

letters

Dilemma

I cannot agree with Liz James that Otto Lang is backward or anti-women in calling "a woman's right to control her own body" a "silly slogan". This slogan invites the retort "Why didn't she control her own body earlier?" Now I suppose I'll be labelled a chauvinist. My plea is for some moderation and honest reasoning on both sides of the abortion issue.

Abortion poses an agonizing dilemma for conscience which is not served by extremist harangues, other from "right-to-lifers" or "women's-righters". What we are faced with are a variety of situations where the woman's rights are in conflict with the rights of the foetus (whether you call the foetus "fully human" or not). The extremists deny that there is any conflict, by ignoring one side of the balance.

A law is not "barbaric", as Ms. James calls the present one, when it seeks to balance the rights and biases of two parties according to some due process. What would be barbaric would be to permit a woman, who is clearly biased against the rights of the foetus she is carrying, to make the decision as to which set of rights weigh most heavily in her case. That was the barbaric situation which prevailed before the so-called Christian era, and I hope it doesn't come back.

It must be said that the present due process is unsatisfactory from practically everybody's point of view, especially since it is very uneven in its application. Dr. Morgentaler's position is strongest, surely, in his concern for the poor, who often need abortions the most, and get them the least.

It must also be said that all these arguments are double-edged. Too often the defenders of the foetus are biased against giving due weight to the rights of the woman and other members of her family.

Yours Sincerely,
Fletcher Stewart
Chaplain

hand in my form, plunked down my ten dollars and walked away feeling very virtuous.

Fate intervened. The Returning Officer, Mr. Ney, phoned Sunday night and said that I had (unwittingly) broken one of the regulations: when I plunked down \$10, it should have been a certified check or a money order.

This was fine. I was told that my present nomination was null and void, but since there was still room on GFC, I could have my money and form returned to start all over again.

After an abortive try on Monday, I finally received my form Tuesday, with this attached note from Mr. Ney:

"Contrary to what I told you before, upon closer examination of bylaw No. 300 sections 10(2) and 28.5(b) and 28(4) and 24(3), I find that you must forfeit your deposit. This action may be appealed to DIE Board."

This bothered me. Ten dollars may be a small amount

another \$10 deposit is a further two weeks luxuries down the drain is not as important as discovering that the SU's words mean nothing.

Despite all their hard sell rhetoric about students standing up for their rights, they sure make it difficult.

Yes, I didn't read the nomination form correctly. That fault is mine. But I was willing to try and help them. Now, if ever I hear them speaking about the need for students to get involved, I'm going to laugh. Through their bureaucratic arrogance, they destroyed any wish I might have had to join them on their power-trip.

Incidentally, I could not recommend highly enough the secretaries in the SU General Office. They were competent, courteous, and very helpful; obviously the backbone of the staff: it's too bad their bosses in the SU Administration don't learn from them.

John Ferris
Arts 1

living environment. After all, residence is home, not a library.

Secondly, our situation with regard to studying is no different from other students living on or off campus.

