
F E M A R C H Y A N I N I S M

THE GODDESS

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DALHOUSIE UNIVERSITY • HALIFAX, N.S.

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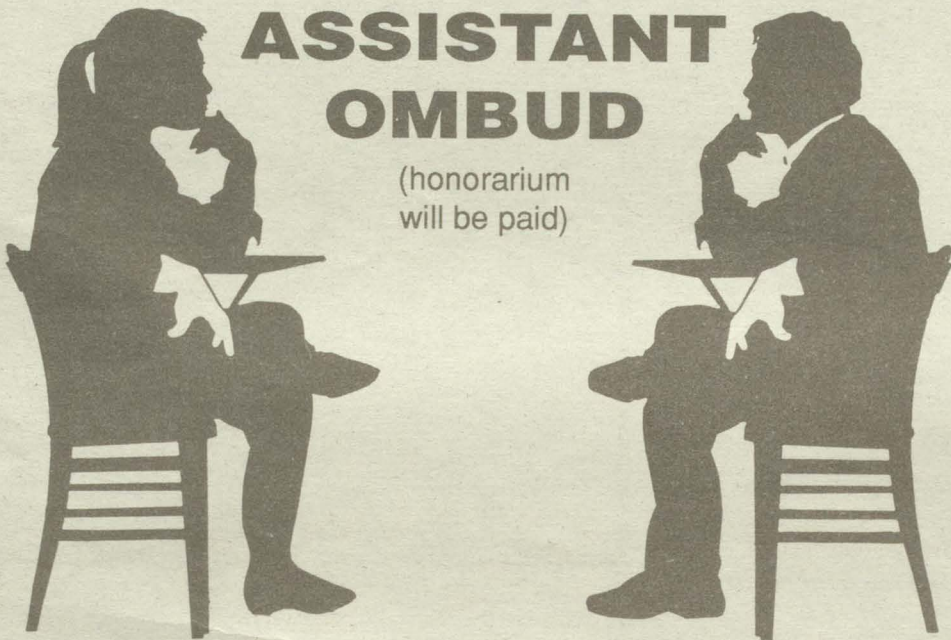
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APPLICATIONS CLOSE: NOON, MARCH 13, 1992

ANNUAL GENERAL MEETING

Dalhousie Arts Society

will be held

TONIGHT, Thursday, March 5th, 1992

ELECTIONS ARE BEING HELD FOR THE FOLLOWING POSITIONS:

President, Vice President, Treasurer, Secretary, Chair, and two Arts Reps to Dalhousie Student Union.

The Annual General Meeting will be held in the Student Union Building. The room number will be posted at the Inquiry Desk.

Meeting begins at 6:30 pm.

ALL ARTS & SOCIAL SCIENCE STUDENTS ARE INVITED TO ATTEND

FRIDAY, MARCH 6 / 9 PM

Local roots, Latin rhythm... This Friday dance into the weekend with

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BE FREE, BE TRUTHFUL, BE BOLD

Jane Hurshman Corkum
January 25, 1949 - February 22, 1992

The death of Jane Hurshman Corkum is a terrible tragedy, one felt not only by her family and close friends but by the many women to whom she gave hope for their own survival, and by all of us who worked with her. However, the tragedy of her death should not overshadow the victory of her life. Jane talked about her victory of survival last November in Dartmouth.

"Hello from all the years of pain that I and my son endured and all the pain of a bruised body and spirit. I want to make people aware of what can happen to them and their chil-

dren and their dreams. Only then will life have a meaning and the pain go away and the nightmare end. It has been almost ten years and for me the healing is not complete. There is still a lot to do and a lot to be said and I expect to be around to do that. I can not rewrite my past or forget it. By speaking out I can also help myself and give my life a purpose and meaning and replace those old fears.

Fear and shame and failure are all the emotions that are experienced by a battered woman. I was born in a time when people did not reveal their personal problems. Emotions were kept inside, a secret. We all keep up appearances. An it is all part of early conditioning and very deep

rooted. Battering and violence is not the taboo, speaking out against it is. It can only continue if we remain silent. I want to tell you not to be silent. Come forward. Be heard. The more that come forward the sooner we can change society's attitudes. Tell your story no matter how shocking. We must unite with one view. Do not cover up the bruises or your story. I want you to know that there are women out there being battered right now. There is still not a day that I don't wake up and think 'who is it happening to now?'"

Excerpt from a speech that Jane gave to the Dartmouth Task Force on Violence Against Women. November 1991. Courtesy CBC.



Jane Hurshman Corkum

Light of mourning

BY YVONNE HANSON

Jane Hurshman Corkum's death shocked the community who saw her as a symbol of strength for women suffering from abuse and its emotional flashbacks.

Jane was a light of guidance for the various organizations she worked with, including the Elizabeth Fry Society, and Services for Sexual Assault Victims, and a personal counsellor for the many women who

contacted her to ask for help in their own struggles against violence.

Anita Martinez, a friend of Jane's, stated in the community vigil, that "Jane was an ordinary woman in an extraordinary time." The debilitating circumstances living with Billy Stafford, her common-law husband, moved her to a state of such vulnerability that she had to defend her and her son's lives by ending Stafford's. Her personal encounters with that intense pain persisted in her own

movement to eradicate it from other women's lives and to educate the justice system from blaming women for the violence to which they are victims, not perpetrators.

We have lost a hero in our movement for justice, recognition and social change. Although we will mourn for that loss, we must also realize our own inner strengths to continue the same passionate fight for a fulfilling life devoid of abuse.



Legal activists speak out

BY LARA MORRIS

Reading week is not always for reading, however, 18 law students found time to do some professional development as they attended the first "LEAF Symposium on Sex Equality Litigation" from February 14 through 16 in Ottawa.

The Women's Legal Education and Action Fund (LEAF) hosted the conference entitled "Women's Equality Rights in the Courts - Widening the Circle". Criticized for being a white, elitist feminist organization, this conference represents LEAF's ongoing effort to include a greater variety of women in its activities.

Women of different races, classes, sexual orientation and physical abilities came together to share their varied educational and professional backgrounds.

Conference workshops and plenaries offered a full menu of ways to approach the law from a feminist perspective. It is from this perspective that LEAF litigators define equality.

They reject what some refer to as the "stupid" theory of equality where likes are treated alike and unlikes unlike. A new theory of equality was first accepted by the Supreme Court of Canada after LEAF's intervention in the *Andrews* case. Under this new approach equality is defined in terms of inequality experienced by the disadvantaged.

American feminist legal activist Catherine MacKinnon, a guest speaker at the conference, offers an example of the difference between these approaches to equality: "Before *Andrews*, when a woman argued that the police unconstitutionally institutionalized her sex inequality by failing to warn her of a rapist they knew about, she had to find a man in a position like hers and show the police treated him better. After *Andrews*, she need only show that being a potential rape victim is being a member of a group disadvantaged on the basis of sex."

Aboriginal rights, employment, sexual assault, pornography, reproduction, immigration, and sexual

orientation issues are just a few of the areas in which women's lives are affected by sex equality litigation. The number of women working on such litigation was inspiring to students attending the conference.

LEAF, founded in 1985 is a national women's organization that promotes equality for women, primarily using the sex equality provisions of the Canadian *Charter of Rights and Freedoms*. LEAF's mandate is twofold: to argue test cases before the Canadian courts, human rights commissions and government agencies on behalf of women, and to provide public education on the issue of sex equality.

Arguing test cases is expensive. Taking a case all the way to the Supreme Court of Canada can cost upwards of \$700,000. If you would like to make a contribution to assist LEAF's endeavours, please send a cheque payable to LEAF to 489 College St., Suite 403, Toronto, Ontario, M6G 1A5. Contributions over \$10 are tax deductible.



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Courts hold medieval notions

BY LYNN MOORE

Halifax lawyer Anne Derrick described violence against women as a form of sexual discrimination. To my mind, that is LEAF's key objective — to redefine issues in a way that reflects the experience of disadvantaged groups.

LEAF analyses these issues in a way that demonstrates a societal condonation for such behaviour. Furthermore, it argues before the courts or Parliament that such condonation equals discrimination and violates section 15 of the *Charter of Rights and Freedoms*.

Derrick argued it is not just the perpetrators of violence who propagate this form of discrimination.

Take for example the case of *Jane Doe*, where the woman matched the general description of a serial rapist's victims. She was not warned by police that she was, in their view, a prime target. The police felt that if told, Jane Doe would react in a stereotypical way — with hysteria — and

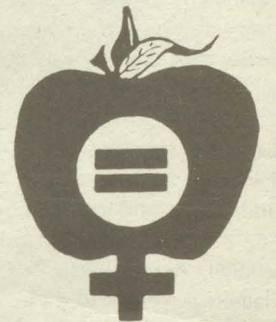
tip off the rapist. After she was sexually assaulted by this suspect, (she didn't need to tip him off with her hysteria after all) she sued the police for not having warned her, and argued that their behaviour amounted to sexual discrimination which was a contributing factor in her having been sexually assaulted.

Sex discrimination is also apparent in the way the courts deal with violence in the home. Andress Cote, Director of the Court Challenges Program in Ottawa, in speaking about her research concerning spousal homicides, noted of all the homicides in Montreal, 18% are spousal homicides. Of that 18%, 91% are femicides. Her study showed that the courts still hold medieval notions about "passions boiling over" and "loss of control".

Cote argued that murder is the ultimate expression of control, not a lack thereof. When someone is choking the life out of another, who has lost control? Does one's passions boil over long enough for 35 stab wounds

(as was the case in at least one of these murders)? Cote also noted in 28% of the spousal femicides the judge reduced the charge from murder to manslaughter because the victim had provoked the accused. In every instance "provocation" consisted of attacking the man's virility, sterility, paternity or masculinity.

"If she's had a couple of drinks, or even a dozen, no still means no"



LEAF has attempted to address sexual discrimination in the political forum as well. Following the *Seaboyer* decision from the Supreme Court of Canada, which struck down the rape shield law, LEAF and other women's groups met with Justice Minister Kim Campbell and played a role in proposing amendments to the sexual assault provisions in the *Criminal Code*.

According to Sheila McIntyre, a law professor at Queen's University, the amendments seek to dispel various rape myths which continue to crop up in sexual assault trials. One such myth is that if the woman is drinking, she is presumed to consent to sexual activity. To counter this, one of the proposed amendments provides, "If she's had a couple of drinks or even a dozen, no still means no," paraphrased McIntyre.

In view of the vociferous complaints from civil libertarian groups and defence lawyers about these proposed amendments, it is likely LEAF will remain involved in this debate.

Lynn Gaudet, a lawyer from the Yukon, echoed a theme which surfaced often throughout the conference. She said in order to eliminate discrimination it is important to put women's reality before the courts through social science data, expert evidence, empirically based sentencing submissions, and women's testimony.

"Women's reality" is multi-faceted. Doreen Demas described how Aboriginal women suffer violence in disproportionate numbers and how they must deal with discrimination because of their culture and skin culture, as well as sex.

LEAF enjoyed some success and suffered some losses in making these sorts of arguments. Regardless of whether they win or lose, LEAF will continue to make women's realities heard before the courts.

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Campus backlash

VICTORIA (CUP) — Posters demanding a safe campus for women at the University of Victoria drew rape threats and vandalism instead.

Last month, threats such as "Shut the fuck up or I'll rape your sorry ass! Asking for a rebate?!? Fuck just for that women should pay double," were scribbled on posters designed by a group of women at the U Vic.

The posters, intended to draw attention to violence against women on campus, read "Tuition rebate for women only. UVic is a dangerous place for women. At night the unsafe environment limits access to facilities and restricts their freedom. Are women not entitled to a tuition rebate?"

The Women's Centre received a number of direct responses.

One letter said women should pay double tuition, and half the money should go to men so they can be funded to rape women.

"The [posters] were a tool to get people thinking," said Susanne Klausen, a member of the group that designed the posters.

"It was the shock value that got people to stop and look. It gets them talking."

Klausen said though a more fundamental change must take place in the way people address the problem of violence against women, the tuition fee idea is a beginning.

The Women's Centre collective is taking the graffiti as a threat, said Nettie Hayter, a member of the collective.

"It was interesting to see how the [posters] were received," said Roshni Narain, a spokesperson for the poster committee. She said 200 posters were put up, and one week later the posters still up had messages on them.

"Violence against women is a real thing. Women do have something to fear," said Narain.

"When you see a poster that has been ripped in half or vandalized, it is scary to think about the anger and hate behind [the action]," said Narain.

Although sponsored by the Women's Centre and stamped by the student council, the poster project was privately funded. The posters were displayed only on public notice boards.

Klausen said women do not have equal access to university facilities. She pointed to a sign posted in the women's locker room that reads "Attention all female joggers. You are advised to refrain from running during non-daylight hours. This is in your best interest. Athletics and Recreation Services."

"If the UVic experience was equal for women and men, then women would pay equal tuition," she said.

**WOMEN ARE:
COURAGEOUS, AGGRESSIVE,
STRONG, LOGICAL, INTELLIGENT,
CONSTRUCTIVE, CREATIVE AND
INDEPENDENT
HUMAN BEINGS.**



Born With A Tooth brings message to east

BY MARY JANE HAMILTON

Milton Born With A Tooth had about 28 speaking engagements in Nova Scotia and New Brunswick since February 15. His visits included Wolfville, Antigonish, Eskasoni, Annapolis Valley, Kelly's Mountain and Fredericton.

Born With A Tooth is part of the Peigan tribe in Alberta and the young leader of the Lonefighters, an an-

cient society of the Blackfoot Confederacy. He has led a group of people who have been trying to stop the construction of a dam (which is both environmentally and economically unsound) being built above their land by diverting the Oldman River back into its original channel. The redirection of the river does not allow the natural and necessary flooding of the surrounding area. He is now out on bail for his involvement in his plan to

redirect the river in 1990.

