



PHOTO: ARIELLA PAHLKE

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the D A L H O U S I E
GAZETTE

Volume 120 Number 21

Thursday, March 17, 1988



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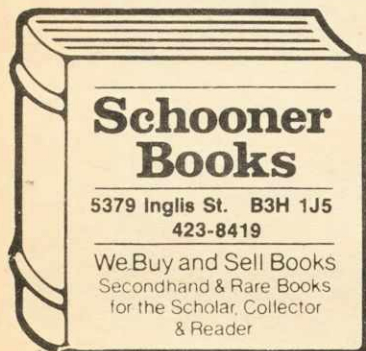
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**Nomination forms may be picked up at the Student Union Offices,
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GAZETTE

Volume 120 Number 21

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Commentary should not exceed 700 words. Letters should not exceed 500 words. No unsigned material will be accepted, but anonymity may be granted on request.

Advertising copy deadline is noon Monday before publication.

The Gazette offices are located on the third floor of the SUB. Come up and have a coffee and tell us what's going on.

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Women's Studies at Dalhousie

by Heather Hueston

Dalhousie now offers an interdisciplinary three-year program leading to a BA in women's studies. Check your course calendar, it's really true. Dal has seen the light.

Although the degree is new, it is actually a roundup of courses already offered at Dal. The program also includes courses given at Mount Saint Vincent and Saint Mary's universities.

"It was a question of coordinating them and getting a BA attached to it," says the Coordinator for Fall 1988, history professor Jane Parpart.

The program has been in the works since 1982 and was recently approved by Dal Senate after the proposal emerged from a five-year holdup before the Maritime Provinces Higher Education Council. Current program coordinator Sue Sherwin attributes the delay to the MPHEC's concern about "duplication" or

courses offered by the Mount.

But Barb Harris, Advisor to President Clark on Women's Issues, says every university should have a women's studies program. "It's as universal as (the study of) English."

Sherwin says both faculty and administration were supportive of the idea. Dal Senate has awarded a three-year development grant to the program.

A recent feature on women in education compiled by the Canadian Association of University Teachers details some problems of women's studies programs in Canada. One is inherent in an inter-disciplinary program such as Dal's, where "coordinators" don't have the power to bridge departments and influence the course content of scattered classes. Another problem, which Dal may have avoided, is that of using part-time, untenured and therefore expendable lecturers. Of the eight instructors on the

women's studies coordinating committee, four are associate professors, one is an assistant professor, and three are full professors.

Students will take some core classes at MSV, whose women's studies department is just that — specifically women's. It was the first in Canada when established in 1984.

Parpart says the format is similar to Dalhousie's International Development Studies program set up a few years ago, calling it a "very successful interdisciplinary degree" that has attracted "gobs of students". She hopes a comparable flood of male and female students will register next fall in women's studies, but warns of any misconceptions that the women's BA will be a "Mickey Mouse" credit.

"Most interdisciplinary courses are *harder* than average because the student must



PHOTO: ROCHELLE OWEN

Current women's studies program coordinator, Susan Sherwin.

become familiar with several approaches — from arts to science."

An expansion of classes offered is the next step for Sherwin and Parpart, especially in areas of science and in departments such as political science, economics, and psychology, which currently lack women-oriented courses. It's no accident that Sherwin launched the program at last Thursday's *Science and Sexism* lecture.

Parpart says graduates of the program will fill a current need for people qualified in women's issues and analysis.

"It's a very viable BA. The government is interested in people who know about women, and corporations are also under pressure to implement programs for women. For example, graduates of the Masters program at Carleton have had no problems finding jobs in government or teaching."

The glorification of motherhood

by Erin Goodman

The manager of the Pub Flamingo must have been surprised. He probably didn't expect a debate entitled "The Glorification of Motherhood: Is it a threat to feminism?" to be much of a draw on a Monday night. But then again, he's probably never even heard of International Women's Day.

The women were there. They packed the Pub to capacity to see lawyer/professor/columnist Mary Clancy slug it out with social worker/Four the Moment manager Jackie Barclay, as they debated an issue dear to all of our, um... wombs; Motherhood.

The debate stems from a growing belief within the women's movement that some feminists

are buying back into dirty diapers and drooled-on rugs, by buying into the myth of motherhood as the ultimate forum for self-expression and completeness.

Clancy began the debate by stating, "There's no reason for feminism and motherhood to be in conflict, but they are." She places the blame squarely with the patriarchy, which she believes excludes women who want to express themselves solely through their work and their ambition. These women threaten the patriarchy by rejecting their traditional role.

"In the context of our society, the nuclear family is still the standard. Societal ideal is still mommy, daddy, and kids," said Clancy. She believes that the

glorification of motherhood threatens feminism in both an economic and a psychological sense. She cites problems such as inferior divorce and maintenance laws, daycare shortages, inadequate maternity benefits, and pressure from friends and family to deliver (quite literally) — all of which, she believes, are generated by the patriarchy to contribute to women's oppression.

Jackie Barclay disagrees. She rebutted by saying, "I'm not terribly interested right now in discussing how the patriarchy is oppressing us, but rather how we as women are buying into new frameworks that are putting us back with no help whatsoever from the patriarchy. I see the glorification of women as defini-

tely as class issue."

Barclay, a mother herself, points out the large group of baby boomers in their late 30s who have "discovered motherhood with a vengeance". She feels children are being marketed by society as a commodity, an accessory for the woman who wants to have it all. As children become a symbol of affluence and importance within the nuclear family, struggling single mothers are excluded.

"Many of us don't share our children with each other," comments Barclay. "We have a real inability to understand the problems of single parents."

Clancy couldn't resist disagreeing with the class issue. She sees child care as the issue of our time, and says, "Rich or poor,

childcare is basically inadequate in our society today. It is unfair and divisive for us to look within the movement to lay the blame." She calls for greater unity among women, to "fight the common enemy of stereotyping and the common enemy of poverty."

Barclay shoots back, "I think unity is sometimes used as an excuse to avoid the divisions among us."

Clancy chortles as she tells the crowd that a person with political aspirations like herself should know better than to end up as the first speaker in a debate. Barclay smiles and lights another cigarette. The audience loves it, well aware that this is no debate, just two women who love to argue, nitpicking on the same side of the fence.

Women-only events don't discriminate

by Brian MacDonald

In some cases, not only is it not illegal to treat various social groups differently, it is sometimes necessary, to promote equality and prevent discrimination in the broader sense," says Wayne MacKay, a professor at Dalhousie Law School.

MacKay was addressing questions concerning the constitutionality of "women only" events.

The student council at Mount Saint Vincent University

refused a recent women-only pub night because they considered the event discriminatory towards men.

According to MacKay, the crucial difference between women-only events and men-only events is that "men, by and large, are an advantaged group and women, by and large, in terms of power are a disadvantaged group."

"If this were a permanent designation of a pub as being women only, it would be hard to justify, but a one-night designa-

tion with the purpose of celebrating International Women's Day seems to be much easier to defend."

Asked whether a decision could be made on all women-only events, MacKay said, "it depends on each case. In the Mount Saint Vincent situation, this was part of a celebration of women on International Women's Day. It was a one-night affair. It wasn't a permanent situation, and most importantly, it was not intended primarily to exclude men."

The difference between holding a women's night and, for example, the case of the MicMac Aquatic Club, which had a permanent ban on women, is that in the latter case, "it was not a one-night exclusion but a long-term exclusion which wasn't tied to any particular purpose."

Asked if charter of Rights makes illegal any difference in treatment based on sex, MacKay

says, "we have to have different treatment when certain groups

are not in an equal position to start with. It would be silly to say a physically disabled person should be treated equally to a normal person." Such "equality", says MacKay, would make it unconstitutional to install ramps to be used by people in wheelchairs.

Different treatment for different social groups "isn't a problem if it is done for a valid reason," says MacKay. "Sometimes it promotes rather than denies equality."

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The biases of science

by Geoff Stone

Science is neither objective nor unreconcilably biased, says Kathleen Okruhlik, chair of Women's Studies at Western University in Ontario.

Okruhlik spoke at a lecture on Science and Sexism last Thursday in the MacMechan Room.

Okruhlik described various examples of supposedly objective scientific theories in reality biased politically and culturally by the scientist.

She described the 19th-century principle that by the theory of the conservation of energy, women, who had many nerve endings in the uterus, obviously had to expend all their energy on reproduction. Any disease women acquired was caused because the uterus would shrivel and produce the disorders.

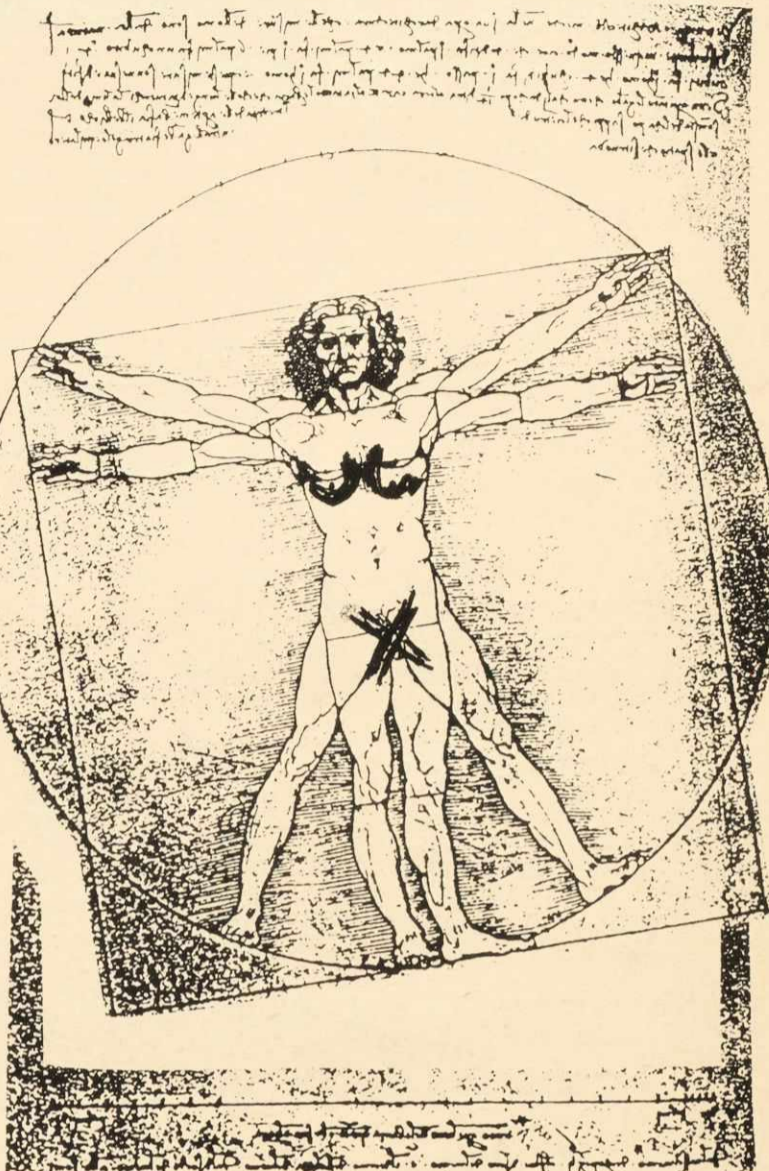
Such false scientific theories were then used to prove the inferior social status of women.

