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Letters

con't from page 6

was not invited to attend a single Honorary meeting. The lower honoraria amounts were as surprising to her as they were to other members of the council.

These new, lower amounts recommended by the Honorary Committee were, however, passed with some alterations at the March, 1992 meeting. Council members at the meeting have stated that they felt if the recommendations were not passed then council members would receive nothing at all. Too much time and effort had been given to DAGS by many councillors to receive nothing at all, and so the honoraria were approved.

Unfortunately, proper minutes were not taken that night, and actual voting counts were not recorded. According to the Sept. 23 article, Mr. Wellstead, the former President of DAGS, stated that all but two of the honoraria amounts were passed unanimously. According to those minutes, which Jid record role call, Mr. Wellstead was not present at the meeting. So if the minutes did not record vote counts and Mr. Wellstead was not present at the meeting, how does he know what the vote counts were?

DAGS Council members work hard to represent student concerns and have traditionally received an honorarium, as do the representatives of the Dalhousie Student Union. The honorarium the DAGS president historically received for representing graduate student concerns was approximately 18% of what the DSU President is

awarded each year. While Councillors are awarded honoraria, they are entitled to refuse it if they wish.

The Dalhousie Association of Graduate Students hopes that students make an informed decision when voting in the referendum on October 8, 1992. And remember, there are two sides to any story.

Claudia Jellet
Dalhousie Association of
Graduate Students

Hazing hypocrisy

To the editor:

Yea, fellow scholars, let us put aside our strife and rest this matter of orientation impropriety. Are we so fixed in our resolve that we cling to our opinions at the expense of peaceful coexistence? Are we too naive to see the legitimacy of opposing views? Beware, friends and neighbours, for some day that opposing view may be your own.

Yes, we all have our own burdens and beliefs, problems and positions, and they control our dispositions like the moon controls the tides. And, like the moon's, our positions will change accordingly.

Lale Kesebi, our esteemed student body leader, knows this.

She stated, in a letter to the editor of this newspaper, that the issue of Henderson hazing was not restricted to the hapless frosh who took umbrage with the activities of frosh week. Nay,

there were other nefarious goings on at the hands of those nasty university administrators.

The problem, as Ms. Kesebi tells it, is the disciplining of frosh leaders over certain of their commissions (including, but not restricted to the forced insertion of cake product into the nether regions of unwilling first-year students and the subjection of these students to songs of cheer that connote gleeful depictions of "hetero" male superiority over hatred towards both women and homosexuals) when in fact, she reveals (and I quote), "this university does not have a non-academic discipline policy which would specifically outline that behaviour which is inappropriate and the subsequent disciplinary action which would ensue." Her position, we might assume, is one of doubt over the legitimacy of the "slap on the wrist" disciplinary action against those involved.

Yet, in years to come when Ms. Kesebi's legal studies are complete and her Dal days are behind her she will look back at her approach to this... oh let's be bold and call it a scandal... with a sort of nostalgic irony.

If, for example, she's a criminal lawyer, this "tradition" of Howe Hall will represent assault and potentially the spreading of hate propaganda.

If, on the other hand, she takes up civil law, these customs will mean a cause of action by the name of battery.

And as a public lawyer, these ceremonies of Howe Hall might very well merit a complaint under the Canadian Human Rights Act.

But these facts do not stop Ms. Kesebi from empathizing with the alternative beliefs entrenched in the Howe Hall

tradition and, through her example, teaching us the virtues of tolerance.

May her wisdom not be lost on us, fellow scholars, and may we be truly thankful, for the spirit of empathy and understanding is alive and kicking at Dalhousie University.

And it starts at the top.

Robin Flumerfelt

Language check

To the editor

Your editorial "Ignorance is not bliss" made many valid points concerning the social and racial contempt of language. Our everyday experience does not prepare us for the discriminatory subtext of English. Instead, careful and reflexive thought is needed to help us discern, and use, language with acceptance and equality in mind. Having said that, however, I must point out that your use of the phrases "black market" and "the pot calls the kettle black" as examples of racist language is misleading and erroneous. These terms have nothing to do with people of African origin and instead are descriptive of illicit and concealed (as by night) economics, and earth combustion by-products, respectively.

Don't make your voice irrelevant by not doing your homework. To fail to be accurate opens you up to ridicule. Confronted by laughter, the message is lost.

Chris Doyle

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