEIN

Canadians are proudly multicultural. Along with publicly funded health care, multiculturalism has become part of the sticky stuff of Canadian identity. Section 27 of the constitution, the Canadian Charter of Rights and Freedoms, provides that the charter "shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians."

Canada is unique among western democracies in its constitutional commitment to multiculturalism – a commitment that has worked extraordinarily well in practice. In our large cities, many cultures live peacefully with one another. One need only watch World Cup soccer in Toronto to testify to the city's cultural diversity. Bystanders are welcomed and invited to join Ghanaians, French, Italians, Portuguese and Koreans, who take to the streets to wave flags in celebration. At its best, multiculturalism in Canada is inclusive, rather than exclusionary.

Despite extraordinary successes, the Canadian commitment to multiculturalism is being tested in unexpected ways. A resurgence of orthodoxy in Christianity, Islam and Judaism is sharpening lines of division between "them" and "us." Canadians are uncertain about what limits, if any, there are to embedding diverse religious as well as cultural traditions within the Canadian context. We know pretty well what the "multi" in multicultural means, but are much less confident about "culture." Does culture in Canada mean just a respect for pluralism and difference? Or, is there more? Have we produced a broader set of shared values that must, at some point, bump up against the diversity and difference that we celebrate as an important part of who we are?

There is a sniff of smugness in our celebration of our successes as a multicultural society. That smugness, a culturally sanctioned political correctness, is becoming less acceptable as real divisions creep into the debate about cultural and religious difference. How far can respect for difference go? When does it constrain freedom of expression? That issue boiled over when a Danish newspaper published cartoons that Muslims considered defamatory. Anti-Semitic cartoons have provoked similar debates. Does freedom of expression permit one group to insult and stereotype another? And when does stereotyping subtly become incitement to hatred?

These questions are not important if multiculturalism is largely restricted to the celebration of song, dance, literature, language and food. It is this kind of celebration that is the stuff of the official multiculturalism policy in Canada's large cities. On one July afternoon in Toronto, for example, residents could choose between the Corso Italia Toronto Fiesta and Afrofest.

We are on far more difficult terrain when we ask more serious questions about traditions of the church – and synagogue and mosque – and the state. How committed are we in Canada to the secularization of public space? Do we welcome multiple religious symbols in public squares in December or do we ban them all? How far can religious practice and celebration extend into public space? To what extent will the state, in the service of the freedom of religion, continue to allow churches, synagogues and mosques to uphold policies that have an impact on the fundamental rights of Canadians? And can public officials refuse to perform certain duties because of private religious beliefs? To the surprise of many Canadians who come from quite different ends of the political spectrum, the relationship between equality rights and the right to freedom of religion is now on the public agenda.

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Entrant's name must **not** appear on the manuscript itself. All entries must be accompanied by a separate cover sheet with entrant's full name, address, postal code, telephone number, e-mail address, submission title(s) and category. Manuscripts will not be returned. Winners will be contacted by telephone; they agree to have their entries published in the Summer 2007 issue of *U of T Magazine*.

Entrants agree to be bound by the contest rules. Judges' decisions are final.

Entries must be postmarked no later than **March 1, 2007**, and mailed to: Alumni Short Story and Poetry Contest, c/o *U of T Magazine*, 21 King's College Circle, Toronto, ON M5S 3J3.

*anyone who has completed a minimum of four credits at U of T

In Canada, we would not think of enforcing restrictions against Hebrew skullcaps, Christian crosses or Muslim hijabs in our public schools. On the contrary, we celebrate almost everyone's religious and national holidays. Where we are reluctant to go, however, is the conflict between the universal human rights that we treasure and different religious and cultural traditions. One obvious fault line – one that we tiptoe around – is the rights of women in different religious and cultural traditions in our midst.

Women in Canada are guaranteed equal treatment and an equal voice in the determination of our shared vision of the common good. We respect rights and we respect diversity, but at times the two compete. How do we mediate these disputes? What to do about private religious schools, for example, that meet government criteria by teaching the official curriculum but segregate women in separate classrooms? Should universities make space available to student groups that segregate women in worship? The University of Toronto allows religious organizations to determine how they use the space they are given for prayer. Currently, Jewish and Islamic services separate men from women in religious services held on campus. McGill University in Montreal, by contrast, maintains that as a non-denominational university, it is not obligated to provide prayer space for any religious group.

These questions are not abstract, but very personal to me. When I challenged my rabbi recently about his long-standing refusal to give women in my congregation the right to participate fully and equally in religious services, he argued: "I have not taken the position of 'separate but equal,' although I believe that a case can be made for this perspective. I have not argued for a fully egalitarian expression of Judaism, although I believe that a case can be made for this perspective. Instead, I have pressed for increased inclusion."

I have had the extraordinary experience of sitting in a chapel and watching the leader of prayers count the men in the room, his eyes sliding over me as he counted. For all intents and purposes, I was invisible

Indeed, under his leadership our congregation now permits a greater degree of involvement for women in daily services, in public readings and in leading parts of the liturgy. These are far more than cosmetic changes, but to me, as significant as these changes are, they are not enough. Women are still not counted as part of the 10 people who must be present before prayers can begin. Only men count. I have had the extraordinary experience of sitting in a chapel and watching the leader of prayers count the men in the room, his eyes sliding over me as he counted. For all intents and purposes, not only did I not count, I was invisible.

Contrary to my rabbi, I do not think that any argument at all can be made for separate but equal treatment. This kind of argument has a long and inglorious history of discrimination that systematically disadvantages some part of a community. Nor is it obvious why greater inclusion should be capped short of full status, where women count as equals in constituting a prayer group. What principle is at work here? Even though the charter strictly applies only to public space, I take its spirit and its values seriously.

My religious obligation clashes openly and directly with values that I hold deeply as a Canadian. Fortunately, there are Jewish congregations in Toronto that are fully egalitarian. My cultural and religious community is sufficiently pluralistic that I can choose among a wide variety of options. A resolution of my personal dilemma is available to me – I can

vote with my feet – but the issue is public as well as private.

These religious institutions that systemically discriminate against women are recognized, at least implicitly, by governments. They enjoy special tax privileges given to them by governments. Religious institutions do not pay property tax and most receive charitable status from the federal government. If religious institutions, for example, are able to raise funds more easily because governments give a tax benefit to those who contribute, are religious practices wholly private even when they benefit from the public purse? Are discriminatory religious practices against women a matter only for religious law, as is currently the case under Canadian law which protects freedom of religion as a charter right? Or should the equality rights of the charter have some application when religious institutions are officially recognized and advantaged in fundraising? Does it matter that the Catholic Church, which has special entitlements given to it by the state and benefits from its charitable tax status, refuses to ordain women as priests?

How can we in Canada, in the name of religious freedom, continue furtively and silently to sanction discriminatory practices? This issue was at the core of the debate in Ontario about Shariah law and Orthodox Jewish courts within the framework of state-sanctioned arbitration. I have deliberately chosen a personal issue – the issue of women's participation in religious services in my own synagogue – to open up this difficult discussion of the desirable balance between the right to freedom of religion and other charter rights. Some would urge silence and patience until a new social consensus emerges, until we rebalance. Opening difficult conversations too early can fracture communities, inflict deep wounds and do irreversible damage to those who are most open to experimentation. In my own congregation, I have been counselled for the last five years to be patient. Give it time, I'm told, and the synagogue will become fully egalitarian.

I find it hard to be patient into the indefinite future, with no commitments from my religious leadership. I worry that change will stall unless we keep a civil but difficult conversation going. There is no question that there is a conflict between equality rights, on the one hand, and the right to freedom of religion, on the other. The law recognizes that conflict, but we need to ask hard questions about the appropriate balance. If I am expected to be patient, almost endlessly patient, then religious leaders must be cognizant of the responsibilities of their organizations that receive charitable status and public benefit to engage with Canadian culture as it is expressed in our most fundamental laws. ■

Janice Gross Stein is the Belzberg Professor of Conflict Management and director of the Munk Centre for International Studies. This article is adapted from a longer essay about multiculturalism that appeared in the September issue of the Literary Review of Canada.

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ON THE AIR

IT'S 8:20 a.m. on Monday, Oct. 2, and inside 91 St. George Street, Andy Frank is assembling his staff for their first live broadcast of a new show on the University of Toronto's radio station, CIUT 89.5 FM. Frank is the senior producer of *Take 5*, CIUT's new morning show, and only 10 short minutes remain until his team goes on the air. "We had an excellent dry run last week," says Frank, hastily typing a sports report on the football team's latest defeat. "We're hoping to minimize the number of disasters that loom."

At the next desk over, Keisha Barrett and Chris Berube, a second-year student, are prepping their traffic reports by checking websites that track road volume across Toronto. "No major incidents; it's pretty light today," says Barrett, with a hint of disappointment. Senai Iman, a fourth-year student, and Rebecca Penty, the director of *Take 5*, hurriedly write the news report that Iman will deliver. Frank announces to whoever happens to be listening that there's coffee in the hallway, but for their first live show, most staff members are already buzzing on adrenaline.

Frank offers a last bit of advice to the assembled reporters, telling them not to start talking before they've heard the short musical clips that introduce each section.

"One thing that's very important today is to watch your throws, and wait for your stingers," says Frank.

"Other than that, just pretend we're not on the air."

CIUT operates out of a creaking three-storey Victorian mansion sandwiched between the Rotman School of Management and the Newman Centre.

The U of T Sexual Education Centre occupies the ground floor, but the rest of the building is a warren of rooms housing the station's operations. Everything that isn't a broadcast studio or a cramped office is given over to storage space for CIUT's collection of 15,000 vinyl records – which the DJs still play with remarkable frequency – and more than 40,000 CDs. The station's 15,000-watt signal comes from a transmitter atop First Canadian Place, and can be heard clearly all the way from Barrie, Ontario, to Buffalo, New York.

Run almost entirely by volunteers, CIUT exhibits the rough edges and deliberate rawness one expects from amateur enthusiasts: silences last a little too long, *ahs* and *ums* creep in. These small imperfections are what give CIUT its affable, comfortable sound – the kind that has long since vanished from the corporate-controlled airwaves. Yet despite its do-it-yourself demeanour, CIUT has helped launch some of Canada's best-known musicians. Loreena McKennitt and Ron Sexsmith performed live at CIUT early in their careers. The Barenaked Ladies played there when they were still street-busking. The station may not make careers overnight, but listeners often hear artists perform months or years before they enjoy mainstream recognition.

Although the station is located at U of T's downtown campus, many of CIUT's listeners live in the suburban belt that rings Toronto. Under its broadcast licence,

"If you ever listen to commercial radio, it sounds the same 24 hours a day. CIUT provides a home for the kind of broadcasting that you simply cannot get anywhere else on the dial."