According to Okruhlik, such biases were not limited to more conservative scientists. The "rebel" of science, Charles Darwin, based his origin of species theory in many ways on the principles of English society, rather than on solid evidence. Because natural selection depends on the struggle of species, it was obvious that the English exploitation of workers and colonialism were simply part of the natural way of things.

This also explains female/male relations, says Okruhlik. She noted how Darwin said in nature, "man is always superior to woman", based on his other false assumptions of natural selection.

This bias also extended into anthropology. Anthropologists concluded that in African societies, the male hunters' success determined whether a group would survive. But in reality, it was found that most food obtained by the group was from the gathering activities of women. These societies are currently referred to as hunter/gatherer, Okruhlik said.

Okruhlik said there are other examples in the twentieth cen-



tury of these prejudices. One of the most prevalent is in physiology, where the male body is taken to be the "norm" of a healthy body. For this reason, Okruhlik said, women must still put down 'menopause' as a disease on some employment forms.

Other issues included the assumption by doctors that many physiological disorders in women, including morning sickness and painful childbirth, were really only psychogenic disorders because of, for example, a woman's unresolved underlying conflict of being pregnant or giving birth.

Finally, Okruhlik discussed how a painstaking examination of moral values in children of many cultures discovered that all these children's moral values were similar. It was also proven that women were more morally lax than men.

It was then found that the

researcher had only used boys for the test, so that the results did not apply to the women at all.

Okruhlik said these examples could be described as bad science which did not follow the true scientific method. Alternatively, these examples could show how science itself is fraudulent, with political and social biases, and is simply another way of controlling people and reinforcing stereotypes.

But Okruhlik said science might simply be taken as a system of multiple standpoints. Each standpoint in itself will naturally be biased, but with a number of different views, the underlying 'truth' of the science can be brought closer to reality.

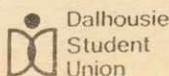
Okruhlik said that just as in arts and humanities, women must take a look at science as part of culture, and women must get involved in science so both science and feminism will be better because of it.

Special Projects Deadline

MARCH 31st

If your society is planning a special project and you fulfill the criteria set out under the Special Projects Regulations apply in writing to the DSU Treasurer for a Special Programs Grant. *NOTE: You must be a registered society to be eligible.*

For more information, contact the DSU Treasurer at the Student Council Offices or call 424-2146.



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March on!

by radical cuddles

2 p.m. Saturday, March 12, Quinpool Road was invaded by a group of women and children bearing placards and shouting at the top of their lungs.

"We are the old women, we are the new women, we are the same women, stronger than before."

There were approximately 175 of them and they were described by one passer-by as "a bunch of radical feminist activist types". This was later reported by the local papers.

Placards like *If men bled, tampons would be free* and *Women unite and celebrate* were flapping in the high winds as the "bunch" strode down Quinpool Road towards Queen Elizabeth High School.

This year's International Women's Week March received

minimal coverage by the local media, and the coverage it did receive painted the picture of radical feminists on the rampage. The questions of what these "crazed" women were doing and why were downplayed in lieu of sensationalism.

"Yes means yes, no means no, however we dress, wherever we go."

The march was described by several participants: "It's unifying and strengthening to march with other women. It's women showing support for other women — it's lots of fun, too."

"Not the church, not the state, women must control their fate."

At the end of the route the women, hoarse from yelling, gathered in the QEH cafeteria for coffee and cookies and to listen to several women speak about women's solidarity and the continuing struggle for equality.



A bunch of radical feminist activist types on the march on Saturday afternoon.

PHOTO: ARIELLA PAHLKE



Barbara Harris sitting demurely.

PHOTO: ARIELLA PAHLKE

that will look at the present situation at Dalhousie through profiles of women on campus and issues that are important to each group as well as problems that have come up in the past 18 years. She stresses the importance of looking at the process of change.

"Many people feel Dalhousie is quite a dinosaur, that it's difficult to change things.

"If that's true, we have to know why," says Harris.

She is also attempting to collect all the reports on women's issues that have been written in the past, and feels her position is important because it provides a place where people at Dalhousie can go to find any past reports.

"It's useful to have things concentrated in one space," says Harris.

Women working at Dalhousie are affected by a number of issues, such as pay equity, day-care, job flexibility, training and development, pensions, sexual harassment, affirmative action, and cutbacks.

"Considering the number of women at Dalhousie, it's amazing how invisible women's issues often are," Harris says. She intends to set up a ten-year plan

Working lawyer

by Tony Tracy

Anne Derrick is a lawyer with a difference. While many in her profession do not seem to practice basic ethics, Derrick has a true social conscience.

The difference becomes apparent upon walking into the offices of Buchan, Derrick and Ring, the all-female law firm in which Anne Derrick is a partner. The brightly coloured, open and airy offices look nothing like the conservative businesslike office found in the majority of law firms. A copy of "Tightwire", a publication produced by women prisoners in Kingston Penitentiary, is sitting among the few other reading materials in the waiting area. And, perhaps most notably, although there are four lawyers in the firm, and an additional four staff including 2 article clerks, there are no men working in the firm.

Derrick has been in the public eye most recently with her work on the Donald Marshall case, as well as the Brenda Thompson case. She feels the Thompson case "has implications for all women in general, whether or not they are women on welfare". The issue, she feels, is privacy, and especially for women, who are traditionally powerless.

The law firm was created by three partners who had gone to law school together, and worked at Dal Legal Aid together. They liked the idea of working with each other, and defining their own environment at the workplace, having a feminist environment created and nurtured by women. Although the firm does do a lot of general work, it is best

known for cases where there are social issues at stake. Many of the cases they take on relate to feminism, and they are concerned with the status of women in general in society, as well as being concerned for the rights of working women as well as prostitutes. They have also been involved with gay and lesbian rights cases, health and legal medical issues including the rights of women to reproductive freedom, and issues involving peace and civil disobedience. There has also been work with minority rights, including cases involving the black community, as well as the Donald Marshall case. Derrick believes lawyers should be committed "not only to good services for individual clients, but also to justice and change, against inequality". Law, to her, "must have a social value, and we must advocate on social issues," while at the same time demystifying the law for the layperson. Together with partners Flora Buchan and Donna Ring, as well as Patricia Lawton Day, a lawyer who has joined the firm more recently, Derrick is working towards this end.

With regard to women within the legal profession, Derrick feels there is "still real discrimination in law, and member of the legal profession who do not accept the presence of women as equals". Although women have "come some distance", the struggle is not over, as women face other types of problems at the same time, including responsibilities with their children and families. The practice of law, she says, "is still structured around

continued on page 7

First year on the new job

by Ariella Pahlke

Last year, a new position was created at Dalhousie. The one-year trial position of President's Advisor on Women, Minorities, and the Disabled was originally supposed to take someone one day a week to fill.

"With more pressure, it got increased to two people, each working two days a week," says Barbara Harris, who is now working primarily as the advisor on

women.

"It's been given enough time now not to be just a token position, but it's still not enough," she says. Harris' job involves advising on issues concerning all women at Dalhousie — except for students.

"We're supposed to be dealing with employees," says Harris. This includes faculty, administration, support staff, and cleaners.

Harris wants to have a report completed by the end of April

in order to "make sure changes concerning these issues are in the university's plans, although there will be a financial cost to improving the situation of women."

Harris' report will include a recommendation assessing the need for her position. Other Canadian universities have set up similar positions and, according to Harris, the positions have been continued.

"As soon as someone's doing it, the need is obvious," says Harris.

Does Halifax care?

Halifax is the graveyard for women's centres. Pictou County has one. Bridgewater has one. Major Canadian universities have one, often funded by their student council. But in Halifax they start, have a government-funded spurt, then run out of money, falter, and die, leaving frustrated workers and a cynical public.

Figures, the cynical public says. Another left-wing feminist flop. Women just can't get it together and run anything so it lasts.

That's an easy but destructive conclusion, and one that a lot of ex-women's centre workers buy into. Of course, personality and ability to organize are important to keeping a women's centre alive, but you can't do it without MONEY. And no, enthusiasm and hard work won't substitute for MONEY because that leaves workers burnt out. Volunteers can't replace the continuity from paid long-term staff, whose main job is to run the project, not do

that plus volunteer with ten other women's things in town.

As one former worker in Halifax's defunct women's centre said about the closing, "It was the funding that killed us. In this political climate, that's not a priority."

Example of women trying to take up the slack of underfunding by pushing themselves to publicize women's events: The NSCAD Women's Committee (see p. 14). \$800 means freebie films and speakers that won't draw the crowds. What they can't spend on advertising they make up in human resources (sweat) by running around. Now they don't even feel that they've made an impact on anyone there.

Example here at Dal: The women's centre, Patchwork, opened Oct. '86 and closed January '88 after a slow death following, yes, the end of the government grants for the two coordinators. One took off, the other stayed and tried to do it on a volunteer basis. The centre

was forced to move when Henson College needed to reclaim the space it had donated.

One of Patchwork's organizers, Brenda Beagan, concedes that the centre probably overextended itself by trying to bridge the university and community women despite its academic South End base.

The death of Patchwork also meant the death of its founder group, the Dalhousie Women's Alternative. The DWA arose from an attempt to revive the long-dormant DSU women's committee, but conflict over the constitutional right of men to sit on the committee led to the group's splitting away.

When Patchwork opened, most of the DWA people went over there or just faded away.

The post-feminist attitude of, "Hey, equality is here so you women don't need a separate place any more" is prevalent in the eighties, ten years after the boom.

Example: Mount Saint Vin-

cent. This supposed women's university can't even have their own pub to themselves for one night of the year to celebrate International Women's Day. Council tromped on that idea with horrible, self-righteous, "liberated" cries of REVERSE DISCRIMINATION.

However, the (female) Student Union president liked the idea of having only female performers at the pub night because it was so novel.

Wow, what a neat idea — female entertainers in the pub of a female university. The next thing you know, they'll be banning sexist yokel duos like Lambert & James (a group that some universities have boycotted).

The Mount a women's university? "That's a joke," says Tarel Quandt, Chair of the MSV International Women's Day Committee. "Student Council has no idea of women's issues." She says when she arrived here from B.C., instead of big, long-established women's centres like at UBC, she found child care, home ec — and while they're important, too, it was not the strong, women-oriented place she'd expected. Quandt was amazed to find no women's studies society, and a drop-in centre was formed just two months ago.

When I called the MSV student union to locate names of activist women students, the woman who answered the phone sort of blanked, then handed me

to Paul Card, External VP. He didn't know anything about that, and suggested I call the university President. The number he gave me turned out to be the Purchasing Department, but I eventually found Quandt, who was shocked that Card couldn't remember meeting her or at least knowing of the Women's Day committee. The letters war in the Picaro over the closing of women's pub nite and the resulting public forum which student union members attended must have slipped his mind.

And even Halifax has been without a women's centre since A Woman's Place closed five years ago. Like Patchwork, it slowly died, moving from place to place until it expired at Veith House. Some services formerly housed at A Woman's Place still exist, but there is no counselling and referral service, the "meat" of any women's centre, according to ex-worker Downton.

