



Volume 125 Number 20

Dalhousie University, Halifax, Nova Scotia

March 4, 1993



applications are invited from students of every discipline for the position of

ASSISTANT OMBUD

The Office of the Ombud provides information and advice regarding procedures of mediation and redress in the University Community. The Office assists students and others who face problems relating to academics, finances, and housing, and recommends changes to policies which prove to be unfair or inequitable.

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4. I have the right to say no.
5. I have the right to make mistakes
6. I have the right to protest unfair treatment.
7. I have the right to eat as much as I want and to not feel guilty about it.
8. I have the right to decide on a different course of action, or to change my mind in the middle of a course of action.
9. I have the right to work on any cause I want, and to not be consistent if I don't want to be.
10. I have the right to ask for emotional support or help, or to keep it all inside until I explode.
11. I have the right to hate you because you have a penis.
12. I have the right to look like shit or to look fabulous, and to not have you comment on either.
13. I have the right to have wild mood swings, even when I'm not pre-menstrual.
14. I have the right to procrastinate, to whine, and to whine about procrastinating.
15. I have the right to not be called a girl/chick/slut/bitch/whore
16. I have the right to be a dictator, because I am right, and everyone else is wrong.
17. I have the right to be sexually frustrated, and to compensate for it by being a workaholic and taking it all out on the people around me.
18. I have the right to be sarcastic.
19. I have the right to criticize others, but to be over-sensitive when others criticize me.
20. I have the right to be me.



Threshold of power

by Lara Morris

Finally! The long awaited, greatly anticipated Dalhousie Women's Centre is opening its doors Monday March 8 -- just in time for International Women's Day.

"Everyone is welcome and we're hoping lots of people come to the opening," said Tryna Booth, Centre organizer. "We want people to see what the Centre has to offer, especially all the upcoming events", she said.

The official opening will take place Monday, March 8 from 4:00 pm until 6:30 pm with special guests including the President's Advisor on Women, Barbara Harris. The Centre is located at 6143 South St., next door to Dal Security between Seymour St. and LeMarchant St.

In preparation for opening, the centre will be holding a founding General Meeting for the Dalhousie Women's Centre Society on Friday, March 5 at 4:00 pm at the Centre. "We have to elect members to the Management Collective, ratify our constitution and approve our events schedule for March", said Booth.

The Centre is managed by a management Collective consisting of 13 women selected on an annual basis. The Collective consists of a Facilitator elected at large and five other at large positions open to women who are faculty, staff or students at Dalhousie. The remaining seven positions are filled by various groups on campus including the Dalhousie Women's Faculty Organization, Dalhousie Staff Association, and Dalhousie Student Union.

"Positions on the Management Collective last for one year, from May 1 to April 30. Members elected Friday will take office immediately," said

THE DALHOUSIE WOMEN'S CENTRE WILL BE OPENING ITS DOORS ON MONDAY, MARCH 8. WE ARE LOOKING FOR THE FOLLOWING ITEMS TO BE DONATED:

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V.C.R.	FLASHLIGHT

IF YOU HAVE ANY OF THE ABOVE ITEMS OR ANYTHING ELSE YOU THINK MAY BE OF USE TO THE CENTRE, PLEASE CALL CHLOE YOUNGER AT 494-8891 OR 829-2452.

Booth. More information is available by calling Candida at 494-1281.

The Centre is also looking for women volunteers. "We're planning to hire a part time staff member, but for now the Centre is run only by volunteers. The more volunteers we have, the more hours we can keep the Centre open," said Booth. "Even if you only have a couple of hours a week, we could still use the help," she said.

There will be an information meeting for volunteers Friday, March 12 at 3:00 pm at the Centre. Training will be provided for all new volunteers. For more information call 429-1897.

Booth feels the Centre will offer something for everyone. "We have a

resource library and hope to offer a referral service. There's also a Women's Lounge, meeting space and a kitchen. People are welcome just to stop by to have a coffee and chat," said Booth. Proposed events in March include a Women's Trivia Night, various films, and a cultural sensitivity workshop.

"People interested in visiting the Centre are encouraged to drop by. A schedule of events for March will be available at the Centre or check the Gazette," said Booth. Centre hours will be posted outside the Centre once they are set by the Management Collective.

In union is strength

by Kelly Morrissey

Education Workers Organizing Committee (EWOC) has been designed with the assistance of the Canadian Union of Educational Workers to address the concerns of teachers assistants, sessional lecturers, grade markers, and undergraduates. By establishing a union among the teaching assistants and sessional lecturers the university is forced to recognize this group, which many say has been largely ignored in previous years.

Essentially, the goals of the organization include job security, health and safety, sexual harassment protection, hiring practices, effective grievance mechanisms, wages and benefits. However, EWOC clearly states the focus of its organization is not demands for higher wages, but rather the idea of TAs and sessional lecturers being paid adequately for their services. Each individual department is presently responsible for



separate payments to its TAs and sessional lecturers, creating a highly decentralized process which EWOC seeks to eliminate.

Bernie Lopko, an organizer with the Canadian Union of Educational Workers says, "hiring an ambassador doesn't seem like a very wise allocation of resources in tough fiscal times", and further suggests the university should concentrate its finances more upon necessities.

EWOC has received considerable support from such organizations as

the Dalhousie Student Union, Dalhousie Association of Graduate Students, Dalhousie Faculty Association, and the Dalhousie Staff Association. This is an encouraging sign for the organization whose membership currently exceeds 500 people.

The administration has commented very little on this issue, only mentioning that cuts to teaching assistants and sessional lecturers could

CONTINUED ON PAGE 4



Erogenous zones and dangerous drones

by M. Kaufman

When I was in Grade Six, and we were all trying to figure out the basics of sex, a friend explained the difference between "fucking" and "raping". In the latter, he said, you tie the

girl to a tree. I laughed at the time, as if it were all a joke.

A year or two later, when all the guys were preoccupied with getting to "first base"-- that is, a serious kiss-- another friend told me about erogenous zones. The back of a girl's

neck, for example, was like an Aladdin's lamp to conjure up a girl's desire. If rubbed enough the girl would melt under your fingers. I wore out many a neck in the months that followed.

The stories shock me now: one is

simply hideous while the other is simply silly. Both stories, though, have much in common. These tidbits of advice shared the assumption that sex was something boys, or men, got. We might get it by force or we might get it by smooth moves, but in the end, the issue was about our pleasure and desire.

The one thing that was incomprehensible to me in Grade Six was that males could force themselves on females by something less than bondage to a tree. After all, the girls we knew at the time were not only taller than us, they certainly were not going to be pushed around. Little did I know that within a few years a certain male prerogative would begin to assert itself. We would have power,

who are fearful to walk to the corner store at night (although an even greater danger is from someone they know).

Perhaps what is most surprising about all this is that it hurts men too. Men who harm or coerce or rape don't do so because men are naturally bad or predatory beasts. It's because of the ways that we've learned to be men. We've learned that to be real men means to assert our power and control, although not usually through physical force. It also means shutting down our capacity to feel what others feel, an indispensable quality if you're interested in meeting your own needs without regard for others.

And so let's not waste energy debating statistics. (Whether it's ten percent or thirty percent of women who have been sexually assaulted, we've got a terrible problem on our hands.) Let's not waste energy countering that women are not always angels. (Of course they're not, but men are not regularly beaten or raped by women.) Let's not waste time with needless charges about "male bashers" or "they're saying we're all guilty until we prove ourselves innocent" (No one says all men are rapists or batterers.)

The ball is in the men's court. We can protest and counter-charge 'til we're blue in the face, but that won't make the problem go away.

sex becomes a game, a contest of wills

power to get what we wanted by persuasion ("I love you more than life itself" or perhaps the more pedestrian "aw come on, it'll be fun"), hard luck stories ("I'll die of blue balls if we don't"), manipulation ("what the hell, let's just have one more drink"), or for some guys, if all else failed, sheer physical force.

Such things poison relationships between women and men. Even if you're the gentlest guy in the world, the woman you're interested in probably has some experiences of coercion, manipulation, sexist put-downs, or assault. What happened to her will effect any relationship she enters into.

What's more, sex becomes a game, a contest of wills. Rather than communicating our feelings and desires, and knowing we'll be respected for what we want or don't want, both men and women circle around, hint and try to guess what the other person is thinking.

The greatest harm of all is done to women. Study after study in the United States and Canada suggest that between 20 and 30 percent of university-aged women are survivors of sexual assault. Many others feel the potential of assault and join the fifty percent of Canadian women

to be real men means to assert our power and control

Better that we rise to the occasion and listen carefully to the voices of women, voices that have been buried for far too long. Better we urge our student councils and administrations to adopt clear codes of conduct about sexual harassment and dating behaviour. Better that we encourage educational programs on our campuses. Better that we look at ways that our own attitudes and behaviour might contribute to the problem, whether we know it or not. And better that we learn to challenge the men around us to change and do it now.

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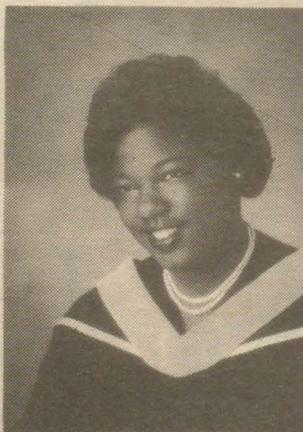
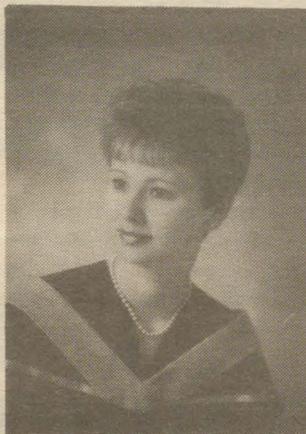
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EWOC cont'd from page 3

take place if a union is established. The members of EWOC are confident the university will not threaten the organization by such a maneuver, since the administration has been known to take a "hands-off" approach.

Students will not be greatly affected by the union in short-term, but long-term goals could include quality of education being secured, reasonable class size, and adequate facilities. Thus, with the formation of a union, there would be a central organization to represent all teach-

ing assistants, sessional lecturers and undergraduates throughout the various departments.

With the significant increase in its membership, EWOC will soon possess enough employees for the Labour Relations Board to conduct a vote to determine whether or not a union will be established. Optimism is high within the EWOC organization and endorsements from other organizations further intensify the need for a union.



To touch the face of GAD



The United Nations declared 1976 to 1985 to be the International Decade for Women. At the beginning of the decade, although women made up half of humanity, they worked nearly two thirds of all work hours, received only one tenth of the world's income and owned less than one per cent of the world's productive assets (ILO Journal, 1978).