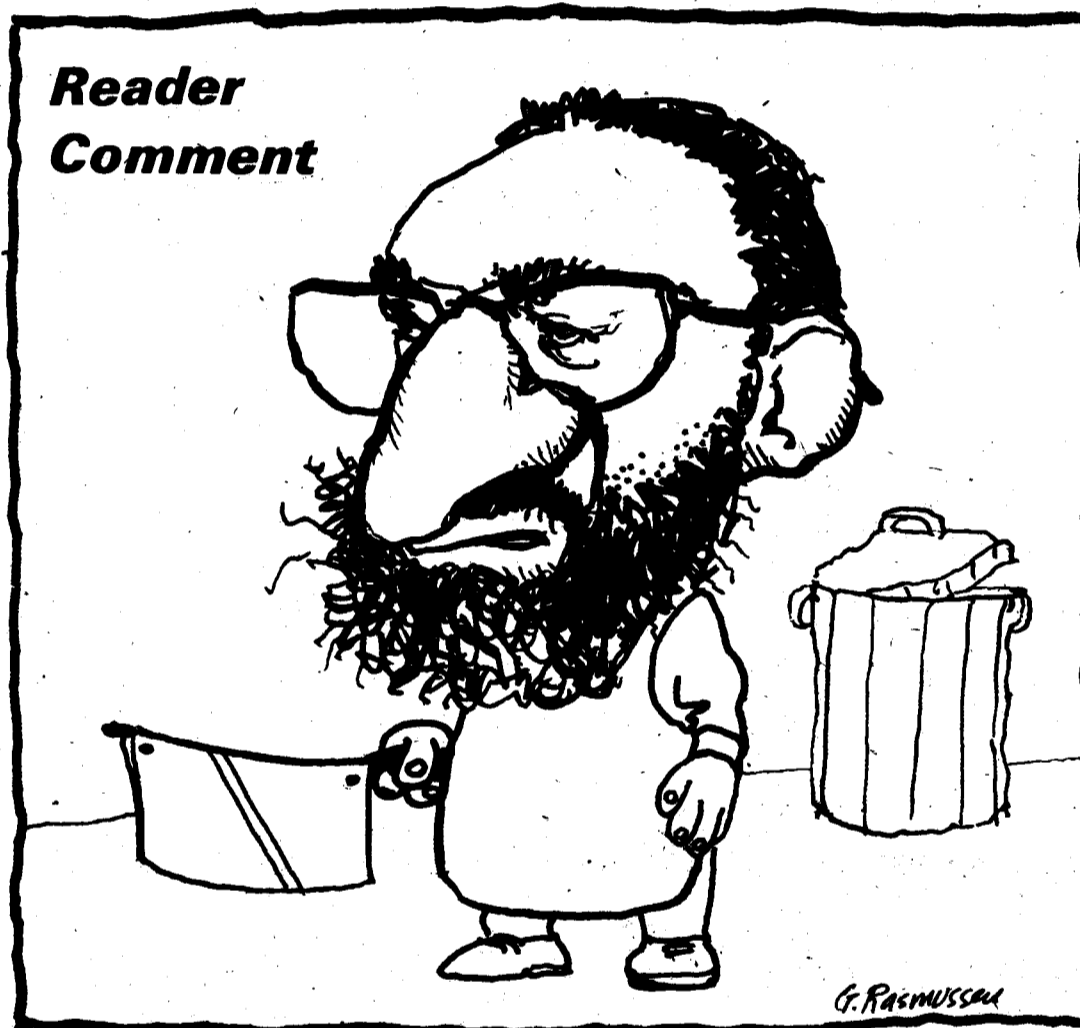
We regret that Name Withheld's attitude does not reflect positively towards a necessary and in most cases, an appreciated institution on this campus.

Yours truly,
Seniors 4th Kelsey
Debbie Boe
Dorothy Kirby
Edith Jackson
Aurora Hamilton
Cheryl Felt
Karen Leslie
Liz Krol

Counterattack

Since Messrs. Bissell and Nimmons have each written a

Reader Comment



MY MOTHER COULDN'T GET AN ABORTION
AND LOOK WHAT HAPPENED.

Important \$10

I'm sure I speak for the majority when I, as a freshman recall an information brochure handed out at confirmation or registration. The pamphlet was a hard-sell to promoting the students-filled elected bodies (the Students' Union, GFC)

We were asked to exercise some control in our student lives, with the implication being that the real baddies on campus were the Administrators; those who wouldn't let us live our lives in peace. The students' union talks big. Its a pity that they don't back up their words with actions.

We recall an advertisement in the Gateway informing us that positions in the GFC and SU were open for nomination. I saw this and pictured the SU playing St. George to the Administration's Dragon.

This appealed to me. I got a nomination form; I got more than the required number of signatures. I skipped a class to

to the Students' Union, for I recall some salary quotations in the thousands.

A member of last year's executive made off with a few thousand; a HUB manager receiving kickbacks, etc.

My \$10 equalled four hours of work in my summer job. My \$10 was important to me.

More insulting, however, is the last sentence informing me that I may appeal the decision. I have no experience with such appeals. I have heard that appeals are fruitless without previous valid and obscure precedents.