Local feminist and King's journalism professor Debbie Mathers says it boils down to four issues — money, policy, time, and space, and if you have the first, the rest sort themselves out.

The main thing, when looking at the rise and fall of assorted women's committees, groups, and houses, is not to become disgusted. It may get harder to revive the idea and excite people, but it will happen.

Heather Hueston

l e t t e r s

Christian

To the Editors:

I am a Christian. At least I consider myself one. Now, before any cynics out there move on to the next letter about politics, women's rights, etc., let me say that I do not intend to preach anything as many people expect Christians to do. I am writing this, partially, because members of the Inter-Varsity Christian Fellowship group I attend were asked to write something to mark Christian Awareness Week, March 6-12, and because I'd like to provoke a bit of thought.

What is a Christian? Mother Teresa? Jimmy Swaggart? In the strictest sense, a Christian is someone who believes that there is an all-encompassing, all-loving God; that his son on earth was Jesus Christ; that Jesus lived his life as the Bible recounts and that he died on the cross, an absolution for the sins of mankind. To my way of thinking, this belief doesn't tell the entire story because Christianity also involves living one's life in the fashion described by Christ when he taught. Neither of these aspects should be viewed as the sole criterion of Christianity. For example, one friend of mine considers Christianity a "false teaching" and views the term "Christian" as meaning "fundamentalist Christian" in the Pat Robertson sense, a direct political threat to personal freedom of choice. When discussing reli-

gion with him, I came across as a right-wing bible-thumper. Some fundamentalists I've talked to, however, make me and my friend sound like pagans. My friend, nevertheless, is a genuinely kind and caring person who comes a lot closer to what Jesus wanted man to be like than many of the so-called "devout" Christians. Where does this leave us? I'm not sure, but it does lead me to an important point.

Christians need to be constantly re-evaluating their faith to avoid making things fit only two classifications, "right" and "wrong", or "Christian" and "non-Christian". Christians need to appreciate the fact that the religious and secular worlds are inextricably linked and that the ability to deal with the latter by using the guidance of the former is of paramount importance. Non-Christians need to be aware that Christianity probably colours more of their lives than they realize. A good way to begin reconciling these two artificially created groups of people is for all concerned to realize that Christianity is not meant to tell you everything you can't have, but to tell you everything you can have. It's time for non-Christians to re-evaluate their lack of faith and for Christians to re-evaluate their faith to find out whether it's bringing us all closer or making it harder for any sort of understanding to happen. If you have an opinion on the subject, try discussing it with someone who disagrees with you. It may just blow both your minds!

Hans Budgey

Crocodile tears shed

To the Editors:

Aggravation is what I have come to expect from the Dalhousie Gazette; your story on the lack of student involvement in the President's Symposium on Undergraduate Education is therefore not surprising to me. Students were actively encouraged to participate, and those who did attend were invited (or even requested) to give their opinions and perspectives at the discussion groups, workshops, and plenary sessions. "Student issues" were very much a part of the Symposium.

The editorial and writing staff of the Gazette grossly misunderstood and misrepresented the symposium. Its purpose was to initiate discussion among all groups concerned with the future of undergraduate education. President Clark emphasized that this was a beginning, not an end.

It is long overdue that the whining crybabies at the Gazette and in the Student Union start making constructive proposals rather than blindly criticizing the work of those who genuinely care about education at Dalhousie.

**David Ritcey
Symposium Delegate**

Election results are in

It was a resounding victory for DSU president and vice-presidential candidates, Juanita Montalvo and Terry Crawley over Scott Matthews and Chris Hopper.

The winners were low key but very happy as they watched the results posted in the Grawood. "Our friends pulled it off," said Montalvo. "It's a victory for all of us".

Montalvo took an early lead, winning every poll for a total of 1059 or 63 per cent of the total vote. Mathews received 619 or 37 per cent. Voter turnout was unusually high at 17 per cent of the approximately 10,000 eligible full and part-time students.

Montalvo becomes the third female DSU president since Catherine Blewett broke the all-male tradition in 1985/86.

Matthews was expected to clean up in residence but lost Howe and Sherriff Halls. "We got kicked," said Matthews. Running mate Hopper said he respects students' decision and won't contest the election.

Gerald Byrne and Steven Davis beat out Kevin Parker for Board of Governor representative at 1001 and 619 respectively.

The DSU referendum to raise student fees by \$6 was also passed, 1133 to 544. So, SUB manager Steve Gates can sleep easy.

Working

continued from page 5

conventional values, with later hours expected which do not accommodate women spending time with their families". Women are approaching 50 per cent of all law students in the country at this time, but the proportion of women actually practicing law is much less. Derrick believes women within law schools are "as highly motivated as, if not more than, men, with much more determination".

Derrick admits lawyers, to many people, are seen as being a large part of the problem in

society. She feels the law profession must "struggle against being a part of the problem and become a solution". She feels it is the duty of the law profession to strive towards a "better, fairer, more just society". She suggests, however, that working as part of the "system" to effect change can be a "slow and often compromised route", and that there is a great need for political change in the country and grass-roots movements to help bring about that change. She says people have become more complacent and satisfied with the way things are, but says she and her colleagues are "not satisfied — we are angry".

To our health!

by Dr. Angela Hallett

Four years ago, four Dalhousie medical students organized the Dalhousie Women, Health and Medicine Committee. The dictionary definition of WHAM as "the sound of a forcible impact" brings the acronym amazingly close to onomatopoeia. That forcible impact was inevitable, given that the group is the first of its kind at Dalhousie and a rarity, indeed, at any medical school.

WHAM's members, women and men from medicine, health professions, and other faculties, are interested in the concerns of women as both providers and consumers of health care. The members view health as much more than disease, diagnoses, investigations, and therapies. Health includes social, emotional, psychological, and political aspects of well-being, not merely the absence of infirmity. To supplement the medical school's curriculum concentrating on 'objective' and technical medical care, WHAM has organ-

ized an extracurricular educational program on women's health issues.

Numerous lunchtime and evening series of films and/or speakers have addressed topics including: wife battering, sexual assault, sexual abuse of children, menopause, pre-menstrual syndrome, breast cancer, poverty, the housing crisis, disabled women, reproductive technology, DES, and health care in Nicaragua, China, and South Africa.

WHAM also maintains a small resource centre in accommodation provided by the Dalhousie Medical Students' Society, which houses books, journals, and resource files. This has proven useful for students doing research projects, electives, or research for topics of personal interest. WHAM also published a newsletter as another forum to disseminate information on women's health issues.

WHAM belongs to several national and provincial women's organizations. They are as follows: National Action Commit-

tee on the Status of Women (NAC), Women's Health Education Network of Nova Scotia (WHEN), Canadian Abortion Rights Action League (CARAL), New Brunswick Women's Network (NBWN), Midwifery Coalition of Nova Scotia, and the Women's Action Coalition of Nova Scotia (WAC).

The inception and the growth of WHAM is exciting because of its novelty and success in its supportive role for students, its

broad educational objectives, and its liaison with community groups. Members would be pleased to hear from other people interested in women's health issues and are willing to share ideas, resources, and strategies for change.

For more information, write to Women, Health, and Medicine, Box 2, Sir Charles Tupper Medical Building, Dalhousie University, Halifax, Nova Scotia, B3H 4H7.

an object, as exemplified by the ad which introduces "A new way to wrap your package". These ads turn a woman into a thing, which is the first step in justifying violence against that thing. Violence is the chilling, logical conclusion of this objectification. The ads are trivial but the stakes are high. And the message is clear: conform or lose out.

Older women are rarely used in ads. When they are present, their image is distorted. The "busybody" is a typical stereotype perpetuated. Also, advertisers create a double standard for older women and men. As a woman stated in one ad, "On men, grey hair is distinguished. On me, it's just plain old."

In advertising we find contempt for women and all things female. The devaluation of compassion, cooperation, passion, and sensitivity leads to women devaluing themselves. The denial of our true selves and striving for the unattainable ideal creates anxiety, but advertisers offer the solution — shopping! Through advertising, we are taught to be consumers. We learn that happiness can be bought, and there are easy solutions; products can fulfill us and meet our needs. Advertising doesn't deal with our real problems and it doesn't offer real solutions. Unfortunately, until society's priorities change, advertising won't.

Ad sexism and stir

by Dalhousie Women and the Law

The *Naked Truth* is a slide presentation by Jean Kilbourne on the portrayal of women in advertising. In the '60s, Kilbourne became involved in the women's movement, doing research on sex role stereotyping in the media. In 1970 she began collecting advertisements, and created the first version of *The Naked Truth*, which she now presents internationally.

Advertising is the foundation of the mass media. It sells us values and images, a sense of nor-

malcy. But does it reflect the true attitudes of society? In advertising, 80 per cent of the women are under thirty. They are, predominantly, young, white, and able-bodied. How accurately does this reflect the truth about women?

Advertisers surround us with the ideal of female beauty. Young and professionally made-up, the models in these air-brushed photos have no blemishes, freckles, or unwanted hair. Flawless, the ideal is unattainable. When women are judged against this artificial standard, failure is inevitable. In all forms of advertising, the message comes across again — "you won't do the way you are".

A woman's face is seen as unattractive unless covered with makeup. And her body becomes

that would provide a full range of health services: from birth control counselling to breastfeeding classes, from standard medical check-ups to safe abortions.

Woman are moral, caring beings fully capable of making decisions, especially difficult ones, that are right for us.

The freedom to choose the option that is right for you when faced with an unplanned, unwanted pregnancy is not something you can take for granted.

Women who choose to have an abortion are our sisters, our friends, our mothers and our daughters.

Now is the time to stand up and be counted on the issue of abortion. Equality means dignity. And dignity means choice.

Choose pro-choice

by Amanda Le Rougetel

The Supreme Court decision of January 28th that struck down section 251 of the Criminal Code as unconstitutional is a tremendous victory for the women of Canada.

In handing down their decision, the Supreme Court Justices in effect echoed what pro-choice supporters have been saying for years: it is a woman's right to choose abortion, and the Canadian health care system must not obstruct a woman's access to safe, legal abortion.

"Forcing a woman, by threat of criminal action, to carry a fetus to term unless she meets certain criteria unrelated to her priorities and aspirations is a profound interference with a woman's body and thus an infringement of security of the person," wrote Chief Justice B. Dickson and Mr. Justice A. Lamer.

Madame Justice Bertha Wilson wrote, "The decision whether or not to terminate a pregnancy is essentially a moral decision and in a free and democratic society the conscience of the individual must be paramount to that of the state."

So the Justices have spoken. With their decision, women have been given constitutional guarantees of access to abortion.

But the politicians have yet to speak. The Mulroney government and every provincial government in the land has yet to come to grips with the situation.

Mulroney and his ministers are talking about bringing in legislation to limit access to abortion. These (mostly) men seem to think it is essential to legislate that abortions be performed only up to (maybe) 16 weeks. It should be noted that standard Canadian medical practice for the past 20 years has limited the provision of abortion to the first to trimesters. Less than one half of one per cent of abortions were ever performed after 20 weeks, and these were for three reasons: grave fetal deformity, life-threatening pregnancy, and unavailability of early abortions.