WOMEN IN DEVELOPMENT APPROACH

Unfortunately, despite the UN Decade and almost a quarter century of "incorporating women into development," many women are worse off than they were before. Many of the mainstream policy efforts in the area

challenge theories and policies which exclude or inadequately address gender concerns

of "Women in Development" (or WID) during this time have focused on certain aspects of women's roles, such as women as mothers or women's income earning potential. They have tended to be "top-down" in approach, stemming from international and government agencies such as the United Nations and USAID. Many of these programmes see development as a process of "modernization" of "developing" countries. In the 1980s and 1990s, this has meant restructuring national economies in keeping with International Monetary Fund (IMF) and World Bank "adjustment programs" that involve economic growth through the promotion of exports such as coffee, bananas and sugar, drastic cuts to social spending and a decrease in the role of governments. From a "WID" perspective, the problem is not with this development process itself, but with the particular disadvantages women face within this process. As such, the policy emphasis has been on integrating women into an otherwise beneficial process of development.

GENDER AND DEVELOPMENT/EMPOWERMENT APPROACH

Many people concerned with the condition and position of women throughout the world, and with the restructuring of gender relations in

society, disagree with the WID approach because it does not adequately address the complex problems women are faced with. An alternative approach to looking at this problem has been referred to as the "Gender and Development" (GAD) and/or the Empowerment approach.

The GAD, or Empowerment approach has largely developed out of the research, experience and analy-



sis of Third World women. Rather than focusing on only one part of women's roles (women as mothers, women as workers, etc.) a GAD approach recognizes that women fulfill and balance various roles, and that women are influenced by unequal power relations based not only on gender, but also on race, ethnicity,

class, nationality, and so on. This approach focuses on bottom-up strategies, (starting with people's concrete experiences and needs rather than policy initiatives of mainstream aid organizations) and as such poses a challenge not only to theories and policies which exclude or inadequately address gender concerns, but also to assumptions about the way in which knowledge is created and used. A bottom-up strategy assumes that people are able to create knowledge out of their own experiences and create alternatives based on this knowledge.

A GAD approach tends to be critical of the development policies and programmes currently being advocated (as outlined above) by international lending and aid organizations on the grounds that they contribute to poverty and inequality and often worsen the position and condition of women rather than improving them. For instance, when governments cut back on health care, education and child care, women often suffer the most because they have to work extra hard to provide these services themselves.

GENDER AND DEVELOPMENT NETWORK

In November, 1992, a collection of people from the Halifax area concerned with these issues got together to form a "Gender and Development" group. We are interested in

power relations based not only on gender, but also on race, ethnicity, class, nationality...

trying to link local and international gender and development issues, as well as being able to link people's experiences to broader political and economic processes (such as economic adjustment and debt restructuring). The aim is to do this through participatory, or "bottom-up" learning processes (workshops, for instance) which start with the experiences and priorities of the people who participate.

In keeping with this participatory approach, the goals and objectives of the group continue to be defined and redefined as we go. For example, one of the goals of the group is to link issues of race, class and gender in local and international contexts. We are finding that it is a lot easier to say we want to do this than it is to actually do it! (We are also looking for a more creative name for ourselves -- any ideas?)

The group meets the third Friday afternoon of every month. If you would like to participate (women and men are welcome) or would like more information, please call Carolyn VanGurp at 454-4874 or Emily Burton at 429-5063.

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Women's words are never done



Every year at this time the Gazette staff votes on whether it will produce a women's issue. Usually, the definition of a women's issue is one laid out entirely by women, creating an all-woman space in the office for layout night. Sometimes the question of all-woman content is raised, but usually the paper has male contributions that aren't seen as being necessary to bump. That was the case this year, so there are stories in the issue written by men, but the paper is conceptualized and realized by women.

For the past two years I have voted against barring male staff members from the Gazette office for the women's issue. I did not understand, I did not believe, I did not feel any benefits could be reaped from this action.

The men at the Gazette worked every bit as hard to uphold the basic mandate of the paper: to alleviate societal pressures against traditionally oppressed groups by providing a forum in which to express views which, presumably, would not have otherwise been promoted. The staff at the Gazette has constitutionally sworn not to promote racism, sexism, hatred, or homophobia. The power hierarchy at the paper did not promote men over women at any

time that I worked there, so to bar male staff lacked any positive point that I could see and seemed more destructive than anything.

I am a feminist. I believe that men and women are equal in all significant ways, and I believe this equality must be publicly recognized. I believe women must look to their own lives to see how personally they have been forced to view "feminine" traits as being less viable to life processes, and "masculine" traits as being superior. I believe women should work to change the existing patriarchal power structure, not simply to win a place within it.

Men and women work together at the paper all year. The concentration of women on staff is slightly higher than the number of men this year, with maybe sixty per cent of the Gazette population being women. This ratio is maintained in the distribution of power (that is, amongst the section heads).

Only by working with men, I thought, could any gains be realized. It would do no good to eliminate the men for one night and presume we had progressed. Spending one night within the power structure erected decades ago by men, using their cultural framework from which to produce a women's issue, did not seem positive at all. A true success of this kind is Pandora, where the mandate is to actually change the structure of publishing using women's alternatives.

Instead, it seemed to me that we were penalizing men who actually wanted to help with the issue, men

who were most likely to learn from the experience. Someone told me it was good to have an all-women paper to prove that we could do it all ourselves. This was particularly dismaying, as it seemed small-minded and patronizing to need to prove anything like that, and then to tamely hand the paper back to the men, satisfied with our one issue. Of course we can do it, and well. The question is, could we do it differently enough to justify the elimination of the contributions of half the staff, and is it healthy to do that on a regular basis to right archival wrongs?

This year, I voted in favour of the women's issue barring men. Around the beginning of December I once again was forced to ask myself if men could rightfully be excluded from events honouring women. There are men who want to listen, there are men who want to learn. How can we exclude them?

It is possible, and even desirable, to sponsor women's only events. Men and women have shared this planet - working together - for over ten thousand years. There has always been the opportunity for men to listen and learn. Some men have done so, and have lived their lives quietly outside of the framework of masculine abusiveness. To these men, I say it is not women who are excluding you from their lives. It is the men who have not learned. It is not the responsibility of women to find the men who would abuse them and teach them not to do so. Police yourselves.

Jennifer Beck



LETTERS

The Dalhousie Gazette welcomes letters to the editor. Letters should not exceed 300 words in length and should be typed and double-spaced. The deadline for letters is Monday noon before publication. Letters may be submitted on Mac or IBM-compatible 3.5" disk.

Who watches the watchmen?

To the editor:

I am writing in response to your self-righteous denunciation of the removal of the "lesbigay" issue from Dalplex, which appeared in your February 18 issue. For a group of people who make themselves out to be a bunch of socially-conscious liberals, you (the Gazette's editors) demonstrate an astounding lack of sensitivity towards your potential readership. Don't you realize that young children could easily get a chance to look at the Gazette issues which are left at Dalplex? Did it occur to you that maybe this is why they were removed? Many young children are passing through Dalplex all the time, and their parents aren't always nearby to stop them from seeing the sexually explicit material and offensive language that appears in many Gazette issues and particularly in the annual "lesbigay" supplement. You may or may not think it is fine that young children see this kind of material, but frankly that is not up to you to decide. Decisions regarding what a young child should see should be made by the child's parents, not by the Gazette's editors. As long as the Gazette continues to print sexually explicit material (whether it be homosexual or heterosexual in nature) and language which many consider to be offensive, it should not be available where it is readily

accessible by young children. C'mon, Gazette, start taking more responsibility for what you print and where you distribute it!

Adrian Cook

A shot in the arm

To the editors:

Congratulations to the individual(s) who decided to trash the Feb. 11th Lesbigay Gazette. Score another point for the homophobes! Your victory is a hollow one, however. I don't know who you are - man, woman? straight, bi, gay? young, old? student, dalplex member, dalplex employee? You could be anyone. That doesn't matter. What matters is that your childish act of censorship pisses me off. And when you anger bisexual, gay or lesbian people, you only give us more ammunition for our fight. Despite people like you, gay communities throughout the world are making large political efforts to gain understanding, acceptance and respect, not through juvenile acts nor with our fists. Those of us who are survivors (i.e. those of us who don't live closeted by a lifetime of denial or some of us who take our own lives, unable to line in a cruel homophobic world) - we are a tough, thick-skinned bunch. We face more shit and pain daily (e.g. the jokes, the rejection by family and friends, judgement of our "worth" by politicians and military brass, AIDS deaths of friends and lov-

ers) than a straight person faces in a lifetime. Your act was trivial, but it helped us to strengthen our cause. It won't be forgotten.

(P.S. I hope you at least threw those Gazettes into a recycling bin!)

Wendy Mirkovich
Richard Fisk

Bitchin' barbells

To the editor:

As a gay Dal student who uses the Dalplex regularly, I was perplexed as to the point of the "Gay Jock's" article (Feb. 11). There are gay men at Dalplex. So what! Men stare at men at Dalplex. Again, so what! Is this a revelation to him? He paints himself as a well-adjusted, successful, atypical, gay man. Good for him!

He sure sounds typical in his attitude, though. i.e. bitch, bitch about how the gay community doesn't serve his particular needs. So he complains about not being able to openly cruise at Dalplex, and then proceeds to trash the various gay and gay-positive bars and organizations in this city.

We live in Halifax, not the biggest not the most liberal minded city on the planet. For its relatively small size, the gay community here doesn't do too badly in serving our needs (in my opinion). If "Gay Jock" wants to see changes, why doesn't he get involved in some of these groups, instead of just bitching?

T. Paone

The Dalhousie Gazette is Canada's oldest college newspaper. Published weekly through the Dalhousie Student Union, which also comprises its membership, the Gazette has a circulation of 10,000. As a founding member of Canadian University Press, the Gazette adheres to the CUP Statement of Principles and reserves the right to refuse any material submitted of a racist, sexist, homophobic or libelous nature. Deadline for commentary, letters to the editor, and announcements is noon on Monday before publication (Thursday of each week). Submissions may be left at the SUB Enquiry Desk c/o the Gazette. Commentary should not exceed 500 words. Letters should not exceed 300 words. No unsigned material will be accepted, but anonymity may be granted upon request. Advertising copy deadline is noon Monday before publication. The Gazette offices are located on the third floor of the SUB. Come up and have a coffee and tell us what's going on. The views expressed in the Gazette are not necessarily those of the Students' Union, the editors or the collective staff.



BLACKS ON BLACK

DISCUSSING DIMENSIONS OF OUR LIVES

I have been deliberating over this for some months now and I think it's time. Time for us to get together. Time for us to acknowledge that yes, racism AND sexism function often simultaneously in our lives. Time for us to begin to understand what this then means for us as Black women; and time for us to read, talk, listen to each one of us in the Afro-Diasporic community as we look at ways to make that personal change that often leads to political action in the struggle to overcome racism and sexism.

So my critics say: "but feminism is a white women's movement". My answer: the only feminism that I ascribe to is one that is committed to change on all fronts sexism, racism, classism, homophobia, ageism etc. I

have learned much from the women's movement as it pertains to sexism and patriarchy but I think White women tend to forget that racism also exists as a form and function of patriarchy. One can't eradicate sexism without also eliminating racism. To put it bluntly, White women gots to get their shit together and see in what ways they benefit from a white supremacist structure and commit to REAL change on that front.