Ishbel Butler, of the Nova Scotia Environmental Network and one of the organizers of his visit, said, "He's been a breath of fresh air. He brought the Native and non-Native environmentalists together... We got a chance to talk with each other... because we're fighting the same issues."

Butler said there has been a really good response because he is so powerful. About 150 people showed up for a rally on Saturday, February 29 which started at Grand Parade Square and marched on to the Micmac Friendship Centre despite the rain, sleet and snow.

About 20 people met in the Art Gallery of the Rebecca Cohn Arts Centre on Friday night to hear Born With A Tooth talk - but he also listened. The people in a circle were invited to speak to Born With A Tooth with the "talking stick."

There were many rules. As the "talking stick" is handed from one person to the next "in the direction of the sun", no one may interrupt while someone else is talking, no one may repeat what someone else has said, no one can criticize, and no one can agree with what anyone else has said (one can pass the stick on without saying anything).

Many people were moved by Born With A Tooth's words and found it difficult to speak. By the time the "talking stick" reached Born With A Tooth, it was "heavy" with emotion.

"He [Born With A Tooth] understands that we've got to work together if we want to protect and maintain our part of the environment," Butler added.

Born With A Tooth agrees. He said, "We're no different. Our enemies [corporations and politicians] are the same. Our problems are the same. Our solutions [may be] the same. Together we are the family of the country of Canada... We need a united stand... We need to share the strength. We were put here to protect... His natural world."

He described the real criminals as including Scott Maritimes, McCain's, Irving, Sobey's, and politicians who allow environmental destruction. "Someone has to pay. Someone has to be held accountable," he said.

About coming to Nova Scotia, Born With A Tooth said, "It's been pretty awesome meeting my neighborhood." He described the Mi'kmaq, the "People of the Dawn," as his neighbours and "the natural environmentalists". He believes that we should create a friendship first and then work together.

"I came to look and see what's wrong. And there's a lot wrong [in Nova Scotia]... The media told me that I came to promote violence... With all the pollution, racism and all the rest of it, it certainly does not need me to set it off," he said.

While in Nova Scotia, Born With A Tooth spoke about the environmental catastrophes at Boat Harbour, Point Aconi and Kelly's Mountain. He said Nova Scotia's licence plates should be renamed "Corporate Dumping Ground" rather than "Canada's Ocean Playground".

His message for environmentalists was to start enforcing the law - the Natural law, that is. He said we should respect Nature. "Nature still controls and rules... We need to follow the Natural laws."

"If it means you have to fight, enjoy the fight. If it hurts, that's just the way it is."

He said although we cannot do everything in our generation, "we can do our part. The work is passed on to the next generation."

He is tired of Nature being desecrated. "We [Natives] have been passive too long... Environmental assessments are no damn good! We have to do something about it."

Born With A Tooth explained the importance of making sure environmental desecration is not merely interrupted, but ended completely. "When I go out hunting, I don't wound a bear - I kill it. So when you fight [against environmental destruction], don't just wound it [the issue]. Kill it."

But he says the fight has been fun. "I've had an awesome time here. I've met some awesome people. I will take something back home."



Milton Born With A Tooth in the Green room.

DAL PHOTO: MARIA PATRIQUIN



CELEBRATE INTERNATIONAL WOMEN'S DAY

"As a woman I have no country, as a woman my country is the whole world" (Virginia Woolf)

Thursday, March 5

-Women's Studies Lunchtime Film Series: *No Time to Stop, Immigrant Women, and Adam's World*. 12:00-1:30 p.m., Multidisciplinary Centre, 1444 Seymour St.

-Women's Coffeehouse, 4:30-6:30 p.m., Green Room, S.U.B.

Friday, March 6

-Women's Studies Lunchtime Film Series: *Simone de Beauvoir* 12:00-1:30 p.m., Multidisciplinary Centre, 1440 Seymour St.

-*Women and Economics: Whose Counting Now*, panel discussion, 4:00-6:00 p.m., Room 307, S.U.B.

-Potluck supper, 5:00 p.m., Multidisciplinary Centre, 1444 Seymour Centre.

-*Wisecracks*, a movie about women comedians, 7:30 p.m., Queen Elizabeth High School, 1929 Robie St.

Saturday, March 7

-*The Varied Talents of Working Women*. Doors open at 7:00 p.m., performances begin at 7:30 p.m., Bloomfield School, 2773 Robie St.

-Women's Dance, 9:30 p.m. - 2:00 a.m., the Church, 5657 North St.

Sunday, March 8 - International Women's Day

-International Women's Day March - begins at 2:00 p.m. at Victoria Park (at the corner of Spring Garden and South Park)

-NFB is showing films about women all day at Spring Garden location

-24 hours of all-woman radio on CKDU, 97.5 fm

Visit the Dalhousie Women's Group booth all week in the SUB Lobby. See the Kalendar on page 23 for further details.

In Celebration of Strong Women

Do you remember, Deborah, the summer we grieved together for our grandmother? I was a confused fourteen year old but you, with the wisdom possessed by city cousins of seventeen years, were there to give direction as we struggled to pick up our grandmother's tasks. We were so often exhausted. We had known her as warm and giving. After that summer, we knew her as strong and enduring, and we knew each other. Your new daughter has her hands — and already much of her spirit.

Do you remember, Manuela, when we met in that chaotic dorm thousands of miles away from either of our homes. You spoke five languages — to my one and a half — and still you thought it wasn't enough. You taught another half language, and together we learned to climb mountains. I remember hanging off rock faces, secure and trusting that you were my anchor at the top of the cliff. You never let go then and you haven't since.

And I will never forget, Sheila, the way you pulled me out of self-doubt at a difficult time and convinced me that I could go on — not on my own — but in the company of friends. You cried with me when I broke, and you applauded when the pieces were put back together stronger than ever. It seems you knew something "all the king's men" hadn't figured out.

I took my new self travelling, and I met you, Jennifer. So you remember how particularly STRONG and EARNEST I was determined to be. Our friendship softened my edges and helped me to laugh more freely. Watching you at work with handicapped children, I learned about giving about commitment and saw why the laughter is so essential in our lives.

Each of you and so many other wonderful women, have added so much to my life. The amazing part is that I am still so young and I know there are many more women like you and unlike you I have yet to meet. I remember each of you secure in the knowledge that you are my sisters and my friends and I thank you for the part of yourselves you have trusted to me.

Happy International Women's Day...

K.



All Women Welcome

A few weeks ago, a woman came to a Dalhousie Women's Group meeting and told us about a recent sexual assault she experienced, and the disturbing way in which the Dalhousie administration dealt with it. We were all struck by her courage in stepping forward to tell us about the incident and her effort to seek disciplinary action against her attacker.

We were shocked by the administration's insensitive and inefficient response. The group offered her support and a means by which her voice could be heard. Together, we ensured that this matter was brought to public attention through a *Gazette* article.

A few days later, a second woman talked to a member of the group

concerning the mishandling of disciplinary action associated with her own recent experience of sexual assault.

These were by no means isolated incidences. According to reliable sources, crimes against women are common occurrences on the Dalhousie campus.

We know how difficult it is for a woman to share her painful experience with others. The courage of these two women is remarkable. We offer ourselves as listeners and supporters, and our meetings as a safe place for women. We meet every Wednesday at 5:00 p.m. in room 307 of the S.U.B.

The Dalhousie Women's Group

THE GODDESS

THURSDAY, MARCH 5, 1992 • VOL. 124, NO. 20

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Dalhousie Women's Studies Society
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International Women's Week
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4:30pm - 6:30pm
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Dalhousie Student Union Building
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Making Security a Priority

One of the most crucial issues for Dalhousie women today has to be that of security on campus. In our increasingly violent and troubled society we can no longer afford to be complacent about our personal safety.

Lighting is insufficient in many areas around campus. It must be improved. One area which is of particular concern to many female students living in residence is the path which begins at the tennis courts and leads down to the front of Shirreff Hall. This is a very dark area, especially in spring and summer when the leaves on the trees block what little natural light there is. The back entrance of Shirreff Hall and vicinity are poorly lit as well.

During the winter months, the residents of Shirreff Hall are required to park their cars at Dalplex. This often results in them walking from the Dalplex to Shirreff Hall alone at night. Dal security should offer other alternatives. Would it not be possible for

students to park in front of Shirreff Hall when there is no snow on the ground?

Tiger Patrol, Dal's escort/walk home service is an example of an effective security measure. Many residents of Shirreff Hall use and appreciate Tiger Patrol. Service could be improved, however, by extending the hours of operation and providing direct line telephones on campus. Presently this service is not available until 9:30 pm even though through the winter months it is dark in early evening. Direct line telephones to the security building would assist those students in areas where pay phones are not available.

Security at Dalhousie must be an administrative priority.

Tina Sweeney

DSU rep for Shirreff Hall and
Eliza Ritchie Hall



Fed's budget sends mixed message to students

BY STEPHANIE NOLEN

The three per cent tax on student loans is gone. But so is the interest-free period on paybacks.

The student tax credit is up. So are loan limits.

But transfer payments are still frozen, so funding won't be increased.

With such a mix of good and bad, it is no surprise that student leaders have mixed reactions to the budget brought down by the federal government last week.

The budget will mean a lot of changes to the loan program and education funding.

The hated three per cent tax on student loans has been removed. Brought in a year ago, that tax forced students to pay back three percent of the value of their loan before they even saw the money.

All full time post-secondary students can now claim an \$80 per education credit on their taxes. That's up from \$60 per month, for all full-

time post-secondary students. Students with disabilities will now be able to claim the \$80 credit even if they are only studying part-time. There is also a promise that loan limits will be raised; the current level, set in 1983, is \$105 per week.

But on the down side, the six month interest-free period for student loan paybacks has been eliminated: interest will be charged from graduation day. And the freeze on transfer payments was not removed. That means provincial governments have to cut \$9 billion from the education bill by 1995.

Scott McCrossin, chair of the Student Union of Nova Scotia, says the budget will bring about some positive changes, and he calls it a "real victory for the students' movement."

But McCrossin is frustrated that transfer payments are still frozen. He says the continued freeze will mean even tougher times for students in the smaller provinces.

"Little old Nova Scotia gets beat

to shit again," he says, predicting another healthy hike in tuition fees at all of the province's post-secondary institutions.

"Little old Nova Scotia gets beat to shit again"

Kelly Lamrock, chair of the Canadian Federation of Students, calls the continued freeze proof the federal government "still hasn't learned its lesson." Lamrock says this is a budget drafted by a government which doesn't value post-secondary education or have a commitment to building a solid economic future.

Perhaps the biggest blow the budget held for students, besides the freeze in transfer payments, is the elimination of the interest free period for student loan repayment. The change makes the CSL very similar to bank loans.

The government says the changes are necessary to cover the costs of students who default. CFS says their statistics show 90 per cent of all students repay their loans.

Also announced in the budget was a merger for the Social Sciences and Humanities Research Council and the Canada Council, and the elimination of the Science Council of Canada. These changes will make life more difficult for grad students; these institutions provide grants, resources and opportunities for research.

"Students are finding they have to go to higher and higher levels of

education, in order to compete in the job market and internationally," McCrossin says. "These changes are going to mean there is a lot less money and less opportunities for graduate work."

But McCrossin says the many positive changes in the budget are proof

the students' movement can win help for the education funding crisis. The three per cent tax, for example, was the victim of a CFS battle.

"A lot of hard lobbying paid off," he says. "CFS deserves a lot of credit. But then, we're all CFS."



Come meet Premier Cameron

BY TANYA FADER

The Nova Scotia Business economic environment is an area of concern that should not be confined to particular Business or Masters of Business Administration students who have a personal interest in such an outlook.

Future growth sectors of the economy naturally spin off into all areas of academic study and have direct impact on the employment and lifestyle trends students will be immersed in - now and in the future.

The association of Students of Economics and Commerce (AIESEC) has taken a step to provide students an opportunity to gain a perspective on what the Premier, Don Cameron, views as 'The Economic Climate of Nova Scotia'.

On Wednesday, March 11, 1992 AIESEC Dalhousie's sixth annual business luncheon will enable students (from any faculty or area of

This year's luncheon will help students gain a perspective on the bigger picture

interest) to attend and have an opportunity to derive an insight on Nova Scotia's future. As well the luncheon provides students the opportunity to ask questions to the Premier in regards to concerns or opportunities that need to be addressed.

Government funding for university education seems to be one of the

most vocal issues and thus, the question period provides for an excellent opportunity to address this issue.

Issues such as future growth sectors in the economy, medical frontiers, employment changes in the province are some examples of the questions that pervade the students mind but are hardly ever answered.

Hopefully, this year's luncheon will provide students with a gained perspective on the bigger picture.

It has been partially subsidized by the DSU, AIESEC, and the Dalhousie School of Business to make the cost of tickets (\$18) more affordable and encouraging for students to attend.

Tickets are being sold in the SUB from March 5-7, or on the first floor of the School of Business at the AIESEC office until March 10.

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Mar 10th The Struggle for Community: Reflections from North East Thailand

Mr. Sean Kelly

Mar. 17th: Developing Aquaculture for Coastal Communities: Using Science with People

Speaker: Dr. Gary Newkirk

Mar. 24th: A Canadian Volunteer Abroad - For Whose Benefit? Reflections from Costa Rica

Speaker: Ms. Helen Brédin

Mar. 31st. Sustainable Development and Poverty: The Challenge for Rio

Speaker: Dr. Robert Clarke

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Instruments of justice

BY SADIE BOND

The Women's Legal Education and Action Fund (LEAF) uses test cases in an effort to promote the equality of women. In so doing, LEAF is using a tool developed in a social and political environment characterized by oppression and domination.