AFTER 20 YEARS OF BROADCASTS, CIUT IS STILL TAKING CHANCES

BY GRAHAM F. SCOTT

Steve Birek, CIUT technician

CIUT is officially a "campus-based community radio station," intended to serve both students and the general public, though how general is open to question. Many of its shows – one concerns animal rights, for example; another new poetry – cater to audiences too niche for commercial radio. "One of the neat things about CIUT is the enormous variety," says Ian Angus (MA 1972), who helms a blues show called *Let the Good Times Roll* and also serves as chair of the board. "If you ever listen to commercial radio, it sounds the same 24 hours a day. CIUT provides a home for the kind of broadcasting that you simply cannot get anywhere else on the dial."

The mishmash of unusual shows that make up the station's weekly broadcast schedule draw a small but dedicated listenership. CIUT can't afford to subscribe to a commercial ratings measurement service, but one indication of audience commitment is the station's biannual pledge drive. CIUT relies on a student levy to operate and it also sells advertising, but about a quarter of its annual $500,000 budget comes straight from its listeners. *Gospel Music Machine*, a Sunday morning show hosted by Courtney Williams that's been a CIUT institution almost from the beginning, is consistently one of the station's top fundraisers. "Gospel in Toronto is a very big audience," says Williams. "Our listeners are very dedicated to ensuring that we stay on the air."

For many years before receiving its FM licence, the station – which has gone by many different names, including Radio Var-

PHOTOGRAPHY: DEREK SHAPTON

Sam Petite, CIUT's technical director

sity, Input Radio, UTR and CJUT, before settling finally on CIUT – was "pretty much a glorified PA system," in the words of one alumnus and former volunteer. Delivered by closed-circuit wiring to speakers in residence common rooms and some academic buildings, volunteers produced about 80 hours a week of music and spoken-word programs. Despite the closed-circuit system's limited broadcast range, the volunteers considered it a rehearsal for the day they would, inevitably it seemed, make the leap to FM.

"It was definitely a Jekyll and Hyde place," recalls Karen Parsons, now news director at 660 News in Calgary. "It was fun and funky and delightful and a pain all rolled into one."

It wasn't quite that easy. An ambitious FM proposal in 1976 was rejected by the CRTC as "financially weak" and "a bit too hopeful." It took 10 years to regroup and establish a base of support among U of T students, who in 1985 agreed to fund the station with a $5-a-year levy.

Dave Trafford (BA 1983 St. Michael's) chaired CIUT's board as it prepared to make its case to the CRTC. It was a long, arduous process, but the CRTC was impressed by the plan, praising CIUT's "excellent presentation" and "obvious grasp of FM policy." On March 20, 1986, the CRTC phoned to say it had accepted the application and that FM broadcasts could begin within the year.

The station made its first broadcast on January 15, 1987. And almost right away, things started to go wrong.

Like many organizations that rely on a large base of volunteers, the station is at times chaotic, and occasionally downright anarchic. For many years it was wracked by infighting and teetered on the brink of bankruptcy. "We're celebrating all that we are" on the station's 20th anniversary, says station manager Brian Burchell (BSc 1987), "but we're also celebrating that we've survived this long, through very difficult times."

CIUT faced financial disaster for the first time less than a year after its initial broadcast. Startup costs had been higher than expected, and advertisers were scarce. With the station already more than $300,000 in debt, staff were laid off and others quit, and an emergency fundraising drive was needed. Less than a year later, U of T students bailed the station out again with a special one-time levy. But the stress of keeping the station afloat took its toll: in its first 13 years, CIUT had 13 station managers.

Trafford, who had overseen CIUT's FM application, served briefly as the second station manager. "Here's a bunch of students trying to run a fairly significant 24-hour broadcasting operation," he says. "None of them are experienced in it, they're all working crazy hours and some of them had other jobs on top of that. Managing a radio station takes a good deal of experience to do it well on a good day without losing money. When you're new to it, that just compounds the problems." Trafford resigned as station manager after just a few months in the role, citing conflict with the board of directors.

The station lurched along, scraping by financially and enduring conflicts among the staff, volunteers and directors. But in 1999, as one staffer explained, "It all went kablooie."

"We ran out of money," says Angus. "As a result, the whole staff wasn't paid and they quit or were laid off, then the board quit. So we found ourselves with no management and no governing body." With the CRTC threatening to revoke its broadcast licence, the end of CIUT was a very real possibility. "It had spiralled downward by 1999," acknowledges Burchell. "It was akin to a forest fire, which is damaging but sometimes necessary. 1999 was our forest fire."

U of T and the Students' Administrative Council (SAC) stepped in and petitioned the CRTC to give the powers formerly held by the board to Burchell, a former SAC executive who had helped CIUT with its FM application, but hadn't been involved during the years of infighting. "I wasn't part of any of the factions," he says.

With updated bylaws and clearer distinctions drawn among the roles of board, staff and volunteers, CIUT emerged stronger. Volunteers who had left out of disappointment or frustration returned to do their shows; some difficult but much-needed financial cutbacks were made; and the CRTC gave the station a conditional 30-month licence renewal, providing it with time to regroup.

It worked: seven years later, CIUT is still on the air – and

Left to right: Andy Frank, Lisa Marshall, Steve Birek

Burchell is still its station manager. Turning things around first meant financial discipline, Burchell says, but it also took a change in the station's culture. Whereas CIUT had long worn its leftist politics on its sleeve, the reborn station is, if not exactly apolitical, more subdued. "CIUT is not a political party, and it's not an advocate," says Burchell. "It's in the business of making broadcasting." Under his management, the emphasis of the station might be summed up as "more medium, less message." While hosts can – and frequently do – advance opinions or promote causes, the station itself no longer takes sides, and the rollicking political quarrels that characterized CIUT for many years are now mostly absent. "It was definitely a Jekyll and Hyde place," recalls Karen Parsons, who worked on the show *Caffeine Free* in the late 1980s and is now news director at 660 News in Calgary. "It was fun and funky and delightful and a pain all rolled into one."

After years of fighting simply to survive, CIUT is planning for an uncertain future. Internet audio, MP3 players and satellite services are all changing the way people listen to radio.

Leaving the bully pulpit behind has allowed the staff to focus more on the station's day-to-day operations, clean up its finances, develop new talent and raise more money. Today CIUT is financially stable, has paid off its substantial debts and even runs a small surplus.

Naturally, it was time to do something crazy.

IN 2005, during the eight-week labour dispute at the CBC, CIUT found itself thrust into the national spotlight when a group of locked-out CBC staff came calling. Andy Barrie, host of Radio One's *Metro Morning*, had floated the idea of producing a show on CIUT using CBC staffers who had nothing to do but walk the picket line.

For three weeks in September 2005, Barrie and dozens of other CBC radio personalities and producers broadcast *Toronto Unlocked*, a three-hour morning radio show from 91 St. George that brought local news, weather, traffic and sports to Toronto listeners who could no longer hear it on the CBC.

"For us, it was an opportunity to bring other listeners' attention to CIUT as a frequency," says Burchell. "But we also had CIUT volunteers immersed in the whole thing. And CBC staff remembered what drew them to radio to begin with." The broadcasts were remarkably popular, drawing in curious CBC listeners and reaching people as far away as Russia over the Web.

The *Toronto Unlocked* experience was such a success, Burchell says, that CIUT decided to launch its own magazine-style morning show and that show is *Take 5*. Since the lockout, the Canadian Media Guild has founded a Broadcaster in Residence program at the station to pair CBC staff with CIUT volunteers. That base of experience is one of the things that makes an ambitious new show such as *Take 5* possible.

After years of fighting simply to survive, CIUT is looking ahead, trying to plan for an uncertain future. Its transmitter is aging, and will be expensive to replace. Internet audio, portable MP3 players and satellite services are all changing the way listeners consume radio, and CIUT is racing to keep up, building a new website and preparing to offer podcasts of nearly all its shows. Burchell says that CIUT is actually well-positioned to compete in a fragmenting media landscape, since it already caters to a collection of niche audiences.

Take 5 showcases CIUT's evolving technique and growing confidence. Five days a week for an hour and a half starting at 8:30 a.m., host Lisa Marshall will lead a daily rotation of CIUT volunteers delivering entertainment, sports, interviews, documentaries, traffic, weather and news. By focusing on Toronto issues, *Take 5* provides an alternative for CBC listeners in search of local content after the local CBC morning show ends. And *Take 5* will draw on U of T's ranks of professors and researchers for interviews, commentary and expertise, a resource that Burchell says the station hasn't adequately tapped in the past.

Marshall, who spent the last 10 years doing a morning show for CJMO FM in Moncton, New Brunswick, is an old hand at the game, making her a centre of calm in the buzzing newsroom on this particular Monday, minutes before *Take 5* debuts.

"It'll be a fun morning," she says. "I think we have a really great show." Just before going into the studio to sign on, she calls out, "Let's show the CBC what we can do!" The red "on-air" light flicks on, the familiar jazz strains of Dave Brubeck's "Take Five" fill the studio and U of T's newest crop of volunteer broadcasters take their places at the microphones. CIUT is on the air. ■

Graham F. Scott (BA 2006 Trinity) is a freelance writer in Toronto.

HELPING HANDS

Volunteers do everything from mentor students to organize book sales. U of T wouldn't be the same without them

CYNTHIA MACDONALD

Jim & Verna Webb

Co-treasurers of Trinity's Friends of the Library committee

Woody Allen once wrote that good people sleep better at night than bad people do – but the bad ones enjoy the waking hours much more.