I've also participated in a few Black groups and somehow or other women are intimidated into silence or when we finally are able to talk about issues that pertain to us as women they are deemed irrelevant. So what kind of a message is this? Are we to be seen and not heard? 'scuse me but that ain't

happening here. Just because I wish to talk about gender issues does not mean that I've forgotten about race. Racism AND Sexism form/inform my lived reality. I live with/in/around both these issues daily. They are not ideologies that make for interesting dialogue along some damned academic praxis but, MY LIVED REALITY.

So, as I said, its time. Its time for us as Black women to get together and acknowledge, discuss and challenge the ways in which racism and sexism function in our lives. I would like for us to meet once a week. I would like the group to run as a collective with in-put from all of us in the diaspora. African, Afro-Nova Scotian, Afro-Caribbean. You are all welcome. No this is not meant as a replacement for BUS or any other organizations that you belong to, but an additional place where we can enrich our lives further by discussing the dimensions that make up our lives. It will be a place for us to get together, feel comfortable speaking to each other about ANY issues felt to be important. Ul-

timately the goal remains to strengthen solidarity among all of us, sisters AND brothers.

So, let's get together. For the month of March, the general theme for discussion is THE BODY POLITIK: Issues on Race and Gender.

MEETING 1) Weds. March 3. 6:00 pm. Meet at the Black Student Advisor's Office.

Discussion: Stereotypes on Race and Gender in media representation. Does Spike Tell It Any Differently.

Movie Presentation: Spike Lee's "She's Gotta Have It".

MEETING 2) Weds March 10. 6:00 pm. Meet at the Black Student Advisor's Office.

Discussion: Race, Gender and Images of Beauty.

Gallery Visit: Buseje Bailey and Donna James Video/Art work "Tradition and Desire" at the Dal Art Gallery.

MEETING 3) Weds March 17 6:00 pm. Meet at the Black Student Ad-

visor's Office.

Discussion: Sexual Harassment and You. What we can learn from the Clarence Thomas/Anita Hill Trial and a look at Dal's sexual harassment policy.

Speaker: A tentative speaker is scheduled for this event.

MEETING 4) Weds. March 24 6:00 pm. Meet at the Black Student Advisor's Office.

Discussion: OPEN FORUM.

MEETING 5) Weds. March 31 6:00 pm. Meet at the Black Student Advisor's Office.

Discussion: OPEN FORUM.

So, here's what's planned. The last two dates are for you to talk about any other issues. Hope to see you there. If you have any questions, just leave a message for me, Deborah Odhiambo at the Black Student Advisor's office and I'll get back to you. Yours In The Struggle.

Deborah Odhiambo

Accentuate the positive

Affirmative action - it's a catchy phrase. It sounds positive, but is it really effective?

The intention of affirmative action is to ensure equal representation in occupations by encouraging (and in some cases, forcing) employers to hire a female or a member of a minority rather than a white male.

Labour laws (which include labour standard codes, human rights codes and the Charter of Rights and Freedoms) "guarantee" the right that no one shall be discriminated against in hiring practices. Employers are not supposed to do anything which indicates that they are hiring employees on the basis of race, religion, creed, colour, sex, ethnic or national origin, physical or mental disability, age or marital status. As of 1991, discrimination on the basis of sexual orientation was not prohibited under either the Canadian or the Nova Scotia Human Rights Act.

According to our legislation, discrimination under the guise of affirmative action does not break this rule. Why not? People are hired directly for the qualities they possess.

It is because females and members of minorities have been traditionally oppressed. Affirmative action attempts to rectify years of oppression by giving jobs to people who fit a

My problem with affirmative action is, why it is okay to discriminate in one situation, and not in another? Is it because society is inherently evil - heterosexist, racist, sexist, etc. - and

Are society's evils the fault of white males?

we must make up for it by reversing the discrimination? Are society's evils the fault of white males? Do they individually cause people to be treated badly? Meanwhile, people who are deemed to be oppressed by society are given special treatment based on certain qualities.

On an individual basis, affirmative action is unfair. Many people know of others who have experienced this reverse discrimination, or have experienced it themselves. An oppressed person has been hired because there are no or not enough oppressed people on staff. In some occupations, only women or minorities may be hired for the next few decades "until things are evened up". In some cases, the white male has had more or better qualifications than the person who got the job.

Is that fair? No, it is not. It is also not "positive". Just ask the white males who are constantly having their discrimination cases turned down by the Human Rights Commission. They believe they have been cheated by the system for being a white male.

Some oppressed people would rather not be hired for their gender or race, but for their talent. Some would rather not be hired at all through affirmative action because

it may perpetuate stereotypes and prejudices that white males are better or more competent.

Affirmative action, through its discrimination, causes more problems than it tries to resolve. Many white males feel they are being oppressed for something they didn't have anything to do with - and, some white males are not racist, sexist, heterosexist pigs. Some actually believe in feminism. It happens.

Some white men end up being more oppressive because they may feel that "people of lesser capabilities are being hired for the same job" (which, of course, is not necessarily the case). So, in the end, oppression may start where it did not exist before, or it may become more obvious. Any mistake that an oppressed person may make, may be interpreted by a white male as an indicator that oppressed people are not worthy of the job in the first place.

Affirmative action, on the whole, does not solve or help the problem of oppression. Let's not make the issue of whether or not affirmative action is useful an issue of political correctness, but rather an issue of human rights.

Mary Jane Hamilton



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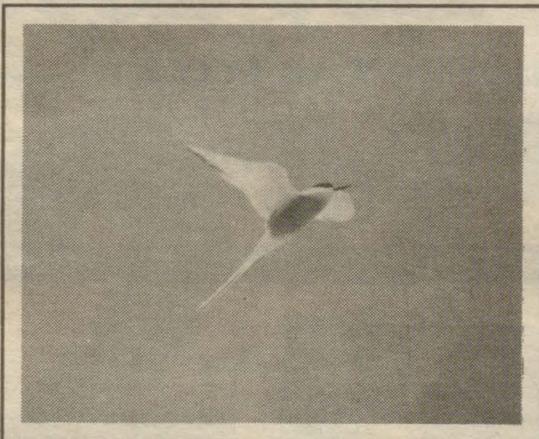
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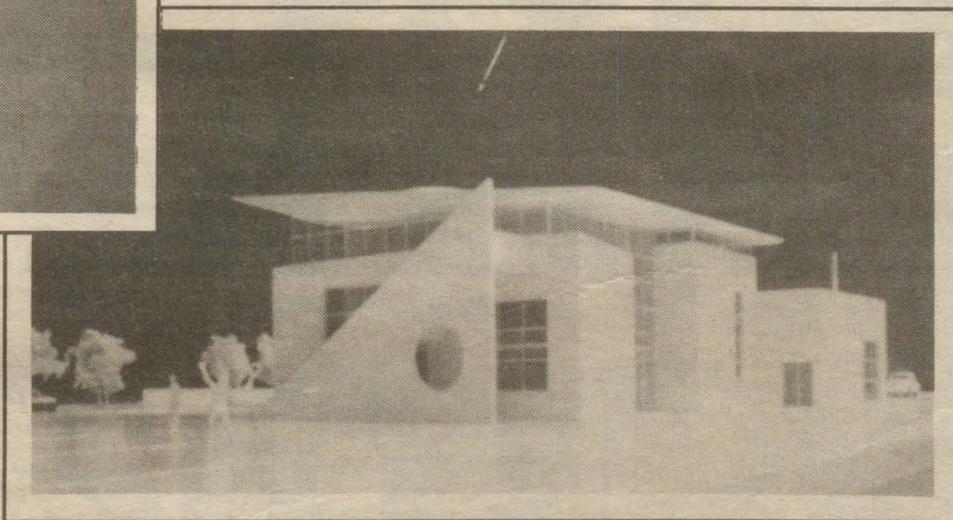
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Identity

As she walks slowly on the beach
 She thinks of all her goals,
 the dreams she has to reach.
 Doctor, lawyer, artist, engineer
 So many choices, so much more
 that can be done; nothing to fear.

She bends carefully and sees her
 reflection,
 In the water, crystal clear smiles
 a face of perfection,
 Pearl-brown eyes, noble nose, distinguished
 mouth on a silky face,
 Cream, brown, black, pink colours of
 our race,

She stops suddenly and stares at
 this beauty in the sea,
 My beauty, my grace, my face is
 this only me?
 No, it is only the surface
 As the wind blows her reflection changes
 No longer that perfect body, perfect face.

She is more than face, more than body,
 more than mind,
 She is what she wants to be
 Accepted for what she is, not parts
 not a type, or a kind.

Myura M

Sexism unearthed in funeral homes

by Megan McKay

When I was a little girl my parents used to tell me that I could be anything I wanted when I grew up. They taught me that ability and effort were the qualities that determined success; race and gender could not stand in my way. All of my elders affirmed this, as did my books, my teachers, and my favorite characters on Sesame Street. When adulthood finally arrived, I leaped out into the world with this optimistic attitude. I truly believed that I had power to choose my own profession, and to determine my own lifestyle. I now understand that this is a terrible lie.

When I was 21, I chose to become a funeral director. I attended Kingstec Community College in Kentville to complete the required training, and did quite well. Unlike my male classmates, I was never able to complete an apprenticeship, nor were the majority of my female peers.

Searching for an apprenticeship took me to every funeral home in Nova Scotia, and several in New Brunswick. The following is a compilation of reasons cited to me by Maritime funeral directors, explaining why women are not suited to the

profession. These excerpts are from recent conversations. The speakers are not old men; most are between 30 and 50 years of age. Some are women.

"Truro is not ready for a woman."
 -Ed Varner, Truro March, 1991.

"Truro is not ready for a woman."

"Women can't do the lifting involved" -Les Beastly, Windsor August, 1991.

"We had a woman here once and she didn't last. This isn't women's work." -Alan MacLeod, Shubenacadie February, 1992.

"Women are terrible drivers. I need someone I can count on to back up the hearse. That's a big car for a little lady." -Munro Fraser, Pictou June, 1991.

"We need someone who can do handy work. Women can't drive and they can't shingle a roof." -Mrs. Fraser, Pictou June, 1991.

Why do you want this job? This is not the job for a pretty girl like you."
 -Wayne Weatherbee, Sydney December 1991

"Women. We hire women. Our secretary is a woman." -Don McKay, Halifax March 1991.

"I have a drawer that I call the garbage file. That's where I put women and coloureds who apply. I'm not against you, I just can't hire you." -Wilfred Burke, Halifax October, 1990.

"Women. We hire women. Our secretary is a woman."

"What if we hire you and then you get married and want to quit? Or

"This job is too much for emotional women... I don't think there is a place for you in this business."

worse, what if you get pregnant? Then you'll have to quit." -Wayne "Weiner" Fisher, Dartmouth July 1991.

"This job is too much for emotional women. I can see you crying in the middle of a service. I don't think that there is a place for you in this business." -J. Albert Walker, Spryfield April, 1992.