As the law has been, and is, a tool of dominance, it is not well suited for ending dominance. Nevertheless, LEAF has employed the law to promote equality with some success. The dangers, however, of adopting a tool that is not designed for the task at hand must be recognized.

Firstly, there is the danger that, in employing this tool, the pattern of domination will be perpetuated. The risk is that the result will be the promotion and maintenance of privilege for a dominant group of women, at the expense of women not part of that privileged group. LEAF's goal of "widening the circle" is an effort to ensure that women of colour, disabled women, Aboriginal women, women living in poverty, lesbian women, refugee women, etc. are represented in their activities. LEAF must hear from all women and address their needs.

A further danger is in adopting a tool that is fitted only to certain users and to a particular task. We are thus forced to accept its present parameters.

Issues of equality must be redefined to fit into a legal paradigm based on and is a contributing factor to the domination by men. Women are forced to carve out a space for themselves within a tradition characterized by their exclusion. The danger is that the resulting space will not be to women's specifications. Something may be left out.

Moreover, the practical rules of the legal process must be followed. The law has developed to deal primarily with private disputes between private individuals. In order for LEAF to sponsor a test case there must be an individual plaintiff who is willing to engage in litigation.

The law is not open to litigation of collective rights or interests. Consequently the case of an individual plaintiff must be the vehicle by which equality issues are brought into court.

This individual plaintiff must somehow become the embodiment of the collective interest or right at issue. Conflict inevitably arises between the goal of the plaintiff as defined in law — damages — and the broader goal of the recognition or promotion of some aspect of equality for the group — women.

In addition, getting evidence of women's lived reality into court requires putting that evidence in a format recognized by the law. What is required is expert testimony, or statistics, that reflect the truth about our reality. Truth in that form however, may not be a full or complete representation of that reality. Rather than the tool fitting the task, the task is redefined to fit the tool.

As the tool is applied to new tasks in the pursuit of new goals, however, it will be transformed. Just as the law has been conditioned by its development within and its being part of a social order of dominance, it will be

reconditioned as it is used to pursue the goal of equality.

The relationship between the law and the social environment within which it develops is a reflexive one. The relationship between the tool and the use to which it is put is likewise reflexive. Just as the present structure of the tool defines the limits within which it may be used, the challenging and stretching of those limits works to restructure the tool.

The limitations and dangers of this refitting process mean that equality litigation can not be the only tool employed in the fight against discrimination and subjugation of women. Recent victories in the courts — *Lavalee, Butler, Sullivan, Andrews* — must be recognized as limited triumphs within a limited sphere. Law is an effective tool in the building of equality. Nevertheless we must continue to develop other tools — tools that we design ourselves to achieve our ends.



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Aging gracefully

BY B. NILES

I questioned the usefulness of an assignment I was recently given in my "Women and Aging" class. The paper was to be on ageism. Why should I write a self-reflective dia-



logue on my own awareness of ageism? Hadn't I always been aware of the change of status for older people?

Studying aging was something which I started during my undergraduate degree. The very idea that I would suffer from ageism astonished me.

I had the opportunity to know older people intimately in the small community where I grew up; country pensioners who had always lived in their own homes, surrounded by their family and friends. I counted myself among the lucky few of my generation who felt comfortable with older people and with their words and ideas.

I would consider their faces and try to imagine what they looked like when they were my age. I knew be-

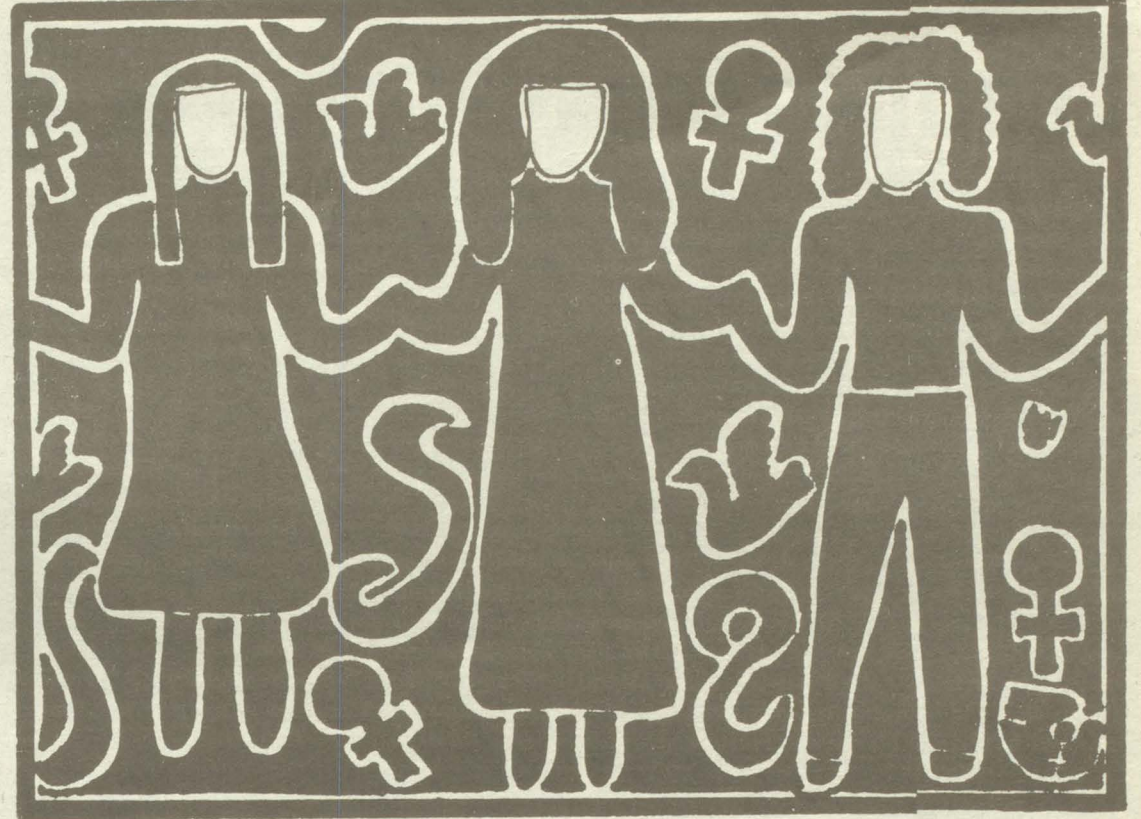
hind the glasses, the wrinkled skin and the slow steps were people with a life history. Did they ever imagine that this is what 'it' would be like?

I treated older people with respect and tried not to attribute behaviours to age. I preferred to think of 'old Sunday drivers' as merely cautious. I knew about pensions, Alzheimer's and the contradictions of retirement. I saw older people on the golf course in sets of four: two sets of coupled friends where the men had retired after successful careers. Their days were being played out in the sun, enjoying fine food and reminiscing fondly about days gone by and their recent Florida vacation.

Then I began to notice that there was something wrong with this picture and it made me feel uncomfortable. I began to see the other side of the coin — old people who had nothing. As I started to look at the characteristics of these impoverished, unhappy people, the faces of women stared back at me in overwhelming numbers and 'aging' took on a different perspective, one where gender, race and class made a big difference.

I had been unaware of these problems because I was white and a graduate student. My education would carry me through. Armed with this attitude, I thought I would be able to prepare myself better for the consequences of aging. Could I have been fooling myself? Was I that unaware?

I learned the economics of being widowed and unpensioned having



spent a life looking after children and a husband. I became aware of the economics of being a black woman who, because of racism, had limited access to opportunity and worked at a low-skill, low-paying jobs all her life. How would she fare in her old age? Aging became another aspect of life where women are left wanting.

I remembered a conversation I had with a friend in which I tried to persuade him that his experience of getting old would be preferable to mine. His prestige would be enhanced by the grey hair appearing at his temples, whereas mine would need to be "dealt with." I tried to tell him,

for women, beauty and age have an inverse relationship and the loss of reproductive ability is equated to the loss of social worth.

I was forced to confront the question of economics of a personal level — how could I adequately plan for my retirement when women make 60 cents for every dollar men earn?

All these things made me angry. I don't like being limited or put-down because of my gender and I am certainly not going to relish being devalued or discriminated against because of my age. Add racism to the list of things to be overcome, and the task seems impossible.

There are real differences between

being young and being old — physical, emotional, and spiritual; some for the worse, some for the better. Ageism, like all -isms, affects self-esteem and equality. Ageism does not permit recognition of attributes and differences in personality, rather it labels old people as a 'homogeneous aggregate' without abilities or talents, a dead weight on society's shoulders.

We fear aging. Do we try to deal with this fear by denying the value of those who personify it? Ageism has many facets. It is an attitude that can be expressed through inaction or ignorance. I must plead guilty to the latter.

Stepping forward, speaking out, striking back

NAME WITHHELD BY REQUEST

...women live in a different world... they live with a residual fear of physical attack, particularly sexual attack... Federal Justice Minister Kim Campbell

Recent reports of violence against

women have raised my deepest fears and anger about the world in which we live. The death of Jane Hershman Corkum plays on my mind and makes me feel even more personally at risk. It is increasingly difficult to "tune out" or just forget, even for a moment.

I wasn't always so enraged, but in a sense I am happy with my increased awareness. Now I take steps to protect myself, steps I wasn't aware were necessary when I arrived at Dalhousie.

I laughed when the orientation leaders told us not to walk home alone at night, after all I'd grown up

in a big city. If I could walk around downtown alone I could handle Dalhousie campus. Of course I also graduated from high school thinking that women and men were treated equally because the Canadian Constitution said they should be. Oh so naive.

In my time at Dalhousie much has happened to open my eyes to the oppression of women. Experiences of harassment and physical & mental abuse have given me a personal taste of what I've learned about in classes, from friends and through reading. Women friends have helped me find my voice and taught me the skills to take action around my concerns, both personally and politically. I can only hope to pass on as much to other women as they have given to me.

It is so easy to believe you are invincible one, denying your friend was raped so you can deny it may happen to you. I am lucky the Dalhousie-DSU sponsored self-defence workshops and walk home service came about when I was finally ready to face my fear, to take protective steps. A WenDo course and many walks with Tiger Patrol have taught me there are ways to allay my physical fear.

It took me a few weeks to call

Tiger Patrol. At first I would only call when I knew a friend was working. Having overcome the initial embarrassment there are still times I hesitate to call, but during my last few walks with them I have realized how much safer I feel accompanied by these people clothed in bright orange and yellow.

"Women friends have helped me find my voice..."

Statistics tell me that there is a greater chance I'll be attacked by a friend or acquaintance, another part of my world in which I must be on guard. This is where I have already suffered the most personal harm. That's harder to fight, no orange and yellow friends keeping watch, just instincts to develop. I have few trusted male friends, and care little about developing more. I cherish these men and the support they offer me. I feel safe with them.

Somehow within the fear and anger which prompts so much of my action I also find hope. I look forward to the day when we can tell our daughters how far we've come.



Breaking bounds with WENDO, the self-defense course for women.

DAL PHOTO: MARIA PATRIQUIN



Learning the other world is not another world



Daily life of a woman in the Himalayas

PHOTO: SHARON WYNN

BY MIRIAM KORN

Just before I left for India, I had a long conversation about feminism with an anthropologist friend. When I condemned sati, the once widespread practice of having a widow jump into her late husband's funeral pyre, I was accused of being insensitive and ignoring the situation in the context of the country's culture and religion.

Thus, upon my departure, I decided I would put feminism aside for awhile, in an effort to remain objective. I would wear long sleeves and skirts. I would "respect" their culture.

As my visit progressed, however, I recalled the ideals I learned from feminism over and over again in order to deal with various situations. My beliefs were not only reinforced, but intensified.

I soon discovered that India has one of the strongest, most highly organized and integrated feminist movements in the world. Many of the women were well versed in feminist philosophy and very aware of the disadvantaged position women had in their country as well as around the world.

"Most women do not recognise their oppression," said Vasantha, an Indian woman with her pre-doctorate in Women's Studies.

Many of the situations Vasantha described as part of her middle-class life rang of familiarity. "It's the same

in the West," my European companions and I would often comment.

The difference is that Indian feminist academics remain very involved at the grass roots level, explained Helen Ralston, a sociology professor at St. Mary's University. Educated women are very active in social programs helping people of villages. Their embracement of theory becomes a basis for action.

They fight for the abolition of the dowry system and sati. An emphasis is put on promoting the value of women in society, in turn, demanding rights to better food, clothing and education for women. They have made progress, for there are laws concerning these issues, but their implementation is lax.

Also, in India, family issues are basically covered by one's religious law, thus further adding to the complexity of the situation.

The oppression of women has no basis in the country's most prevalent religion, Hinduism, according to Dr. Ravindra of Dalhousie's comparative religion department.

In fact, some feel that religion is simply used as a false justification of oppression, said Ralston.

During a typical Indian woman's life, she is under the control of various men: first, her father and brothers, then, her husband and in-laws and finally, even her sons. The crux of the problem is from the moment of conception, a female child is seen as a bride-to-be, later given away to another man's family. A son is a future provider. A daughter is a burden.

Nevertheless, many women have managed to break out of their traditional roles and speak out. One man asked the editor of *Manushi*, India's "Journal about women and society", if Indian women had role models parallel to those that many Indian men idealized, such as the Marlboro man.

"No," she replied, "Indian women are not so stupid."

For me, it was hard to leave India without a general feeling of admiration for the women and a certain degree of disgust for the men.

In both small tribal villages and the slums of large cities, one witnessed sari-clad women working, fetching water, cooking food, washing clothes, tilling fields and caring for children.

By the end of my stay, I became enraged and literally sickened each time I saw groups of men sitting, smoking, and drinking . . . hanging around.