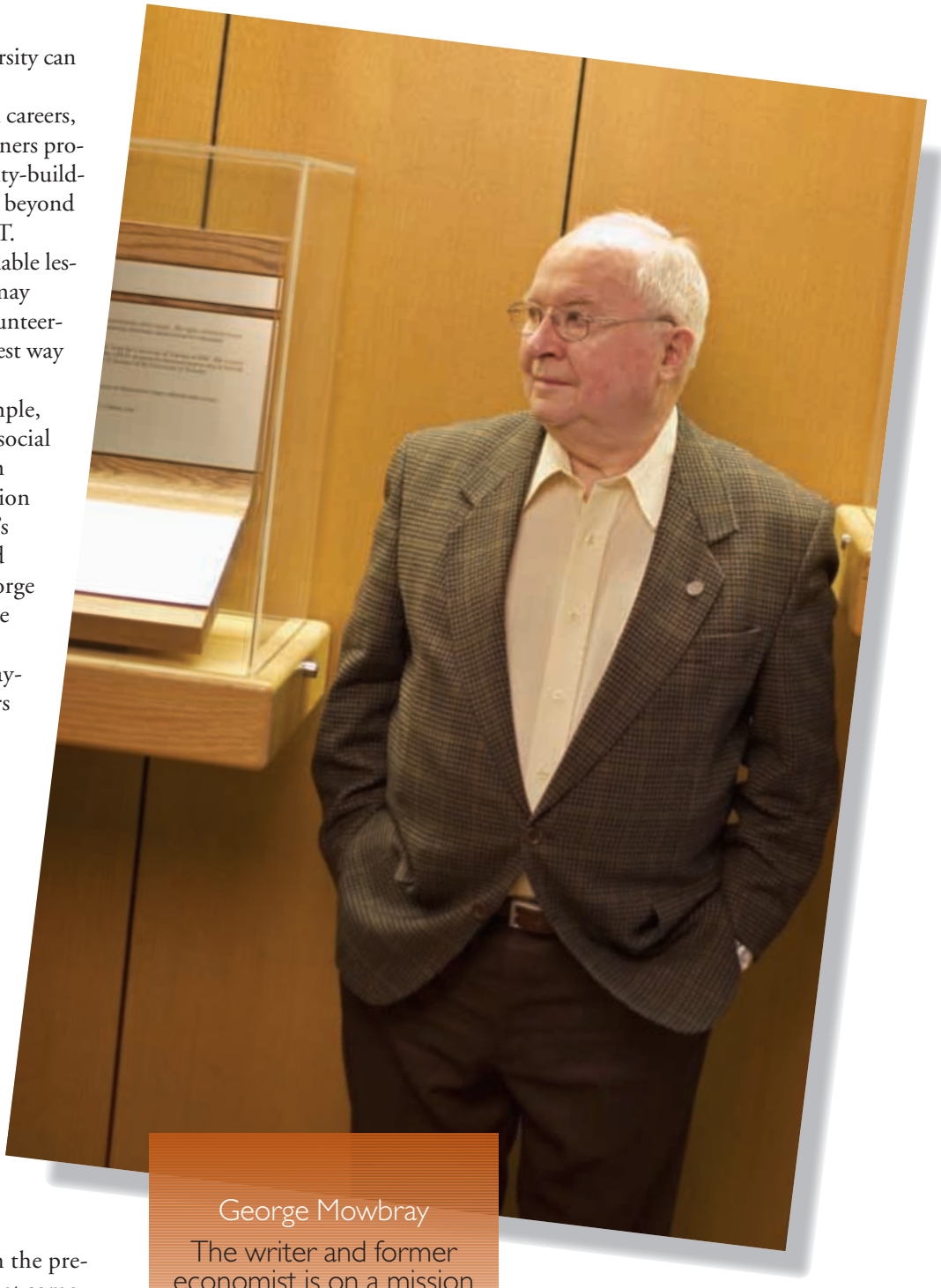
Not so with U of T's devoted crop of 2006 Arbor Award winners, all of whom lead lives they enjoy, largely because of their virtuousness – not despite it. The awards, now in their 17th year, honour alumni and friends of the university whose volunteer efforts support many valuable programs.

As is typical, this year's winners – all 100 of them – are a diverse group, motivated to see an already effective university live up to its own considerable standards. As winner Susan Eng notes: "I used to think they wouldn't need me here. But when you get closer, you realize

that even a very good university can always improve."

In addition to successful careers, the seven Arbor Award winners profiled here possess community-building experience that extends beyond their commitment to U of T. Accordingly, they have valuable lessons to teach alumni who may want to get involved in volunteering, but aren't sure of the best way to go about it.

Bill Ostrander, for example, stresses the importance of social networking. Verna and Jim Webb are models of inclusion and friendship. Susan Eng's focus is accountability, and asking hard questions. George Mowbray reminds us of the need to respect the past, while Bonnie Stern and Raymond Rupert are caretakers of the future. From all of them we learn that doing good, more than anything else, means *doing*.



George Mowbray

The writer and former economist is on a mission to foster dreams

Verna and Jim Webb

Every October, the vaulted ceiling of Trinity College's Seeley Hall looks down on a feeding frenzy that might have surprised the restrained seminarians of years past. This is the Trinity College Book Sale – a five-day extravaganza that sees bibliomaniacs lining up in the predawn hours to get a crack at some 100,000 used tomes, ranging from dollar paperbacks to precious rarities.

It couldn't happen without Verna and Jim Webb (BA 1965 UC, MA 1969, PhD 1972).

The retired schoolteachers act as co-treasurers of Trinity's Friends of the Library committee. Over the course of the year they are involved in most aspects of the sale's myriad needs: pricing, sorting books into more than 60 academic and popular categories, hauling boxes, setting up tables and communicating with the hundreds of volunteers who make the sale run smoothly. After the money is counted (last year's sale reaped $125,000, all of it designated for Trinity's library), the Webbs occupy themselves with the dispersal of leftover books to dealers or other interested parties. In the eight years since they first got involved, their infectious camaraderie has attracted many like-minded helpers to the task.

PHOTOGRAPHY: DOUG FORSTER

Raymond Rupert & Bonnie Stern

Food plays a central role in the couple's U of T involvement

"You just have to be welcoming, make people feel included," says Verna, whose Tuesday sorting group is a model of relaxed conviviality (complete with birthday cake, when called for). The Webbs were brought on board by Jim's former colleague Charles Laver, who's worked on the sale for 28 of the event's 31 years. Friendship and word-of-mouth are the twin engines on which this massive undertaking runs. "Books come from many different sources," says Jim. "Retired professors, members of the Friends of the Library, friends of members of the Friends of the Library…. You never know where the next treasure will come from."

Jim attended University College, although the Webbs' son Todd (who now teaches history at Laurentian University in Sudbury) graduated from Trinity in 1997. The whole family, of course, loves books, with a taste for history and biographies. Do they avail themselves of the many books on offer? "We're trying not to buy many more at this stage," laughs Verna. "Our house would sink!"

George Mowbray

The Hall of Distinction, on the second floor of the Sanford Fleming Building, is lined with elegant plaques that tell the stories of some remarkable engineers. Their biographer isn't an engineer himself, but a former economist, entrepreneur and technical writer whose mission is to foster dreams. "These accolades are designed to inspire young engineers as well as to honour the recipients. Students can look at them and say 'hey, maybe I can do that too,'" says George Mowbray, who earned an MA in political economy from the university in 1948.

Mowbray, the son of an electrical engineer, started corporate writing while working as a management consultant in 1959. Sixteen years ago his friend, engineer Bob Moore, asked if he would help write the text for the plaques. Mowbray made sure his portraits were truly holistic, capturing scientific accomplishments as well as achievements in fields such as music, politics and business. "The university can claim to have turned out people who've been able to apply the lessons they learned in engineering in many other ways," says Mowbray.

"Students come and act as my shadow," says Rupert. "I'll give them a challenge and let them work it out." This way, students can see what medicine or management is like before they commit to entering it.

It's important for Mowbray to show students not just what the engineers have done, but their path to success, using colourful and compelling language. He writes that Murray Willer's career was, like many engineers of his age, "hardened by the fires of the Second World War."

"These are development stories," says Mowbray, that show "how the engineer develops from his or her early days into a highly productive member of society. How they got there is an important part of the story."

Mowbray's father graduated from U of T in 1915, and some of his children and grandchildren are graduates as well. Involvement with family is but one of many ways the 82-year-old stays active. "I do this work, about a day on each award, to make a grateful contribution to the university," he says, adding that a favourite quote from Henry Wadsworth Longfellow sums up why he does it: "Lives of great men all remind us/We can make our lives sublime/and, departing, leave behind us/Footprints on the sands of time."

Bonnie Stern and Raymond Rupert

How's this for kismet? Bonnie Stern (BA 1969 New College) and Raymond Rupert (MD 1972, MBA 1985) first met at the age of nine at an Ontario summer resort, where they put on a play together. "I was on props," smiles Rupert, "and she was this bossy little lady." That seemed to be the end of it, even though the two were contemporaries at New College in the late 1960s. They weren't reunited until 1978, when Rupert – by this time a successful doctor – wanted to learn how to cook. He enrolled in one of Stern's highly regarded classes; the two have now been married for 25 years.

William Ostrander
Helps raise funds for the Sexual Diversity Studies program

Susan Eng

Her watchword is accountability

Stern will tell you that she was hardly bossy while at New College. "I was so quiet that one time I asked a question in a tutorial and everybody clapped," she says. She planned to be a librarian, but a postgraduate stint studying cooking put an end to that idea: she is now one of Canada's most celebrated cookbook authors, and owner of the prestigious Toronto culinary school that bears her name.

Her community work has been similarly impressive, and includes fundraising for New College and sitting on the University of Toronto Alumni Association's board of directors. When Stern heard about U of T's Alumni Mentorship Program, she knew it would be the perfect way for her husband to mark his own return to the university.

In addition to his medical degree, Rupert holds an MBA from the Joseph L. Rotman School of Management. He is both a family doctor and "case manager," acting as a go-between for patients with complex medical problems, who often find themselves caught in a confusing labyrinth of experts. Under his tutelage, students learn lessons in management as well as medicine. "Students come and act as my shadow," says Rupert. "I'll give them a challenge and let them work it out." This way, students can see what medicine or management is like before they commit to entering it.

Food plays a central role in the couple's U of T involvement. Rupert likes to create a relaxed atmosphere for his mentees, planning initial meetings over dim sum in an uptown restaurant, sometimes with the couple's three grown children in tow. And for a recent fundraiser at New College,

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Alumni engagement is significant to Eng. "Fundraising is the primary culture, but people get tired of being asked for money without a reason why. We need not only alumni money, but alumni input."

Stern put on a "food trends presentation," showcasing the evolution of the food scene in Toronto from the time of her graduation ("there were barely any restaurants then") to the multicultural gastronomy of today. There are other food-centred plans, one of which may see new students invited to the Stern/Rupert house for a home-cooked meal. The kitchen is also an area where Rupert is called on to participate. "I chop and peel," he says. "But she's the star."

William Ostrander

"I've never left!" exclaims Bill Ostrander (BA 1972 Victoria, MA 1978, LLB 1980), looking back on many years of study at – and tireless service to – the University of Toronto. Ostrander completed his undergraduate, master's and law degrees here. Now, he's being recognized as a pivotal figure in the development of the new Mark S. Bonham Centre for Sexual Diversity Studies at University College.

Established in 1998, the Sexual Diversity Studies (SDS) program offers undergraduate courses, hosts academic and community events, and promotes research into sexuality. Its activities will now accelerate thanks to a million-dollar donation from Bonham, the president and CEO of Stoney Ridge Estate Winery. Bonham, who attended University College, previously worked with Ostrander on Toronto's Inside Out Gay and Lesbian Film and Video Festival, and served on the SDS advisory committee (of which Ostrander is now chair). Bonham's donation will help the program with initiatives such as a graduate program and a regular academic conference.

A resource like this hardly seemed possible in the early 1970s, when Ostrander was a student at Victoria College. He was involved in many activities at school, but suffered from feelings of isolation. "I was completely closeted," he says. "I did not know any other gay people. It severely affected my academic performance, and I had long periods of depression where I was unable to complete any academic work at all."

Today, however, things are different – certainly at the university level. "There's still homophobia in our society, but it's not very prevalent anymore at U of T," notes Ostrander, 56. "People in senior levels of administration clearly see the program as an important thing to do. Many of them have stepped up and helped, and it does U of T credit."

It's easy to see how the charming Ostrander (who practised corporate law for 22 years and is now in private business) has been able to drum up so much support for the centre. "I'm always meeting new friends," he says. "I really like people."

Susan Eng

Not many tax lawyers have parallel careers as social activists. But more than 20 years in business have given Susan Eng a tough, practical perspective – one she's been happy to apply to her impressive range of community activities.