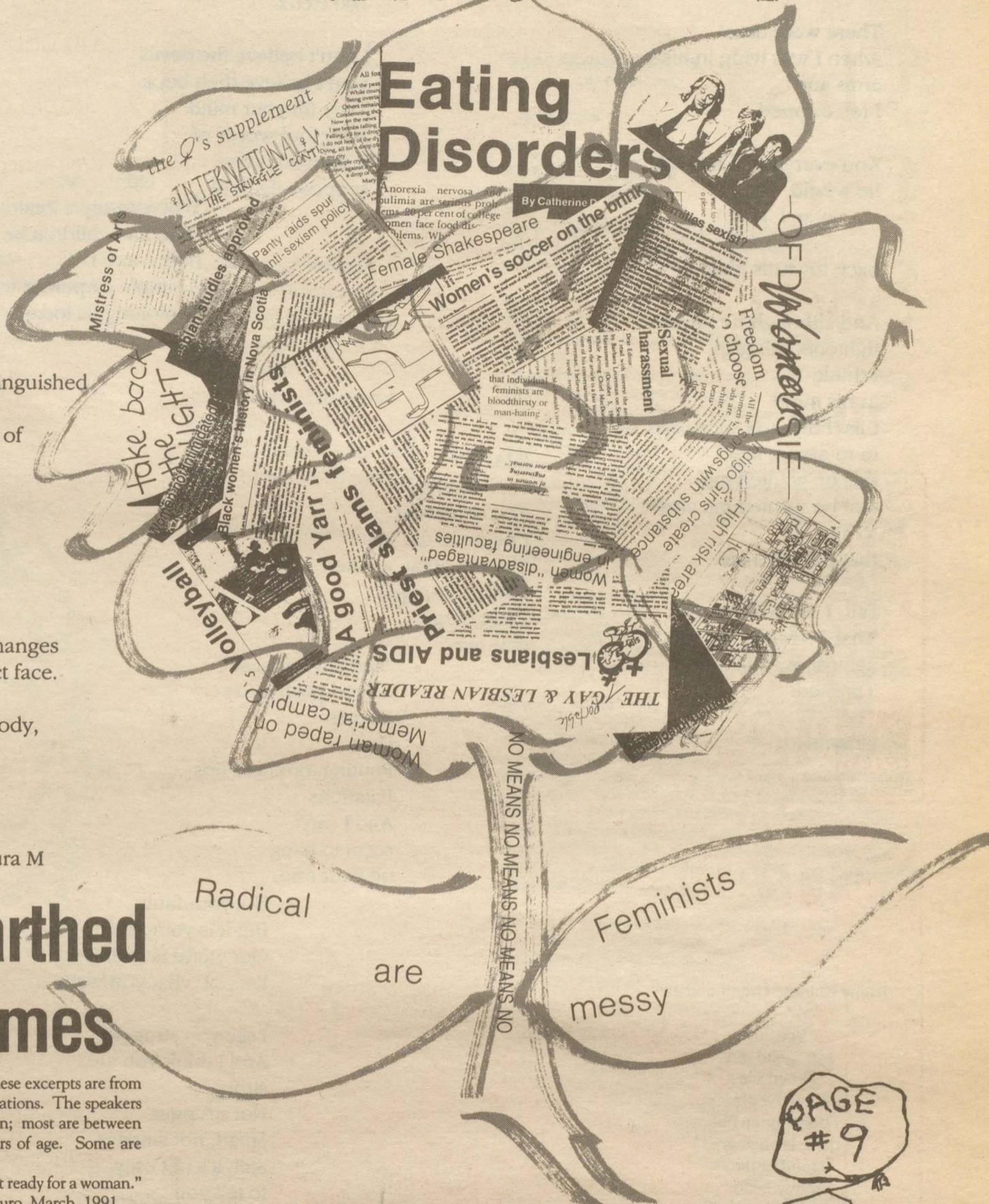
"I think that every funeral home should have one just to serve the

coffee, and that's all people are comfortable with." -Mike Moses, Amherst June, 1992.

"You'll distract my other staff. Those guys won't get a thing done with a girl around here in a skirt." -Ronald Walker, Hubbards July, 1991.

"Women have no place in the funeral business." -R.H. Porter, New Glasgow September, 1991.

All of the men in my class at Kingstec, including one who failed and had to repeat the course, found employment in a funeral home in their hometown. Only three of the ten women who graduated with me are employed today in funeral homes, two of them daughters of funeral directors. Today in Nova Scotia there is one female licensed funeral director and embalmer who is not the wife or daughter of a funeral director. she is employed at Atlantic Funeral home, Bayers Road, Halifax. There are no Black funeral directors in Nova Scotia.



PAGE #9

DIARY ENTRY #46

There were times when I was lying in his arms and I felt trapped.

And everytime I moved he would pull me back towards him.

And although he never tightened his grip, I think, in his mind this "hug" was supposed to re-assure me - that he wanted me - that he wanted me close to him that he loved me.

But, I still felt trapped. That I was being held against my will. Trapped.

simone t.

The Hoax

I don't believe the devils Don't believe their book They fill your mind With foul words of A man who was supposedly holy

Who can say a Zealot Who had children be holy A simple carpenter who's Exploiting us today

Their holy home has Exploited people in the past, Stealing their homes and Their true selves

IMAGES

I'm learning You're leaving I forgot to tell you You are great, greater Strong, stronger Large, larger than me.

"Equality", you say As you push away Images Legs Pouting, outlined lips Ivitations And I can't seem to hang on your arm.

Not your fault But it is your problem Our world is telling you I'm not what you want.

I see you struggle And I think you are strong Not stronger Smart, not smarter Still, it's not easy to tell you Now you're leaving I'm learning.

We (women) are born to goodness; it is our birth-right. Only sheer grit and pig-headed obstinacy make us demand the right to be bad, for we know that only by being bad we can become ourselves - not daughters and granddaughters, but individuals and possibly artists. Being an artist demands a cut umbilicus (which often bleeds); being a daughter demands the cord intact (a bloodless but confining fate).

~Erica Jong, 1972

My mother was a dancer once, she danced a fierce ballet. My mother held her head high, took long strides, crossed her arms tight and snapped at the air like a turtle.

My mother played her records loud, walked tightropes, did piroettes in mid-air - then proudly skipped from the line. She was a mean ballerina - she ate the stars from the sky then her belly would shine like a streetlamp.

One day she put her head on straight, hid her red shoes sucked up the dancer like a sodapop walked out into the world.

Now she secretly admires her fine legs in shopping mall mirrors. Late at night with the music low, she puts her hands on her belly and still feels the drumming of her kicking toes.

Emily Macnaughton

How can something based on Love bless omens of destruction

How can it bring down the Worth of women?

How can their savior so sacred Let people abuse their reflections And do nothing

The Devil is not the hoofed man With fire and brimstone, but The fat bald guy with the White collar and the little red beanie.

As it has been said: Fight The real enemy!

T.T.

What happened to me happens to women all the time. I've been kidnapped, held prisoner, threatened, beaten, humiliated, raped, battered. I've been lied to and lied about and disbelieved. The only difference between what happened to me and what happened to other women is that mine was an extreme case.

~Patricia Hearst, 1978

Thank you women, seen through the warped lens of myself as sisterkind - the mad, sleek, ragged ones; the angry, cold and broken ones; the walkers and the talkers. hand shakers, hand wavers, hand holders. The jinking laughing, screaming ones, believing - unbelieving ones. the sneering, leering, lying, crying ones; the dying ones.

The dark ones. and the dead. More praise for the dark and the dead! For the women caught in the trap of their own skin who break it and remake it into a rudder, a sail and a star. For all the women who stooped and stood! failed and froze you carried us. We thank you.

A. Quon

BASIC FEMINIST LESSONS: MAN-HATING

for Patrizia

When your lover calls at 2 a.m. to confront you with being a Man-Hater

Dig the sleep from your eyes, clear your throat tell her to wait a moment while you make a hot drink and when you've had your first sip

Ask her:

- Have I ever raped a man?
-Have I ever assaulted a man? Driven a broken bottle up his rectum?
-Have I ever smashed my fists through a man's face? Made him flee from his home to a shelter?
-Have I hoisted flashing neon cock-and-balls over Ste-Catherine Street and charged for entry?
-Have I kept men out of government?
-Have I offered them jobs at 62 cents to my dollar?
-Do I take sex-holidays and pay to fuck economically deprived, "exotic" men?
-Have I ever given a course called "Human" and used only women's texts?
-Have I ever harassed men in the streets? Come up behind, Breathing hotly in one ear "I want your prick, darling"
-Have I ever taken a man to court over child custody for being heterosexual?
-Have I ever gone into the bathroom with a man's four-year-old son and make him suck on me till I come?
-Did I sexually molest my younger brothers while growing up?
-Have I ever said a man couldn't be Pope? And set up institutions to ensure it?
-Have I ever bought a plastic male blow-up doll to haul out at lesbian parties and ridicule?
-Have I ever thrown a party to celebrate my loving a woman and watched videos all night of men being raped?
-Have I ever thrown darts at a glossy porn shot of a man's crotch pinned up in the union shop?
-Have I ever taken a gun into a university classroom, told all the women to leave, yelled man-hating slogans, and shot every man dead?

Now, take a gulp or two of tea, and ask her for as long as she's known you and even though you may have felt like doing some of the above...

HOW

- personally
politically
publicly
physically
economically
sexually
HOW
concretely
realistically
day-to-day

your man hating has manifested itself?

- Have you said you will never fuck a man again?
Have you stated that your apartment will be man-free?
Have you put up female images on the walls?
Have you refused to go to parties where men will be?
Have you gone to Take Back the Night marches and told men to stay at the back?
Have you mused that you'd rather not have brothers?
Have you said LESBIAN out loud while taking the Metro?
Have you made comments about "men" generically?
Have you worked politically with women only? Gone to women "only" festivals?
Have you said you love women?

Just what sort of Man-Hating CRIMES have you committed?

