

## ARTS

# Candide previews at York

by Joanne White

*Voltaire's Candide* stage adaptation by David Borenstein and Andrew Clark produced by the Grub Street Repertory

"Our last production of *Candide* [at the Samuel Beckett Theatre at York University in 1986] was financed by a horse-racing bet," said Andrew Clark, director of the newly translated version of *Voltaire's Candide*.

The story of *Candide* is, in short: the adventures and experiences of a young man who is expelled from his castle home and travels the world. David Borenstein, playwright and a student of York University, spent a great deal of time translating and adapting Francois-Marie Arouet's (Voltaire) 18th century French novel for the Toronto stage.

Borenstein and Clark wanted their own interpretation and to have a script to work from that was as close to the original as possible. A new translation also

skirts around the issue of using someone else's copyright.

Clark was drawn to Voltaire's *Candide* because he considers it to be "the greatest satiric work ever written." He also finds that many of the questions and issues dealt with in the 1746 novel that mocked Rousseau's *Best of All Worlds* are of relevance to our modern audience.

*Voltaire's Candide* is the Grub Street Repertory's first production. The cast, a young group of over 25 members, appear in full period costume. The Grub Street Repertory's future plans are to produce plays considered classics but which are rarely performed in Toronto.

*Workshop previews for Voltaire's Candide will be held September 13 and 14 at the Samuel Beckett Theatre at York University. The production will premiere at The Actors Lab Theatre on September 19 and run until October 13. (All performances will be financed by ticket sales and not by bets.)*

## REACH FOR THE STARS . . .

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First meeting: Thursday Sept. 13 5pm.

Room 061 Behavioral Science Bldg.

Speaker: Dr. Bob Cheung

Topic: International Space University 1990

For more info: Call 699-6790 after 9pm

## HIGH HOLY DAY SERVICES



Join the JSF in our High Holy Day Services at the Scott Religious Centre with Moshe Ronen and Dan Ronen officiating. Tickets must be purchased in advance.

### ROSH HASHANA

Wednesday, Evening Sept. 19 - 7:00 pm

Thursday Morning Sept. 20 - 9:00 am

Thursday Evening Sept. 20 - 8:00 pm

Friday Sept. 21 - 9:00 am

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Tickets:  
Rosh Hashana & Yom Kippur:  
Students \$25, Faculty/Alumni \$80  
Rosh Hashana or Yom Kippur:  
Students \$15, Faculty/Alumni \$50

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## Writer's Block

by Ira Nayman

*Intuition*  
written by Daniel Cappon  
Published by Bedford House

There is a section in Dr. Daniel Cappon's *Intuition: Harnessing the Hidden Powers of the Mind* that struck a sympathetic chord with me. Cappon described how "schooling" the mind (becoming familiar with a subject) helps generate bursts of intuition, and, further, that time away from a specific problem gives the unconscious mind the opportunity to work out solutions. As a writer, I am intimately familiar with the process (which I call research and incubation), in which I frequently engage.

If Cappon's book consistently were as insightful as this section, I could recommend it without reservation. Unfortunately, *Intuition* is full of faulty logic, dubious assertions and unfulfilled promise; it is, for the most part, a disappointment.

("That's a pretty extreme statement," my intuitive side protests. "Read on," my rational side, smiling smugly, suggests.)

Cappon develops his theories using a Jungian model of personality, which is immediately problematic for those who don't believe in Jung's theories (me, for instance). It seems an unnecessary distraction, given that the process of intuition can be explained without resorting to any personality theory. (And, Cappon doesn't help his cause by telling an anecdote about Jung in which he disdains finding a physical basis for the collective unconscious.)

Cappon goes to considerable lengths to give a theoretical basis for different levels of intuition in women and men (thus justifying folk notions of "women's intuition"); but, he admits that recent tests show no appreciable differences. Although more sophisticated tests, may, in the future, find the differences Cappon is looking for, proper scientific method would suggest that he not promote his theory at present.

("What do you think of that?" my logical mind remarks, putting its feet comfortably up on the ottoman. "You always have to have your own way, don't you?" my intuition says, sulking by the fireplace.)



Cappon, a professor of environmental studies at York University, has an overall goal: to prove that the world's ills, environmental, social and other, can be cured by the application of intuitive, creative problem solving. It is a noble aim, but his argument does not hold up. Cappon admits, for instance, that intuitive reasoning can lead to evil ends just as easily as it can to good, making its use as ambiguous as rational reasoning.

Moreover, Cappon's argument assumes that solutions do not exist, whereas they mostly do. Sustainable development, for instance, though flawed, has the potential to solve the problems of environmental degradation and the needs of a growing population. What is lacking to solve the world's problems is not a new method of finding a solution, but political and moral will.

Unfortunately, no amount of intuition is going to give us that!

The book is full of debatable assertions. And, yet . . . in describing the intuitive process, Cappon writes that, to be successful, an idea must be followed by a lot of hard work. This certainly agrees with my experience, where the various thoughts about character, setting and story must be written and rewritten before they can be considered finished.

(In fact, my favourite part of writing is where the intuitive/creative bits are sent up to the conscious from the unconscious. This is the closest I ever get to the pleasure of experiencing my work for the first time.)

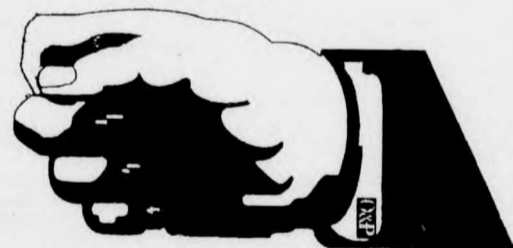
So close, and yet . . . *Intuition is a frustrating book.*

("Look, maybe Cappon is missing the obvious," my rational mind, in a conciliatory mood, offers. "Maybe rationality and intuition are parts of one process that cannot be dissected so easily." "You think so?" my intuition sniffs. "Yeah, sure," my rational mind says. "Now, how about a beer?")

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