Now in her seventh year as an alumni governor on Governing Council, Eng's watchword is accountability. "For me, this means that you look at an institution's values. Then you look to see whether or not it has the best programs to achieve them. It's not good enough for a committee just to say, 'we're on it.' We need to account for how the university services its own values."

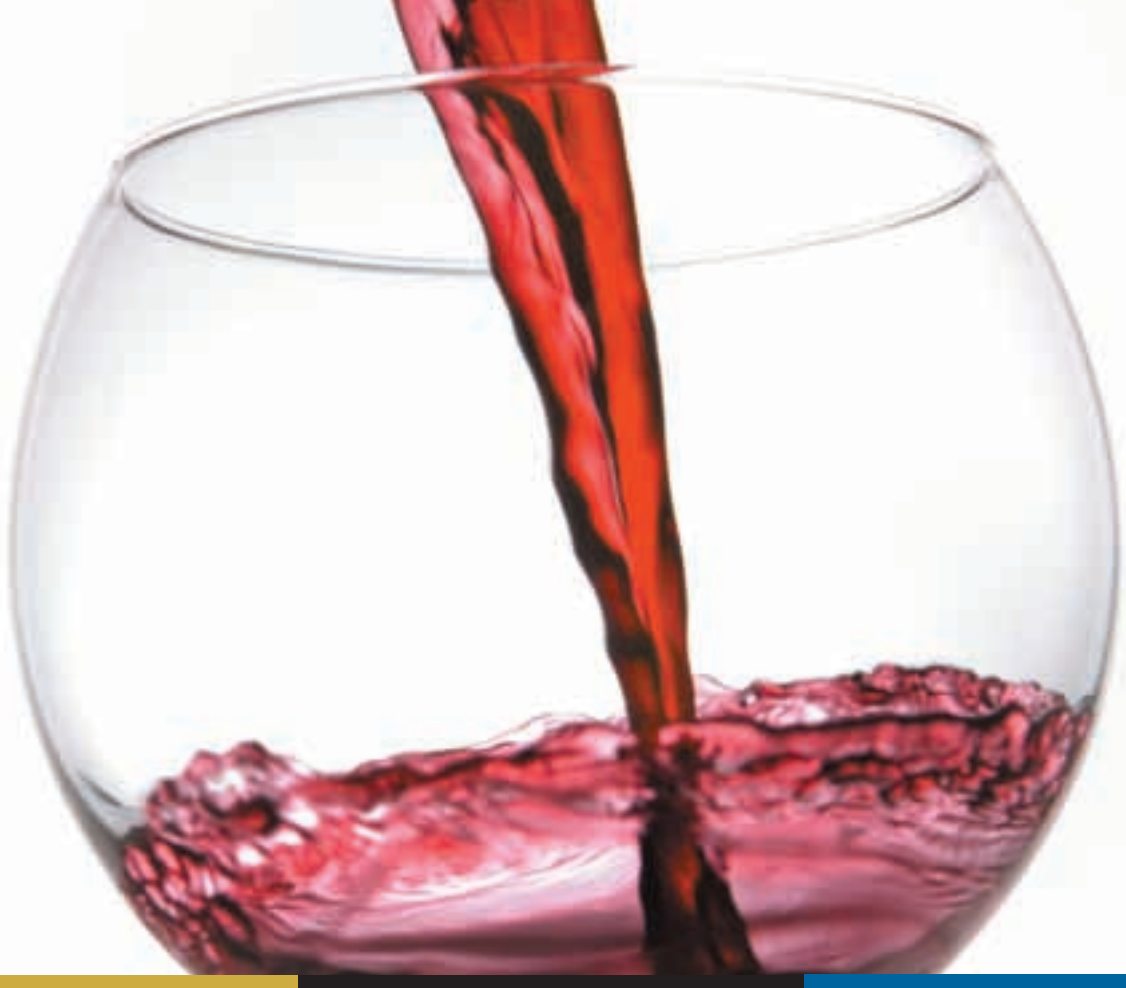
For Eng, these values include diversity and student mentorship. As a governor, she also works to ensure that the university provides adequate funding for student aid, to increase accessibility for all deserving students. U of T has changed radically since the days when Eng, the child of Chinese immigrants, used to walk from her home at the corner of Howland Avenue and Bloor Street to attend classes at University College in the early 1970s. "There was a lot of cliquism then, and very few resources for visible minorities," she says. Diversity and tolerance have certainly increased since then, but Eng warns against complacency. "These values have to keep being rearticulated, to each new generation of politicians and students."

Alumni engagement is also significant to her. "Fundraising is the primary culture, but people get tired of being asked for money without a reason why. We need not only alumni money, but alumni input."

Eng believes that doing "good" doesn't always mean doing "nice." On the other hand, she's learned what brings results and what doesn't. She's not big, for example, on protest rallies or in-your-face tactics. "You have to appeal to people's self-interest," she says, pointing to another of her recent accomplishments: acting as co-chair of the coalition that ultimately secured redress and a Parliamentary apology from the federal government for immigrants who were forced to pay the notorious Chinese Head Tax.

Eng is best known to Torontonians as the former chair of Toronto's fractious Police Services Board, a post she held in the early 1990s. This "trial by ordeal," as she describes it, was where her biggest lessons in accountability were learned. "It was a fascinating time," she says now, the public nature of which "forced me to do my job better than I'd ever done before." ■

Cynthia MacDonald (BA 1986) is a freelance writer in Toronto.



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TRASH TALK

Can new technology make Toronto's garbage problem disappear?

John Lorinc

As real-world educational experiences go, it doesn't get more truer-to-life than this. Last year, Donald Kirk, a professor in chemical engineering, asked 12 of his fourth-year students to design a plant that could transform Toronto's trash into energy – a task that propelled the team right into the murky heart of the city's garbage crisis.

With the help of EnQuest Power Corporation, an upstart waste-to-energy company, the students developed a detailed proposal for a gasification plant. The team proposed feeding garbage into a huge cylindrical kiln that's heated to 800 Celsius, and subjecting it to steam. In this super-hot, oxygen-starved environment, plastic and organic waste reduces to a synthetic gas that can be used as fuel. The small amount of material that doesn't break down would be dumped at a landfill site.

What struck Professor Kirk is that the design team didn't focus on the engineering aspects of the project, but rather on the environmental and socio-economic consequences. "They came up with ideas for community buy-in that I thought were more innovative than the engineering," he recalls. One idea involved setting up a plant at a decommissioned landfill site, where the energy produced from the gasification process would generate heat for a greenhouse. "They were thinking broadly, about how you would make this technology attractive to the public," says Kirk.

EVERY CANADIAN knows that Toronto has world-class garbage problems. A growing number of Torontonians feel uncomfortable about shipping garbage to distant landfill sites, and public opinion polls show a growing interest in garbage-disposal alternatives such as gasification and high-tech incineration, as practised in Europe.

Many local politicians and environmentalists remain skeptical. They cite concerns with toxic emissions, reliability, cost and the potentially negative impact such systems could have on recycling programs. On the other side of the debate, proponents say that the GTA municipalities need to reduce their dependence on landfills, which emit greenhouse gases and depend on a steady stream of dump trucks spewing diesel exhaust. They also say new technologies can generate energy, providing cities with economic and environmental payoffs.

Since 2001, Toronto has been increasingly proactive about diverting garbage from landfill. In 2005, the city's diversion rate reached 40 per cent, thanks to expanded recycling, hazardous waste drop-off programs, and household green bins for organic waste. Toronto is now one of North America's greenest municipalities, and city officials hope to break through the 60 per cent mark by 2008.

It won't be easy. Half of the city's residents live in apartments, and many highrises don't have adequate recycling or green bin facilities. Another headache is finding a way to dispose of toothbrushes, mattresses and old electronics – and all the other stuff that can't be tossed into recycling bins. Even if Toronto achieves a 60 per cent diversion rate, it will still have to dispose of 400,000 tonnes of residual waste each year. Until 2010, our trash will continue to be shipped to Michigan, and then it will be dumped at a newly purchased landfill site near London, Ontario. But within the next four or five years, the city wants to choose an alternate method for dealing with residual waste.

Over the coming year, the Community Environmental Assessment Team will work with Toronto's city council to evaluate the options. Philip Knox, the team's chair, wants the University of Toronto to play a role. "We'd like to get professors and students to come out and help us look at these issues," he says.

WHEN JOHN ROWSWELL (MEng 1986) was elected mayor of Sault Ste. Marie in 2000, he took over a city with serious economic problems. He set out to attract new business to the Sault – in particular, businesses that focus on waste management and energy. Rowswell travelled to Forssa, Finland (Sault Ste. Marie's sister city), for a quick education on new approaches to energy, recycling and waste management. Forssa diverts two-thirds of its trash, and uses the energy generated from it to power a district heating system.

Inspired by Forssa, Sault Ste. Marie launched a daring experiment last year. The city partnered with EnQuest to build

Work crews remove illegally dumped trash from McNichol Avenue in Toronto during the city's garbage strike in July 2002.

a demonstration gasification plant at the local landfill, with an eye to generate energy from waste. The firm plans to separate recyclables at one facility, and then gasify the remaining hydrocarbon-based materials, such as plastics, wood and paper. EnQuest claims its technology can reduce garbage mass by up to 90 per cent. Sault Ste. Marie is now seeking environmental approval to process one tonne of garbage a day, with the possibility of ramping up to 275 tonnes a day if the technology proves viable.

Cities have been burning garbage since the 19th century. The rap against old-style incinerators is that they pollute the local environment with lead, mercury and the dioxins they create during the burning process. Knox says that Toronto's environmental assessment team will evaluate thermal processing techniques such as incineration and gasification, but it's a touchy issue. For decades, an incinerator rained heavy-metal ash on downtown neighbourhoods until it was mothballed in 1988.

In the 1990s, countries including Germany, Sweden and Denmark pushed through tough new rules limiting emissions – forcing municipalities to invest heavily in technology to capture all but the slightest traces of toxins in the ash. "It's not a problem to have a very clean incinerator," says chemical engineering professor Charles Jia, who has been developing scrubbing technologies for both industry and municipalities. Waste is mechanically pre-sorted to remove hazardous materials, such as batteries, and substances that burn poorly or not at all, such as glass, aluminum and wet organics. Carbon-activated sponges can absorb mercury vapours that are released during incineration, and alkaline filters can neutralize the acid gases. In some countries, the bottom ash – about 20 per cent of the original volume of the garbage – is stabilized by mixing it with cement to form concrete.

Every Canadian knows that Toronto has been having world-class problems dealing with its trash

Do these new technologies produce safer incinerators? The jury is still out, but a growing number of toxicologists think they do. The thornier problem is the hefty capital and operating costs associated with incinerators, and the composition of the waste being fed into them. Clean incineration is almost twice as expensive as dumping in landfill. But there's an off-

PHOTOGRAPHY: CANADIAN PRESS/TSTR

setting benefit: the heat generated by five tonnes of waste can provide enough power for a typical household for one year.