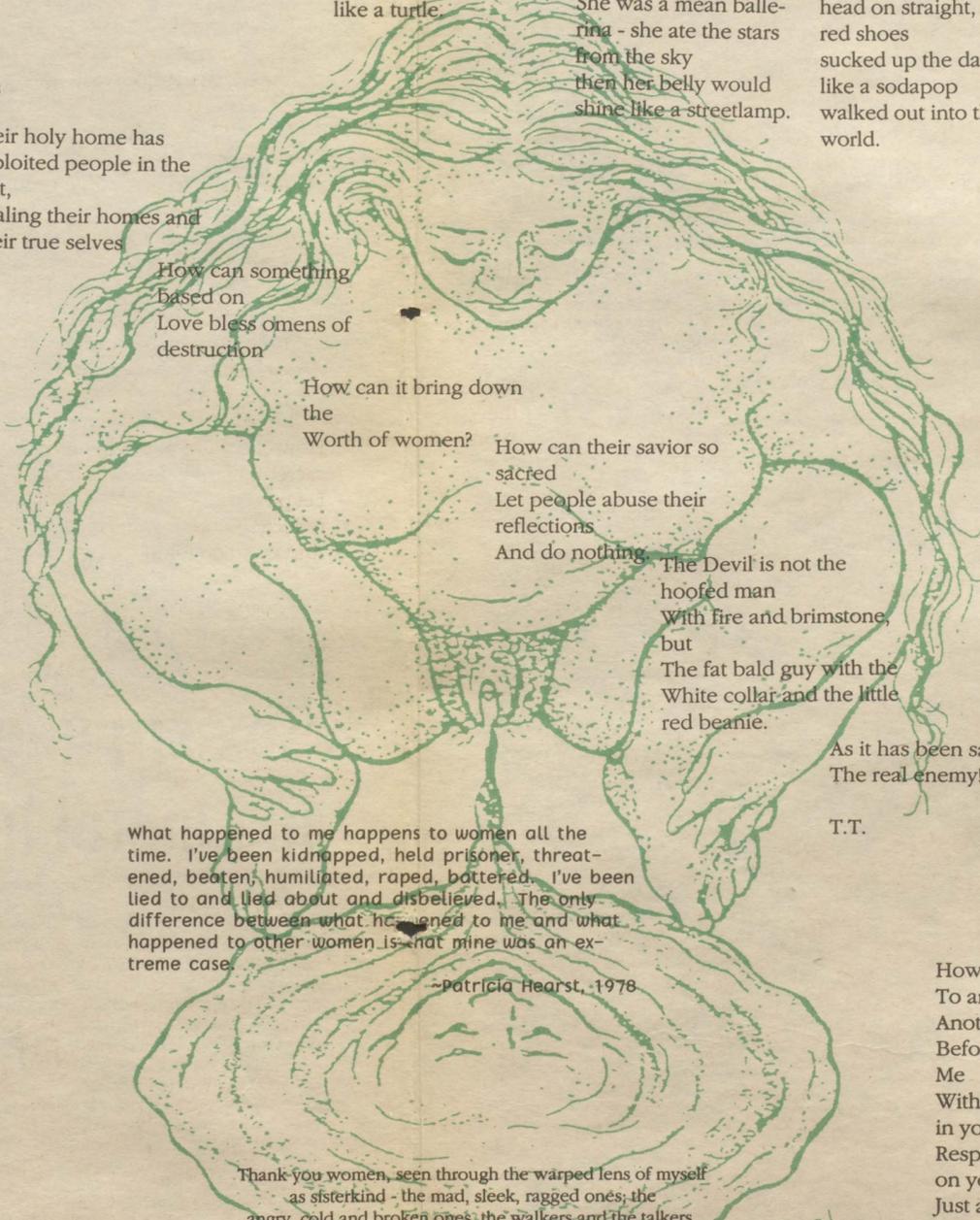
If your tea has not gone cold and she's still awake on the phone ask her, what then is SO threatening about you hating men?

If she can answer that one she's a feminist and there's hope for your relationship

carolyn gammon (taken from Lesbians Ignited)

How far must I travel To another room? Another heart? Before you will look at Me With admiration in your eye Respect on your tongue Just as you do to other strong woman who stand alone and do not Share your tears or your bed.

Janis Weston





A comedy and tragedy of errors

by Lisa Crone

This play is about a woman named Christine. Christine is beautiful but she feels increasingly cheapened as she realizes that men continually objectify her. In her early twenties, Christine is already resigned to spending her life alone. Christine would rather be alone and feel good about herself than feel alone in a shallow relationship. This is a one scene, one act play meaning to illustrate how much one feeling human being can stand being treated like an object void of any emotion or feeling.

Paul: "Hello".
Christine: "Hello".

ing time with someone shallow like yourself."



Paul: "You're looking thoughtful this evening. Why don't you share gorgeous? What's in that lovely head of yours?"
Christine: "Do you really want to know what I'm thinking?"
Paul: "Sure" (he steps closer, almost pressing against her back).
Christine: "I was thinking about the bliss of being alone rather than spend-

Paul: "Ah, a lady with spunk. I like that. What's your name sweetie?"
Christine: "Fuck off".
Paul: "Oh baby, you like to play games don't you? You're turning me on. Yours truly is gettin' hot honey".
Christine: "Listen, I'm not interested. Go away. Leave me alone".
Paul: "You certainly are angry for such a beautiful woman".

Christine: "Actually, it's just apathetic, mediocrities like you that bother me. You make me sick, so desperate, so willing to settle. You

"Sure, you ... can't even think outside your 'pussy' radar range."

don't even know me and you want to get intimate. You'd probably marry me on physical infatuation alone. You wouldn't even care if there was nothing beneath my exterior".

Paul: "Listen lady, you don't even know me. Just because I want to screw you doesn't mean I want to marry you."

Christine: "Sure, you who can't even think outside your 'pussy' radar range. You're just the type of asshole

that would marry a woman who couldn't even be separated from your one night stands. You'd just wake up one day and marry whatever is lying next to you because society tells you it's time."

Paul: "I must be bearing the brunt of the anger for all those men who never called."

Christine: "You existential idiot! I wish I could take you, all your kind, and exile you all to an island so you'd all have to live with a life-time of putting up with each other."

Paul: "So, I guess that means we're not going back to my place?"

Christine doesn't yell or exhibit any more anger. She slowly and serenely takes a small lady's handgun out of her evening bag and blows Paul's brains out.

Page #12

ACT 1, SCENE 1

The scene opens with a low-key party for young adults. Start in with Christine's back to us. She is on the balcony holding on to the railing with both hands as she looks out over the city. Paul, an attractive young man has been watching her intently. He approaches, drink in hand.

Painted lady feeling fine

by julie

I am going to tell you about my first tattoo. Picture it, winter, 1992. I wanted a tattoo, but I thought only men could get tattoos. Actually, that year I was learning there were a lot of things only men could do, pump gas and major in Geology, for example.

I spent a while trying to decide what graphic I wanted. I wanted something original that meant something special to me. Something appropriate. Then one day I was flipping through the Goddess, last year's women's issue of the Gazette, when I saw about a million different symbols that I wanted. There were women's symbols with roses in the

center and cute little doves with women's symbols in their beaks. Finally I found one that was perfect for me -- a women's symbol with a fist in the center!

So I modified the chosen symbol a bit and took it to a Tattoo Studio in Dartmouth and had it inked on to my arm (by a woman). So there it was a big black feminist symbol, on my arm, FOREVER!

I went back at the shop two weeks later to get some colourful star dust put around it. It softened the symbol a bit but the message is still there.

The reactions to this tattoo vary, some people love it but most people hate it. Take my mom, for example, she loves it...not! I could walk out of

the house with no pants on, as long as "THAT THING" was covered up!

One of my friends had a similar symbol hanging somewhere in the psych department but somebody ripped it down. I don't have to worry about mine getting ripped down, unless someone wants to rip my arm off (Oh Goddess, I guess I won't be putting my real name on this).

I also have problems explaining it to some people. One of my cousins asked me what it is, so I told her it's a women's symbol with a fist in it. She said OK but what does it mean? Hmmm, well, it means fuck off to anyone who thinks that I can't do something just because I'm a girl!!!!



DAL PHOTO: M. DAVENPORT

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G
IN CASE YOU WERE LOOKING, HERE'S THE G-SPOT



Welcoming the wild women within

by Tamara Thieboux

The current ethno-centric patriarchal system has a long history of condemning everything pertaining to women - menstruation, natural birth, mid-wifery, wise-women, lesbians, crones, witches, etc. As a woman and an artist learning what it means in our society to be born female (that it's considered less than desirable is putting it mildly), I am drawn to the perception, as suggested by the concept of a Goddess-centered culture, that women are integral beings of the Universe, and have always been vital contributors to human progress.

Goddess-worship/Woman-spirituality is a topic bearing significant personal, political and social meaning, and for an artist like myself, it is a fascinating wealth of resource worth



A wild woman

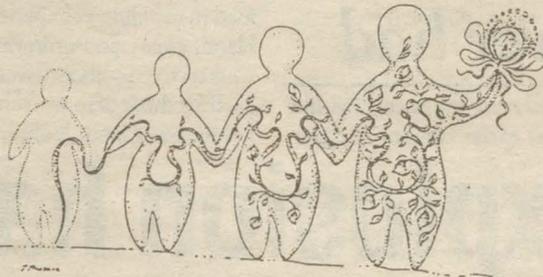
exploring. Aside from being an artist, if it can be separated, the ideas of woman-spirituality provide an angle from which to approach a reclaiming of my womanhood, feeling socially-bereft. And, conveniently, looking at beliefs and practices that tie women and spirituality to Earth, is the closest I feel comfortable to religious ideas.

When something touches me as profoundly as does what I am learning about past social systems, I am motivated to translate the information into visual creations. Through drawings, watercolor paintings and mixed media soft sculpture, I strive to create a reality for women other than that which we are subject to in our present culture, as well as providing an opportunity for us to re-view our self-images, as it relates to our society.

I see my role as Artist functioning as a means to speak to and of society; my purpose is to challenge what I have come to understand as injuri-

ous attitudes about women that are fatally hazardous to human existence; I seek to encourage awareness of the impact and destructiveness of cultur-

in a light of reverence challenges and contradict internalized dissatisfaction and disgust, and has the potential to re-educate society.



ally-ingrained subordination of women, and I urge a questioning of everything we have been taught to believe.

This culture we live in is de-humanizing; it denies us the knowledge of a complete history of evolution, and the greater human potential realizable through having such knowledge. I don't think returning to an exclusively matriarchal culture is an answer to social over-haul, but a re-integration of a female-honouring perspective, and re-education, contributes a measure of balance, and can lend itself to ending violence and oppressions.

A pro-female culture holds forth that the value of women should never be questioned or neglected. The history we have been taught to believe, being distorted, selective, male-oriented and exclusive of women, has left out that women, at different times in various cultures, unquestionably held positions of honour and leadership in societies that were not defined by sexism.

One's self-estimation develops out of what society has determined is acceptable and valuable (and so far it's been limiting and negative). Culturally-ingrained perceptions of "physical beauty", as a topic with immense impact (particularly for women because the pressure of body-image is so pronounced for us), involves re-acustoming ourselves with the concepts and visions that project women in a significantly brighter and more reverential light than what we are familiar with. Images projecting positive messages, i.e.. vulvas as flowers and sacred centers of life, the menstrual realm as imperative and powerful, different body shapes as unique and beautiful, and presenting Woman as central, vital and integral to the Universe, are healthy and liberating.

Women have an obvious harmonious and rhythmic connection to Earth and Universe. We are the owners of the chamber and orifice of life. Acknowledging this erotic center of individual power, strengthens and re-habilitates our self-identities. Our vulvas and cyclic fluids belong to us and are an intrinsic part of our existence. The notion that vulvas and menstrual fluids are shameful and dirty forms a basis to the attitude that women are inferior. Presenting and displaying nature and natural forces

Even as far as it is possible, within the confines of our society to be entirely comfortable with these ideas, they can elicit a sense of threat because they expose a woman's most vulnerable areas - a vulnerability that exists as a result of systematic violation and suppression. The conditioning from early childhood to not question authority, the fear of rejection for being born female, the fear and confusion instilled about sexuality, menstruation, reproduction and aging, and the traditions of socially-recognized faiths are challenged.