The introduction of a federally legislated cut-off date would create grave problems in cases of fetal deformity and life-threatening pregnancies. It would not improve access to abortions for groups such as poor women and inexperienced teenagers.

The abortion rate can be effectively lowered only by providing widely accessible and free birth control information and safe contraceptive devices.

In Nova Scotia, Buchanan and his ministers have stated they will not permit MSI to cover abortions performed outside of hospitals. What is so all-important about hospitals that abortions must only be performed there? The Canadian Abortion Rights Action League supports the establishment of women's health clinics in communities around the province

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WOMEN & Development

According to a United Nations Development Program report, a typical African woman's day goes something like this:



by Lynne Sampson
Women perform two thirds of the world's work and produce half the world's food, yet receive only ten per cent of the world's income and own one per cent of the world's property. These ominous figures were released by the United Nations during the Decade for Women (1976-1985). Women in the Third world are the major victims of this imbalance. Through child care, food production, and other household labour, they contribute one third of the world's economic product, yet this work is given no official value in the national balance sheets because it is unpaid. Because of this, development plans have usually overlooked the crucial role women play in national economies, and this has often doomed these plans to

failure. In a seminar at Saint Mary's University last week, Susan Brown of the Canadian International Development Agency (CIDA) explained why development programs which bypassed women's roles have not succeeded. Training and credit have been provided for men in cases where it is women who actually do the work. For example, men were trained to operate and repair water pumps installed in some villages. But fetching water had always been a "woman's job", and continued to be one even though women were not shown how to use or fix the pump. Thus the machines were often left untouched or in disrepair. Similar problems have arisen in food production. In Africa, where women grow up to eighty per cent of the food, the empha-

sis has been on cash crops. In deciding which crops to grow, the farmers (i.e. the women) have been largely ignored by the planners. The land a woman farms is usually owned by her husband or other male relative, so she has little say in what is grown there. If he decides to grow cash crops, her labour is diverted to this. Still expected to feed her family, she has little spare time or land to grow subsistence crops. The cultivation of cash crops has contributed to Africa's dependency on food imports and the resulting food crisis. Education is often unavailable to women in developing countries. Illiteracy rates are consistently higher among women than among men. Traditional beliefs hold that girls do not need an education since their primary roles will be as wives and

mothers. However, it is to help them fulfill these roles that education is most important, says Brown. "UNESCO is full of figures telling you if you keep a girl in school, you will find she marries later and has fewer and healthier children, her children are more likely to grow up literate, her babies are less likely to die, and she will live longer." Education is important in determining what kind of health care a woman and her family receive. Women make the decisions about diet and medicines for their families. Therefore it is important they know which foods are most nutritious and which medicines are best for which illnesses. If a woman cannot read the instructions on a medicine bottle, it is unlikely she or her family will get any benefit from it. If development programs have failed by ignoring women, says Brown, family planning programs have failed by ignoring men. "One of my major beefs with family planning programs is that they are always aimed at the woman, as if it's her fault she has too many children. Nine times out of ten, she is the last person to say whether she will have more children." In agricultural societies, where children are equated with economic production, there is pressure to have as many children as possible, especially since chances are high one or more of them will die. If men are not educated in the benefits of spacing births so

the children will be healthier and have a better chance of survival, they will refuse to allow their wives to use birth control. "Just saying no" doesn't work, either; in most countries, a woman is legally obligated to have sexual relations with her husband whenever he wishes. New development programs are beginning to tackle the problems faced by women. New technology is being adapted to women's subsistence farming. As well as providing tractors to plow more land, tools for weeding and harvesting must be updated or women's workloads will increase. Women who spend hours a day pounding and grinding grain can benefit enormously from mills, but the equipment must be suitable for the women to assemble, operate and maintain in areas far from machine-repair shops.

Brown says CIDA has a list of "lessons learned". All CIDA's development programs must now include an evaluation of their impact on women. CIDA is also working to improve women's access to credit, previously denied because of their lack of education, legal rights, and property. Brown says aid programs will continue to make mistakes along the way, but she is optimistic. "You just have to keep chipping away at the wall," she says. She feels other aid programs will continue to include women as their target groups. They must, if they are to succeed.

Ballistic missile submarines — abbreviated SSBNs — are known in the trade as "boomers". Trident subs, for example, carry 16 missiles. The section of the sub in which they're stored is

called the "Christmas tree farm". Each missile has 8 separate warheads, or "Mervs" (Multiple Independent Re-entry Vehicles). Mervs ride a "bus" together into space and are delivered to their targets (cities with people) in re-entry vehicles, or RVs. Other subs carry "Slick-ems" (Submarine-launched cruise missiles, or SLCMs). Ground-based cruises are nicknamed "Glick-ems". Jargon, nicknames, acronyms, and euphemisms abound in this business. What is the effect of all this shoptalk? Carol Cohn, a senior research fellow at the Centre for Psychological Studies in the

tions from which they operate. From associating with arms experts, she learned that "talking about nuclear weapons is fun. The words are quick, clean, light; they trip off the tongue. Nearly everyone I observed — lecturers, students, hawks, doves, men, and women — took pleasure in using the words." That pleasure is understandable. Being able to talk breezily and cheerily about the tools of one's own destruction is a powerful feeling. It imparts a sense of mastery, immortality. Who's afraid of the big bad bomb? A number of women, including Cohn, Helen Caldicott, and Ottawa's Maude Barlow, have commented on the macho nature of nuclear jargon. Naturally, missiles are phallic symbols. Experts talk about "penetration aids" and "getting more bang for your buck". One Pentagon technocrat even described nuclear war to Cohn as a "pissing contest". Defence analysts pride themselves on their rationality. They complain that peace movement types are too emotional. Cohn relates how "to speak the word (peace) is to immediately brand oneself as a soft-headed activist instead of a professional to be taken seriously. To be taken seriously in arms control debate, it is necessary to know the lingo and speak it with authority. It can be unnerving at a government consultative session to hear representatives of Project Ploughshares, Greenpeace, and even Operation Dismantle casually discussing glick-ems, throw-weights, and Mervs. The language is insidious. It reduces the most terrifying threat the world has known to something familiar, friendly, and trendy. But even if the experts aren't (or perhaps because they aren't) terrified of nuclear war, the rest of us have ample cause to be

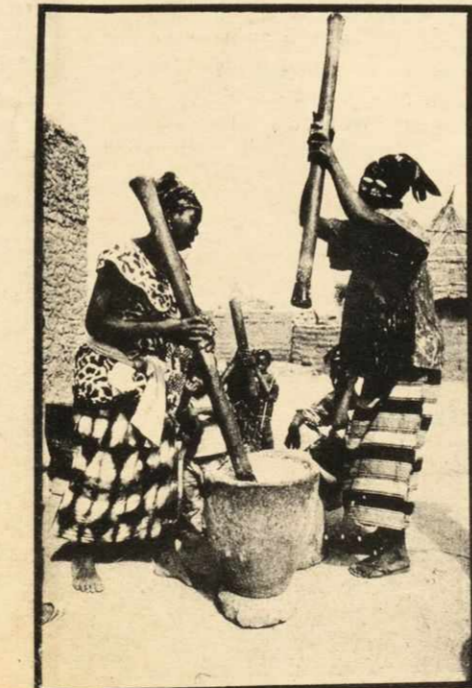
After the revolution's over

by Lynne Sampson
Historically, women have played important roles in the revolutionary struggles of many nations. *Dream of a Free Country*, a film shown in the Green Room last Wednesday as part of the DSU Community Affairs Program, documents this role in the Nicaraguan revolution of 1979, and shows women's continuing struggle for improved status. Women played an active role in the struggle against the regime of former president Anastasio Somoza. They made up thirty per cent of the Sandinista armed forces. Those who did not carry guns fought in other ways. Women who remained in their towns or villages sometimes made bombs out of household items, such as weaving materials or empty bottles. They acted as mobilizers of support, carried messages, and distributed leaflets. Often the first contacts made in households were women who convinced their

husbands to give food or shelter to the guerrillas. Women from many different classes and backgrounds joined the Sandinista National Liberation Front (FSLN). Gloria Carrion, a leader of the FSLN, organized women to participate in the revolution. One woman Carrion approached thought she couldn't be a village coordinator because she was illiterate. "You're smart," Carrion told her. "You can remember most of what they tell you". Many such women with no education became effective leaders. Some led guerilla troops and even conducted negotiations with President Somoza for the release of prisoners. Their role in the revolution has boosted Nicaraguan women's status since Somoza's overthrow. The Sandinista government has acknowledged women's contributions and declared they should be respected and rewarded for their efforts. Women's access to edu-

cation is one of the things the government has tried to improve. Illiteracy among women has fallen from 55 to 14 per cent since 1980. Nicaraguan women feel many things must be done to improve their situations. Traditionally they have had to work outside the home to help feed their families, but women are concentrated in low-paying, unskilled, unsteady jobs. There is a need to provide training programs to teach women marketable job skills. There is also a widespread need for child care, since joining the labour force is a necessity for most Nicaraguan women. Providing wide access to medical care is also an important goal. Women must be familiar with basic health care measures. Malnutrition is widespread among Nicaraguan women and children, and women who are aware of basic nutritional needs are less likely to have malnourished families. The government has recognized this and has to acknowledge women as equals. One woman interviewed said many of her friends are afraid of their husbands and would not ask them to share in the housework or child care for fear of a beating. Coco Lopez, a woman interviewed for the film, worked in increased access to health care. Medical clinics, previously con-

centrated in a few major centres, have become more numerous, although more are needed. Women themselves are deeply involved in efforts to improve their lives. A nationwide network of women's representatives from all areas of the country is working to establish health, work, and literacy programs. Each representative tells the association what the needs of her village are, giving ordinary peasant women a voice. This women's association has also made proposals to the government to abolish old laws which were oppressive to women. Some of these laws, along with men's attitudes, have kept women's status from improving as much as they had hoped. In spite of the leadership abilities, courage, and resourcefulness shown by women in the revolution, some Nicaraguan men are still holding to their "machismo" attitudes, refusing the villages mobilizing support for the Sandinistas. "We had no voice for 45 years," she says, "because we were poor, because we were women. In the eyes of the world we were nothing. Now we must work to protect what we have fought for, because if we are not careful we will lose everything we've gained." Even after the revolution, Nicaraguan women are still fighting to keep the rewards they have won.



4:45 a.m.: she wakes up, washes, prepares food for her family, and eats some leftovers herself.

5:00 to 5:30: She walks to the fields, invariably with a baby on her back, whom she will have to nurse throughout the day.

5:30 a.m. to 3 p.m. (9½ hours): She plows, hoes, weeds, and plants. The sun is usually very hot, and there is seldom any shade. She probably rests very little during these hours, and eats even less.

3 to 4: she collects firewood and carries it home on her head. TRhe carries it home on her head. The sun is still blazing down, and the load may weigh as much as 50 pounds.

4 to 5:30: she pounds and grinds grain.

5:30 to 6:30: she fetches water typically from more than a mile away.

6:30 to 7:30: she lights a fire and cooks for her family.

