

# CKSR

## ...rising from the ashes and burning up the charts

by Manfred Lukat

CKSR is a campus student service. It is not a radio club interested students serving university and community. The main objective of the station is to provide a service to the campus but the station also does advertising for non profit organizations and public service

announcements. There are facilities for taping of plays, ads, radio shows, music and radio shows.

With a largely volunteer staff of 60 students Gordon Turtle (Station Director) has taken CKSR to the west wing of CAB, the Tory coffee lounge, the Education II coffee lounge and another hook-ups will be coming into HUB soon. Before Turtle's appointment Jan. 1, "CKSR" could be heard, as it is now, in the main floor and outside of SUB and also on Cable QCTV's dial 99.1 FM.

After the forced closure in mid 74 due to a Students' Union financial difficulty with HUB, CKSR was budgetted \$6700 by Student Council for this year's operation.

Of this, \$2,300 goes for records and maintenance and other facets of the radio business. Harvey King the station music librarian and staff are bringing the music library up to date and filling the gap between the closure and the reestablishment of CKSR last year. More money would help. Roland

Sabourin (Productions) and Eric Wagers (Chief Engineer) also commented on the need for more money for their department needs.

The radio programming varies from the sound of Keith Layton's "Chicago Bound," the Spanish hour with Helios Briongos, Black African Student music hour, Darrel Podlubny's jazz show, folk music with Marcelin McEachern.

Part of the programming includes Probe. Kevin Warner host and director does an indepth study of major news events and news round up every Sunday from 4-6 p.m.

P.R. Lockhart (News director) is establishing CKSR Authoritarian News. Anita Grand and Lockhart appear on the "Nooner Special" 12:35 every Monday, Wednesday and Friday. Feb. 1 marked the opening of the weekly news contest for the best or worst campus news story. The winner receives one pair of tickets to RATT's Breakfast Special. News tips should be given to P.E. Lockhart who will announce the winner on Friday's edition of the "Nooner special."

As well as regular university hook-ups is the cable FM frequency. The cable committee consists of Gordon Turtle, Gary McGowan (Assistant Station Manager) Brian Wadell and Rolf Hopkins. They as well as many others broadcast their programs on cable 99.1 between the hours of 9-12 Monday to Fridays and 12 midday to 12 midnights Saturday and Sunday. The regular university hook-ups are also in operation at these times as well as from 8 a.m. Mon to Fridays. Gary McGowan stated that during the "on air part of the station," CKSR must comply with the CRTC ruling regarding the 30% Canadian content when on cable

hook-up, but that during weekly daily programming the ruling was not mandatory.

Commenting on the station's listening audience, Gordon Turtle said "that while broadcasting on the FM band, CKSR announcers reported having received many telephone calls from listeners." However he as well as the other staff would appreciate

more feedback, positive or negative. If you have any ideas, comments, bring them in to CKSR room 224 SUB or phone 432-5244. Dale Husak (Advertising and Public Relations) would be glad to hear from you.

For the upcoming months CKSR's objective is mostly to consolidate and establish itself as a valuable student service.

**The high pressure of running a tight up-to-date top notch radio station is etched on the face of Gordon Turtle (left) overseeing the production team as they complete another program. Above, members of the ever-alert crew relax.**



## ions and abortion add confusion

about "abortion on demand." It is regrettable not just because it leads to emotional suffering, but because it is an uncompromising view that will never lead to a just or equitable solution of the legal problem.

In his television essay "The Edge or Uncertainty" Dr. Bronowski discussed the limits of knowledge. He showed frequently that there can be nothing as absolute as knowledge; that it is impossible to know anything with one percent certainty. Bronowski cited three instances in the past as examples of men who stated the year, day, and time in the year when the Earth was created, the philosopher who, by a reasoned argument, there were exactly so many in the solar system before another was discovered; and his last example, Bronowski decried this latter as "dogma and arrogance" of those who would aspire to the "edge of gods." I found Bronowski's plea a very moving one. Yet in the abortion debate we have the spectacle of

two sides attempting to "prove" that something or somebody is human or not, and to define the exact hour, minute, and second that the embryo becomes human and entitled to the normal rights of a member of society. Can they define the exact millisecond? The microsecond?

The anti-abortionists feel it is obvious that at conception the embryo should receive the protection of law, but it is obviously not obvious, or it would be obvious to all of us. My understanding is that the population is split very roughly half and half among those who would or would not favor removal of Criminal Code restrictions on abortion.

What is the content of our criminal law, and what should it be? Some of it can be said to be based on logical considerations; for example that theft should be a crime because it is destructive to the economy. There are of course moral objections to theft, and by my previous argument the logical argument against theft must be based on some previous assumption, a value judgement. The point is that the vast majority of the population, virtually everyone who we could call a member of our society, would agree that theft should be a

crime. Only a handful of people would disagree — but laws require practicality as well as morality.

Many of our laws are based more on morality, but again, generally that morality is virtually universal throughout our society. Where two opposing moralities surface, with significant proportions of the population on both sides, then the decision must be a personal one, not a legal one. Homosexuality is an example.

I wish to present an example to illustrate the relationship between law and morality, which is not intended to be an exact analogy of the abortion issue.

A particular religious sect which is otherwise a legitimate segment of society believes (or did quite recently), on the basis of a Biblical passage, that blood transfusions are sinful, in fact tantamount to cannibalism. Is it moral for us to enact a law making it a crime to prevent transfusions to critically ill patients of this sect? I don't think so. You may say, but a transfusion does not harm human life, as abortion is thought to by some people. But remember, these people would allow their own children to die, rather than commit an act they consider equivalent to eating another's

flesh. Suppose 40% of the population consisted of this sect — would it be moral to enact that same law? Of course not. If they held 60% of the votes, would it be moral for them to make transfusions illegal?

What I have hoped to convince some people of in this letter is that enacting a law should not be considered a valid method for resolving essentially moral debates. By my own arguments, of course, I cannot claim this principle to be a universal morality, or anything absolute. But I believe we should all think about what we mean by justice and freedom; I cannot help but think that if this principle does not hold, then those two words don't mean very much at all.

It is the duty of the respective opponents in the abortion debate to continue to debate with each other the morality of abortion in the context of what we hold our society to be and what we hope it to become. But until that debate is substantially resolved one way or another (others like it have been), let's get the subject of abortion out of the criminal code, because a morality law which millions of people oppose is not a moral law.

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