The habits we establish to help us function under these conditions are very tightly enforced by society. Deciding to reconsider the merits and worth of these habits opens oneself up to internal upheaval, as well as to attack by that part of society still locked into the "norm" of conventional existence, particularly those who "benefit" from indoctrinated perception; if we freely accepted and enjoyed our bodies and all of our differences, the media-advertising industry that thrives on all of our dissatisfaction, is challenged. However, out of upheaval comes change.



PHOTO: JUDY REID

Tamara Thieboux in her studio

I propose that as the earth is sacred, so must we see our bodies and our existence, and expand and cultivate such an affirmative vision. Menstruation is a channel for reformation, whether we are menstruating now, or retaining our wiseblood after menopause. It is a power-source, inherent in the meaning of being female, to draw upon to effect change and return to a balance of natural earthly energy.

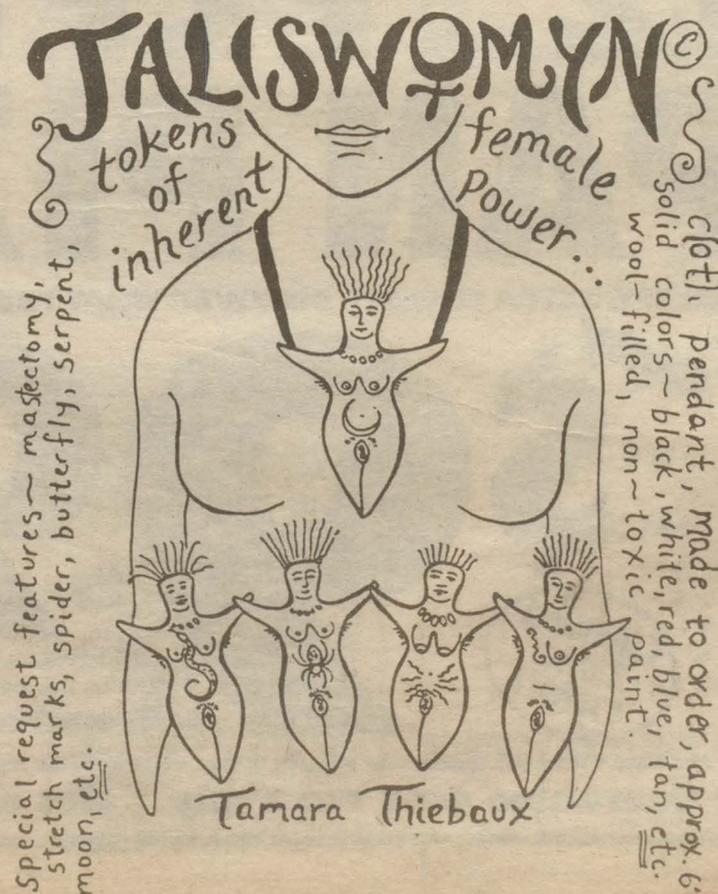
I believe it is important for people to be aware that I still retain much of the conditions that every woman experiences in our society. I continually battle against internalized warped perceptions of women that breed dis-

comfort in those very things that continue life. In addition, my background is of surviving emotional and physical abuse as a child, largely perpetuated by my mother, and early sexual abuse inside and outside my family. It is a challenge to feel and maintain a connection with the imagery I explore, such as attempting to portray the gentle and benign power inherent in all of us, tying us to Earth. During my formative years, I did not receive enough positive messages to counter-act the negative; I have to uproot myself out of that, work diligently to replace it, and re-cultivate an internal balance. The vehicle of art assists in transforming negative experiences into something useful to contribute to society.

While I am dedicated to creating woman-affirmative art, referring to research and literature of matriarchal theology, viewpoints of writers, other artists and visionaries on the same quest of Re-presenting Woman, I also draw upon personal intuition; I suspect we have an inherent collective knowledge that we can tap into, which connects us to our ancestors and the earth.

Sometimes, when what I create feels particularly profound, I have this sense that I am an intermediary for a greater Universal Being, the Goddess perhaps. She is conveying images and visions for us to learn from to help us grow and see over the limitations enforced by our society.

Forums of publicity for my work are presentations to interested groups of women, and displays during events focusing on women's issues. I also facilitate workshops in which women can share, creatively explore and reclaim our bodies. As well, I welcome commissions to create pieces that are specific to a recipient, given details of strengths and visions of that person.





The great escape on the orient express

by Carolyn Smith

On the first Friday of study break, a bunch of us who were not so fortunate as to have enough money to escape Halifax traipsed down to Liu's Qilin Restaurant in the freezing cold in the hopes of a Chinese meal to warm our hearts as well as fill our bellies. And that's exactly what we got. The atmosphere in the restaurant was both intimate and classy without being pretentious. It's a small place with a style that incorporates the red brick of the old brewery and its own unique decor.

Dining Out

Liu's Qilin Restaurant
The Brewery Market
1496 Lower Water St.

Both the food and the service were excellent. There were ten of us, and eight were vegetarian. We shared everything we ordered, so I can comment on a fair number of dishes. We all had spring rolls to begin with, and they were the best I've ever had. They were actually hot and freshly made, as opposed to those heat-lamp affairs one usually gets, and were served with real plum sauce. That was followed with MooShu Vegetable, a huge platter of vegetables served with pancakes.

At this point our waitron attempted to teach us, very good-humouredly, how to use chopsticks with varying degrees of success. Then, in what seemed like an endless succession of dishes, we were served Yu Xiang Chicken and Yu Xiang Vegetable (specially requested), Chicken Almond Guy Ding, Today's Vegetable, Ma Po Bean Curd, Mushroom Fried Rice and Vegetarian Noodle With Liu's Sauce (also specially requested). Steamed rice was compli-

mentary.

Thinking back over the dishes, I

the best egg rolls I've ever had

can honestly say the meal was like none I had eaten before. The por-

tions were generous; the spices were fresh. Dishes were made and brought one after another so nothing got cold. No two dishes were quite the same, although I think we stretched the repertoire of vegetable dishes to the limit! I almost forgot it was Chinese food we were eating, Chinese food in my Halifax experience being bland, greasy and uniform. Our bill worked out to about twelve dollars each for those of us who chose not to imbibe overtaxed alcohol, and it was

worth every cent.

Special thanks to the behind-the-scenes chef(s?) and our very kind waitron who didn't blink an eye when our end-of-exam period insanity hit it's height (we were playing broken telephone and chopstick drumsticks like a bunch of kids).

For those who choose not to make the trek to the Brewery Market, Liu's Qilin Restaurant also delivers for a charge of three dollars on food orders over twenty dollars - call 422-2252.

Theatre explosion hanging fire

by Staff

The organizers of the Halifax Theatre Explosion were forced to delay their planned 13 show festival after arrangements with their venue fell through. After a two week delay the festival will debut at the 3rd Flight Theatre at City Centre Atlantic, 5523 Spring Garden Rd.

"Although we're eager to get the plays up and running, we wanted to make sure that everything in the festival was to the satisfaction of the directors and our audience. Uptown Theatre couldn't guarantee us that," says Michael Melski, Executive Director of the Festival.

"We were aware of some problems other performing groups had with the space, but we believed they had been ironed out in the negotiations with Uptown. Unfortunately, they weren't."

After searching the city for other amenable spaces, organizers approached the management of City Centre Atlantic about hosting a play festival. "They were very approachable. Within a few days we had viewed an excellent venue and signed the rental agreement," says Steve Manuel, Associate Director, "This is in no way a step down from our original venue choice: if anything, it's a superior space with better park-

ing and security."

The decision to delay was disappointing for Manuel, who is also directing the first play, *Baby With the Bathwater*. "I've got a cast and crew ready to perform the work this week. Our two week delay will allow us to refine the piece even further."

Local artists have long bemoaned the lack of suitable and affordable venues in Halifax. With the demise of the Nova Scotia Drama League's Cunard St. Theatre, accessible theatre space has become a scarce commodity.

"The lack of venues is just one of the hurdles performance groups have to vault before getting their work

shown. It's one of the reasons artists in the city should band together into a co-operative similar to the one we're founding," says Melski.

The *mont blanc* theatre co-op is dedicated to making play production easier for emerging artists. "The co-op structure is ideal," says Manuel, "If it can work in such diverse places as Toronto and Mulgrave, why not here?"

The Halifax Theatre Explosion Festival will now be running from March 4th to the end of May at the 3rd Flight Theatre at City Centre Atlantic, 5523 Spring Garden Rd. for more information, contact Mike Melski at 429-0102 or Steve Manuel at 457-7349.

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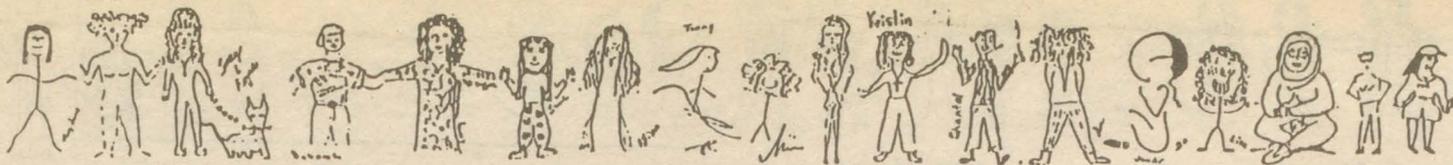
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Do clothes make the woman?

by Arulmozhy Thangaropan & Myurathy Muhunthan

To show or not to show. That is the question women are asking themselves. Celebrities in the East Indian movie industry are finding themselves succumbing to the "strip syndrome". We are not talking about the vulgar, crass kind of exposure of B-grade sleaze, nor the occasional flash of skin to tantalize the audience but rather an aesthetic, wholesome, bodily exposure reflecting the new, open, liberal and progressive morality of the day. "Skin is in", and "Body is beautiful" are two abject lessons that India and the world have woken up to in a positive manner.

As we move into the age of clinging lycra, tank tops and mini-skirts, the loosely clad traditional clothes (revealing nothing) are losing some of their popularity. A change in society's attitudes are causing a change in attire. Both men and women in the East Indian film industry, previously known for its conservative image, are now being pressured to reveal more of their body. Old traditions are not necessarily being abandoned, however, new ideas about what women and men should be like are emerging. Western culture has a tremendous influence on this movie industry, while the movie industry influences the people of India who are beginning to alter the way they dress and act, accordingly.

This is not to say that "to show" is wrong, as long as the individual is not pressured into fitting the molds of society. If done with class, exposing can be an art form.

Although both men and women are affected by the expectations of the society, women in the Indian film industry feel the brunt of the "Strip Syndrome". More and more roles require the women to expose parts of their body. It is a question of



Cover of a popular Indian movie magazine. We're not kidding!

who is willing to show more. Often more cleavage and more leg means more money. In this sense, the women are being exploited. Many actresses have refused roles simply because they are not willing to show their own body. Others have been told by an adamant movie industry that unless they expose they will lose the role. This suggests that one's body is the feature of the film not the situation or story. On the other hand, there are those who feel that exposing is a basic part of life and they are

willing to do so. Essentially, it is the individual's decision whether to show or not show.