7:30 to 8:30: She serves them food. Usually she does not eat until everyone else has eaten. The food left for her will probably be the least appetizing and least nutritious portions.

8:30-9:30: she washes the dishes and bathes the children and herself.

9:30: she goes to bed, though her wifely duties may not be over yet.

Speaking the Language of Violence



by Ish Theilheimer
 reprinted from *Voice of Women Newsletter*

Next time a military analyst on TV talks about nuclear warfare, think about the words he — it's almost sure to be a he — uses. The experts have a language of their own almost impossible for normal people to understand. This specialized lingo allows them to contemplate mass murder and global extinction every day without losing their lunches. They discuss human extermination with the gusto and ease of sportscasters. A nuclear war, for example, is

not a war, it's an "exchange", something like what your family does at Christmas under the tree. Nuclear scientists are constantly working to develop "clean" weapons that will cause a minimum of "collateral damage", or human death. Often, too, these weapons acquire pet names. The bomb that levelled Hiroshima was called "Little Boy". A few days later, one called "Fat Man" vapourized over 100,000 residents of Nagasaki. Ballistic missile submarines — abbreviated SSBNs — are known in the trade as "boomers". Trident subs, for example, carry 16 missiles. The section of the sub in which they're stored is

Who's afraid of the big, bad bomb?

called the "Christmas tree farm". Each missile has 8 separate warheads, or "Mervs" (Multiple Independent Re-entry Vehicles). Mervs ride a "bus" together into space and are delivered to their targets (cities with people) in re-entry vehicles, or RVs. Other subs carry "Slick-ems" (Submarine-launched cruise missiles, or SLCMs). Ground-based cruises are nicknamed "Glick-ems". Jargon, nicknames, acronyms, and euphemisms abound in this business. What is the effect of all this shoptalk? Carol Cohn, a senior research fellow at the Centre for Psychological Studies in the

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JADE BABY

Which way is the bonie frae?

WOMANDANCEART

by Naomi Jackson

Postmodern dance is alive and demanding a consistent venue in the Atlantic Region. This was demonstrated at the Regional Dance Showcase presented at the Church on March 12 by Eye Level Gallery Dance Series.

Postmodern dance is a broad term which embraces a wide variety of contemporary dance. From the point of view of technique it involves finding new sources of movement from which to draw material and new ways to combine movement, sound, and décor when creating a dance. The increased use of text and other media such as film and video is a special fea-

ture which entails the breaking down of traditional notions of dances as "pure movement".

From the point of view of meaning, postmodernism often involves choreographers offering a personal statement concerning gender, politics, and/or society as a whole. The material is sometimes very autobiographical in nature, or the dance may deal more impersonally with stereotyped images which an audience is familiar with.

Each of the choreographers' works on the Showcase programme displayed some of the features of postmodernist technique, while being strongly united by their need to express feelings of female strength and

weakness. Highly appropriate for International Women's Week, for some, this entailed playing with conventional imagery of women; for others, it was more subtly displayed through use of more personal movement vocabularies.

Mary Lou Martin in *The Demise of My Youth and Wisdom* harked back to the swiny, jumping steps of the rocking '70s and integrated them, somewhat loosely, with actions drawn from ballet and modern dance. A solo, with two women moving in choreographic counterpoint to her, the piece progressed through phases of overt indulgence in the raw, sexual rhythms of Led Zeeplin to a more lyrical, jazzy passage of the music during which Martin seemed to express both the hopefulness and confusion of teenage existence.

Julie Sauvé's piece *Women vs. Women* combined a variety of theatrical sequences using props, costumes, and television, with more abstract movement phrases of kicks and turns. Sauvé, as housewife, explored various personalities from the confines of her home. In a manner which was clever but somewhat dated, the choreo-

grapher drew on imagery of baby bottles, laundry, aerobics and soap operas to establish the boundaries of her character's existence, then moved to the worlds of seductive Bolero dancer and sophisticated businesswoman as two personalities which offered a means of escape from an otherwise trivial existence.

God is in Dartmouth by Gwen Noah closed the first half of the programme. Noah's work integrated spoken dialogue, slides, and live music with intricately conceived movement sequences derived from a highly personal vocabulary of actions. Imagine a snarling mouth sharply biting a hand followed by a slow, gentle caressing of the face. It was such sharp juxtapositions in character and tempo which characterized Noah's work and caused increasing tension in the viewer. Without being overtly religious, Noah's piece ultimately conveyed the intensity of her own physical movement experience and left the audience deeply moved.

Renée Rioux's *Solo*, like Martin's work, was really a solo set against a background of a group. Dressed in white tunic and pants, Rioux broke out of a shuffling circle of women and performed flowing phrases of slow turns and spins derived from more traditional modern dance,



punctuated by sudden stops on the floor. The extensive use of repetition, also occurring in the sound track of layered text, led to a sense of urgency and unrest by its very incessant nature. As with Noah's pieces, the work appeared as a personal meditative look at female experience in which both softness and harshness were present.

To close the evening was Lois Brown's performance art piece which used film and video. *Embracing the Bride*, like Sauvé's piece, played with imagery derived from the realm of social convention. Dressed in a white wedding dress with plastic overskirt, Brown offered a satirical view of "bride" life. At one point she threw a wedding bouquet attached to a string to a member of the audience, then reeled it in, saying, "I'm sorry, I've made a terrible mistake".

Brown's surreal film *Horror of Personality* and video *Dad* offered a provocative example of how multi-media productions address complex issues from a variety of positions. The film showed the 'bride' taking bloody revenge on the macho film tradition of men who "come to claim their bride", whereas the father's biographical account of her childhood in the video directly addressed Brown's personal experience as a woman. Thus, Brown's piece was able to function on different levels in order to make a strong social statement about the role of women.

As a whole, the evening was enthusiastically received and offered people a rare opportunity to see the latest work by local postmodern choreographers. The Eye Level Gallery Dance Series continues throughout the year and will hopefully receive the same level of support in the future as was obvious during this event.

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The sex trade scribes

Two reviews written by Samantha Brennan

Good Girls/Bad Girls: Sex Trade Workers and Feminists Face to Face

edited by Laurie Bell, The Women's Press, Toronto, 1987, 231 pp, \$12.95

Sex Work: Writings by Women in the Sex Industry

edited by Frédérique Delacoste and Priscilla Alexander, Cleis Press, San Francisco, 1987, 349 pp, \$14.95

Prostitution and pornography have both proven to be difficult issues for feminists. Arguments that the sale of sex, on the street or in print, involves the subordination of women have led to problems. On the one hand, feminist arguments have played into the hands of morally outraged citizens and politicians, resulting in stronger legislation in both areas. The problem is, by driving the sex industry underground, we leave women who work in it even less protection than before.

As well, feminists have angered women in the sex industry by insisting their work perpetuates patriarchy by teaching men that women's bodies are for sale. Prostitutes say feminists are patronizing when they claim

repair the damage. *Good Girls/Bad Girls* is a collection of essays from a Toronto conference entitled "Challenging our Images: The Politics of Prostitution and Pornography." Cleis Press published *Sex Work* as a way of giving the women in the sex industry an opportunity to describe their reality on their own terms.

For those not familiar with the term, "sex trade worker" refers to those employed in the sale of sex, from models for pornographic photos or films to table dancers and street prostitutes.

Both books break important ground by allowing these women to speak for themselves.

If you want to understand some of the tensions between sex workers and feminists, *Good Girls/Bad Girls* is the book to read first. It begins with a series of articles by feminists Susan Cole, Mariana Valverde, Christine Boyle and Sheila Noonan which put the discussion in a political and historical context. The middle part is made up of essays by sex workers, and both groups come together for the final section. The issues covered include organizing prostitutes, background on the Canadian Organization for the Rights of

lending thing to attempt. Many sex workers say they thought feminists were uptight and just as moralistic as preachers who tried to get them to leave the streets. Both groups had, to some extent, bought society's myths about the other. While the sense of dialogue was probably the most exciting part of the conference, that doesn't always translate well into print. The articles were originally conference addresses, and it's clear they were written for that audience.

Some funny anecdotes stand out. For example, the feminists and the sex workers trying to meet to discuss the conferences at the house of a strictly non-smoking feminist. Sending the smokers outside meant most of the sex workers disappeared. As well, the book begins with a juicy quotation — a prostitute calling feminists "a bunch of fucking madonnas".

Sex Work is somewhat different. Closer in approach to Lizzie Borden's films *Working Girls*, the bulk of this book is simply sex workers talking about their lives. And while the women don't explicitly address politics and government policy, the message that existing laws have to be repealed comes across loud and clear. There is also a wider range of opinion in this volume about the desirability of selling sex, questions of legality aside.

Some enjoy their work and are proud of their skills. Others hope for a society where sex isn't for sale and describe the misery of being forced into prostitution to feed their children and themselves. It's no surprise that a large part of the appeal of the book is simple curiosity, given how little the average person knows about prostitution. The



first section of this collection includes 45 contributions from sex workers. They range from poems to letters and autobiographical essays.

The editors have done a good job of arranging the selections. Some are pretty graphic and unpleasant. Others are funny and touching. The women in *Sex Work* defy any stereotypes about who sells sex. Many mention that they really appreciated getting the opportunity to tell people about their work. Part of what's wrong with our society is that it tries to hide sex workers on dark streets in parts of town where "nice" people don't go,

making them and their work invisible. Still others approach the issue from a standard labour perspective, arguing it's all just work with the added definite disadvantage that you can't organize workers whose jobs are illegal.

The line between the "good girls" and the "bad girls" are certainly fuzzier in this book. Many of the women identified themselves as feminists. Some even worked in the industry to support their own creative writing or political work. *Sex Work* may even challenge the "I could never do that — gross" attitude of many non-sex worker feminists.

The debate is also on their terms in *Sex Work*. Sex workers speak first, followed by a series of essays on connections between sex work and other issues.

Finally, the book has an excellent section on prostitutes' rights in the world. Here you can find the World Charter and World Whores' Congress statement. All of this makes great resource material for people interested in working with local groups to assist sex workers in their struggles against repressive legislation, police harassment, and societal prejudice.

Finally, *Sex Work* is another example of the sort of book Canada Customs doesn't want any of us to read. It was stopped at the border when first ordered, and only released on educational grounds after the Vancouver Women's Bookstore appealed the ruling that it was "obscene". Under the government's new proposed censorship ruling, Bill C-54, owning a copy of this book would be illegal. *Sex Work* contains accounts of women working as prostitutes as young teenagers and graphic descriptions of sex.

Both *Sex Work* and *Good Girls/Bad Girls* are currently available at Red Herring Books. Red Herring, Halifax's cooperative, alternative book vendor, can be found at 1555 Granville Street, at the foot of Blowers.

- a prostitute calling feminists "a bunch of fucking madonnas".

any woman who chooses to sell sex must have been socialized into believing women are inferior to men, or mentally disturbed.

Two books recently published by feminist presses in the United States and Canada set out to

Prostitutes, the anti-soliciting law Bill C-49, and historical connections between working-class lesbians and prostitutes.