I was infuriated knowing that each of them had mothers, wives and daughters working at home, who were completely unappreciated. Furthermore, these women often went outside the home to earn extra money for the household, while most men spent the majority of their money on cigarettes, alcohol and movies. It was painfully ironic that this was all due to the fact that men were the

privileged class.

"How do you like Indians?"

"The women are very strong, and very beautiful," I would reply to this frequent question.

As I gazed outside a rickety Indian bus window, over and over again, I would think, "This country is fucked."

Sometimes India's situation seemed so complex and so hopeless, that it was absolutely overwhelming. It sent my head spinning trying to

**India has
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in the
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figure out the crux of all the problems I saw before me and how they related to the problems that existed at home in the West. As feminist philosophy repeatedly cropped up, I asked myself, "But how can that help save the world?"

Now, I realize that feminism is a foundation for addressing the multitude of issues I encountered during my visit. Feminism is not just a matter of fighting for women's right to equality with men, it is a basic recognition and analysis of oppression which is the first step to overcoming it. The problem is there are many interpretations of the meaning of feminism and, in the West, it is still dominated by white, young, educated, heterosexual middle-class women.

It seems appropriate that this question was taken up in *The Gazette* office, home of a publication meant to give students a voice, as long as it is not sexist, racist, or homophobic.

After reading stories by various women about the exploitation of the Earth, discrimination on the basis of race and the distinctions between getting old as a woman and getting old as a man, a discussion was sparked. Things began coming together.

The problems we face are due to intrinsic shortcomings in our thinking: the labelling of human beings (the "us and them" syndrome) and a lack of recognition of holism, the concept which says our universe is interconnected.

Feminism embraces this ideology. Hence, it is a crucial step in developing a philosophy for the reform of society. The ultimate goal should be giving dignity to everyone and everything in our world.

Ecology of humanity

BY JOANNE FRY

National Sea Products Ltd. was recently accused of major CFC leaks estimated at 20 tonnes a year. It appears that the financial expense involved in repairing or replacing the faulty CFC refrigerant system seemed a larger cost to bear than the environmental damage that could result by not correcting the situation.

Want to know my first reaction to such news? Anger. Anger because it

**Ecofeminism
is a more
holistic
approach
for women
working to
change
society.**

would take a hell of a lot of aerosol cans to release an equivalent amount of CFCs.

I am angry that Nat Sea could knowingly allow huge CFC leakages at a time when consumers are mak-

ing responsible product choices and living by the guideline 'reduce, reuse and recycle.' Such an action seems blatantly arrogant. Arrogant but not surprising when considered within the context of our present society which thrives upon exploitation of the environment, animals and even other humans.

"Rape, war, bigotry, poverty, clear-cutting, toxic dumping, pigeon shoots, factory farming, and animal testing can all be attributed to a common source: disregard and contempt for the integrity, rights, and feelings of all that is not human - and much of that which is.

If asked to define the nature of that common source . . . [f]or myself and many feminists within the movement, it's patriarchal culture with its values based on hierarchy, exploitation, and conquest."

- Dana Forbes

It was not until reading Dana Forbes' article in the January/February issue of *Ms.* that I began to clearly understand the connection between the exploitation of animals, the environment and the issues which face women in today's society.

If one accepts that hierarchy, exploitation and conquest are at the root of our culture, I don't believe

that it is possible to be a feminist without being an environmentalist. Thus, ecofeminism seems a more holistic approach for women working to change society.

The declaration of being ecofeminist allows women to redefine feminism. It is refusing to allow middle class, educated, white women to share the top of the hierarchical pyramid with white men. Refusing to allow any human access to a position where they would have the opportunity to exploit others, humans or non-humans, on the basis of power. Ecofeminism is an acceptance that a just society cannot be created until all humans, animals and environments are treated with respect, including the ozone layer.





Sex, Race and Stereotypes

BY LAURA MAKARENKO

None of us experiences ourselves solely as gendered subjects. We experience ourselves everyday as subjects of race, class and gender — Bell Hooks

I am a white middle-class English-speaking Canadian woman who went to a feminist philosophy class one day to discuss "race, class, and nationality", and subconsciously assumed this was not about me.

However, I am white. I am middle-class. I am an anglophone Canadian. And I am female. My life is shaped by all these characterizations, with the particular types of oppression and privilege I live with determined by racism, classism, and sexism. This issue is as much about me, as it is about aboriginal women in Canada, about black women in Halifax, about working-class women, and women of the developing world.

This experience was recently brought back to me by discussions with two bright, sincere male colleagues. They explained to me that while academic feminism is surely useful as a critique of mainstream thought, they as men had no particular interest in examining it because, well, it isn't about them. These colleagues have not yet recognized that they lead gendered lives in a society that rewards and punishes on the basis of gender, just as I had forgotten I am of a particular race in a racist society.

As a minorly seasoned feminist, I have only recently begun to appreciate the role of race in feminism. My feminist insight, limited by my privileged position, is truly only sensitized to gender oppression among white middle-class Westerners; and I have no words with which to describe a feminism that includes all races and all classes.

Then last fall, watching the Senate hearings culminating in Clarence Thomas' confirmation as a U.S. Supreme Court Justice, I was even more

The United States Senate systematically worked to destroy Anita Hill's reputation and credibility

sharply struck by my inability to express what it was that was happening to Anita Hill. She is, after all, a female academic in North America — an identity I would not have characterized as dramatically different from my own. I could conceptualize the

real or purported kind of oppression that Thomas faced: he differed from the white-male decision-makers in his colour, so any discrimination by the white-male system against him would have been on racial grounds. But Anita Hill was subjected to a very different kind of oppression. She too is black, but she is also a woman. She deviated from the white-male norm on two counts. Consequently, the treatment she received was grounded in both racist and sexist ideology.

While attempts have been made to characterize the Senate hearings as an exercise in either racism or sexism, or at times racism and at times sexism, what Anita Hill faced was more than any of this. Her social identity as a black woman subjected her to yet another, unique form of subjugation that is *simultaneously* founded on two kinds of oppression.

As a woman, Hill was disbelieved and accused of fantasy, as most women would be. However, she was not "valued" in the way that white women are as the property of some white male somewhere. Hill's education, her career position, her composure and matter-of-factness, and even her conservative politics proved meaningless to a Senate which systematically worked to destroy her reputation and credibility.

Moreover, Hill's sexuality was characterized in a manner which white women's would not be. The fact that she was "there for the taking" by black men was suggested by Joe Biden, Chair of the Senate Committee. In questioning the black male witness who was corroborating Hill's story, Biden asked if Hill had demonstrated a strong intellectual will. He then quickly pre-empted his own question by joking that the black male witness's relationship to Hill must not, of course, have involved intellectual conversation.

As a black, Hill was not extended

the same sensitivity (rightly or not) about race as was Thomas. As Maureen Down of the *New York Times* wrote: "... the Democrats on the Senate judiciary committee, all white males, found it difficult to rebut the assertion of Judge Thomas, who was born in the segregated South, that he was a victim of racism. So, while the Democrats were making nasty charges of their own about Judge Thomas, they did it bowing and scraping all the way. In the end, they had become so cowed that they failed to question the judge at all about accounts from his friends of his interest in pornographic films while he was at Yale Law School, and approached the key question of sexual harassment almost apologetically." — *Globe and Mail*, October 16, 1991, A8

Despite how "racist sensitivity" kept them from asking Thomas pointed questions, Senators showed no timidity in plundering Hill although she too is black.

The message is that black men are worthy of "racial sensitivity" (be it appropriate or not); that white women are worthy of "gender sensitivity" (be it appropriate or not); and black women are worthy of not both, but *neither*. Evidence of this went beyond the Senate chambers. According to *CBS News*, the opinion of the American population mirrored that of the Senators (democracy in action). Blacks supported Thomas over Hill. Women supported Thomas over Hill. And most disturbing of all, black women supported Thomas over Hill. Americans compellingly demonstrated their ideological commitment to the oppression of women of colour.

The feminism I know so far has not provided me with the terms for addressing this experience. Gender analysis is unable to capture the *particular* dynamic at work in Professor

Hill's battle, which has in very real terms demonstrated the need for multiple oppression analysis. A reporting journalist noted that: "The worst nightmare for the women's groups had happened: That a credible woman would get up and tell her story, backed by credible witnesses, and come out so bloodied as to be

The message given is that black men are worthy of racial sensitivity, white women are worthy of gender sensitivity, and black women are worthy of neither.

almost unrecognizable." — *Globe and Mail*, October 16, 1991, A8

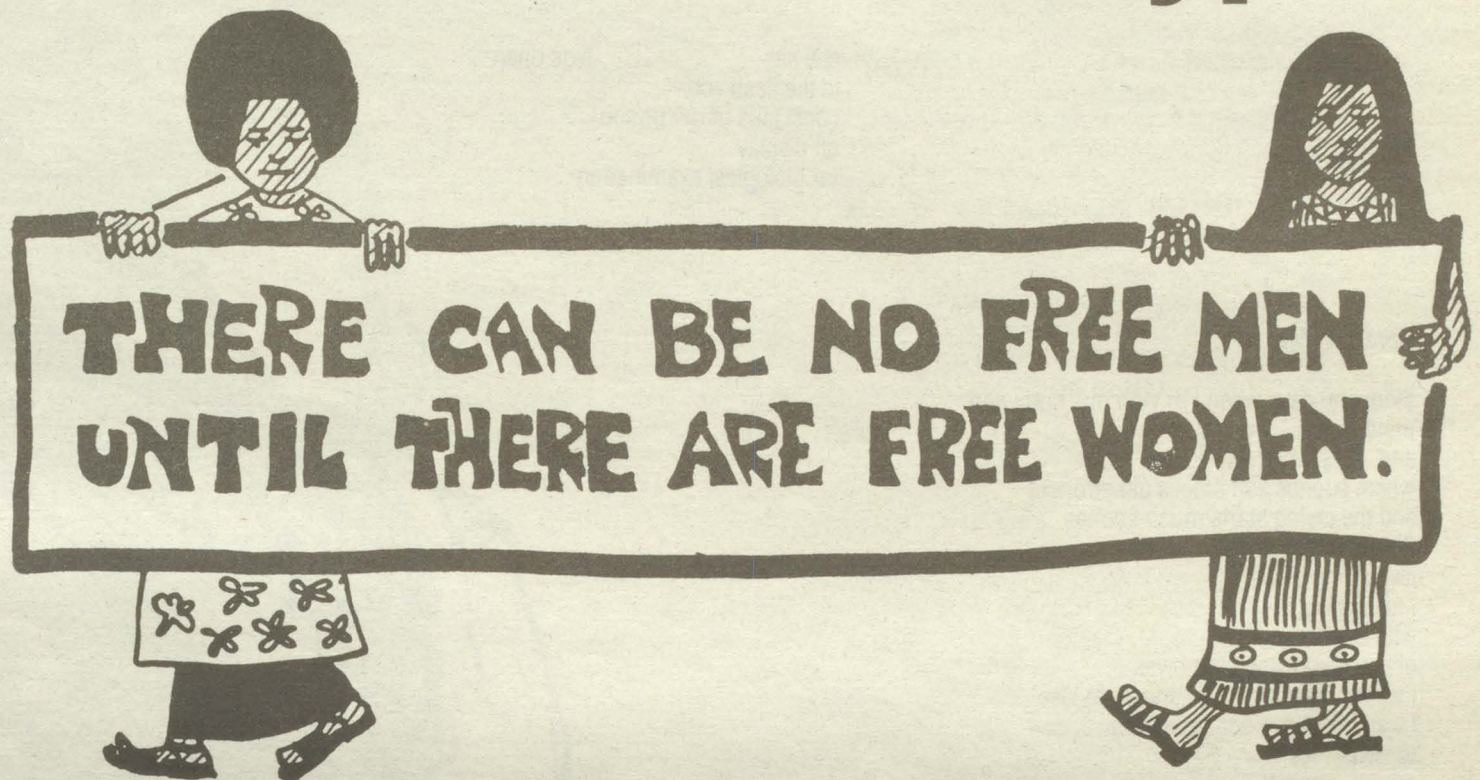
Equally dramatic for these women's groups, though, is the realization that mainstream feminist theory does not yet adequately explain the implications of Hill's "race+gender".

It is possible multiple oppression, such as that endured by women of colour, is unique not only in its multiplicity, but also because such oppression has a reality that is more than the sum of its parts. If both Thomas and Hill had been white, the hearings would not have been the same minus the racism. There is something more to what Hill underwent than racism against her colour, and sexism against her gender. Instead, her identity as a whole was targeted by racism and sexism in a

unique configuration.

The Senate judiciary hearings have sent a clear message to feminists. How such institutions (and the public) react to women's oppression is driven not by sexism, but by sexism in conjunction with racism (and with ethnicity, class, age discrimination, etc.). Yet none of the Senate, the American public, nor mainstream feminism succeeded in characterizing Hill's experience this way. Feminism needs a language that can identify and communicate the multiple ways in which society subjugates women, because *all* women have a race and a class which determines all of the particular forms of oppression we endure.