Whatever else Mr. Ney may be, I am sure that he is an expert in the intricacies of the Students' Union constitution. I fear any appeal would be wasted. However, the S.U. ignores the fact that I have already skipped a number of classes, indicated a willingness to spend time on their behalf, and lost \$10. They now want me to throw away an evening to justify a lost cause.

I still have my nomination form. All the GFC positions are still open. However, I doubt that I will run again. The fact that

It's home

As seniors on 4th Kelsey, we are writing this letter in rebuttal to Name Withheld's letter condemning residence life in the October 8th issue of *Gateway*

Residence, being a governed place, has recourse through the proper administrative channels, namely: seniors, chairman, Hall President, Assistant Dean, Housing and Food Services, none of which were utilized by this student apparently. All of these channels were clearly outlined in an orientation booklet distributed to all residents in Lister Complex.

There were several points expressed in the letter which are unjustified generalizations condemning the seniors of 4K.

Firstly, it is not feasible to blame 7 out of 54 people for ALL the noise on the floor. In a high density living situation such as residence, adjustments must be made on the part of all residents to maintain a pleasant

letter in response to mine, I suppose I must answer their massive collective counterattack.

In his letter "Knock Knock" (8 Oct.) Mr. Bissell wishes to downplay the part played in their first letter "Ojibway meet Marx" (26 Sept.) of their ludicrous argument that Cabot, not Columbus discovered America and that consequently, the Ojibway Warrior Society was wrong to date their exploitation by whites to the year 1492.

In his later letter Bissell charges me of making "a big deal" of the Columbus-Cabot discussion.

Perhaps if Mr. Bissell would reread his original letter of 26 Sept., he could verify that the Columbus-Cabot section numbers 45 lines over the space of two lengthy paragraphs. A minor part of the Bissell-Nimmons fetter? Clearly not.

One final point. Messrs. Bissell and Nimmons clearly have a different conception of justice from mine. They are willing to compensate Indian claims that occurred in recent history but not acts of appropriation

committed by their ancestors.

Messrs. Bissell and Nimmons, your crime is not that of your ancestors but in your continued enjoyment of land illegally acquired in the first place. You and the other European residents of North America stand accused not of past crimes but of present crimes.

Your forefathers did not come to proper agreements with the Indians and until such proper agreements are reached you share in exactly the same crime, i.e. the illegal possession of land.

Messrs. Bissell and Nimmons, you cannot escape from the just demand of Indian land claims simply because your great-great-grandfathers and great-great-grandmothers are mouldering in their graves.

Respectfully yours,
David Nock
Prov. Ph.D. Cand.

Cop out?

R.S. Nimmons is probably right in rejecting the idea of inherited guilt for what previous generations of white men have done to previous generations of native peoples. However, we cannot dodge collective guilt in quite the same way.

For example, there is no way I could inherit guilt for what previous generations of Canadians have done, since I was not born in this country, and neither were any of my ancestors. Nevertheless, for two thirds of my life I have lived here, benefitting from all the advantages of belonging to the majority culture. In so far as I profit from the situation, I must also accept my share of guilt for the situation.

Mr. Nimmons might argue that the Anishinabe people could not be "disinherited" because he seems to reject the idea of inheriting property or territory. This is to reduce the question to individual rights, whereas the essence of the matter is cultural, social, and collective.

It is one thing to cheat an individual out of his possessions; it is another thing to displace a whole society, and so alter the environment that it can no longer survive. The issue between the whites and the aboriginals is not a collection of individual crimes, but a long-drawn-out historical process of interaction between two societies and their cultures and technologies; a process which does, indeed, date from 1492.

This was a largely unplanned process on our part, propelled by a series of technological changes within our own culture which we are hard put to stay on top of ourselves. Nevertheless, we are the beneficiaries, and if we wish to retain the benefits of displacing the Indian society, and the environmental conditions essential for that society, then we must accept our guilt.

This is especially crucial now, as the massive Mackenzie and James Bay projects threaten the last reservoirs of environment favourable to the Anishinabe way of life. Let's not cop out of our responsibilities.

Yours sincerely,
Fletcher Stewart
Chaplain