

Maybe \$5, maybe \$10, but Say no to drive for \$25

It's the end of the fiscal year and everyone looks at their balance sheet and realizes - hey, we need more money for next year.

Students have just floated the DSU by giving the OK for a \$6 fee hike. Now the administration, through the Athletics Department, has targeted us, the untapped cash cow. DSU altered the administration's request which proposed getting \$25 in return for more student representation on their advisory council. Instead, the DSU is saying they will give the money if they have input into its distribution. But it's an unwieldy formula which amounts to a survey of students while also being a binding referendum.

The problem with new add-on items is that the DSU figures the income is too good to give up. Look at the \$10 voted to the DSU to pay for building the SUB and is due to run out this year. Instead of getting that back we voted the last year to pay for another levy for SUB and 15 due to run out this year. Instead of getting that back we voted the last year to pay for another levy for SUB renovations.

So, attend the information forums and ask why we should increase our fees by up to a quarter to help out another example of Dalhousie's 1970s building spree, the Dalplex.

Heather Hueston

o p i n i o n

Le miroir multiculturel qui réfléchit

par Paul Creelman

Le miroir qui réfléchit notre société qu'est-ce qu'il nous montre? Nous voyons l'heure que le miroir va vers une véritable tour de Babel dans laquelle les nations ne se comprennent pas les unes les autres. Pourquoi cela? Ce n'est pas l'Afghanistan ou le Nicaragua seulement qui bouleversent les relations culturelles entre les peuples du monde. Il faut voir aussi les relations culturelles ici.

Les minorités ethniques dans notre propre société ont des traditions et un langage quelquefois très différents des nôtres. Si nous ne pouvons pas accommoder ceux avec une autre langue maternelle ou un politique différente ici, comment pouvons-nous apprendre à accommoder les autres dans le monde? (Environ 30% de nos produits sont destinés à l'exportation.) Les deux problèmes sont fortement liées.

Ici chez nous, l'Association Multiculturelle de la Nouvelle-Ecosse (MANS) encourage le développement et la participation des groupes culturels partout dans la province. Selon Pat Thompson, chargé de l'éducation dans l'association la MANS fait beaucoup dans le système scolaire pour contrebalancer la discrimination raciale. Elle souligne les aspects positifs de vivre avec les autres cultures, plutôt que de parler de la discrimination directement.

Cette année, il y aura une fête multiculturelle qui s'appellera Celebration '88, qui aura lieu en juin. Selon Mme. Thompson, on y trouvera des mets, des spectacles ethniques, et en particulier pour la jeunesse il y aura de la bière dans un "Oompah Garden".

Aussi, la MANS organise autres spectacles multiculturels pour enfants pour les retraités et pour le public.

Les Heritage Schools sont

aussi soutenus 14 dans la région Halifax-Dartmouth, où les langages ethniques sont enseignés et les cultures ethniques sont maintenues.

Pour terminer, il y a un problème lié, très important pour les étudiants. Ce sont les frais de scolarité discriminatoires pour les étudiants étrangers. M. Tim Shaw, directeur du Centre des Etudes Africaines à Dalhousie, a donné quelques discours la Soirée Multiculturelle à TUNS le 13 février. Il a soutenu les étudiants internationaux, comme tous les invités. (Car ils donnent à la ville une culture plus cosmopolite et reviendront chez eux pour quelquefois les futurs dirigeants de leurs pays.) M. Shaw a utilisé des paroles fortes pour soutenir l'idée que les étudiants locaux et étudiants internationaux peuvent s'inscrire dans les universités canadiennes sans discrimination.

l e t t e r s

Wimmin say thanks

To the Editors:

The month of March proves to be a scintillating time for women in the Halifax area. Recent news about the launching of the new B.A. program in women's studies here at Dal lingers in the air with a sense of excitement. Feminist speakers addressing the issues of both motherhood within patriarchy and sexism in science are found, not only on the university campuses, but also in such curious atmospheres as the Pub Flamingo. If this were not enough to inspire optimism among women within the area, this week will with Mary Daly speaking at the come to a provocative finale

Mount.

Keeping with this spirit, I would like to express my appreciation for the full range of coverage given to women's issues in last week's edition of the Gazette. Unfortunately, most mainstream newspaper and journals devote minimal space, if any at all, to women's events on a regular basis. Aside from the few issues of Pandora published yearly in the Halifax area, it is a rarity that women's events and concerns are publicized for, by, and about women. Although Halifax does offer some alternatives for women — films shown from a feminist perspective at the NFB Theatre, or such organizations as the Dalhousie Women, Health and Medicine committee — such options often lie in dormancy until there is a voice from which they can flow.