Yet not all garbage is created equal. The most energy-efficient waste includes wood, paper and plastic, says Jia. But municipalities have become increasingly adept at recycling these materials, and environmentalists are loath to roll back those gains. "One of the major arguments against incinerators is that they need to be fed to get your money's worth out of them," says Phil Byer, a professor of civil engineering. "I don't see any good argument for burning packaging."

Kirk has a different way of looking at this issue. He agrees that it's much more energy efficient to recycle paper and metal products than to make them from scratch. But he points out that some of the materials collected in blue boxes end up in landfills, because they can't be reprocessed. Plastics come in so many different chemical forms, he says, that some can't be properly sorted. Instead of recycling plastics, Kirk advocates converting them into usable synthetic gas (also known as "syngas"). "The question I ask is, 'How much energy does it take to recycle compared to the amount of energy you can get out of the process?'"

In class, Kirk walks his students through a life-cycle analysis, which calculates the total energy used for recycling trucks, sorting equipment, secondary shipments of contaminated materials to landfills and the greenhouse gases created by landfills. "Most come around to the view that we should be using the plastics for their fuel value," says Kirk.

Some of the stuff that goes in the recycling box ends up in landfill sites, only by way of a more circuitous route

ALTHOUGH INCINERATION and gasification garner most of the media attention, some waste-management firms believe there's a less risky solution to our garbage problem. The alternative relies more on decomposition than high-tech facilities operating at blazing temperatures.

In the early 1990s, Eastern Power Corporation, a Toronto energy company founded by brothers Gregory (BASc 1982) and Hubert Vogt (BASc 1980) and Herman Walter, developed two facilities for capturing the methane gas that escapes from landfills, and using it as fuel. Having completed those ventures successfully, Eastern shifted focus.

They reasoned that if the decomposition process could be accelerated, they could alter the entire logic of municipal waste management. Through a subsidiary called Subbor, Eastern designed an "anaerobic digestion technology" capable of rapidly converting garbage into a peat-like substance. According to Eastern's studies, anaerobic digestion is the best bet for minimizing greenhouse gases and maximizing the energy produced from municipal solid waste.

In Subbor's system, municipalities collect all solid waste in

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"super blue boxes" and truck it to a central processing facility. A series of filters and mechanical separating machines remove the metals, paper and recyclable plastics so they can be sent to recycling facilities. The remaining material is ground down and goes through a two-stage "digestion" process that uses bacteria to accelerate natural decomposition. This digestion takes place at 55 Celsius. The process yields a bio gas that can be used to operate the facility or produce electrical power for a local utility. It also yields a peat-like substance. After sorting the peat to remove undigested residuals, such as plastic scraps, it can be sold for compost, landfill cover or agriculture.

In 1998, Subbor approached the City of Guelph about building a $30-million demonstration facility capable of processing 480 tonnes of garbage a week. But even after Subbor built the plant, anaerobic digestion continued to be a tough sell. Three years after signing the contract, Guelph cancelled the deal when city officials determined that Subbor couldn't handle the volume of waste generated by the city. Subbor sued for breach of contract, but the city maintained it didn't violate the terms of the agreement. A judgment is pending, but Subbor's plans to build more facilities are on hold for the time being.

York and Durham regions also rejected anaerobic digestion as an option following an environmental assessment conducted last spring. The assessors concluded that it would be difficult to find a sufficiently large site and warned that such plants – because they must be capable of storing large quantities of decomposing waste – have the potential to damage local ecosystems.

Despite the setbacks, Vogt remains optimistic. "Technology can help us in this area," he insists. "When, I can't predict. But we have learned to be patient."

WHAT'S CLEAR with all of these technologies is that the City of Toronto won't be able to consider them in isolation from other key policy decisions, some of which fall under the purview of other levels of government. "Waste management has to be seen as a system," says Byer. "It is a question of a package of options and activities."

A major consideration will be packaging rules, says Knox. Germany and Sweden, for example, have much tougher national rules requiring manufacturers to take responsibility for the full life cycle of the packaging they use. Knox says that without tough regulations, there will be little motivation for manufacturers to reduce their dependence on plastic and paper wrapping.

Then there's the role of established recycling programs. For many environmentalists, these are sacrosanct because they have forced citizens to think about the three Rs – reduce, reuse, recycle. But as Knox and Kirk point out, some of the stuff that goes in the recycling box ends up in landfill, only by way of a more circuitous route. "It's amazing, when you start to peel back the layers of the onion, the things you find underneath," Knox says.

Beth Savan, the director of the university's Sustainability Office, says that the decision to adopt new technologies must be guided by a handful of key factors: toxin emission levels, the health of waste management workers, location, the risk of failure and the mechanics of transporting waste to the disposal facilities. "This is always going to be a value-laden decision," she says. "There will never be a universal system where everyone can agree on the assumptions."

Yet both Byer and Kirk say it will be critical for Toronto to evaluate the various technologies in a scientifically rigorous fashion. Byer, who has previously advised the city on waste management technology, knows that the claims and counter-claims of the proponents of various systems need to be tested carefully, especially when it comes to incineration and gasification. He says the university is well-positioned to offer dispassionate expert advice. "We need to be open-minded about these technologies, but we must also take a hard look at them." ■

John Lorinc (BSc 1987) is a Toronto journalist. Penguin Canada recently published his book The New City.

How U of T Measures Up

If the St. George Campus is a city within a city, it's a community that does a pretty good job with its waste. Reno Strano, who runs the recycling program out of the South Borden Building on the campus's southwest flank, reports that the downtown campus generated about 5,000 tonnes of garbage last year, but diverted 55 per cent of it.

U of T introduced its recycling programs almost 20 years ago, and now collects paper (which it sells for $50 to $80 a tonne), bottles, cans, computers, plastics, light bulbs, cardboard, wood, metal and toner cartridges. Last year, the St. George Campus also collected about 1,200 tonnes of organic waste, mostly discarded food.

The university is always pushing to increase awareness of its recycling programs among students, faculty and staff, and seeking to add new materials to the diversion stream. For instance, during a recent waste audit, Strano's staff discovered they could add the used animal bedding from medical labs to the organics stream.

There are always obstacles to recycling. Large recycling bins are difficult to install in the older residence buildings, for example, and each new wave of students and faculty need to be informed about the university's programs. Strano says the diversion rate could someday reach 80 per cent but adds, "Getting above 60 is a big challenge." – J.L.

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The men's rugby team will play home games at the new Varsity Centre next September. A state-of-the-art running track and 5,000-seat stadium – the first phase of a major redevelopment – will open by summer 2007.

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The new student centre at U of T Scarborough includes meeting rooms and lounges for a variety of student organizations and clubs, as well as a prayer room, bookstore, food court and restaurant. Students supported the construction of the environmentally friendly facility with the largest student levy in the university's history.

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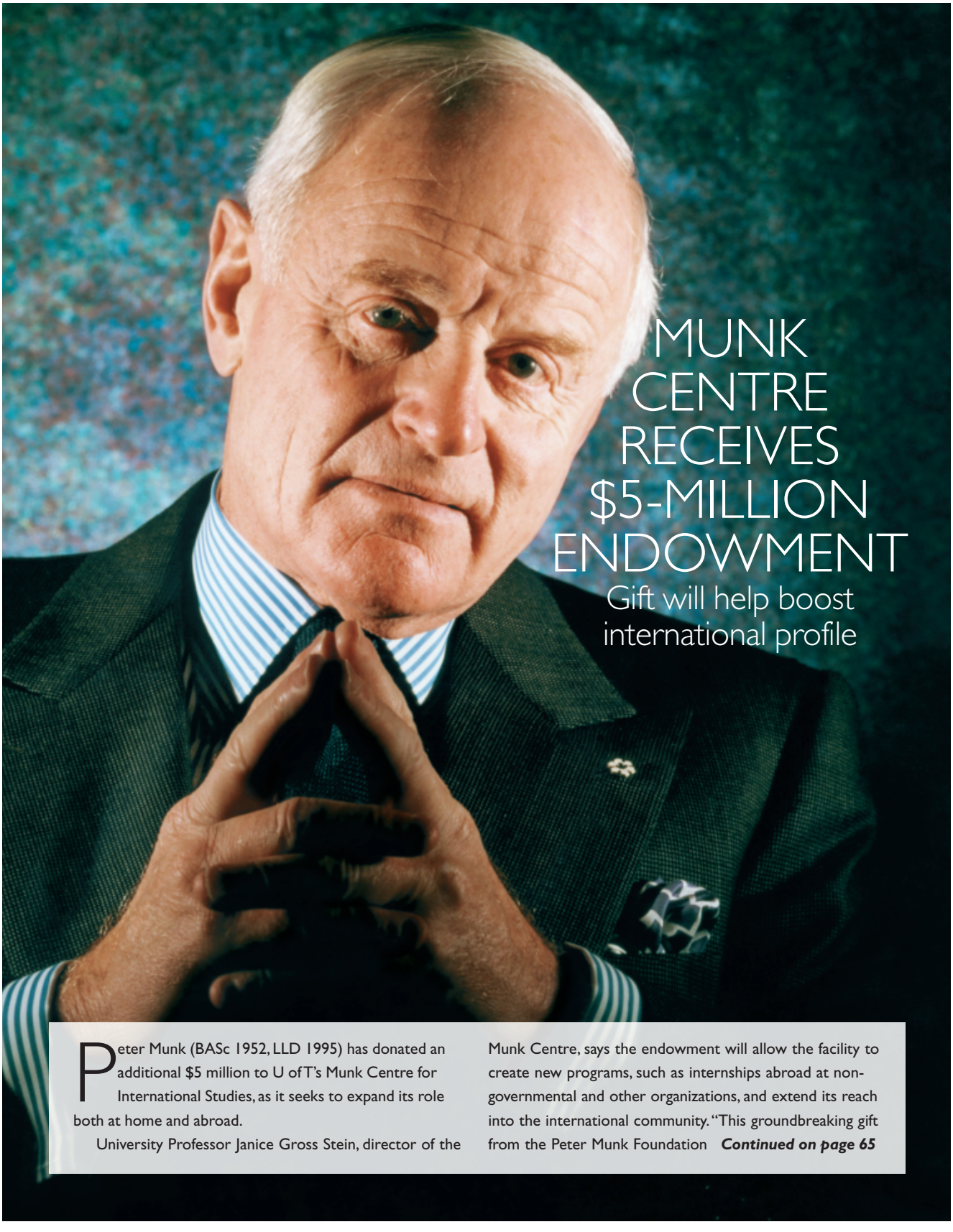


MUNK CENTRE RECEIVES $5-MILLION ENDOWMENT

Gift will help boost international profile

Peter Munk (BASc 1952, LLD 1995) has donated an additional $5 million to U of T's Munk Centre for International Studies, as it seeks to expand its role both at home and abroad.

University Professor Janice Gross Stein, director of the Munk Centre, says the endowment will allow the facility to create new programs, such as internships abroad at non-governmental and other organizations, and extend its reach into the international community. "This groundbreaking gift from the Peter Munk Foundation ***Continued on page 65***

PHOTOGRAPHY: PETER SIBBALD

Making Peace

Sarvodaya-Canada, a charitable trust that promotes social and economic justice throughout Canada, has donated $200,000 over five years to New College to fund study in peacemaking and social change.