Also as an academic, but first as a feminist, I am searching for ways to understand different women's experiences in order to make my own feminism more inclusive. Only then can I hope to gain the capacity to engage in a feminist theory for "women". When I hear Iris Marion Young speak about women as a "serial" collectivity, when I make non-verbal contact with an Indian woman on a train, when an aboriginal friend's accounts of her life begin to make sense to me, I begin to understand that an inclusive feminism will bring women a new power in the unity we will discover.





untitled

she sits legs open
in the flesh zoo
conscious of her prison
on display
for biological examination

-Dana James

Not Being Me

there are days when I'm with my body and
mind
and days when I'm not
where sounds and smells get stronger
and the crying starts much sooner
the air seems heavy
last spring
I fell in love
with that feeling
of never knowing who I was
I wanted to grow up as someone else
I wanted to love someone else
to always feel
the way I'm not

Sandra MacLean

One Summer Vacation

Chilling remembrances of those days past.
elusive resolutions mocking the timeclock,
dancing alone when there is no music —
my back up against the wall.
Red paper hearts
dangling from dead branches;
signifying everything...
hours and days heavy with unspoken anger,
falling stars and growing bellies,
physical slashings and verbal lashings,
mocking questions on state of mind —
"what is it that you are so afraid of?"
Sanity versus lucidity—
giving away what wasn't mine to give...
packed bags in the closet:
now you see me, now you don't.
Separated not by space but by lies,
however, the walls are solid.

Now reduced to you, looking at the
world through an empty bottle,
watching for limbo dancers under the
toilet stall doors. Driven mad.

Tryna Booth



In My Garden

Through the damp greenness padding with swaying barefoot steps;
rounded belly,
heavy breasts,
thighs wet with menstrual blood...
Darklight filters through vines thickly hanging with pollen -
cups of gold,
and the smell of you mixes with the heavy sweet air
on my naked skin.

But your razor tongue blade slips down my throat
choking, my own blood frothing through my own mouth
gaping eyes edged white
wordless sounds of animal limbs howling
caught in steel trapped tongue
while you force your words between my legs
in my garden.

-Dana James

Plea to Kali

Mother hear me.
Help me to accept with strength your trials.
Let me draw on your anger.
Grant me the ability to make change,
To love my own power,
And to recognize that you are the Struggle.
Thank you, mother of all women.
Thank you Kali, the fierce cry inside of me,
Waiting to be born.

Mother hear me.
With power and grace
Carry me to the other side of destruction.

Meg Green

If you can't hear the Mother in the wind,
Her wild laughter, Her rage,
Her screech of pain;
If you can't feel Her comfort-touch,
Then where is the hope?
There is no life without the Mother,

Although the Father-God has beaten Her,
Ridiculed and raped Her,
Women can be Her shelter.
We can return to Her breast,
Reclaim our lives,
Take what is ours.

If you listen you will hear.
In the memory of every woman
Cries the song of Life.

Meg Green

NOBODY CAN PUSH BACK AN OCEAN IT S GONNA RISE UP IN WAVES AND NOBODY CAN STOP THE WIND FROM BLOWIN STOP A MIND FROM GROWIN SOMEBODY
MAY STOP MY VOICE FROM SINGING BUT THE SONG WILL LIVE ON AND ON YOU CAN T KILL THE SPIRIT IT S LIKE A MOUNTAIN OLD AND STRONG IT LIVES ON
AND ON NOBODY CAN STOP A WOMAN FROM FEELIN THAT SHE HAS TO RISE UP LIKE THE SUN SOMEBODY MAY CHANGE
THE WORDS WE RE SAYING BUT THE TRUTH WILL LIVE ON AND ON YOU CAN T KILL THE SPIRIT
IT S LIKE A MOUNTAIN OLD AND STRONG
IT LIVES ON AND ON

NAOMI LITTLEBEAR



Women in my life

Forever
In a hall of
Glass
Searching for the door
I was not
Reflected in the glass walls
or ceilings
They said
I was not

Sudden
In-sight
My eyes closed
Opened, refocused
And the walls were lined
With silver
Reflecting
Ideas, experience
Beyond words

Forever
You
Are the source and
Purpose
The silver lining
Of the cloud
In your eyes I see
Myself
The door

Laura Makarenko

After

It is that vulnerable moment
after
I fasten clasps and button buttons
feeling more naked
not less
with each article of clothing
and you open your mouth
and I cringe
because anything you say
may be held against me

-Dana James

Mystery or Vacancy

As neutral as your existence,
"It's hard for us to understand"
you recite...
Your passionless pleas are so vacant
you cease to exist in my mind.
The blur, the generality, the unreality
of your emotion binds me;
not to something solid
that I could break free from,
but to some lurking, hanging flat line
from which I am powerless to flee.
I seek from you some primal scream;
some action to justify my existence in your eyes.
For this I hate you.
My passion knows no limits.
I can love to hate you or
hate loving you.
Either way I am broken.

Mouthing softly empty words,
praises from a vacant mind
shrouded by mystery.
You call yourself a man.
Well woe-man am I
and my words are solid,
built with bricks which
I have laid around me.
Do not ask me to get on my knees
and look up at you.
I resist my chains and bonds
and my spirit will soar with freedom.
MAN/WOMAN/CHILD
ANIMAL/MINERAL/VEGETABLE
-slavery of labels.
Your idea of me, and me, belong
as separate things.
I cannot be your yes-man
because I am woe-man
And I bear too much already.
Do not pretend to know me.
Your silent judgements could fill volumes,
but to me your non-words
are not mystery but vacancy.

Tryna Booth

dreams

the conciousness
I refer to
in waking hours
seems void of the joy it feels
when I'm dreaming
in those places
where it can be
exactly who it wants
can screw who it likes and beat up all the
bad guys
and kill the rabid grizzly with its bare hands
when I'm dreaming
no one tells it to sit up straight
work hard
be a good sport
it can say what it feels
yell if it needs to
cry, no, not cry,
it only does that
when I'm not dreaming

Sandra MacLean

**WOMEN
ARE NOT
CHUCKS**



Untitled

Kneeling, I lick the salt from your skin,
mesmerized by the rise and fall of your voice,
praying to your gods of ice and ego.
I feel my innocence slip through your fingers
like sand
or shards of glass.

Left alone now,
in the moon yellowed night,
ice crystals snapping beneath my soles,
wrapped in the warmth of the mixture of liquids,
which evaporate with the rising sun.

-Dana James



Sometimes I am the man I wanted to marry

PHOTO CREDIT: TONE MEEG



A refreshing female perspective

BY MEGAN MCCONNELL

I can remember being in high school and thinking what the world really needed were courses in feminism and women's issues. I only had vague ideas about what I thought a women's studies course would consist of but I was sure it was necessary. When the university representatives came to my high school there was never any mention of Women's Studies. I didn't know it existed anywhere.

During my first year at King's College I did the Foundation Year Program. This course examines the development of Western history over six thousand years. During the year we looked at a total of four women. I knew there were more women in our

history who should be recognized by scholars, both past and present.

When I brought this absence to the attention of a couple of my professors I received two responses: the study of women is irrelevant to understand the development of Western society, and did I really expect the co-ordinators to replace the study of Plato with someone like Sappho. I knew then that I had a mission.

Much to my delight and surprise I discovered Dalhousie had a Women's Studies program; indeed I could take my degree in it. The program was in its infancy but it was exactly what I was looking for.

For the last two years I have been a Women's Studies major. There are ten majors this year and two of us, Tanya Jones and Caroline Carpen,

will be the first women to complete an undergraduate degree in Women's Studies at Dalhousie and the first Women's Studies major in King's College. Next year I'll be the first major to graduate with an advanced major. Although the Women's Movement has existed in our society for more than a century, we feel like pioneers on the Dal/King's campus.

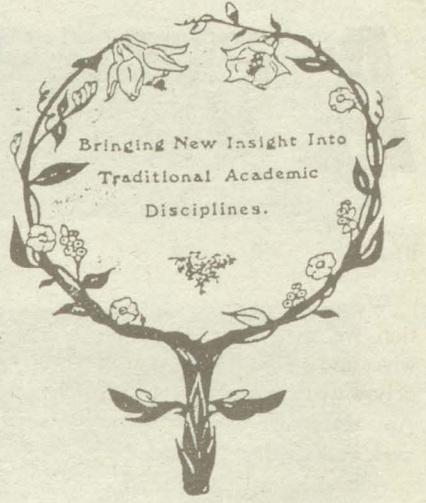
Many people ask me what a Women's Studies degree consists of. At Dal you can take courses in the program in English, History, Political Science, Philosophy, Education, Medicine, French, Theatre, Social Work, and Sociology. Each year more courses become available as a women's studies credit.

People take Women's studies for many reasons. Anybody can take the

courses, whatever their political, sexual or cultural orientation. I'm doing the program because I want to work in the therapy profession and I feel that a background in Women's Studies will be indispensable.

Students can apply what they learn in Women's Studies to any area of their lives, in fact, it will probably change your life.

Currently at Dal, students can get their advanced majors in Women's Studies. Moves are being made to get an honours program in action and one day we may even be able to do graduate studies. All of the major universities in Canada have Women's Studies and six of them offer graduate degrees. Dal's a little behind the times, but we are working on it.



Each day we are making a difference and are bringing new insights into traditional academic disciplines. If you want to find out more about our Women's Studies program at Dal feel free to drop in at 1444 Seymour St. in the Multidisciplinary Centre or call us at 494-3814.

For the opening of minds

BY TANYA RYAN-JONES

When most people think of Dalhousie, they don't think of Women's Studies. Indeed, if the thought occurs to them, it is often followed by "What's that?" I should know, because before I began majoring in it in my second year, I didn't know either.

An eloquent answer would be that it provides new insights into traditional academic disciplines (its crosslisted with almost every Arts subject), a not so eloquent answer would be that it simply kicks butt and provokes thought in a way no other subject does. Call me biased, but many perspectives are better than one, and even if you don't fall head

over heels for the stuff, getting exposed to often unexplored views breeds a balanced brain.

Another desirable side effect from taking Women's Studies (not to be mixed up with feminism, by the way) is you start asking questions rather than assuming things, and this is never a bad thing, it's actually a good survival strategy.

Possible worse than not knowing what Women's Studies is, is having an inaccurate preconception of the subject. Really, it is extremely accessible (due to mass crosslistings) and I would appeal to folks to take it, or at least talk to someone about it, before dismissing it. No, this is not an attempt at brainwashing; it is a request

for a sense of humour (another good survival strategy) and some fairness.

So step back for a moment, look around at things, and yourself, then look at Women's Studies. It's not a clique, it doesn't involve mandatory feminism, and at the 2000 level there are often no prerequisites. Hey look I took it, and am honestly really glad I did.

If you are not convinced, please contact someone at 1444 Seymour St. (494-3814). Or save the quarter and go over there in person. It's worth the trip (pun).

From a Women's Studies major who would never lie in print.

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For more information contact:

Hilary Wells - Room 222
Dalhousie Student Union Building
494 - 1106

Deadline for applications is March 22 at 4:00 p.m.



A Woman's place is...

BY JULIE TRAVES

We are half the world's population, we are daughters, girlfriends, wives and mothers, yet the question of how we define ourselves remains. Are we to define ourselves by the work we do in the community? In the workforce? In the home?

As young girls, we are confronted with a myriad of images of the 'ideal' woman. She is strong and soft, beautiful and smart, a mother and a worker. How then, within this vast and seemingly contradictory description, can we identify ourselves?

For some women, the struggle to attain this ideal identity can have catastrophic results: anorexia, depression and abuse to name a few. For the majority of other women the problem with self-identity has led to dilemmas of role choice. Housewives feel they are not making financial contributions to their families, businesswomen can hear their biological clock ticking in their ears and superwomen, that exceptional breed of working mothers, feel torn between the two roles they must play.

What then can women offer as the answer to this dilemma? Perhaps the only true answer to this question can be found within the individual. Face to face with the beginning of a new century this struggle for identity must inevitably find its culmination in compromise.

In Canada, the democratic haven of free choice that it is touted to be, women must look for new options incorporating not just one, but all aspects of femininity. Women must break through the dogmatic feminine ideal; no longer can they cling to unattainable goals.

As a group, women can offer each other support and understanding. We can provide empathy into what the physical and social side of being a woman has come to mean. Although we may hold high positions in government, play on a hockey team, or write great literature, we must also recognize the parts of ourselves, both mental and physical that are uniquely feminine.

For each woman, the feminine identity will inevitably differ. As every man does not choose the same path in life, neither should women.

On International Women's Day, while it is important to acknowledge the more serious concerns associated with being a woman, we should also remember to celebrate: for our similarities, for our differences and for the joy of choice.

Dalhousie Women's Centre — Our vision

The Women's Centre is a well-established organizational form, not only in the United States, Western Europe and many other countries, but in Canada too: the University of Victoria, University of Toronto, McGill University and Acadia University, among others, all have Women's centres on campus.

PURPOSE:

Women's centres are formed in recognition of women's common social, cultural, cognitive, and psychological needs in encouraging positive gender relations. Increasing reports of sexism, including violence against women in the community and on the Dalhousie campus, have convinced a group of women that there is a need for education, action, and a safe place for women. A Women's Centre would provide a place for women and men to explore ways to deal with these issues. As well as offering a communal space, the Women's Centre will have a safe space for women only. In this space women can share their experiences and support each other, free from intimidation and harassment. This space will give women an opportunity to develop a positive self-image and support network, amongst other women.

OBJECTIVES:

The following is a selection of the objectives for the Dalhousie Women's Centre:

Short term:	Long term:
Resource centre	Counselling
Referral service	Crisis line
Educational activities	Women's health products
Safe place for women	

FUNDING:

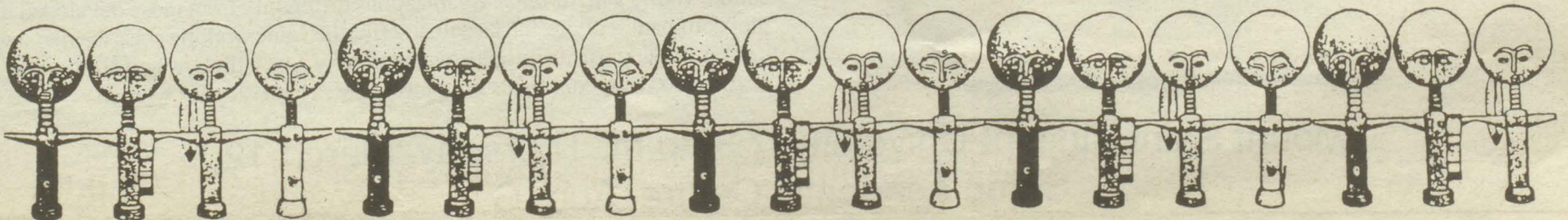
There will be a number of start-up and on-going costs for the Women's Centre, including administration, resource materials, and a staff person. We will be seeking funding from a number of different sources:

Short term:	Long term:
Government agencies	Annual fundraising events
Fundraising events	Student levy

PHYSICAL DESIGN:

It is imperative that the Women's Centre is located in a safe, well lit, and physically accessible facility. A space that divides into two parts allows for both the resource area, accessible to all members of the community, and the space reserved for women.