It is my view that the Gazette is such a voice and one which I hope will continue to inform women in an accurate yet sensitive language. Therefore, I would like the chance to thank you once again for your valuable and much-appreciated work.

Lisa Goldberg

Ring-a-rang-a-roo

To the Editors:

I am writing this letter in response to the recently published "Respect" letter in the Gazette (Vol. 120, No. 20).

I am a Studley resident, a member of the House Committee, and I do know the lyrics to the song.

The song's name is "The Ring-A-Rang-A-Roo". It is an old

Second World War army-navy beer drinking song. The song literally degrades a certain promiscuous young woman, but there is by definition no real "hard-core" porn in the song per se.

The women who were at the Smoker voiced their concern over the song and felt very uncomfortable about the whole situation. After a couple of days and a few phone calls, a meeting was arranged with the people involved; the Dean of Women, Pam Stonehouse, and the Studley House Committee. At this meeting we all discussed the song, its literal meaning, and a possible solution to the situation. We came to an agreement and decided that:

— the song is degrading to women, but also to men.

— the residents of Studley are not really to blame, but it did open our eyes to the problem of sexism, and discrimination against women both past and present.

— there are no real clear-cut solutions to this problem and what it represents.

The whole situation reflects centuries of male culture, and the men of Studley House reflect that ignorance about women. It is going to take more years for women, in their fight for equality, to eliminate this ignorance or attitude. Letting us know how you feel sure helps, though.

As young adults of a new generation, it will be up to us both, male and female, to try and make the battle easier, and to try to change poor attitudes or at least influence a better way of thinking, and to really talk and listen to one another.

In conclusion, one has to understand that we are all in this together. With open and understanding minds, both men and women can work together on the foundation for total equality, not alone amongst men or women, but for all human beings.

Shaun MacLean
Sports Representative
Studley House Committee

Black diamonds

To the Editors:

Over the weekend, March 12 and 13th, South Africa let the world know that it had discovered the largest piece of diamond in the world. We have no problem with that. The problem is that the mass media covered that event with some kind of sense of humour and romance that is associated with diamonds, rather uncritically.

Did you know the following facts? 1) South African diamonds are dug out by Black workers under conditions bordering on slavery, in their own land where they are a huge majority. 2) The wealth from the diamonds — in the case of this big piece, about \$30 million — is used to suppress any potential of democracy in that country by perpetuating the apartheid system, as the

recent events in South Africa abundantly prove.

Under these circumstances, we feel that the big piece of diamond is more of a liability than an asset to human progress. We urge regular customers to boycott South African diamonds in solidarity with the efforts of church leaders like Bishop Desmond Tutu and Alan Boesak to preserve democracy which to date is even restricted in the churches.

ANC — South African Support Group, Dalhousie

Geoff stoned

To the Editor:

Re: "Faculty outnumbered graduates" (by Geoff Stone, 10 March, 1988, and Gazette's coverage of the Undergraduate Symposium);

Rarely have I seen an article more riddled with incoherence and inaccuracies than the front page epistle on the Undergraduate Symposium: with each new paragraph something preposterous, presumptuous, incorrect, or just plain unfathomable emerged. To summarize the three-day symposium with such a headline seems to have missed the point of the exercise in favour of the tired old attempt to print something inflammatory. Implying that the student voice was unheard or unwanted is simply untrue. Mr. Stone's "informal poll" (no jacket required) informed us that most students could not attend the symposium. So, hunting high and low, Mr. Stone needed someone to reinforce his stance. There she was — Kim Vance, and who better to discuss it with than someone who, as Mr. Stone wrote, "could not attend". Surely Mr. Stone could have quizzed a student who might have stumbled into the Cohn by mistake and foolishly participated in the symposium.

Ms. Vance, who took part in the students' forum prior to the symposium, explained to me that Mr. Stone had attempted to compare her attempt to "Clark's Symposium" but seemed to fuse the two in his article. Through Mr. Stone's stream-of-consciousness journalism we are led to believe that the symposium's organizing committee was without students. In fact, Caroline Zayid and I were both on the symposium committee while Ms. Vance's forum organization had no students.

The Gazette should look beyond grinding an axe against Dalhousie and attempt more than just anti-establishment writing. In its jaundiced treatment of such an important event for the newspaper's readers (i.e. Dal students), the Gazette once again blew a chance to establish itself as more than a protest rag. Nowhere was there mention of the various discussion groups which met at the end of both Thursday and Friday sessions for an hour and a half to discuss real changes. No mention was made of the "Purple Paint and Green

Continued on page 8