The donation will create a half course for senior-level undergraduates on the history of social change, beginning in fall 2007, says New College principal Rick Halpern. Students who take the course will be eligible to work with a local non-governmental organization, applying the skills they learned in class. The gift will also fund a work-abroad component in Sri Lanka for between three and five students who performed well in the course and the local placement, and are interested in developing a further understanding of peace and advocacy. Those selected will work directly with Sarvodaya's founder, A. T. Ariyaratne, on a peace project in Sri Lanka.

"Sarvodaya-Canada has made a very important investment in the University of Toronto," says Professor Halpern. "As issues of poverty, war and terrorism continue to infiltrate our everyday world, we are pleased to have a partner with whom we can develop a program that pairs classroom and practice to enhance our students' understanding of peace and equity."

Peace education is one of Sarvodaya-Canada's top priorities. "We are excited about giving future leaders the opportunity to develop the skills to promote peace both locally and internationally," says Lloyd Field, chair of the board of trustees for Sarvodaya-Canada.

Ariyaratne was this year's winner of the Acharya Sushil Kumar International Peace Award. At the award ceremony in Toronto, he said peace can be achieved only if societies place a collective premium on sharing time, thoughts, efforts and resources. Ariyaratne founded Sarvodaya in 1958 based on Buddhist and Gandhian principles. – *Krishan Mehta & Scott Anderson*

PHOTOGRAPHY: SUSAN KING

Convocation Hall

Alumni Leave Their Mark on Con Hall

University of Toronto alumni with a sentimental attachment to Convocation Hall could soon call a piece of the grand old heritage building their own. Alumni and friends of the university who pledge $1,907 toward the refurbishment of the landmark will see their name, or dedication of choice, inscribed on a seat plaque.

The symbolic pledge amount – Con Hall opened in 1907 – is part of the university's campaign to restore the hall in honour of its centenary next year. The U of T Alumni Association and the university have committed $500,000 each to the project, which will include renovating the stage and circular foyer, providing a new suite of accessible washrooms and refurbishing many of the 1,731 seats.

Anjali Baichwal, a communications manager in the Office of Research at U of T, pledged a seat in memory of her father, Gururaj S. Baichwal, who passed away in 2004. "My father came to Canada for grad studies and received his MASc at Con Hall in 1963," she says. "U of T was a very big part of his life and he never strayed too far, always working on or near campus."

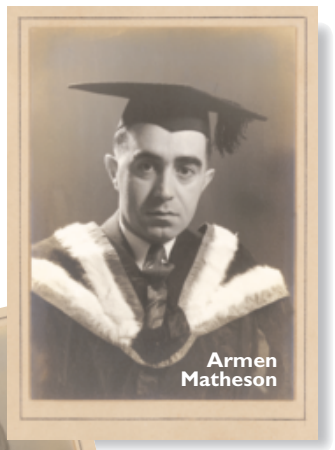
Another Toronto family, the Mirvishes, have dedicated three seats. "Convocation Hall has been the site of some of the finest lectures in the history of mankind," says David Mirvish (LLD 2004). (The Dalai Lama and Nobel laureate Toni Morrison have spoken there, among many others.) "To be associated with, and to support, the hall is a privilege and an honour for our family." Mirvish and his parents received honorary doctorates from U of T and, like most alumni in the past century, attended graduation ceremonies at Con Hall.

If you are interested in supporting the Con Hall restoration project, call (416) 978-3847 or e-mail conhallrestoration@utoronto.ca. – *Susan Fischer*

A Grand Gesture

A classical music fan with no connection to U of T has left the Faculty of Music a bequest of more than $1 million – and a baby grand piano – to support students intending to pursue classical performance careers in piano or violin.

Alice Matheson, who died this fall at the age of 96, made the donation in honour of her late brother, Armen. An engineer by training, Armen was a talented pianist who, due to economic and social circumstances, had been unable to earn a living from music. "I always believed that he would have been much happier if he had been able to pursue a career as a concert pianist," Matheson had said.


Armen Matheson


Alice Matheson

The funds will create an endowment to provide yearly scholarships for students of classical piano or orchestral strings. "In endowing scholarships in his name, I am helping students do what Armen would have loved to do," said Matheson, who was not a musician herself but enjoyed gardening and watercolour painting at her west Toronto home.

Don Liddell, a neighbour and co-executor of Matheson's estate, says she set aside everything on Saturday afternoons to listen to classical music and opera on the radio. "She was not to be disturbed during that time," says Liddell. He added that Matheson kept the baby grand piano covered and that no one had played it since her brother died of a coronary attack 40 years ago. "That piano was her pride and joy," he says. – *Scott Anderson*

Toronto Developer Backs Future Urban Designers

A Toronto developer is helping graduate students in the Faculty of Architecture, Landscape, and Design gain first-hand knowledge of the challenges facing urban designers in the developing world by funding study trips to two major South American cities.

This fall, 12 students travelled to Bogotá, Colombia, and spent several days studying the city and attending presentations made by faculty of the National University of Colombia. Another group of students will fly to Buenos Aires, Argentina, in 2008. The trips are integral to semester-long studios in which students research Latin American cities and propose new directions for their development.

The innovative course – called Studio Norte Sul and offered through the Master of Urban Design program – is the brainchild of adjunct professors Robert Glover and Carmen Franky and is open to all upper-level master's students in the faculty. Students are selected to participate in the studio via a lottery. "The study-abroad component introduces students to a variety of urban and architectural practices," says Robert Levit, the director of the Master of Urban Design program. "It helps them develop an outward-thinking, international perspective."

A donation from Toronto developer Woodcliffe Corporation will cover flight and accommodation for the Bogotá group this year and the Buenos Aires group in 2008. The gift will enable any student to take the studio trip, regardless of financial circumstances.

Paul Oberman, president and CEO of Woodcliffe, says that as Canada's cities become increasingly ethnically and culturally diverse, so must building and planning policies. "We have much to share with the rest of the world and much more to learn from it," he says. "I congratulate U of T for having the foresight to foster an international architectural dialogue." – *Susan Fischer*

Continued from page 63

allows us to expand our role as a unique gathering place for scholars and policy experts who create knowledge and solutions for real-world problems," she says.

A key strategy is to enhance the centre's digital presence, so it becomes the world's best source for expert opinion on Canada's world view, says Stein. The new web presence will include an interactive space where the centre's students and faculty can engage in discussions about global issues with other students and faculty around the world.

Munk's initial $6.5-million gift in 1997 helped establish the centre in Devonshire House at Trinity College. Now it is home to 36 international studies and research programs and has earned a reputation for excellence, public engagement and innovative partnerships. "The Munk Centre for International Studies is a leading Canadian institution on the world stage and as such I am pleased to see it supports my vision of creating more Canadian global champions," says Munk, founder and chairman of Barrick Gold, an international mining company.

At a ceremony announcing the gift, Munk – who came to Canada from Hungary as a refugee – expressed gratitude to the country and to U of T for enabling him to start a new life. "U of T took me in when I could hardly speak the language," he said. "It made me feel at home in this country."

– *Scott Anderson*

Courage to Come Back

Cheryl Peever took her first drink at 13. By her early 20s, she was drinking heavily, smoking marijuana and taking acid, among other drugs. At 27, Peever was abusing both alcohol and cocaine. By the age of 30, she says, "I was a shell of a human being, a container for drugs…. I wanted to die."

But this past spring, Peever (BSc 2000, MSW 2002) proudly walked across the stage to receive a Courage to Come Back Award. The Centre for Addiction and Mental Health (CAMH) Foundation award recognizes individuals from Ontario who have overcome mental illness or addiction and now use their experience to help others. Peever says her substance dependence went hand-in-hand with her mental illness, depression. She was trying to alleviate the symptoms of sadness and despair.

Peever, now 46, is tireless in supporting others in their recovery. A social worker, she uses her empathy and compassion in her role as the acting manager of the Women's Inpatient Program at CAMH in Toronto. And by summoning the courage to accept the award, she is helping shatter the stigmas of mental illness and substance dependence. "The idea of exposing the details of my former life to both strangers and colleagues was horrifying," Peever said in her acceptance speech. The stigmas produce an internalized shame that leaves you feeling secretive and embarrassed – even when you should know better, she added.

But with her recovery, along came courage. "I decided that if I could beat a cocaine addiction, I could do just about anything," Peever says. At the age of 32, she started a bachelor of science degree at U of T. While working three jobs, she completed her degree at 40, and then entered the master of social work program.

"When you stop doing drugs, you feel new to life," she says. "It's like going to a foreign country. I'm still trying to find my way around." – *Susan Pedwell*

Cheryl Peever

PHOTOGRAPHY: RICK CHARD

Rhythm Nation

Jowi Taylor

This past summer, Jowi Taylor (BA 1990 Woodsworth) and George Rizsanyi completed the Six String Nation guitar, comprising 64 symbols of Canadian culture – including wood from the third Maid of the Mist tour boat in Niagara Falls; the childhood skis of Olympic gold-medallist Nancy Greene; and a snippet of walrus tusk. The guitar is at the centre of the Six String Nation project, which is a movement to connect people from all regions of Canada through music and shared stories. Performers throughout the country play the guitar, and people in the audience touch it, ask questions about it, and relate their own stories and community histories in response to it.

The idea blossomed from a chance meeting between Taylor and Canadian guitar-maker Rizsanyi, who was participating in a fair at the Harbourfront Centre in Toronto. Rizsanyi told Taylor how Canadian woods were undervalued in Canada, but prized in places such as Spain, and make extraordinary guitars. It was the eve of the 1995 Quebec Referendum, and Taylor saw that a guitar made from bits and pieces of Canada could help draw the nation together – and broaden the definition of Canadian identity in all its diversity.

Taylor, the host of the CBC Radio program Global-Village, has a history of meshing obscure elements to form one cohesive whole. "I treated the university as a universe," he says. "My major was linguistics, but I enrolled in courses in physics, Japanese storytelling, mineralogy, playwriting. I also took computer science, but I only got 13 per cent in it."

At this year's Canada Day celebrations in Ottawa, singer/songwriter Stephen Fearing played Taylor's guitar in its inaugural performance. Now it's being passed from musician to musician – including Bruce Cockburn, Ron Sexsmith, Ariane Moffatt and an ever-growing list of Canadian talent. After performances, audiences linger behind for a close-up look at the unique guitar. They often want to touch the piece from Pierre Trudeau's canoe paddle, and are intrigued by the gold polka-dot from Rocket Richard's Stanley Cup ring, says Taylor. And they always want to know more about the wood on the face of the guitar, which is from the felled Golden Spruce in British Columbia – the 300-year-old tree revered by the Haida. – *S.P.*

Poetic Justice

In 2002, *Globe and Mail* writer John Allemang (BA 1974 Trinity) proposed a novel idea to his editors: he wanted to write a weekly "news poem" about personalities and issues of the day. Four years later, he has written conversational verse on everything from the sponsorship scandal to Vladimir Putin's presidency to Paul McCartney's impending divorce. Allemang's new book, *Poetic Justice: Satirical Verse from The Globe and Mail* (Firefly Books), is a collection of 75 of his funniest, most incisive "deadline poems" and includes illustrations by *Globe and Mail* editorial cartoonist Brian Gable (BEd 1971). Below, Allemang muses on the restoration of Michelangelo's *David*.