India does not excessively oppress or exploit its women in comparison to other nations. Women do have a great deal of respect and have equal access to education as do the men.

Across the world there is a progression towards full exposure of the body. It is obvious that the sexual revolution is indeed emerging rapidly, and now India is also incorporating liberal ideas. In the past, India

disapproved of such exposure, finding it crude. Exposure and nudity were taboo. However, in recent East Indian movies there is a flexible attitude towards exposure.

Traditions and customs which have proven to benefit either men or women should be kept; those that oppress one or the other should be abandoned. A combination of Eastern and Western values which do not discriminate between genders will achieve a happy medium.

Propaganda: the poison of pressure

by Arulmozhy Thangaropan

Advertising can be seen as the propaganda of Western society. It suggests that the right product can fix the most complex human problems. It depends on making us anxious and insecure. "Us" refers mainly to women. Exploitation of women in the advertising industry is not a novel concept. It has been occurring for decades, yet there seems to be very slow (if any) move to change this. Women have been given a subordinate position in the advertising industry in the way they are used to sell products.

Women are not portrayed as human beings, but rather as objects of sexual pleasure. Men in advertising tend to be invulnerable, in power, and in control. Human qualities are divided and separated and those seen as feminine are devalued.

Especially infuriating are ads that try to promote their interests by portraying beautiful women using their products. Soap and makeup commercials on television insinuate that using a particular brand of product will automatically allow you to achieve the "perfect" body.

perfection. The quest for the slender, hourglass figure drives many people towards dieting and strenuous aerobic exercise.

Advertising industries use this human insecurity to sell their product. Women are made to feel ashamed and embarrassed if their

double standard.

Aside from body and makeup companies, beer companies and automobile companies are examples of advertising directed towards men use these methods. In a recent issue of GQ, a Parker pen advertisement featured a naked woman using the pen to hold her hair up in a bun. Aside from the fact that Parker pens have many convenient uses, there really is no apparent connection between a naked woman and a pen. Whether it be a Moosehead commercial or Hawaiian Airlines, one fact confronts us: Women are being exploited in the advertising industry.

Car companies, also love to showcase half naked women draped over the front end of the car. And what better way to sell Pepsi than to feature supermodel Cindy Crawford with her scanty tops and shorts. Makes one wonder, what is really up for sale.

"there really is no apparent connection between a naked woman and a pen"

Makeup products are there to enhance a woman's natural beauty. But why is there need to surpass natural beauty to produce a superficial look? Women are pressured by society to attain the image of a model from the front cover of Vogue magazine. Men have set these standards, and women are obsessed with trying to achieve

imperfections show through. By using Clarion lipstick or Revlon mascara, these flaws will supposedly be a problem of the past. Men have far fewer makeup products on the market than women, and they are not pressured half as much as women to achieve perfection in their appearance. Clearly this represents a



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Gee whiz it's Joe Ghiz!

by Heidi Radford

Dalhousie University's new Dean of Law, Joe Ghiz, demonstrates his enthusiasm toward campus life by speaking at the annual AIESEC luncheon on March 9.

"As Dean of the Law School I have an obligation to get out into the Dalhousie community and ensure the Law School's presence is felt," says Dean Ghiz.

The new Dean of Law assumed his responsibilities on March 1, after leading a prominent political career as Premier of Prince Edward Island from 1986 to January 1993. Dean Ghiz, a Dalhousie Law School graduate of 1969, pursued a legal career as Senior

Partner of Scales, Ghiz, Jenkins and McQuaid Law Firm from 1970-1981 before entering the political arena as Leader of the Opposition in P.E.I. in 1982. He was appointed Queen's Council in 1984.

Dalhousie Law students will not be the only Dalhousie students who will have the opportunity to meet the new Dean as he begins his public appointments. The annual AIESEC (French translation: International Commerce Student Association) luncheon invites all students and the Halifax business and legal community to attend the session.

Incoming president of AIESEC Dalhousie, Deborah Smythe, is convinced this is a most beneficial event

for members of the Dalhousie University community.

Dean Ghiz's luncheon address will deal with the background of the constitutional issue in Canada from 1981-1992.

"I will provide a glimpse of what happened, how it happened, why it happened and why the trade-offs were made," says Ghiz.

In an attempt to provide students with an opportunity to meet professionals within this discipline, the organizers of the luncheon strategically sent invitations to every law firm in the metro area as well as 100 businesses interested in the legal and political professions.

"This luncheon serves to bridge the gap between students and the business community," says Sylvie Marceau, Chairperson of the AIESEC luncheon. "Its purpose is to offer students a chance to interact with potential employers."

AIESEC Dalhousie is a student run organization assisting people in acquiring skills and knowledge through management education and practical experience.

The annual AIESEC luncheon will be held at the Halifax Sheraton at 11:30 am on Tuesday, March 9, 1993. Students can buy tickets this Thursday, Friday and Monday in the SUB and in the Law School between 11-1 pm.

Stop the whitewash

Women in North America have been a captive and passive market, purchasing 20 billion 'sanitary' napkins and tampons yearly. These products are needlessly bleached 'whiter than white' with chlorine compounds, that end up being dumped in our waterways.

A recent study showed that women with breast cancer have 50 to 60 percent higher levels of chlorine-related toxins in their breast tissue than those without breast cancer.

There are so many poisons from so many sources it is impossible to say what source has caused a person's cancer; however it is known that chlorine contributes to many problems. As well many of these over-packaged single use, disposables clog our landfills, get burned in our incinerators, or end up on our beaches.

Megan Williams from the Women and Environment Education and Development (WEED) Foundation, will be in the Metro area March 8 and 9. She will be speaking to the public on the flagrant overuse of chlorine as a bleaching agent in hygiene products, the adverse health affects associated with its use, alternatives, and actions which can be taken.

On March 8, Williams will be at the Dalhousie University Student Union Building at 2:00 pm, in Room #307, and 7:00 pm at the Nova Scotia Rehabilitation Clinic, 1341 Summer Street, in room #269. Admission is free.

For more information contact The Ecology Action Centre at (902) 454-7828, or NS-PIRG at (902) 494-6662.



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- Rev. John E. Boyd

Music: Schubert, Stainer, Schurmann

March 14; 10:30 a.m. Lent 3

Sermon: Alan Carmichael, Acadia Student
Music: Durufle, Brahms

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First Aid/CPR

One-day session is scheduled for:
Wednesday, March 10th

from 9 a.m. to 4:30 p.m. Cost is \$40 plus gst. Register at Dalplex, front Information Desk. Ask for "Emergency First Aid/CPR" when registering. Maximum enrolment is 10 people per course. This 6 1/2 hour course teaches the life saving skills: artificial respiration, choking, control of bleeding, shock, and a CPR element (adult), including heart attack and stroke. Dalplex also offers regular CPR courses. For more information, please contact Dan MacKenzie 494-2194 for inquiries or dates and times of these courses. For more information, contact the Safety Office at 494-2495.

Courses Offered



Tigers out of playoffs

by D. Neary

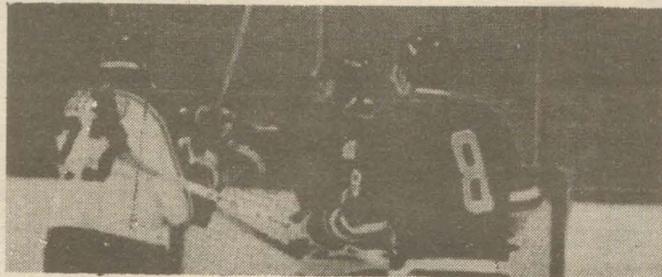
The Acadia Axemen have swept the Dalhousie Tigers out of the Atlantic University Hockey Conference playoffs. The Tigers had defeated Saint Mary's Huskies in two straight games but then bowed out after two games against the top-ranked team in the country.

Acadia finished off the Tigers at Acadia Arena, a place where the Axemen haven't been defeated in well over thirty games. Kevin Knopp scored twice while Colin Gregor and Mark McFarlane chipped in with singles as Acadia blanked Dal 4-0. Axemen netminder Dennis Sproxtton handled the sixteen shots he faced to record the shutout. Acadia will represent the Kelly division in the AUHC finals against the University of New Brunswick Red Devils.

"I think we shot ourselves in the foot again," said Dal coach Darrell Young. "It seems like we do that every time we play Acadia. We had four power plays in the first period -- we had something like six shots... nothing seemed to click. We just didn't play as well as we could play, that's the frustrating part."

On Wednesday, February 24, approximately 3000 people huddled into the Dalhousie Memorial Arena to see the Axemen open the best-of-three series with a 6-2 victory. Greg

Smyth and Derek Switzer scored for the Tigers in a game that was closely contested until early in the third period. Derek Kletzel, Colin Gregor, and Norm Batherson tallied for Acadia, which led 3-2 after two frames. The Axemen opened things up at 1:19 of the third on a Duane Dennis



goal. George Dupont added a pair of markers within the next three minutes to seal the Tigers' fate.

On Friday, February 19, Dal had knocked Saint Mary's out of playoff contention by posting a 5-4 triumph. Peter Robertson notched a couple of third period goals, including the game winner. Keifer House, Kelly Bradley, and Andrew MacVicar also scored for Dal.

The Tigers had won the opening game by a 5-3 count. Joe Suk had a pair of goals, while Scott Milroy, Corey MacIntyre, and George Wilcox accounted for the others.

The second victory over SMU had extended the Tigers' unbeaten streak to twelve games: the highlight of the

season in the eyes of coach Young.

"Before the [Christmas] break we were playing like a .500 hockey club," Young recalled. The Tigers had been riddled with injuries (including the absence of fourth-year centre George Wilcox), had lost goaltender Pat McGarry, and had faced a schedule

that saw them on the road for the majority of their games.

"But some people stood up and the leadership came through and we went on a twelve game unbeaten streak. We faced lots of adversity but we came through," Young said.

Next season the Tigers squad will be without five-year veteran Greg Smyth, and fourth-year wingers Stuart Birnie and Kelly Bradley.

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Dalhousie Athletes of the Week

<p>* CHRISTINE FRAIL *</p> <p>Women's VB wins AUAA Championship: Christine had 14 kills & 10 digs - chosen as Play-off MVP.</p>	<p>Feb. 22 - March 1</p>	<p>* ERIC VILLENEUVE *</p> <p>MVB AUAA Champions</p>
<p>* LOUANNA MOONEY *</p> <p>Women's Track wins AUAA Championship: Louanna was a winner of 4 events - chosen as Athlete of the Meet.</p>	<p>DIET PEPSI</p>	<p>Play-off MVP: 19 K, 3 st blk, 3 aces</p>

Follow the Tigers

Dalhousie Athletes of the Week

<p>* KATHERINE DUNN *</p> <p>WSWIM AUAA Title</p>	<p>February 15 - 22</p>	<p>* DEAN THIBODEAU *</p> <p>MBB 1 win: 1 loss</p>
<p>AUAA Rookie of the Year & Swimmer of the Meet</p>	<p>DIET PEPSI</p>	<p>Player of the Game: 51 points in 2 games</p>

Follow the Tigers



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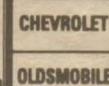
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alendar

THURSDAY

4

The Black United Students (BUS) meets every Thursday from 6-8 pm, in room 224 of the Student Union Building. All welcome to participate.