This outline is the first draft of a much more detailed proposal that we hope will include your comments and ideas. Please submit any suggestions or concerns to the Women's Centre Committee, c/o Council





Presenting India's faces



Traditional Indian dance.

DAL PHOTO: DANA COLE

BY MARY JANE HAMILTON

Over 600 people crowded into the McInnes Room on Saturday, February 29 for the 1992 annual Indian Cultural Night. This year's festivity presented by the Indian Students' Association was entitled "The Faces of India."

Farhan Ahmad, the President of the Indian Students' Association, said this has been "one of the best years. I've gotten great reviews from everyone."

And no wonder, with all the wonderful traditional dancing, singing, music, and food. There was a variety show which consisted of ten acts interrupted by a tantalizing meal.

The dancing and music focused on different areas of India. The movements of the dancers were controlled but fluid to the melodic music. There were constant smiles from the performers showing their enjoyment. Their silk outfits displayed a dazzling array of rich, bright colors.

The first act was an "invocatory piece asking God's blessings for [the] evening's program." The two performers danced around a screen. While one danced in front of the screen, the other's moving shadow could be seen behind. It was both unique and effective.

One act combined a story of a place where a drought had affected the viability of the local "samosa

plant," and dancing to modern rap music and strobe lights.

Another act was a skit which demonstrated some common themes in

The movements of the dancers were controlled but fluid to the melodic music

her to marry a rich doctor. The boyfriend turned to a life of crime to be allowed into the family. He was caught and went to jail. After he served his time, the two lived happily ever after.

The menu consisted of *chicken*

curry, channa masala (chick-pea curry), *gobi aloo* (spiced potatoes and cauliflower), *mutter mushroom* (peas and mushrooms), *raita* (Indian-style yogurt), *rice, naan* (bread), *salad* and *burfi* and *gulab taman* for dessert. The food was delectable.

The Indian Students' Association includes 75 to 100 university students from Dalhousie, Saint Mary's and the Technical University of Nova Scotia (TUNS).



The Nancy Rowell Jackman Chair in Women's Studies Presents:

"Working Class Women's Community Culture"

A public lecture by
Karen Brodtkin Sacks

Karen Brodtkin Sacks is a long time feminist activist. Professor in Anthropology department of the University of California, Los Angeles, Sacks is also **Director of Women's Studies**.

Her most recent book, *Caring By the Hour*, is about the unionization of women hospital workers. This work typifies Sacks' long-time commitment to grassroots activism, both personally and professionally.

The topic of her lecture, "**Working Class Women's Community Culture**," proposes an agenda for recovering and re-evaluating the histories of women's "countercultures."

According to Sacks, women in working class neighbourhoods developed culture values and informal organizations differently from those developed in the "dominant" culture. Sacks will describe the value working class women saw in their work, and in reciprocity over hierarchy. She will show how these values challenged bourgeois ideals of domesticity and privacy for women.



Mount Saint Vincent University, 7:30 p.m. Thursday, March 12,
Seton Academic Centre, Aud. C



BY JENNIFER BECK

STEPHEN FEARING is either a songwriter who does wonderful things with a guitar, or a guitar player who writes wonderful songs. His most recent release, *Blue Line*, is a collection of pieces written over the past seven years that resonates with sustained hope and regained innocence.

MUSIC
Stephen Fearing
Blue Line

The first song on *Blue Line* is 'The Bells of Morning', where Fearing writes his way through his horror in the wake of the Montreal Massacre:

Tonight I am speechless
My head is filled with pouring rain
As the darkness falls on Montreal
When violence is shrieking
The city streets will run with pain
Till the moon can shed no light at all

and offers his conviction that the fuel of violence is silence.

"The topics of sexual abuse and violence against women should not be reserved for 'heavy' conversation," Fearing says. "We have to get away from the fear of discussing them, because this closed-mindedness generally guides your attitudes and effects the way you think."

"For me, these aren't irregular or surprising things to write about, these are regular topics of conversation."

When it comes to politics, Fearing writes with an emphasis on trust.

"It's another part of human relations. It's crazy that half the world — women — can't trust the other half — men — and it's a sad cliché of life now that no one can trust a politician."

You built your platform on shallow words

All mind and thought
And the heart was never heard
(from "Our Father and the Big Wheel of Fortune")

anthem of hope

Fearing's



"I'm not saying we all have to love each other, I'm just saying all relations should be based on respect, mutual respect and honour, if not love."

Most of Fearing's songs sound like painful odysseys of self realization, with eventual resolution sung like an anthem of hope.

"It's so much stronger to write from the 'I' perspective than the 'you' perspective. These songs are about living, and they include elements of other lives as well as nuggets of my own."

And I spent thirty odd years at war with myself

I wore my drink like a disguise
Till the silence exploded on white sheets of gin

And the room filled with hideous lies
(from "Little Child Eyes")

"Little Child Eyes" was written by Fearing about an alcoholic. The work is so powerful most people assume the experience was his, as in the song "Turn Out the Lights":

Just a baby and my Father knew it well
The old man always told me
That good kids never tell
And no one dared to ask me
Why I lay awake at night
My arms so still beside me
As he turned out the lights
Turn out the lights

"I'm not a survivor of abuse, but we have so many experiences in com-

mon that cut through gender, that cut through race, and we need to talk about them. I deliberately made the gender of the child ambiguous so that it could represent anybody, because so many people are in denial."

"I see it around me a lot, the roots of problems people have in their lives go back to childhood, back to when they had no control. If you can find the child in someone, it's easier to forgive, and to let go."

But wisdom and age aren't the same in my eyes
And trust is not based upon wrinkles
(from "Our Father and the Big Wheel of Fortune")

Fearing has lived in Canada, the United States, and Ireland. His years

in Ireland taught him that "it is a land of amazing contradictions. There has been culture and society for so long on such a tiny island- three million people now. It is uncanny how much culturally has come out of Ireland when it is so incredibly backward considering the violence and oppression going on under the combined banner of religion and politics."

"I think critical mass is being reached concerning women's issues in Ireland. All kinds of young people are uniting against the oppression of church and state, and the first woman president has been elected. This woman is really making the most of a bad situation, where the prime minister holds the real power in Ireland. She just isn't being the figurehead they expect her to be."

"Things seriously have to change in Ireland with the EEC tariffs being dropped, and Europe opening up. You can't just forbid a woman from leaving the country, for any reason. That's ludicrous. It can be a great and wonderful country, but it simply has to change."

Stephen Fearing applies the same faith to his songs as to his politics. His constant hope for a better understanding and an elimination of barriers makes even the most brooding songs shine with promise:

I saw the words that came from rotten lungs
Eagles twitch in toxic sand
A loaf of bread, a withered tongue
A pocket filled with empty hands

Everyday may your joy protect you
Everyday sweet love respect you
Heart and mind in rhythm
Everyday, everyday
Everyday a destination
Everyday friends and relations
A life we only dream of
Everyday, everyday
(from "Blue Line").

Too much of a good thing

BY SHANNON GOWANS

I DON'T KNOW much about music but I know what I like. And I like about half of the alternative compilation *More Bands than Punters*.

MUSIC
More Bands than Punters
PolyGram CD

However, seeing as the two CD set is about two and a half hours long, there is still a lot of music I like on it.

More Bands than Punters features 28 bands ranging from the Pixies, to Billy Bragg, to Queen Latifah, and almost every other type of alternative music style ever produced.

The compilation is the seventh in a series put out by PolyGram, highlighting all types of alternative music.

There is definitely something for anyone into the alternative scene, however in some ways there is too much diversity on this disc. In trying

to get a little bit of everything there is no real focus. There are just too many different styles for most people to like everything on it.

Most of the tracks I don't like, not because they are poorly done, it's just that I don't like that style of music. Friends of mine who like different styles raved about tracks I didn't like, and hated ones I like. It's just a matter of preference.

However, I was looking forward to the two tracks by Kate Bush. I was sadly disappointed in them. They are covers of Elton John's *Candle in the Wind*, and *Rocket Man*. I have never liked Elton John's music, and Kate Bush covering his music is simply torture.

But other bands that I had never heard of before, I discovered I really liked.

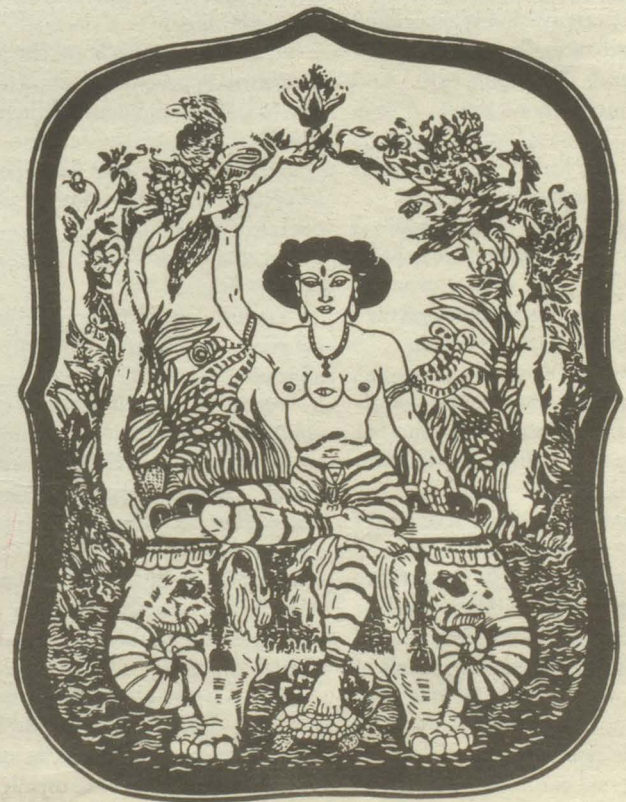
Listening to *Eye Doctor's Office* is like eavesdropping on a hilarious phone conversation between a very confused patient and various people

in an optician's office. If you want to hear more from this group they can be found "at a price from Vinnie Scleroso Enterprises, 3rd floor, behind the water pipes, beside the dumpster 10055" according to the jacket.

*There is
no real
focus*

Some of the changes between bands are a little painful as you completely switch music styles, for example Kate Bush follows directly after the Pixies.

There is a lot of good music on this disc, and if you are lucky enough to have a programmable CD player and can edit out the tracks you don't like, then *More Bands than Punters* is a great compilation.





Lesbians changing the definition of family

BY ALISA GORDANEER

reprinted from *The Martlet*
Canadian University Press

VICTORIA, B.C. — Cynthia, Sheila and Carrie face more problems than most mothers. Along with runny noses, dirty diapers, tantrums, chicken pox and the monster under the bed, they have to deal with being lesbian mothers in a homophobic society.

accept a definition of family that includes two moms or two dads.

Cynthia, Sheila, and Carrie are all "out" as lesbians, and it affects how they are accepted by friends and family, in the workplace, and in society at large.

"It's bad enough for single women, single moms," says Sheila, "but for a lesbian who's out as a mom...when you've got a kid, you feel protective. You're responsible for your kid as

pretty freaked out," Cynthia says.

Carrie says the lesbian community in Victoria is generally not that supportive. "They're living their own lives, and that doesn't include kids."

Like other lesbians and gay men, Cynthia, Sheila and Carrie face the subtle heterosexism that pervades the social structure. When a child is enrolled in school or daycare, the forms must be filled in with the names of both parents — mother and father.

"On the consent forms, I put down my partner's name. That's the problem with filling out these forms. You're put in a position to erase the existence of your partner, or come out," says Sheila. "You're putting yourself, or your child, in a potentially dangerous position."

"We kind of worried what was going to happen at the playschool," says Cynthia. "But when we were first there, looking around, we said 'we're her parents' and that was absolutely fine. We were really lucky. It could have been a big problem."

When they decided they wanted children, Cynthia and her partner ran into problems right away. They tried an alternative often used by many straight women — a doctor specializing in donor insemination.

"He was extremely homophobic. He threw me out of his office when he found out I was a lesbian," Cynthia says.

Cynthia and her partner decided to go elsewhere for their sperm. A friend of a friend became the anonymous donor, and Cynthia got pregnant the first try.

Outdated ideas about what constitutes a family can put unnecessary stress on lesbians who are or want to be pregnant.

Cynthia says that when she went for ultrasound tests while pregnant, they wouldn't let her partner Dawn in, but they would let a father in. "That made me really angry. The hospital said it was their rule. That was it, no exceptions," she says.

However, she says "once I was in the hospital, they were more open. They were really good, and accepted Dawn as the other parent."

Cynthia's partner Dawn is the legal guardian of her daughter Chloe, and she has power of attorney as well. This means Dawn can make decisions for Chloe if anything happens to her or Cynthia. But there are no court rules which guarantee Dawn's right to see Chloe should the couple separate.

"It's scary. I could leave and cut off any visitation to Dawn. But we've done everything possible to make Dawn a legal guardian," Cynthia says.

"On the other hand, she's been the breadwinner, and (should the relationship end) I couldn't have any financial support, either."