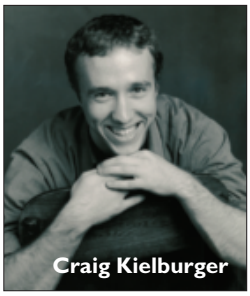
ON FIRST SEEING MICHELANGELO'S DAVID, NEWLY RESTORED

An ageless beauty's lipo-ed hips,
Or old teeth bleached by Crest Whitestrips
To keep life's ravages at bay,
Would look less sleek, less present-day
Than David's heightened body parts,
Updated with the whitening arts.

The Renaissance now seems so old,
And ancient thinkers leave us cold,
But this is sculpture for our time:
Triumphant over dust and grime,
Young David fights off aging's lines
As easily as Philistines.

Five hundred years, and he's still buff.
Art's lesson? You can't cleanse enough,
So be like Michelangelo,
And worship beauty head to toe,
For who needs Art to give us Truth?
We'll settle for eternal youth.

Activism at the AGM


Craig Kielburger

AT the U of T Alumni Association's Annual General Meeting on Sept. 6, speaker Craig Kielburger posed a challenge to U of T: become the first post-secondary institution in Canada to require 100 community-service hours before graduation.

Kielburger (BA 2006 Trinity), a human-rights activist, founded Free the Children at the age of 12. His brother, Mark, is the chief executive director. Under their leadership, the organization has constructed more than 450 schools and created programs for kids in developing countries. Kielburger, 23, spoke of the 50 U of T students who volunteered in rural Kenya through a Free the Children project: they picked up shovels and, alongside community members, dug wells, built schools, and then filled those schools with desks and supplies. He noted that volunteerism provides students with new skills and friendships, and a higher grade point average. You can listen to Kielburger's speech at www.alumni.utoronto.ca/groups/utaa/utaa.htm. – *S.P.*

UTAA Roll Call

The University of Toronto Alumni Association's 2006-2007 board of directors, which includes both new and returning members, is as follows: **Michael Deck** (MBA 2000), managing director of Ethidex Inc., will serve as president for the second consecutive year. Deck was on faculty at Rotman from 1990 to 1996, and helped establish the Clarkson Centre for Business Ethics & Board Effectiveness. President-elect is **Harvey Botting** (BA 1967 Victoria, MBA 1985), chairman of the Canadian Business Press and former senior vice-president at Rogers Media Inc. **Paul Cadario** (BASc 1973), senior manager at the World Bank in Washington, D.C., is vice-president, governance. **Carl Mitchell** (BSc 1984 St. Michael's), the former president and chief operating officer of V3 Semiconductor, is treasurer. **Wendy Cecil** (BA 1971 Victoria), chairman of the President's International Alumni Council, is ex-officio. **Rivi Frankle** (BA 1968 University College), interim vice-president and chief advancement officer at the University of Toronto, is ex-officio. Other board members include **Matthew Chapman** (MBA 2000), senior vice-president of operations at Workbrain; **Rudyard Griffiths** (BA 1993 Trinity), founder and executive director of the Dominion Institute; **Fred Kan** (JD 1967, BASc 1969), founder and senior partner at Hong Kong-based commercial law firm Fred Kan & Co.; **Bonnie Stern** (BA 1969 New College), founder and owner of the Bonnie Stern School of Cooking; **Eira Thomas** (BSc 1991 UTM), president and chief executive officer of Stornoway Diamond Corporation; **Evelyn Wong** (BSc 1972 New College, MBA 1974, MIR 1980), director, international affairs, National Trades Union Congress.

PHOTOGRAPHY: TOP LEFT, COURTESY OF FREE THE CHILDREN

Kudos

Emergency-room physician **Vincent Lam** (MD 1999) was awarded the Scotiabank Giller Prize in November for his first book, *Bloodletting & Miraculous Cures*. The linked stories, which centre on the lives of medical students, will be made into a TV series for The Movie Network.

A panel of Canada's top music journalists and broadcasters chose **Owen Pallett** (BMus 2002) and his Final Fantasy project as the inaugural winner of the Polaris Music Prize. The $20,000 award recognizes Pallett's second album, *He Poos Clouds*, which is inspired by the eight schools of magic in the Dungeons & Dragons fantasy game.


Owen Pallett

Lorne Michaels (BA 1966 UC, LLD *Hon.* 2002), the creator and executive producer of *Saturday Night Live*, has won the 2006 Governor General's Award for Lifetime Artistic Achievement. The show, now in its 31st season, is the longest-running, highest-rated late-night TV show ever.

This year's Dora Mavor Moore Outstanding Production Award went to **Zorana Kydd** (2002 PhD) for *The Last Days of Judas Iscariot*. Kydd's production also earned four other Dora Awards – for outstanding direction and lighting design, as well as outstanding performances by a male and a female in principal roles. Kydd is the founder of BirdLand Theatre in Toronto.

Benjamin Shinewald (JD 2002), **Jason Mitschele** (JD 2002), **Sana Halwani** (JD 2004), and alum and graduate student **Dr. David Kelton** (MD 2005) are among 15 Canadians to receive $20,000 Action Canada Fellowships for assuming leadership roles in their community.

The Ontario Society of Professional Engineers and Professional Engineers Ontario awarded **Phillip Simmons** (BASc 1964, MASc 1965, PhD 1968) the "Engineering Medal – Entrepreneurship" for his outstanding contribution to the engineering profession. Simmons is the founder, president and chief executive officer of Eco-Tec Limited, an internationally recognized water-treatment business that specializes in purifying, recovering and recycling industrial wastewater. – *S.P.*

Calendar

READINGS

Hart House

Jan. 25. **Diaspora Dialogues.** Readings of new works by U of T students. Diaspora Dialogues is a city-wide program designed to support new fiction, poetry and drama that reflects the city through the eyes of newly arrived members. Emerging writers are mentored by established authors. Hart House has brought Diaspora Dialogues to U of T as part of its year-long themed programming, Grand Design. 7 p.m. in the East Common Room at Hart House. 7 Hart House Circle. hh.advancement@utoronto.ca

U of T Scarborough

Jan. 18. **Reading: Catherine Hernandez,** 11 a.m. Leigha Lee Browne Theatre, UTSC. 1265 Military Trail.

Feb. 7. **Reading: Ruth Ohi.** 10 a.m. U of T Scarborough childcare centre, 1255 Military Trail.

For more information, www.utsc.utoronto.ca/cultural

EXHIBITIONS

Thomas Fisher Rare Book Library

Jan. 30 to Apr. 27. **Hopeful Travellers:** Italian Explorers, Missionaries, Merchants and Adventurers in the World, from the Middle Ages to Modern Times. 120 St. George St. Monday to Friday, 9 a.m-5 p.m. (416) 978-5285, www.library.utoronto.ca/fisher/exhibitions/current.html

Doris McCarthy Gallery, U of T Scarborough

Jan. 18 to March 11. **Post Object.** Curated by Deepali Dewan, curator of South Asian Art, Royal Ontario Museum. Throughout the late 20th century, various art movements have questioned the centrality of the object in art. Post Object puts forward ways of reconsidering the object, and combines performance, video, installation and sculpture. The exhibition includes works by artists throughout Asia, Canada and the United States, including Pushpamala N. and Michael Joo. Tuesday to Friday, 10 a.m.-4 p.m. and Sunday, noon-5 p.m.

Detail from *The Navrasa Suite* series by Pushpamala N., part of the Post Object exhibition at the Doris McCarthy Gallery, UTSC, which starts Jan. 18

1265 Military Trail. (416) 287-7007, dmg@utsc.utoronto.ca or www.utsc.utoronto.ca/dmg

University of Toronto Art Centre

Ongoing. **The Art of Devotion: Byzantine & Post-Byzantine Icons.** Curated by Dawn Cain. This exhibition, drawn from U of T's Malcove Collection, is organized around two central themes: icons dedicated to Mary and the Christ Child, and icons representing Christ and important saints in the Christian tradition.

Jan. 30 to March 24. **Bright Particular Stars: The Theatre Portraits of Grant Macdonald (1909-1987).** This exhibition is organized and circulated by the Agnes Etherington Art Centre, Queen's University, Kingston, with the financial assistance of the McLean Foundation.

Jan. 30 to March 24. **James Lahey: Index**

Students, U of T staff and faculty, and Art Centre members are offered free admission with valid ID. General Admission is $5; $3 for seniors. 15 King's College Circle. Tuesday to Friday, 12-5 p.m.; Saturday, 12-4 p.m. (416) 978-1838, www.utoronto.ca/artcentre

Graduate Centre for Study of Drama

Jan. 25 to Feb. 4. **Not Just Trifles: An Evening of Two One-Act Plays. Still Stands the House** by Gwen Pharis Ringwood and **Trifles** by Susan Glaspell. These two early 20th century plays take us out of today's urban jungle and offer us a glimpse into the cruel realities of rural North America. They introduce us to women whose lives are as harsh and unforgiving as the land that they cultivate, and remind us that brutal action may follow inhumane treatment.

Tickets $15. For students and seniors, $10. PWYC on Sunday. Thursday to Saturday at 8 p.m., Sunday at 2 p.m. Robert Gill Theatre, 214 College St. (416) 978-7986. http://gradrama.sa.utoronto.ca

Hart House Theatre

Jan. 17 to Jan. 27. **Lysistrata** by Aristophanes. The women of Athens are determined to end the war with Sparta. Led by Lysistrata, they refuse their husbands all sexual favours until peace is struck. The famous comedy receives a contemporary spin, and incorporates song and dance under the directorial debut of Tabby Johnson. Week 1: Wednesday to Saturday, 8 p.m. Week 2: Wednesday to Saturday, 8 p.m. plus Saturday matinee at 2 p.m. Tickets $20; $12 students and seniors.

Jan. 31 to Feb. 3. **U of T Drama Festival** presented by Hart House Theatre and U of T Drama Coalition. Four evenings of one-act plays that are student-written, -directed and -acted. Wednesday to Saturday, 7:30 p.m. Tickets $12; $10 students and seniors. http://drama.sa.utoronto.ca/

Box office/information: www.harthousetheatre.ca. U of T Tix box office: (416) 978-8849 or www.uofttix.ca

MUSIC

U of T Scarborough

Jan. 25. **Korean Drum and Dance** featuring Jeng Yi. Noon. Leigha Lee Browne Theatre, University of Toronto Scarborough. 1265 Military Trail. www.utsc.utoronto.ca/cultural

Good Sports

Alumni recall the triumphs, and tribulations, of their athletic careers

THAT SINKING FEELING

I was a member of the Varsity Blues rowing team from 1987 to 1989. In 1988, we had a rookie coxswain named Elaine who had difficulty, at times, keeping an eight-oared shell on course, particularly at full speed. Crew members dubbed her "No-Lane" for her inability to stay in the correct lane during races or practice.