The International Socialists Club presents "Rosa Luxemburg on the Mass Strike", discussing its importance in the struggle for political and economic justice today. All welcome to this week's talk and discussion. Room 306 of the SUB. Time: 7:30.

BGLADI (Bisexual, Gay and Lesbian Association of Dalhousie) meets every Thursday night in room 307 of the SUB at 7 pm.

Dal Men For Change meets every Thursday from 6-8 pm in the SUB. Room # will be listed at the Inquiry Desk.

Dion Saganash, Deputy Grand Chief of the Crees of Quebec will discuss "The James Bay 2 Hydro Project" at the On Native Grounds: Aboriginal Issues in the 90's program at the Halifax Main Library on Spring Garden Rd. at 12 noon. All are welcome.

The Lester Pearson Institute for International Development presents a public talk in recognition of the UN Year for Indigenous People: Cultural Perspectives on Development by Randy Weekes. It will be held in the Seminar Room at the Pearson Institute, 1321 Edward St. at 7 pm. All welcome.

FRIDAY

5

Dalhousie Women's Centre Society Founding General Meeting, 4 pm at 6143 South St. (next door to Security). Agenda will include election of Women's Centre Management Collective, ratification of Society Constitution and approval of events schedule for March. Info: call Candida 494-1281.

MONDAY

8

Come listen to Megan Williams of the national "Stop the Whitewash" campaign. Learn how big business controls feminine hygiene products - and hides the environmental and health implications. Room 307, SUB at 2 pm.

TUESDAY

9

The Comparative Religion Society presents instruction in meditation with Ravi Ravindra at 5:30 pm Room 224/226, SUB.

The Dalhousie Sexual Assault Education Team will be showing the film **CAMPUS RAPE** and facilitating discussion afterwards. Sessions at 11:30 am, 12 noon, 12:30 pm in Green Room of SUB.

Lester Pearson Institute's Brown Bag Lunch Series presents Ms. Philomena Okeke, "Is Development a Good Thing? Women and Wage Labour in a Developing Country" 12 noon - 1 pm at the Pearson Institute, 1321 Edward St.. Bring your lunch and we'll supply the coffee.

SWEAT (Students Working on External Affairs Things) meeting every Tuesday at 7 pm in room 218. Info: Candida at 494-1281/1106.

The Dalhousie Art Gallery begins a new film series dealing with Race and Identity. **LOOKING FOR LANGSTON**, directed by Isaac Julian, is about the 1920s Harlem poet Langston Hughes. Showtimes at 12:30 and 8 pm. Length: 45 mins. Free admission. For more info call 494-2403.

Dal Music Dept. presents a free voice recital by the students of E. Gonnella in the Sculpture Court, Dalhousie Arts Centre, 12:30 - 1:30 pm.

Stepping Stone needs a Volunteer Task Force to help fundraise \$30 000 to keep their non-profit, street outreach, user directed organization alive. Contact Michael at 420-0103.

The National Film Board and Wormwood's Dog and Monkey Cinema will be presenting the feature documentary **FORBIDDEN LOVE: THE UNASHAMED STORIES OF LESBIAN LIVES** on March 7, 14, 21, and 28. Each screening will take place at 2 pm. Admission: \$3.50 members, \$6 non-members.

Free Introduction to the Spiritual Experience of ECKANKAR, at Dartmouth Heritage Museum (rear entrance), 100 Wyse Rd., March 11, 7:30 pm. For info call 457-4343.

The Environmental Supplement is coming! Drop off your relevant articles, photos, artwork, poetry, etc. off at the Gazette c/o Adam Newman or at the CEAG mailbox (SUB enquiry desk) c/o Lisa Roberts. Thanks! Deadline: Thursday, March 18.

A benefit for Bryony House, a home for abused women and their children, will be held in the Windsor Room of the Prince George Hotel on Tuesday, March 30 at 8pm. The talents of many local musicians, restaurants and lounges have been donated to make the evening an entertaining success. Tickets are \$15 and are available by calling Denise LeVangie at 422-7403.

Looking for a challenge? Youth Challenge International is now recruiting participants between the ages of 18 and 25 to represent Canada on three month overseas projects. Projects will take place in Costa Rica starting December 1993. Apply by March 12, 1993. Info: Andrew MacDonald at 4254118/ 494-3814

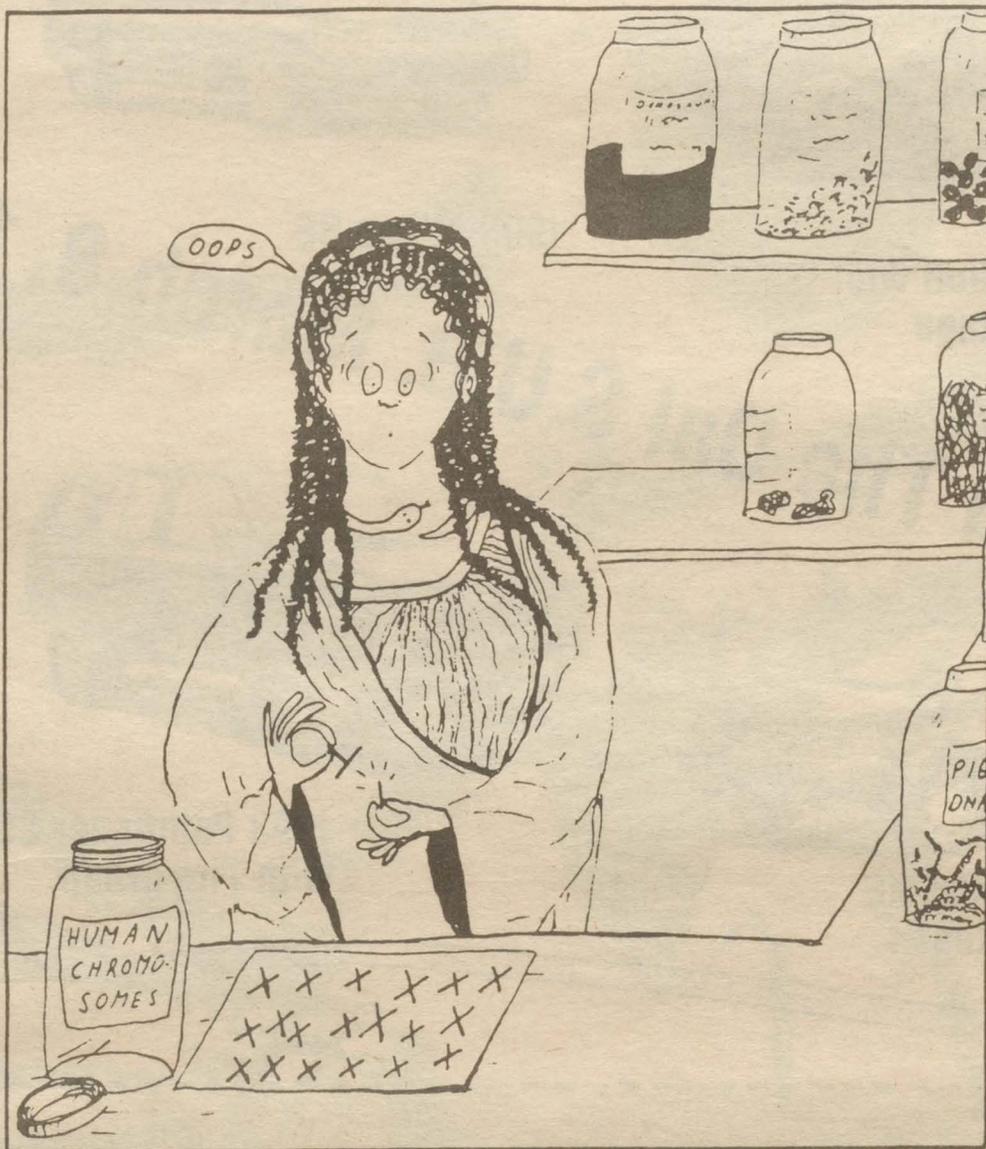
Are you bored? Would you like to find out what's happening on campus? You can, by calling DAL LINE at 494-2146, 24 hours a day or checking out one of the electronic bulletin boards around campus! Also if you have an event you'd like to promote, just let us know by filling out an information systems request from at the SUB enquiry desk, and we'll do the rest!

The Educational Workers' Organizing Committee (EWOC) is enrolling T.A.s and part-time instructors as members of the Canadian Union of Educational Workers (CUEW). If you haven't yet joined call 429-0282 or stop by the office in the Coburg Professional Centre, room 305, between 11 and 1 pm.

The Dalhousie Student Employment Centre (4th floor, SUB), is receiving summer employment opportunities daily. Some currently available: Student Venture Capital Program, N.B.; Shiretown Inn, N.B.; Sulphur Mtn Gondola Lift, Banff Alberta; Dartmouth Parks and Rec.; various painting companies; and N.S. Dept. of Tourism. The Student Employment Centre is open year round... don't forget to check our notice board regularly!

Looking for lesbians interested in starting a discussion/ support group. Send your ideas to Rita Baker c/o the Gazette or drop them off at room 312 of the SUB.

NS-PIRG has opened nominations for 9 positions on its Board of Directors. NS-PIRG is a student based organization that promotes social justice and environmental issues. If you are interested in running, pick up a form at room 312, SUB and return it with a 100 word explanation of why you are running for the position, to be published in the Gazette.



The Goddess creates men.

SODALES (Dalhousie Debating Society) meetings are every Tuesday at 6:30 pm in the Council Chambers of the SUB. All welcome.

The Dalhousie Women's Collective now meets Tuesdays at 6 pm in the SUB for political action and 7 pm on the third floor of the Grad House for discussion. All women welcome.

Women's Centre Committee meeting every Wednesday at 5 pm. Room number at Enquiry Desk Info: call Candida at 494-1281/1106.

ANNOUNCEMENTS

The Dalhousie Women's Centre needs volunteers. Women who are interested are invited to a meeting Friday, March 12 at 3:30 pm at the Centre (6143 South St. next to Security). For more info call 425-5643.

WEDNESDAY

10

The Comparative Religion Society presents instruction in meditation with Ravi Ravindra at 1:30 pm Room 224/226, SUB.

The Black Cultural Society is holding a "March Break Culture Camp", March 15-19 (5 days) from 10 am - 3 pm at the Black Cultural Centre. The purpose of this camp is to provide youth (7-12 yrs) with positive cultural instruction and experiences. For further info call Mrs. Sandra Cox-Wright at 434-6223.

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