For the children of lesbian par-

ents, the most difficult part can be dealing with homophobic attitudes among their friends and classmates, in the media, and in society at large.

"Already she's coming home with attitudes like you don't marry people who are the same sex as you," says Sheila.

On television, and in the books her daughter Niamh is read at daycare, representations of lesbian families are virtually nonexistent.

"Her family life is being invalidated, and that scares me for her sake. It scares me if her world is telling her that her life doesn't exist," says Sheila.

Then there are the grandparents: some find it difficult to accept their daughter is a lesbian. For others, accepting a grandchild without a son-in-law can be even more confusing. A family's animosity toward a daughter's sexuality can affect the way her child is treated, often with unhappy results.

"My father never talks about my relationship with my partner at all — he knows perfectly well what's going on," says Cynthia.

"When I told him I was pregnant, he was delighted — then a while later, he asked how I did it."

Cynthia says her partner Dawn's family has never really accepted her daughter Chloe as a grandchild. "We go there for Christmas, and all the

"One thing we're trying to do is keep a balance of people in our lives," says Cynthia. Chloe spends time with a family with four kids, and with her parents' gay male friends as well as with lesbians.

Carrie says her children Joshua and Meghan are "definitely exposed to my lifestyle. They go to the women's coffeehouses, and I take them to women's events."

Sheila says she would like to meet other lesbian moms with young kids, both for her and her daughter's sake.

Being exposed to various lifestyles and relationship options gives the kids a chance to decide for themselves what their own preferences are — an opportunity which combats homophobia by presenting gay or lesbian relationships as perfectly normal choices. When Niamh, Chloe, Joshua and Meghan get older, their parents hope they'll be able to stand up for themselves whatever their own choices and preferences may be.

"I just hope for her she'll find a partner who'll treat her with respect and be good to her," says Sheila.

"It's all about understanding that you have a choice. How can I deny her the choice to have a boyfriend if I'm out here yelling about my right to be with women?"

Carrie wants to encourage her son to be with whoever he feels comfortable with. "What gender doesn't re-



I AM A WOMAN
GIVING BIRTH
TO MYSELF.

Marcia Salo Rizzi

They fall into a kind of political gap. This society is uncomfortable with lesbianism in the first place. When lesbians choose to have children, an activity closely associated with heterosexuality, straight society pretends they don't exist. And because motherhood is not an issue for most lesbians, lesbian mothers often receive little or no support in their own community.

"There's still a lot of strong societal attitudes — that lesbians are not real women. That real women want to have babies and stay home and take care of their men," says Sheila.

But society is rapidly changing, and the stereotypical nuclear family of a father who works and a mother who stays home with the kids is now far from the norm.

Some studies indicate that two of three marriages will end in divorce. More and more single women are choosing to have children on their own. Along with biologically-related parents and children, definitions of family now commonly include step-parents and half-siblings, families with only one parent, and families with adopted or foster children.

But much of society is slow to

well as yourself."

Carrie says that although she is not completely "out" at work, she doesn't hide her lesbianism in her day-to-day life.

When her son was born, she and her partner appeared on CBC television as part of a program on alternative families.

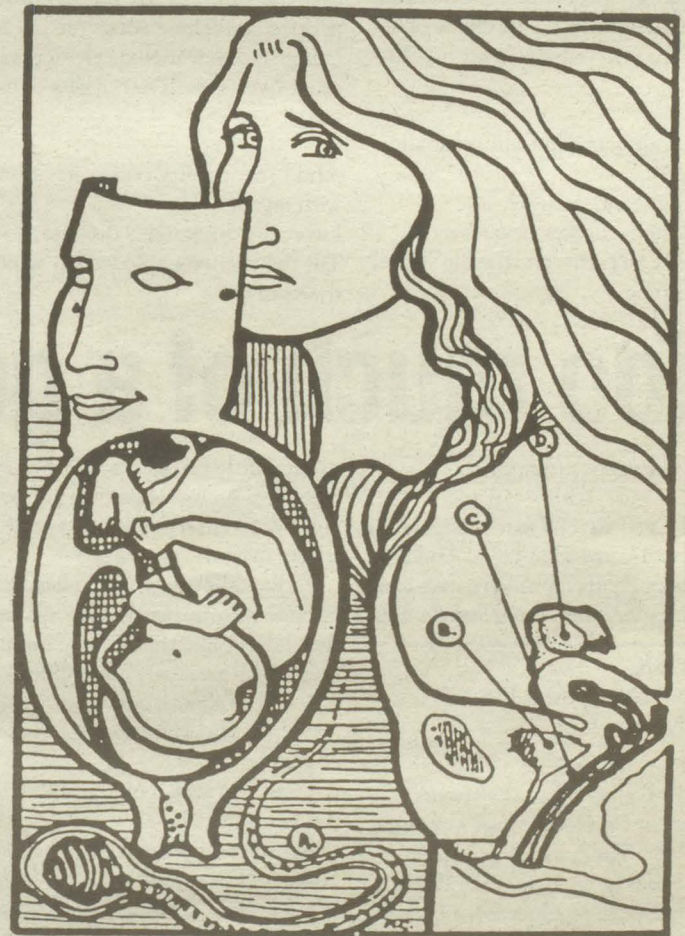
"I try to be out in that way. I try to let people know we're doing it, we're out here," she says.

Cynthia describes herself as "not super-politicized."

"I'm just doing my thing. When I got pregnant, I didn't feel like it was a big political stand."

Pregnancy in itself may not be a political statement, but lesbian mothers stand out in both the lesbian and straight communities. The straight community has difficulty accepting that lesbians can be mothers, and some members of the lesbian community sometimes have trouble accepting that a mother can be a lesbian.

Once, Cynthia was talking to a woman at a gay bar who asked why she hadn't seen her there before. Cynthia explained she was usually at home with her daughter. "She got



other kids are being showered with gifts, and Chloe's just standing there. That's going to get harder. They don't really see her as being Dawn's child."

To make up for support not forthcoming from their immediate families, lesbians often form a 'chosen family', a network of friends who support and understand each other.

ally matter to me. I hope I'll be able to stress that," she says.

But for now, she has more pressing questions to answer. Joshua and Meghan are already asking Carrie why they don't have a dad.

"Usually I just say 'that's right, you don't have a dad. You have two moms — aren't you lucky?'"



CROSS CANADA

Merger threatens research

OTTAWA (CUP) — Educators and graduate students fear the merger of a federal research council with a national arts body will squeeze research funding.

Calling it a cost-cutting measure, last week's federal budget folded the Social Sciences and Humanities Research Council and the Department of External Affairs arts programs into the Canada Council.

SSHRC — created in 1978 to take over programs administered by the Canada Council — was formed to highlight research in the humanities and social sciences. The federal government provides the council with money to fund university-based research through grants and doctoral fellowships.

Details are sketchy about administrative changes slated for the merger, but SSHRC officials expect to maintain the annual budget of \$89 million.

Fiona McQuarrie, chair of the National Graduate Council which represents 40,000 graduate students, said she is worried funds that should be going to research will instead be poured into administrative costs.

Summer job? Think again!

HALIFAX (CUP) — The Nova Scotia government has slashed its summer jobs program by 16 per cent, leaving students angry and uncertain about employment prospects.

Eight hundred jobs have been axed, leaving only 5,100 for students to compete over.

Scott McCrossin, chair of the Students' Union of Nova Scotia, said this setback would result in a lower standard of living for students.

"There will be more students on student aid, some won't be able to attend university, and some who will attend but will face incredible stress from having to work during the semester to foot the bill for university," he said.

Statistics Canada reported a 20 per cent unemployment rate for returning Nova Scotia students for 1991. New Brunswick rates were a little higher, and Newfoundland students topped the chart at 25 to 30 per cent.

Saner students react

SASKATOON (CUP) — Students have become pawns in a debate over the development of a nuclear industry in Saskatchewan.

Nuclear proponents, playing on students' fears of dismal job prospects, are promising prosperity, while opponents are warning of environmental disaster and calling for renewable energy development.

Tim Smith, a student of computer engineering at Kelsey Technical Institute in Saskatoon founded Students Advocating Nuclear Energy (SANE) in January.

Developing a nuclear industry in Saskatchewan is the only way to keep highly skilled workers in the province, he said. Sixty per cent of last year's graduating class at Kelsey left Saskatchewan, he added, and many of them went to Alberta.

Cathy Sproule is a first-year law student at U of S who formed SANER (Students Against Non-Nuclear Energy Resources) in response to SANE.

SANER members have set up an information table at U of S and are asking students to sign a petition asking the NDP government to scrap the deal, and spend money on renewable energy research.

Picking up the pieces (of trash)

TORONTO (CUP) — The ecology of the world's highest peak is being threatened by a growing mountain of garbage at its foot.

Jill Sharp, organizer of the Canadian Youth to Everest program, is taking 25 student volunteers to the flats of Mount Everest during May to collect garbage that has been accumulating since Sir Edmund Hillary's 1953 climb.

Since 1988, 8,000 kg of waste have been removed from the area by Youth to Everest volunteers.

"People don't think about it. They just throw it on the ground or leave it where it is," said Sharp.

She said 60,000 tourists visit the area every year, creating a heavy burden on the ecosystem by leaving garbage behind. The area is threatened by both waste pollution and forest deletion.

The group emphasizes teaching environmental management within the context of cultural awareness. It stresses the need to understand the culture of the Sherpas, a Tibetan tribe inhabiting the higher region of Nepal. Many of the guides are Sherpas.

The group will fly to Lukla, Tibet on May 7, remaining on the mountain for 21 days with a New Zealand group.



Volleyball Victories

BY SUZY KOVINSKY

Dal rules. The Dalhousie Tigers were crowned the queens and kings of east coast volleyball, convincingly capturing the Atlantic University Athletic Association championships last weekend.

The women thrived in Moncton bringing the home team Blue Angels down to earth in the final match 12-15, 15-8, 15-8, 15-9. After a fluke loss in the first game, AUAA coach of the year Leslie Frie was able to direct her Tigers to victory.

AUAA MVPTara MacIntyre led the Tiger pounce with 15 kills, 5 aces and one stuff block. The 6'1" mid-blocker from St. Johns added AUAA/Pepsi Cola player of the week to her cavalcade of athletic awards.

Another Tiger hero was power hitter Christine Frail who dominated the bumbling Blue Angels with 18 kills and two aces.

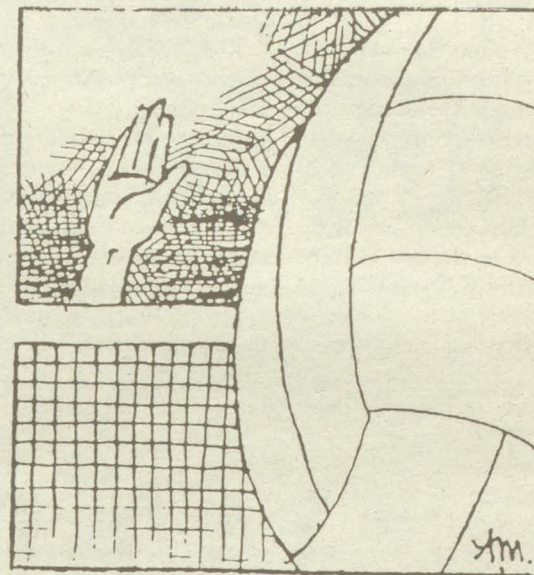
The Tigers, who displayed solid passing all weekend, advanced to the finals by annihilating the Saint Mary Huskies 15-11, 15-4, 15-5. Moncton reached the finals with an unconvincing 15-6, 15-6, 7-15, 17-15 win over the Mount Allison Mounties.

The women will now represent Dalhousie at the Canadian Interuniversity Athletic Union volleyball championships in Toronto March 13-15.

In men's action, it took a mere sixty thrill-filled minutes for the Tigers to level the Memorial University Seahawks 15-8, 15-1, 15-7.

This completed a 2-0 sweep in the series which came as no surprise for Tiger devotees who have been basking in the glory of a 16 match undefeated season.

AUAA MVP Paul Villeneuve provided the mature leadership which was instrumental for the Tigers to capture their sixth straight AUAA title. The Black and Golds have domi-



nated the division in 12 of the last 13 years.

With help from Villeneuve's strong gene pool combined with hard work, his brother Eric was chosen as the AUAA rookie of the year.

Aggressive hitting by Dwayne Provo and valiant blocking by Kirk Yanovsky earned them selections to the AUAA all-star team. Provo recorded 16 kills and Rose had 12 with two aces on Friday as the Tigers danced through a 15-4, 15-13, 15-9

win over the Seahawks.

Thursday, the Tigers will face a tougher challenge when they travel to Winnipeg to participate in an 8 team national championship. The Tigers, who play Calgary first, are prepared for a higher caliber of play than they are used to facing.

Although they are underdogs, the Tigers can not be counted out for victory. Last year the top three teams were eliminated in the first round.

Train for Summer Job Opportunities in
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Course will be held at Dalhousie
March 11th 6-10 p.m.

For more information and to pre-register

CALL 443 - 8776

DALHOUSIE ATHLETES OF THE WEEK

FEBRUARY 24 - MARCH 1

TARA MACINTYRE - VOLLEYBALL

The Women's Volleyball Team captured the A.U.A.A. Volleyball Championship this past weekend in Moncton, NB. Leading the way was league MVP, Tara MacIntyre. Tara was solid both at the net and in the back row; the 2nd year middle blocker serve received, on average, 2.39 during the tournament and added 13 stuff blocks and 29 kills. The team qualified for C.I.A.U. Championships in Toronto, March 12-14.