The conference, and the resulting book, are brave projects. Getting discussion underway between two groups that can be that far apart is a chal-

by Tony Tracy

There have been victories as well as losses in the fight for women's reproductive rights and freedoms. *The Struggle for Choice* is a series of five videotapes produced by Nancy Nicol which outline many of these battles, from the liberalization of the abortion laws in 1969 to the present period.

The tapes, which are on display at the Centre for Art Tapes on Brunswick Street until March 30, document the history of the pro-choice struggle across the country across the country, from a distinctly socialist perspective. Throughout the series, a link and correlation is made between the effort to obtain reproductive freedoms and the struggle for workers' rights in Canada. A hypothesis of sorts is presented which suggests that

Reproductive freedom

It's a woman's right to choose

during times of oppression of the labour movement, the pro-choice movement has suffered its greatest defeats. The common right-wing opponents are discussed to some degree within the series, including the premier of British Columbia, Bill Vander Zalm, and his predecessor, Bill Bennett.

Nicol, a pro-choice activist and socialist from Toronto, documents in these tapes a complete history of the abortion rights struggle, beginning with a change in the abortion laws in 1969 and continuing with a view of the fight for access to abortion, particularly in Montreal, Toronto, and British Columbia. An emphasis is placed on showing parallels to labour move-

ment and the struggle for workers' rights during this same time frame, particularly during the recession of the early 1980s, which saw the erosion of labour rights as well as of abortion rights.

Dr. Henry Morgentaler and his legal battles to open abortion clinics in major cities are given much coverage in this series. A history of his arrests and subsequent acquittals by juries is shown, which makes the government's attacks on him seem redundant and futile. It is shown quite clearly that all governments in Canada are at fault for this persecution. Even the NDP, which takes an official pro-choice stand as a party, does not follow through with this when in

government, as shown in Winnipeg, Manitoba, where Morgentaler was arrested and charged under an NDP government.


Nicol shows that it is in the interests of the state, as it now exists, to curb reproductive freedoms, as well as workers' rights. At the same time, there is a great influence on government leaders by religious groups who are anti-abortion and who attempt to define morality for the remainder of society.

The coercion used by the "pro-life" groups is well documented as well, showing the need for escorts to accompany women seeking abortions to clinics in order to prevent the verbal and physical abuse they receive from anti-abortion protesters outside

the clinics.

These protesters go so far, at times, as physically restraining a woman who is attempting to enter the clinic. Their abusive language is designed to intimidate women and create a sense of guilt.

Nicol seems to call for a common front between the working class and the women's movement which would work towards obtaining reproductive freedom, as well as working for the rights of women in the workplace. The exploitation of women, particularly women of ethnic origin, by employers is shown in the film, and this is linked with the poverty that creates a major need for abortion. Such a common front could bring about equality for all persons, and the right for a person to make decisions affecting her own body.



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TRAVEL CUTS
 Going Your Way!

women's a r t s

Siberry sings it sweetly

by Tonë Meeg

Jane Siberry played to a full house at the Rebecca Cohn Auditorium Friday night. Those who saw her will probably agree it was a great concert. The sound quality of the Cohn enhanced the richness of the backup band. Siberry herself, although a bit shy to begin with, soon warmed up to the audience with her own quiet power onstage. The concert highlighted her new album *The Walking*, but she did also manage to add favourites from *The Speckless Sky* and *No Borders Here*.

I got to talk to Jane before the concert and managed to get some interesting facts about her music and her life. She said she felt her new album was different from the last two albums in lyric content as well as musical style. Most of her previous songs deal with stories and portraits of people, whereas *The Walking* focusses more on personal things, feelings and moods. This is probably why so many reviewers have labelled the new album *obscure!*. The music is more melodic than the previous albums, with more instruments and backup singers.

Jane gathers her influences from vast resources, such as Robert Service, Leonard Cohen, Joni Mitchell and Neil Young. She also finds a degree of value in trashy novels, comics, and Monty Python's *Flying Circus*. Given these influences and her lyrics, it's hard to overlook her unique sense of humour.

Those who have seen the "Speckless Sky" video will no doubt remember the cow, Buttercup, who made an appearance. Well, we couldn't let Jane leave the interview before she told us,

why the cow! She said cows are simple, whole and peaceful, and have a sort of sadness that moves you — horses are girly and goats are goofy. So this is why she chose the cow — makes sense!

Jane's family have been supportive throughout her musical career. Her mother attends her concerts, listens to her albums and writes out lists of questions about the lyrics so she can fully understand her daughter's meaning. Her father is also very proud of her and likes to boast about his daughter to people in Toronto.

I asked Jane about the processes involved for her in writing a song. It seems it's quite a natural thing for her; take a

shower, eat breakfast, and write a song. She says she's too lazy to go research a topic, nor does she treat writing like an English exercise. When a certain story comes into her mind, it becomes more of an obsession she must convey in words.

This was the beginning of a three-month tour for Siberry that will take her to Europe eventually. Her recognition there is sparse but is improving since Warner Brothers released *The Speckless Sky* there last spring. Jane hopes to get her next album out sooner than the last (there were two years between albums) and says she has already begun writing it. So look forward to a new release next year.

Black women celebrate

by Jayn Ritchie

On Friday, March 4, a celebration was held to honour International Women's Day at the Halifax North Branch Library.

Black Women on the Move is a group of Halifax women concerned with the role of Black women in the Halifax-Dartmouth area. While the organization is interested in serious issues about black women in the community, such as racism and sexual discrimination, the event was expressly a celebration.

The evening was chaired by Delvina Bernard, of the *a capella* group Four The Moment, with humour and a positive attitude. She welcomed short messages from a number of women from the community — among them Joyce Robart, Sylvia Hamilton, Rosemary Brown, and Linda

Carvery of the Congress of Black Women,

Following refreshments, Toni Goree and Delores Gabriel performed a short theatre piece, followed by a discussion of "Future Visions", the Sunday afternoon radio programme on CKDU-FM which focusses on black community events and issues. The evening was concluded with a showing of the short film *You Have Struck a Rock*, which focussed on women activists in South Africa in the last few decades.

In addition, the small but friendly gathering of both men and women was supplied with a display of records (arranged by "Future Visions") and books (courtesy of the Main Branch Library), including a free resource booklet entitled "Black Women Writing: Pathfinders", now available at the Halifax City Regional Library.

News

Yesterday in France a woman walked into a building carrying a box of chocolates the radio announcer who was a man said that she had blonde hair and that she sat for twenty minutes in a waiting room with this box of chocolates which really was a bomb and stayed until the entire hotel was blown away this document from 1941 features Evangeline carrying a small box of chocolates or perhaps a Bible for Ganong Brothers Limited and Fine Confectionary another brave woman entertained by the troops.

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TRAVEL CUTS
 Going Your Way!

Heather Levy

Skimpy female sports coverage

LESS IS MORE

by Laurel Hyatt
Reprinted from the
Charlatan

"She's the sort of Scandinavian blonde that makes you pine for the fjords."

This isn't a passage from a steamy romance novel set in an exotic European playground. It's a description of the skip of Norway's Olympic women's curling team that appeared on the sports pages of a Canadian daily newspaper. This kind of women's sports coverage nauseates some people.

"It's a blatant example of inappropriate coverage of male-female sport in newspapers," said Diana Palmason, manager of the federal Fitness and Amateur Sport women's program.

Palmason was referring to an article written by a male reporter. The headline implied that the article described the gold medal won in Calgary by the Canadian women's curling team skipped by Linda Moore. But Canada's victory was buried in the twentieth paragraph, taking a back seat to the attractiveness of the Norwegian skip who lost to Moore.

"It's hard to imagine Trine Trulsen looking better than she does today," the newspaper article wrote about the skip. It also talked about her favourite hobby, knitting.

The mainstream media's emphasis of female athletes' attractiveness and disregard of their athletic accomplishments infuriates women's sports authorities. They say the media largely ignore female sports on all levels — amateur, varsity, and professional. When women's sports are covered, the authorities say the articles are sexist and portray women as sex objects who take up sports as a diversion or an opportunity to write around in skimpy outfits.

"The day is gone when only professional sports were covered," says Andrew Boyle of C100. What our sports department covers is what the public wants to hear. This week, the public was interested in the CIAU men's basketball championships."

Patricia Forrest of Dalplex Athletics and Recreational Services said, "Female sports coverage is good. We publicize both male and female sports equally, but I think university varsity sports could get better coverage."

According to statistics from the Canadian Advisory Council on the Status of Women, male athletes outnumber females by two to one, so just by sheer numbers males would be more visible in varsity sports.

But a representative from a local TV station who declined to be identified said, "My understanding is that we cover all

sports, both male and female. The only problem I can see is that we often don't cover male figure skating."

Boyle said, "I think the problem lies in the promotion of female sports, and no one seems to call in their scores."

The injustices to women athletes go beyond the media's failure to report scores from organized sports. Athletics encompasses physical activity from jogging to aerobics, says Danette Steele, managing director of the Canadian Association for the Advancement of Women and Sport.

Women on television aerobics shows are portrayed as "people who are obsessed with exercise for a body beautiful," Steele says. The women on the show represent the image the viewer is supposed to achieve: skinny.

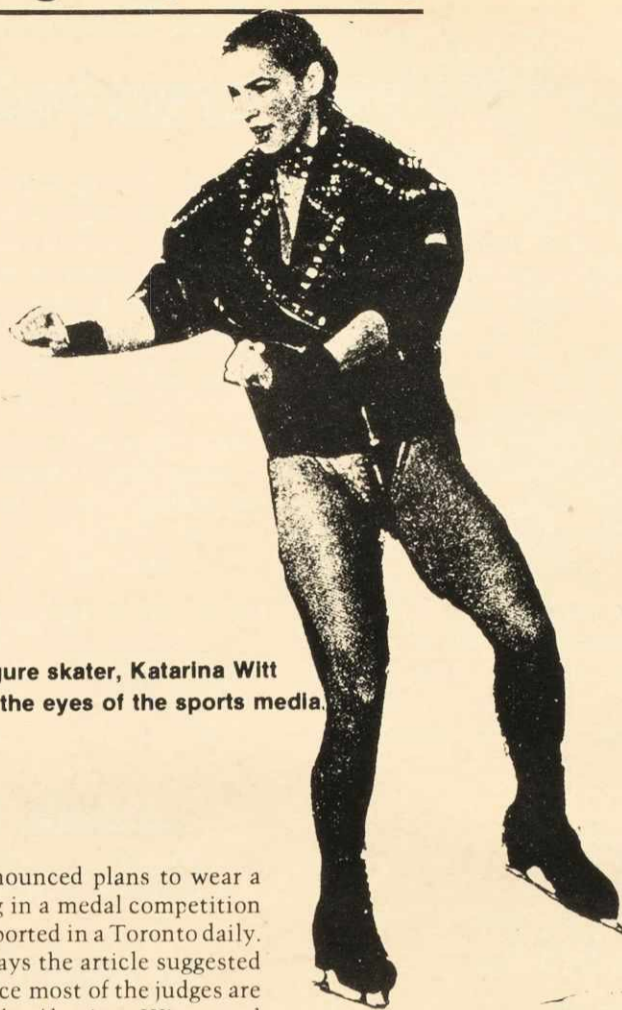
"The media are very important agents for reproducing social roles," Steele says, citing the idea that women exercise to be more attractive to men. Women work out to feel good about themselves, she says. But the media portrayal of women's exercise stems from "the male system where women are participating in fitness to get thin rather than how they can draw on their strength."