We rowed five days a week from 4:45 a.m. until 7 a.m. One morning in late October, we were practising on Lake Ontario, in the dark. As we came around a slight bend, No-Lane steered us head-on, at full speed, into another eight. After a tremendous bang, we discovered that the bow of our shell had been torn off and that we were taking on water quickly.

Our coaches shouted from their motorboats, "Stay with the boat!" and ordered us to row the three kilometres back to the Argonaut Rowing Club. They attempted to protect us by circling our sinking shell, but didn't realize that their wakes were putting more water into our damaged boat.

About 50 metres from the docks, the coaches decided it was hopeless to row any farther and ordered us to abandon the boat. We looked at each other, wondering who would jump into the icy (and smelly) waters of Lake Ontario first, not knowing if the water would be 20 metres or two metres deep. I took a leap of faith and dove in first, swimming frantically toward the shore. After about five strokes, I realized my knees were hitting the bottom. I stood up and heard the seven other crew members laughing as they jumped from the boat and waded to shore.

Michael Driscoll
BA 1989 St. Michael's
Buffalo, New York

TACKLE AND RUCK

In the fall of 1970, the religion of rugby claimed me as a convert and has yet to release me from her bloody-knuckled grip. A refugee from American foreign conflicts and grid-iron football, I found a sport at St. Mike's that had the right combination of physical bravura, intellectual engagement, international panache and intercultural adventure.

Our St. Mike's Rugby Sevens scrum half was a Scotsman named Andrew Cairns, whose wily moves and deadly drop kicks often led us to victory. Our only Canadian, fullback Brian Guzzi, cleaned up our defensive lapses. Our front row and wingers were all Yanks and none of us was afraid to tackle or ruck. The thrill of touching down for a try on the U of T back campus field in the shadow of Hart House and Trinity College is something to remember. A fellow Nebraskan, Mary Kevin Foley, led the St. Mike's Rugger Huggers, our informal and unlikely cheering squad.

For road trips, my VW van carried the team. The traditional post-game party and choral interlude helped heal the battle wounds and forge lasting friendships. The long ride back to campus involved numerous uncharted rest stops along the shoulder of the 401.

Rugby was more than a game. It was a code of honour and a way of life. I played for many years after graduation and each spring still finds me in Hong Kong for the week of the Hong Kong Rugby Sevens, the world's best rugby festival, where I meet old friends, players and teammates to relive rugby memories and the daze of youth.

Larry Cimino
BA 1973 St. Michael's
Indianapolis, Indiana

A SMASHING SUCCESS

In the mid-1990s, no intramural sport at Trinity College attracted quite the same attention as the Smashers, the women's touch football team. So many women wanted to play that there were separate teams for offence and defence. Coaching positions were prized and taken very seriously. And each game was attended by anywhere from a handful to dozens of fans, many of whom wore tuxedos.

The 1996 season was particularly memorable for the Smashers. For three years in a row, the team had emerged from a successful round-robin season only to meet defeat in the semifinals at the hands of the St. Mike's crew.

In 1996, we worked hard all fall and, finally, overcame our semifinal jinx with a victory against the team from medicine. The Smashers headed to the finals on a wave of confidence. In the early morning sun of University College's back field, watched on by formally clad Trinity men and dozens of other supporters, the Smashers saw their dream of U of T intramural glory become a reality.

We celebrated in true undergraduate style, finishing off a case of champagne by 9 a.m. and the start of the day's classes.

Eliza Reid
BA 1998 TRIN
Reykjavik, Iceland

ILLUSTRATION: FRANCIS BLAKE/THREE IN A BOX

Riddles in Legend and Fun

By Marcel Danesi

Nowadays, riddles are considered child's play, but ancient civilizations took them very seriously. Legend has it that the Sphinx, who guarded the entrance to the city of Thebes, devoured anyone who could not answer her riddle. Samson's life ended in calamity because of a riddle he posed to the Philistines. And Homer's death may have been precipitated by his distress over a riddle posed to him by fishermen: *What we caught, we threw away. What we could not catch, we kept.*

Not all stories about riddles have an ominous shade to them. The biblical kings Solomon and Hiram organized riddle contests for the pleasure of outwitting each other. The Greeks used riddles at banquets as a form of entertainment. The Romans made riddles a central feature of the Saturnalia, a religious event celebrated over the winter solstice. In the 18th century, riddles were perceived to be the educated person's favourite form of mental recreation, and many newspapers and periodicals included them. In France, no less a literary figure than the great satirist Voltaire regularly composed mind-teasing riddles such as the following:

What of all things in the world is the longest, the shortest, the swiftest, the slowest, the most divisible and most extended, most regretted, most neglected, without which nothing can be done, and with which many do nothing, which destroys all that is little and ennobles all that is great?

What is it about riddles that makes them so intriguing, and yet so trivial at the same time? Perhaps it is the figurative twist that requires us to make imaginative associations. Try these riddles:

It is red, blue, purple and green, as anyone can easily see, yet no one can touch it or even reach it. What is it?

Before my birth I had a name, but it changed the instant I was born. And when I am no more, I will be called by yet another name. In sum, I change my name three days in a row, yet live but one day. Who or what am I?

It belongs to you, but others use it more than you do. What is it?

I am neither clothes nor shoes, yet I can be worn and taken off. What am I?

In children's stories, riddles are often symbolic of human cleverness. For example, in *100 Riddles of the Fairy Bellaria,* published in 1892 by an anonymous author, Queen Bellaria and her riddle-solving skills are pitted against the cruel King Ruggero. He wishes to invade her territory, and gives her 100 riddles to solve; to fail would entail disaster. The Riddler in Batman comics is a modern-day descendant of Ruggero. Lewis Carroll's *Alice's Adventures in Wonderland* and *Through the Looking Glass* are stories that both contain riddles and whose entire narratives are riddles, since it is difficult to interpret what they mean. ■

Answers

1. The answer to Homer's riddle is *fleas.*
2. The answer to Voltaire's riddle is *time,* which has all the characteristics portrayed by Voltaire's ingenious construction.
3. The answer to the colour riddle is a *rainbow.*
4. The answer to the birth riddle is *today.* Before today was "born," it was called *tomorrow.* And when today is "no more," it takes on a new name – *yesterday.* Thus, though it lasts only one day, *today* changes its name three days in a row – *yesterday, today* and *tomorrow.*
5. Your *name* is something that belongs to you but is used more by others.
6. The answer to the last riddle is a *smile.*

ILLUSTRATION: CHRISTIANE BEAUREGARD

Classifieds

EDUCATION

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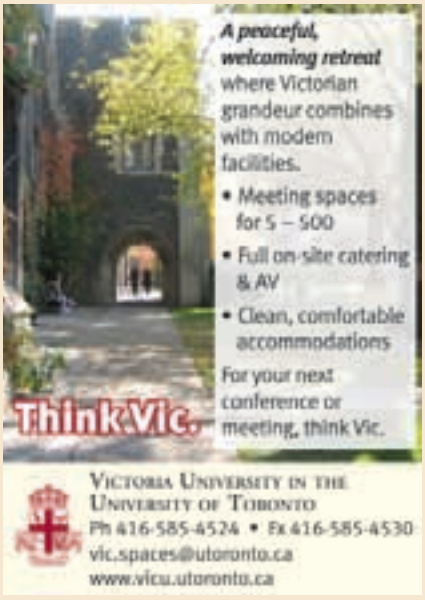

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Looking Back

BY GRAHAM F. SCOTT

PHOTOGRAPHY: MICHAEL VISSER

Clock Wise

Though it may not always feel like it, our brains work pretty fast. So fast, in fact, that until the late 19th century, scientists had no accurate way of measuring the speed of psychological processes. The Hipp chronoscope, seen here, dramatically advanced the precision of psychological research.

The device was invented by Swiss watchmaker Mathias Hipp. Capable of measuring time to 1-1000th of a second, it was first used by scientists to assess how quickly people responded to stimuli. "What you did was stimulate someone's arm up toward the shoulder, and measure how rapidly they could respond," says Douglas Creelman, a retired psychology professor who rediscovered this chronoscope in the late 1960s. "It gave a fairly accurate measure of the speed of nerve transmission."

In the 1870s, some psychologists began using the Hipp chronoscope to study mental chronometry – in essence, the speed of thought. Researchers would give subjects a baseline test to measure how quickly they reacted to a sensory stimulus, such as a flash of light. Then the researchers would give a test involving decision-making skill (for example, subjects would indicate instantly if a sound was low- or high-pitched). In simplest terms, the time difference between the two tests represented the time "thought" took.

This chronoscope was purchased in 1890 by James Baldwin, the founder of U of T's psychology lab, for $87. It was destined for the landfill when Creelman rescued it during a renovation of Sidney Smith Hall. In 1997, the chronoscope was loaned to the Ontario Science Centre, and there it remains today, counting the seconds until it returns home.

How long before rising health-care costs burn a hole in your pocket?

Alison Naimool
Product Manager, Manulife Financial

Like it or not, Canada's health-care spending is shifting steadily to private pockets.

According to the Canadian Institute for Health Information[1], private sector spending has been growing at a faster rate than public sector spending. It reached $43.2 billion in 2005, with more than half going toward drugs and dentistry.

Let's have a look at these two biggest uses of private health-care dollars.

Drug costs soar to dizzying heights

Take a peek at medicine cabinets anywhere in Canada and, chances are, you'll find at least one pill bottle. That's because we spent almost $25 billion[2] on prescription and non-prescription drugs last year, or an average of $770 per person.

In fact, pharmacists dispensed an average of 12 prescriptions per person in 2005. Multiply that by the number of people in your household and you'll see why the majority of prescriptions are for high blood pressure medication[3].

Dentists take a big bite

No doubt about it, dental services can be costly. Unfortunately, this is what keeps 26% of Canadian adults from seeking needed dental care[4].

How expensive is it? We spend about $9.3 billion, or $290 per person, on dental services each year. Not surprisingly, insured Canadians were twice as likely to have consulted a dentist or orthodontist in the past year compared to someone without insurance.

What can you do?

As governments look at ways to shift health-care costs from the public sector to the private sector, the onus unfortunately falls on households to find ways to reduce out-of-pocket expenses.

Consider equally effective generic alternatives to brand-name prescription drugs. Practice good dental hygiene. Maximize your employer's health and dental benefits. If self-employed, take out private insurance, which can also be tax-deductible. And if you belong to an association, take advantage of lower group insurance rates.

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[1] Canadian Institute for Health Information, National Health Expenditure Trends, 1975 to 2005
[2] Canadian Institute for Health Information, Drug Expenditure in Canada, 1985 to 2005
[3] IMS Health Canada
[4] Canadian Institute for Health Information, Exploring the 70/30 Split: How Canada's Health System Is Financed, 2004

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