EVERETT ROSE - VOLLEYBALL

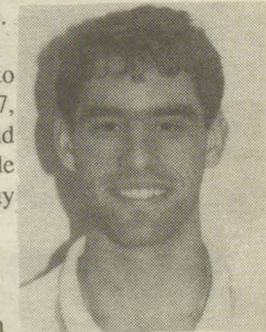
The Dalhousie Men's Volleyball Team are heading to Winnipeg for the C.I.A.U. Championships on March 5-7, 1992. The Tigers qualifed when they dominated and defeated Memorial in a best 2/3 match final/ Right side hitter and tournament MVP, Everett Rose led the way with 7 stuff blocks, 2 service aces and 24 kills.

Varsity Action this Week...

MEN'S BASKETBALL

DAL vs UCCB Sunday, March 8 2:00pm

* Full-time Dal students admitted FREE with valid I.D.



FOLLOW THE TIGERS!



Dalhousie hockey season ends early

BY GAZETTE STAFF

The hockey season has come to a halt for the Dalhousie Tigers. After a three game struggle, the Tigers bowed out to the Acadia Axemen who were ranked as high as #1 in the nation this season.

The Axemen were in town over a week ago to open the best of three Kelly Division finals. Game One saw Dal take control of the tempo as coach Darrell Young had planned.

The Tigers never relinquished the lead in the contest.

Kelly Bradley and Keifer House notched first period goals to put the home team up 2-0.

Mike Arthur and Norm Batherson responded for Acadia and erased the Tigers lead, evening things up at 2-2.

The teams traded goals in the second period. Trent Gleason had the marker for the Tigers.

George Wilcox went to work in the third frame as he scored a pair of

goals to lead Dal to a 5-3 triumph. Wilcox walked away with the Player of the Game award.

Winning the opening game was an accomplishment in itself, but the true test for the Tigers still lay ahead in Wolfville where the Axemen have yet to be defeated this season.

In Saturday's match-up Dal got on the board first on Gleason's first period tally.

Things turned sour from that point as Duane Dennis' hat trick

powered an Axemen's rally. An additional goal by Mark MacFarlane had the Tigers trailing 4-1 at the intermission.

The Tigers staged a comeback of their own in the second period when Corey MacIntyre and Ken MacDermid each scored to make it a 4-3 game.

The next goal of the contest belonged to Acadia's Colin Gregor. It turned out to be the game winner as Dal could only manage to close the

gap to 5-4 on MacDermid's second tally.

A critical third and final encounter was set for Sunday night. The Acadian arena was packed by a capacity crowd for a second time, and the home team was not disappointing.

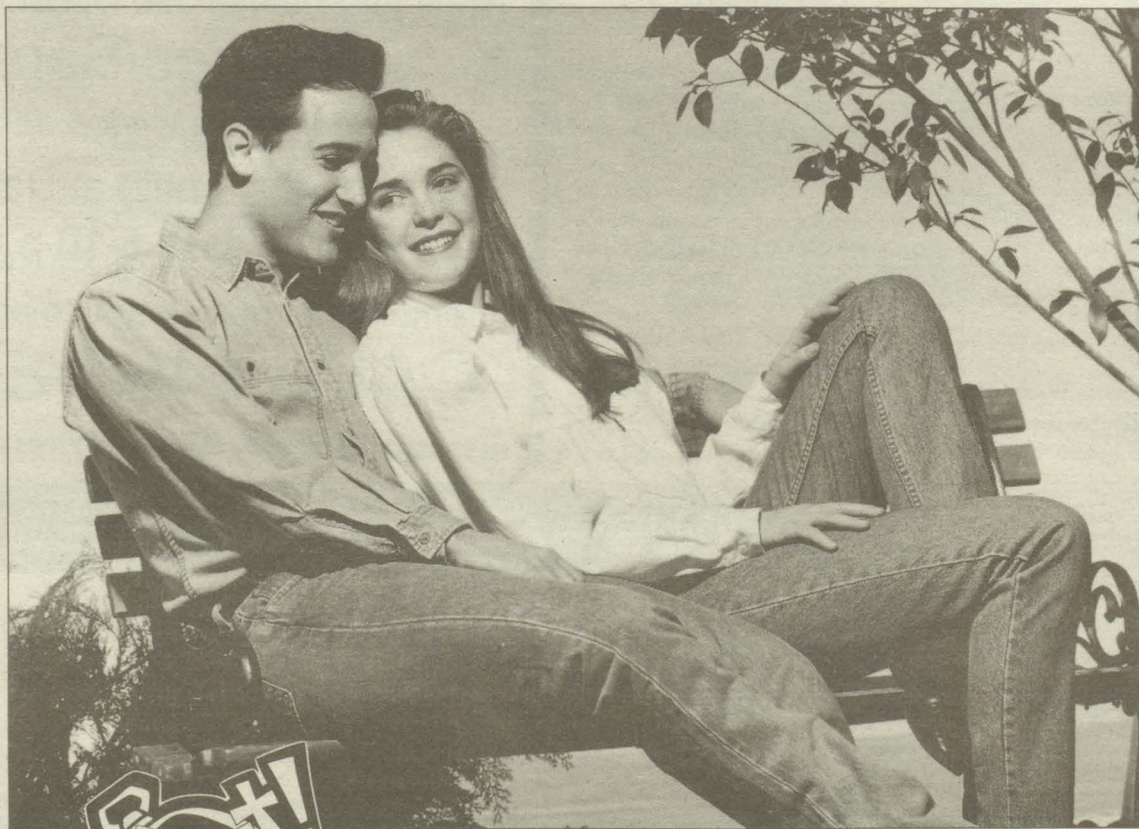
The Axemen held the lead throughout the final match and when the final buzzer sounded they had scored a 6-3 victory. MacDermid, MacIntyre and House accounted for the Tigers' offensive output, but it wasn't enough as Acadia had picked their performance up a notch.

The Tigers will lose fifth year man Gord Reid from their line-up next season.

The Axemen will hold home ice advantage as they advance to face the P.E.I. Panthers in the AUHC finals. The Panthers swept the U.N.B. Red Devils in the MacAdam Division.

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KALENDAR

ANNOUNCEMENTS

The Halifax YWCA, 1239 Barrington St, is offering an introduction to keyboard and basic typing course. This 30 hour course emphasizes keyboard accuracy, with instruction in centering, letter format and forms. (preregistration is required) Running from March 10 to April 16 on Tuesdays and Thursdays from 7-9:30pm. Fee is \$120, for more info call 423-6162.

Are those recyclables piling up in your basement? CEAG/PIRG will be sponsoring a pick-up day, coming soon. Keep an eye out for more info!!

Wen-do, a self defense course for women, is being offered by the Halifax YWCA. This teaches alertness and response techniques to potentially dangerous situations. Course begins March 24th, and runs from 7-8pm on Tuesdays.

Brenda Thompson's Single Mother's Survival Guide is available from Nova Scotia PIRG, free to those surviving, \$3.00 to those who can afford to contribute to the cost of reprinting. Call 494-6662 or visit Rm. 310, Dalhousie Student Union Building.

Do you have a problem with junk mail? Well, a solution is forthcoming. Start saving your junk mail and you'll find out what to do with it in the Environmental Supplement- coming March 12th!!!

The Halifax YWCA, is offering 2 step aerobic workshops for fitness instructors on March 28, 1992. The first, intro to step, runs from 9-12 noon, the second step choreography 1, runs from 1-3pm. Based on the stair climbing concept, step aerobics combines leg and arm movements with music to give a low impact/high intensity workout without comparison. (Pre-registration required) Cost is \$30 per person or \$50 for both courses. For more info call 423-6162.

Frog Hollow Books presents a breakfast with Susan Sherwin, author of *No Longer Patient: Feminist Ethics and Health Care*, on Sat. March 14. Tickets available at Frog Hollow Books (\$10.70), must be purchased by Wed. March 11.

THURSDAY 5

Women's Studies Luncheon film series in celebration of IWD presents *No Time To Stop: Immigrant Women and Adam's World*, today at 12:00 - 1:30 p.m. Coffee and doughnuts provided.

A Women's Coffeehouse, presented by the Dalhousie Women's Group and Women's Studies Society, will be held today in the Green Room from 4:30 p.m. to 6:30 p.m. Come enjoy coffee, cookies, cake and music with lots of women of Halifax.

Jazz east presents Lorraine Desmarais with Michel Donato, bass in Saint Mary's University Art Gallery, today at 8 p.m. Tickets are \$14 and can be obtained at a number of locations. For more info, call 422-8221.

Pub Flamingo: Jerry Jerry and the Sons of Rhythm Orchestra \$5 admission.

FRIDAY 6

Simone de Beauvoir, presented by Dal's Women's Studies Society, will be shown today in the Multidisciplinary center at 12:00 p.m. - 1:30 p.m.

Lecture: *The Trans Effect* by Professor O. Knop will be presented by the Department of Chemistry today at 1:30 p.m. in Chem 226. Coffee and doughnuts will be provided at 1:15 p.m. in Room 225.

English department presents "Incar-nation and Interpretation: Christina Rosseti, the Oxford Movement, and 'Goblin Market'", a lecture by Dr. Mary Arseneau, today at 3:30 p.m. in the English department lounge, 1434 Henry St.

Panel of International Women, Barb Harris 4 - 6 p.m.?

Potluck supper hosted by Women's Studies Society, 5:00 p.m. Multi-disciplinary center.

Wisecracks, a movie about women comedians, will be shown tonight at Queen Elizabeth High School at 7:30 p.m.

The first of two nights of *Odds and Sloan* at Pub Flamingo. Cover is only \$5.

SATURDAY 7

Come celebrate *The Varied Talents of Working Women* tonight! Doors open at 7:00 p.m. Performances begin at 7:30 p.m. Bloomfield School gym (Agricola St. entrance, off Almon St. On Bus routes, 7, 12 and 80). Child care will be provided. Call Jane Nolan at 455-0433 for more info. Tickets are \$5.00 waged and \$3.00 unwaged.

Dance: All women are welcome to attend a dance in celebration of International Women's Day tonight at the Church on 5657 North St. The doors open at 9:30 and dancing will continue until 2 a.m. with music by a D.J. and special guest appearance by Earth witch. Cover is \$3 unwaged and \$5 waged. Proceeds will go to Pandora and donations will be accepted.

SUNDAY 8

INTERNATIONAL WOMEN'S DAY!
24-hours of all-women radio on CKDU-97.5 fm. Anything and everything from hardcore to jazz, interviews, commentaries and lots of opinions. (midnight Sat. March 7th - midnight March 8th).

Films: The NFB will be showing films about women, all day at their Spring Garden Road location. Call 426-6000 for more info.

Sunday afternoon "Book Brunch" will be held at the North Branch Library on Gottingen St. today at 2:00 p.m. Muffins, tea and coffee and lively book discussion!

MONDAY 9

DSU Clown Troupe meets every Monday, from 5:30 p.m. - 6:30 p.m., Council Chambers, 2nd floor of SUB. Anyone interested in fun volunteering activities welcome! For more info, leave message at Council offices or 494-1106.

Maude Barlow, the colorful chairperson of the Council of Canadians and author of *Parcel of Rouges* and *Take Back the Nation*, will speak to a meeting of the local chapter of Council to be held in the Audio-Visual Room of Oxford School, 6364 North St in Halifax, beginning at 7:30pm. Everyone is welcome and there is no charge for admission. For further info contact John Filliter at 466-8424.

TUESDAY 10

The Lester Pearson institute Brown Bag Lunch series, presents *The Struggle for Community: Reflections from North East Thailand*. 1321 Edward St., 12 noon.

Join Scott Cunningham of Coastal Adventures for a look at the beautiful ocean touring areas of NS accessible to sea kayakers, and a discussion of what to look for when purchasing a kayak. Today at 7:30pm in the Maritime Museum of the Atlantic, 1675 Lower Water St., Halifax.

WEDNESDAY 11

Counselling and Psychological Services, located on the fourth floor of the SUB presents a talk on Resume Writing today from 5:30-7pm.

3:30pm today the Women's Studies Wednesday Seminar Series presents "Feminism and Bioethics". Located in the Multidisciplinary Centre at 1444 Seymour St.

The Dalhousie Art Gallery resumes its film series today at 12:30 and 8:30pm. The total running time of the five films is 102 minutes. Admission is free. For more info about "Moving Pictures: Films by Photographers", call the Gallery at 494-2403.





Dalhousie University Governors' Awards

To mark the 125th anniversary of the founding of the Dalhousie Student Union, and to recognize students' contribution to the quality and vitality of the University, the Board of Governors has approved the establishment of a new set of awards to be known as Governors' Awards.

Up to three awards will be made each year, for exceptional contributions or leadership in the extracurricular realm in such areas as university governance, development of a sense of community on campus, community service, internationalizing the campus, visual or performing art, minority access or athletics. To be eligible, students must have a minimum cumulative GPA of 3.0 or equivalent. Otherwise, all students - full or part-time, at any stage in their academic career - may be considered for an award.

Recipients will be chosen by a committee consisting of the President, three members of the Board of Governors and the Vice-President of Student Services. Nominations are invited, but the committee may consider other persons as well. Awards, in the form of a plaque, will be presented by the Chair of the Board or designate at the Student Appreciation Night.

Nominations should be submitted to the **Office of the Vice-President - Student Services, Room 410, Student Union Building, on or before March 13th 1992.** Nominations should include a brief description of the student nominee's contribution to the University and the names of persons from whom further information about this contribution could be obtained.



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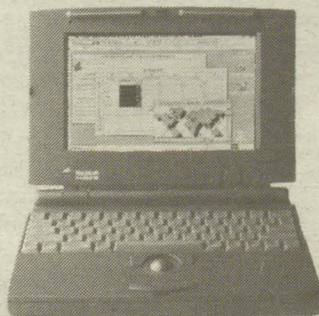
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