A Ph.D. study done on the TV show *The 20-minute Workout* found that the program was designed not to promote exercise for women, but to please a male audience, says Palmason. She adds that the video "focussed only on the hips or chest" of the female aerobics instructors, and viewers "don't even know what they're supposed to do" because the camera didn't show enough of the instructors for the viewers to be able to make out the exercises.

"The 20-minute Workout is nothing less than soft-core porn," says Palmason. "A woman in a tight, brief leotard cut up to her waist doesn't fit 95 per cent of women walking on the street and misrepresents physically active women."

The skimpy outfits of Olympic figure skates also drew media attention, especially the outfits of East Germany's Katerina Witt.

Sexy figure skater, Katarina Witt catches the eyes of the sports media.



Her announced plans to wear a G-string in a medal competition were reported in a Toronto daily. Steele says the article suggested that since most of the judges are male, they'd give Witt good marks because of her appearance.

"Here they are, focussing on how this woman dresses. It was totally absurd," Steele says.

The fact that women's Olympic figure skating has been widely promoted doesn't surprise Steele. She adds that sports considered sexy and feminine, like skating and gymnastics, are considered not only appropriate but desirable for women to participate in and read about.

But sports like judo and hockey are considered taboo for women and don't get coverage, Steele says. "Judo is a contact sport and it's very unladylike."

The media don't want to change the status quo and report non-traditional women's sports, adds Palmason. "You certainly don't want to have a picture of a woman that doesn't fit the stereotyped idea of what's appropriate for girls and women in physical activity."

Steele believes male-dominated sports pages are rooted in sexual insecurity: men want to read about macho sports to prove they're not gay. "I've never seen an area that is as homophobic as sport," she says.

The media have a job to reflect

what their readership wants, but Steele questions whether this is done well. "Are the media giving the public what the public wants? Why is it in their best interest to reinforce stereotypical roles where women have less power?"

But Palmason says female readers want to read about their colleagues' athletic accomplishments. "Women are saying, 'Why don't we see the results?'"

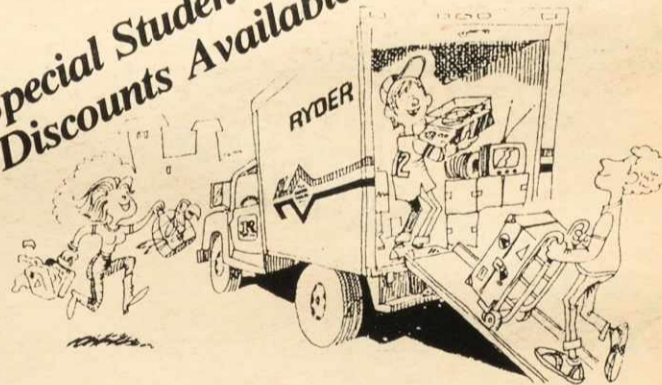
If women are to be encouraged to participate in sports, the incentive won't be coming from the media, say Steele and Palmason. "The media are extremely powerful," Steele says. "The images women are seeing of themselves are fitting back into the typical patterns of male domination in our society."

Women's groups are fighting strong ideas that women's sports are unimportant. It's going to take a long time before coverage of female athletics is side by side with that of male athletics, adds Palmason. "We can change certain behaviour, but to change the attitudes behind them is the real goal."

— with Dale Rissesco —

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Women's committee created

by Nancy Minard

At the Nova Scotian College of Art and Design, young women and men engage in creative thinking and doing, with the hope that their vision might have a place in this big, changing world. One of the more liberal schools in the region, NSCAD assures students that, yes, your art does have a purpose.

The NSCAD Women's Committee was formed last September.

Regardless of what textbooks, history surveys and the media tell us, vital women artists have existed in the past and continue

to have important visions today. The seven members of the Women's Committee are working to recognize the stifled voices of women artists and to act as balance to the accepted male-centred traditions. Usually lacking from art survey courses, voices and visions of women artists have long been kept under wraps.

Alexandra Waschtschuk, a member of the committee, refers to an "undercurrent of discrimination". It is the "invisibility" of women artists — insufficient reference material in the library, the low ratio of female to male faculty members — rather than

outright discrimination that concerns the group. Ignorance about feminism, Waschtschuk says, also hinders awareness of and openness to the feminine art of the past and present. With certain despair, Waschtschuk describes the apathy of the student body and the public. "Things haven't been solved. There is still so much discrimination. But it's been talked about so much that, for many, escaping the issue is as easy as turning off a TV."

Student apathy is also one of the factors behind the cancellation of weekly brown-bag lunch events. Attendance was too low to justify the energy spent organizing films or finding speakers.

The problems are compounded by the shoestring budget of an \$800 grant from the college, a "ridiculous" amount, according to Waschtschuk. She said the group often has to scrimp and get free films from the NFB, recruit speakers from among Masters students, or hope that speakers would waive their fees.

The group's bimonthly women's film series is also in jeopardy due to low turnout.

Waschtschuk says a lot of female students have expressed interest in the idea of a women's group, but when it comes to

showing up for events, they don't.

What most frustrates Waschtschuk is that the group may go the way of the previous NSCAD Women's Committee and fold at the end of this term. Three of the group's core members are graduating, and despite the efforts to keep a high profile, Waschtschuk is pessimistic on what lasting impact the Committee has made.

"We've put so much work into it and if it disappeared, I don't even think anyone would notice," says Waschtschuk.

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UNIVERSITY BOOKSTORE CLOSED FOR INVENTORY

The University Bookstore will be closed for inventory on Wednesday, March 30 and Thursday, March 31. The store will also be closed on Good Friday, April 1, but will be open for business as usual on Easter Monday, April 4.

Athletic Fee Referendum

MARCH 30, 1988

If you are a student interested in a YES Campaign or a NO Campaign for the Athletic Fee Referendum please submit an application to the Student Union Office (Rm. 222 of the SUB) by Saturday, March 19 at 4:00PM.

There will be an information meeting regarding the conduct of the campaigns on Monday, March 21 at 5:30 in the SUB, Rm.100.

If you have any question please call Lara Morris, Chief Returning Officer at 424-2146 (Office) or 425-6062

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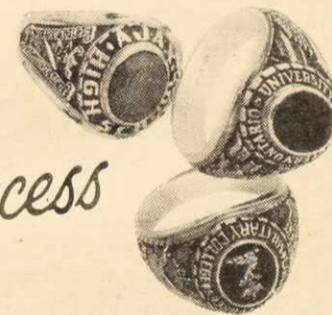
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THU.17**SLIDE SHOW**

Where the land meets the sea: The vast world of caves, headlands, and offshore islands of Nova Scotia. Presented by Dr. Scott Cunningham at 7:30 p.m. at the Maritime Museum of the Atlantic, Lower Water St., Halifax. For more info, call 425-5450.

MEETINGS**Gazette**

The Dalhousie Gazette meets every Thursday at 4:00 p.m. in rm. 312 of the SUB. Be there. Get involved.

Gays and Lesbians at Dal

GLAD meets every Thursday at 6:30 p.m. in rm. 314 of the SUB. You don't have to be a Dal student to attend.

LECTURE**Towards a New Modernity**

is the title of a lecture by Zaha Hadid at 8:00 p.m. in the Auditorium, rm. H-19, School of Architecture, 5410 Spring Garden Rd.

FRI.18**FILMS****Women, Health and Medicine**

present *Counselling Survivors of Sexual Abuse*, footage from the conference on "Counselling the Sexual Abuse Survivor" held in Winnipeg, Feb. 1985. This tape features Sandra Butler, author of *The Conspiracy of Silence*. The movie shows from 12:45-1:30 p.m. in theatre B, Tupper Bldg, College St. For more info, call Elaine at 422-7698. All are welcome.

The Mozart Brothers

shows at Wormwood's through to the 24th at 7:00 and 9:15 p.m. each evening.

LECTURES**Hebb Memorial Lecture**

A Cellular Analysis of Learning, a talk given by Dr. Eric Kandel of Columbia University at 3:30 p.m. in rm. 4258/63 of the Life Science Centre.

Social Integration and Adjustment

of Malayde Immigrants in Canada and Switzerland will be discussed by J.J. Mangalam (Sociology) at 2:00 p.m. in the Sociology Lounge, Dalhousie University.

SEMINARS**Tandem Mass Spectroscopy**

from Atoms to Peptides is the topic to be examined by Dr. Robert Boyd, Atlantic Research Laboratory, National Research Council of Can-

CALENDAR**March 17 to March 24, 1988**

ada, at 1:30 p.m. in rm. 215, Chemistry bldg.

Marie-Luce Launay,

Université de Provence-Aix-Marseille, will give a conference entitled *L'Origine des langues au 16e siècle: le français et l'hebreu* at 4:00 p.m. in the French Dept. Seminar Rm., 1315 LeMarchant St.

SAT.19**FASHION****Hot Hot Hot!**

Tired of winter? Join us for feeling "Hot Hot Hot". The Dalhousie Black Canadian Student Association is sponsoring a fashion show and dance from 8:30 p.m.-2:00 a.m. at Woody's in the Holiday Inn, Halifax. Admission is \$5 per person. Proceeds from this show will help finance a cultural youth exchange to Sierra Leone, Africa. For more info, call Darrell at 434-0619.

SPORTS**Final Fling**

The end-of-the-year Final Fling co-ed fun event for intramural sports will be held from 6:00 p.m.-12:00 midnight in the Fieldhouse.

MON.21**FILM****Stakeout**

is the DSU Monday night movie at 8:00 p.m. in the McInnes Rm., Dal SUB. Doors open at 7:30 p.m. Admission is \$3.00 general public, \$2.50 students, \$2.00 students with CFS Studentsaver card.

LECTURE**Dr. Sheela Sukla,**

Indian scholar and Fellow at the Shasti Indo-Canadian Institute, will give a lecture on *Women in Industrial Development in India* at 12:00 noon in rm. 109, Burke Education Bldg., SMU.

FORUM**Federal NDP candidates**

Tessa Hebb and Ray Larkin will answer questions on the issues facing Halifax, Canada and the world at a candidates' forum in rm. 224 of the Dal SUB at 7:30 p.m. Everyone is invited to attend.

TUE.22**SEMINAR****From Slaves to Proletarians:**

Class Struggle and Emancipation Process in an Indigenous Slave Community, South Nkanu in the 1920s with speaker Carolyn Browne, History, City College, CUNY, will be held in the Centre for African Studies, Centre Seminar Rm., Dalhousie, at 4:30 p.m. For more info, call 424-3814.

MEETINGS**Awards Banquet**

The 15th annual intramural awards banquet will be held Tuesday, March 29, in the McInnes Rm. at 6:30 p.m. Sports representatives are requested to attend the Annual General Meeting tonight at 6:30 p.m. in rm. 206, Dalplex.

WORKSHOP**Visible minorities**

To give visible racial (and to some extent cultural) individuals the opportunity to interact with each other and prioritize issues of importance to them, a one-day workshop will be held. This will provide an important link in the chain of events at Dalhousie which address undergraduate education, cross-cultural issues, and affirmative action. A maximum of 75 participants is expected. For more info, call Janis Jones-Darrell at 424-2511.

WED.23**FILM**

George and Rosemary, nominated for an Oscar this year, is a ninety-minute romantic comedy about two golden-agers who prove passion is not just for the young. This will be screened at 7:00 and 9:00 p.m. along with past NFB Oscar winners such as *Flamenco at 5:15* and Norman McLaren's *Neighbours* at the National Film Board theatre, 1571 Argyle St.

LECTURE**Schizophrenia:**

Youth at Risk will be discussed at the Halifax Main Branch Library at 7:00 p.m.

THU.24**LECTURE****Africa and the World Context**

is the topic of the SMU Lecture Series at the Halifax Main Branch Library from 12:00 noon to 2:00 p.m. All are welcome.

SYMPOSIUM**Canada and the NATO Alliance**

is the topic of the 1988 Ronald St. John MacDonald Symposium presented by the John E. Read International Law Society (Dalhousie Law School) and International Insights (Dalhousie journal of international affairs). Panelists include Muriel Duckworth, J.A. Fulton, Tessa Hebb, and John Lamb. The symposium will be held at the MacMechan Auditorium, Killam Library, Dalhousie.

SEMINAR**Microbiology**

Arthropods as vectors of disease will be discussed by J. Embil, Dept. of Microbiology and Pediatrics, Isaac Walton Killam Hospital, Dalhousie

MEETING**Science societies**

A meeting for members of the undergraduate science student societies with members of the dean's office will be held from 4:30-6:30 p.m. in the Red Rm., University Club. Matters of mutual concern will be discussed. President and Vice-president of each student committee is invited.

WORKSHOP

in recorder and viol playing will be conducted by members of the New World Consort on Thursday, March 24, in the Dal Arts Centre. Open to auditors at \$3.

PROGRAM**Photography**

Creative photography is more than learning the technical aspects of a camera. Anyone wanting to use photography to explore and communicate ideas will be interested in a new non-credit program starting March 22 at Mount Saint Vincent University. This is a six-week series, held evenings 7:30-9:30 p.m. A 35mm camera is required. For more info, call the MSV Centre for Continuing Education at 443-4450 ext. 243 or 400.

DANCE**Polish Folkdance**

The Pomorze Polish Folkdance Ensemble is looking for new

members. Anyone with an interest in Polish folkdance is asked to call Dominic at 479-2558. Knowledge of Polish is not necessary.

EXHIBIT**Jewellery and metal**

Recent Work: Sets will see jewellery designed Charles Lewton-Brain demonstrate his expertise in colouring metal and the launch into new directions of metal-forming. You can see the artist's work at Fireworks Gallery from March 14 to April 2.

COMEDY**Second City**

The National Touring Company of Second City, originators and leaders of ensemble comedy, play at the Rebecca Cohn Theatre Saturday, March 26, at 8:00 p.m. The Second City provides the audience with a superb opportunity to see the finest in stage entertainment. Tickets are \$13.50 general public, \$12.50 students and senior citizens.

CONCERT**New World Consort**

This Vancouver-based ensemble will perform a program of music from the Italian Renaissance at the Canadian Martyr's Church on Inglis St. on Friday, March 25th at 8:00 p.m. Performers in the group are soprano Suzie LeBlanc, Ray Nurse, lute and viol, Peter Hanna, recorder, and Margriet Tindemanns, viol. Tickets are \$12 general public, \$8 students and senior citizens.

GALLERY**Video**

The public is invited to view this week's video presentation, *Photographer: Russell Lee*, at the Dalhousie Art Gallery, until Sunday, March 20th, at 8:00 p.m. weeknights and 2:00 p.m. weekends. For more info, call 424-2403.

EXHIBITS**The Dalhousie Art Gallery announces the opening of two exhibitions, Artists' Art and Robert Doyle: Designer**

on Thursday, March 24, at 8:00 p.m. *Artists' Art* is a collection of approximately 50 pieces of contemporary artworks drawn from the collections of Halifax artists. *Robert Doyle: Designer* provides the gallery visitor with a unique, in-depth look at the process of costume design through the work of Robert Doyle, Creator and Head of the Costume Studies Department at Dalhousie University. Mr. Doyle will discuss his work in the exhibition at noon on Friday, March 25.

WORKSHOP**Marketing yourself**

From School to Work: Marketing yourself to employers, preparing a résumé, attending an interview. Learn how at Counselling and Psychological Services, 4th floor, SUB, 424-2081. All sessions from 4:30-6:30 p.m.

CONFERENCE**Women's Studies**

The Institute for the Study of Women's regional conference takes place March 25-26. *Language and Sex: Difference in tone* is the keynote address by Mary Daly on March 25 at 7:30 p.m. at Mount St. Vincent University. For more info, call 443-4450 ext. 172.

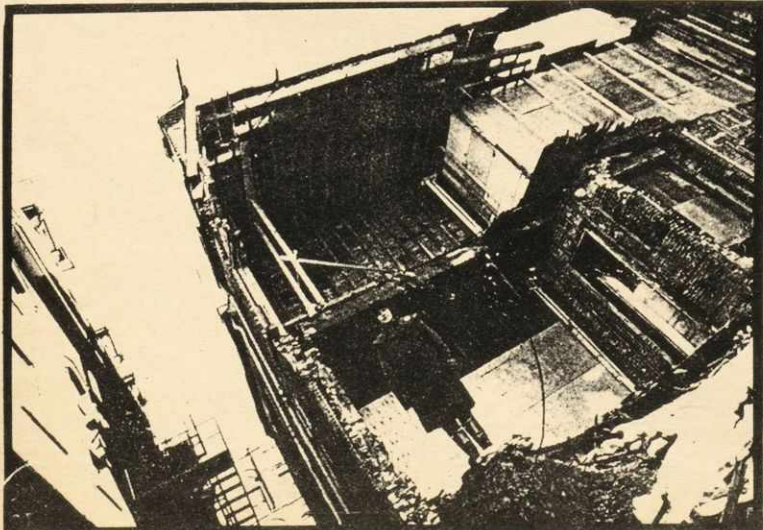


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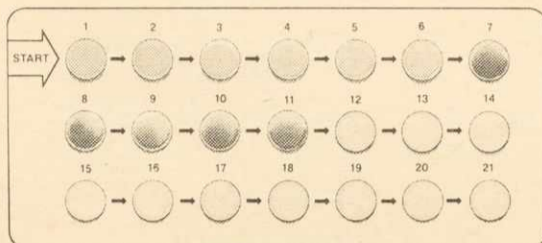
Every Thursday is
STUDENTS' DAY

Special rates for students.

Friday March 18
St. Patrick's Day Dance
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8 - 12 PM
\$5 Admission

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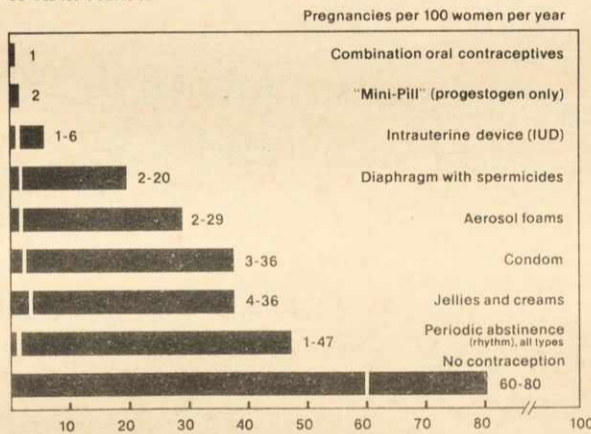
FACTS EVERY WOMAN INTERESTED IN BIRTH CONTROL SHOULD KNOW ABOUT THE PILL



In 1960 "The Pill" created a revolution. It is likely that no modern scientific development has had a more profound impact on society than the oral contraceptive. It is also likely that no other medical development has been more exhaustively studied, or more subject to controversy, confusion or misinformation. There have been enormously important advances in research and knowledge since 1960 and the most widely used oral contraceptives today are quite different from the one that started the revolution. If you are concerned about contraception you should understand the facts.

Some important facts about today's oral contraceptives

1. The oral contraceptive most often prescribed by doctors today contains less hormone in an entire month's supply than the first product contained in a single tablet taken for one day.
2. Today there are nineteen different brands of oral contraceptives available to Canadian women. They vary in hormone dosage and ingredients. Some are new. Others have been in use for many years.
3. Until recently, oral contraceptives involved taking the same strength of pill throughout the monthly cycle. The first advanced triphasic oral contraceptive, introduced three years ago, varies the strength of both of the active ingredients in three stages. This permits a large reduction in hormone dosage resulting in fewer minor side effects.
4. Here is a comparison of the effectiveness of various methods of birth control!
5. Most oral contraceptives are virtually 100% effective in preventing pregnancy when taken as directed. They are the most effective method of reversible contraception available.
6. As with any medication The Pill involves some degree of risk, although the low-dose products minimize this risk.
7. There are certain groups of women who should not use The Pill. Your doctor will advise you if you are in one of these groups.
8. Extensive studies show that women over 35 who smoke are at greater risk and should not use The Pill.
9. There is evidence that women who take The Pill may receive important beneficial effects including:
 - (a) reduced incidence of endometrial and ovarian cancer,
 - (b) reduced likelihood of developing benign breast disease,
 - (c) reduced likelihood of developing ovarian cysts,
 - (d) reduced incidence of pelvic inflammatory disease which can lead to infertility,
 - (e) reduced anemia due to reduced menstrual blood loss,
 - (f) reduced severity of menstrual cramps and premenstrual syndrome.
10. The health risk associated with the use of oral contraceptives is less than the health risk of childbirth except for women over 35 who smoke.



The figures (except for oral contraceptives and the IUD) vary widely because people differ in how well they use each method. Very faithful users of the various methods may achieve pregnancy rates in the lower ranges. Other women may expect pregnancy rates more in the middle of these ranges.

Remember, taking any medication involves a degree of risk. It is important to understand the facts so that you, with your doctor, can make an informed decision.

Supplementary information for women considering the use of oral contraceptives is available at your doctor's office or pharmacy.

This information is presented by Wyeth Ltd., the leader in oral contraception, serving the health needs of Canadians for over a century.

1 The Report on Oral Contraceptives, 1985, by the Special Advisory Committee on Reproductive Physiology to the Health Protection Branch, Health and Welfare Canada, September 1985.

COMING SOON

The Event of the Year!
Thursday, March 24th, at 2:30 p.m. in the Grawood, 10½ hours of fun, prizes, and free pizza.

As the Grawood will be moving location next year, we invite one and all to join in this final tribute and day-long extravaganza.

Appropriate funeral attire and black armbands can win you fabulous prizes and gifts.

We hope to see you at our celebration to honour what has been Dalhousie's favourite place since 1971.



ELECTIONS

Dalhousie Association of Graduate Students

Councillors-at-Large

Nominations reopened until
**Monday, March 21
5:00PM**

Forms Available at Grad House Bar