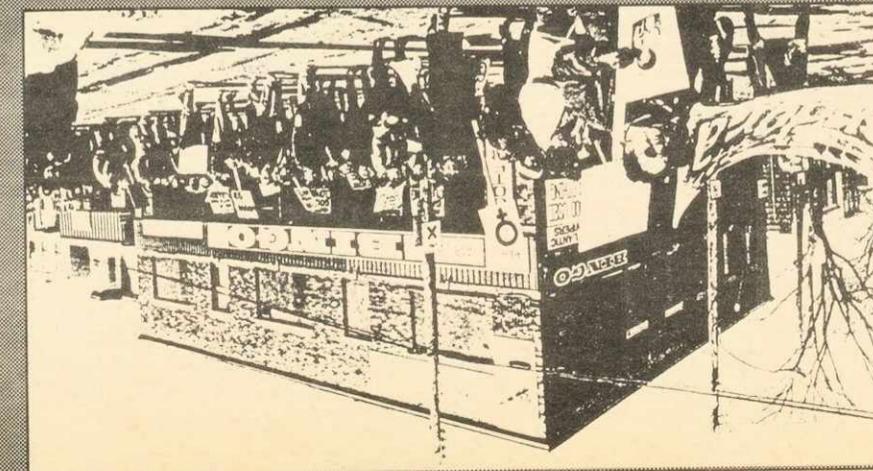
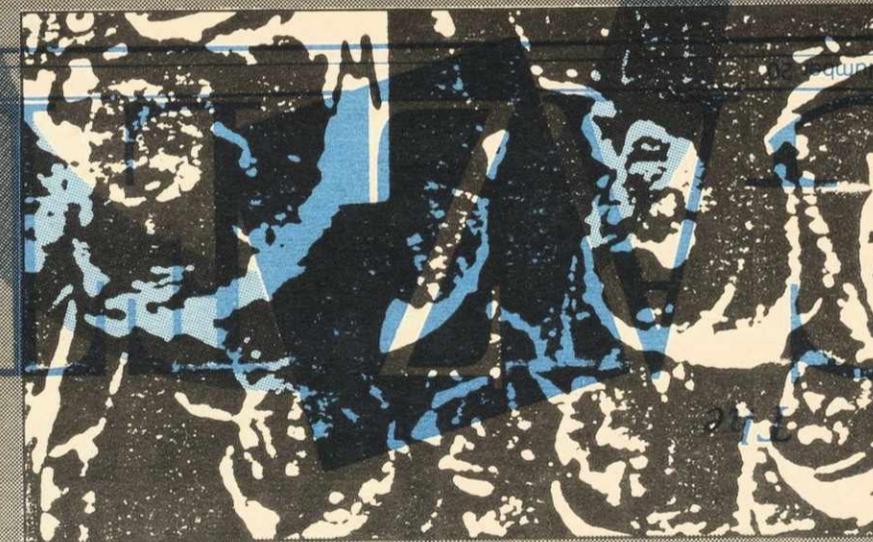
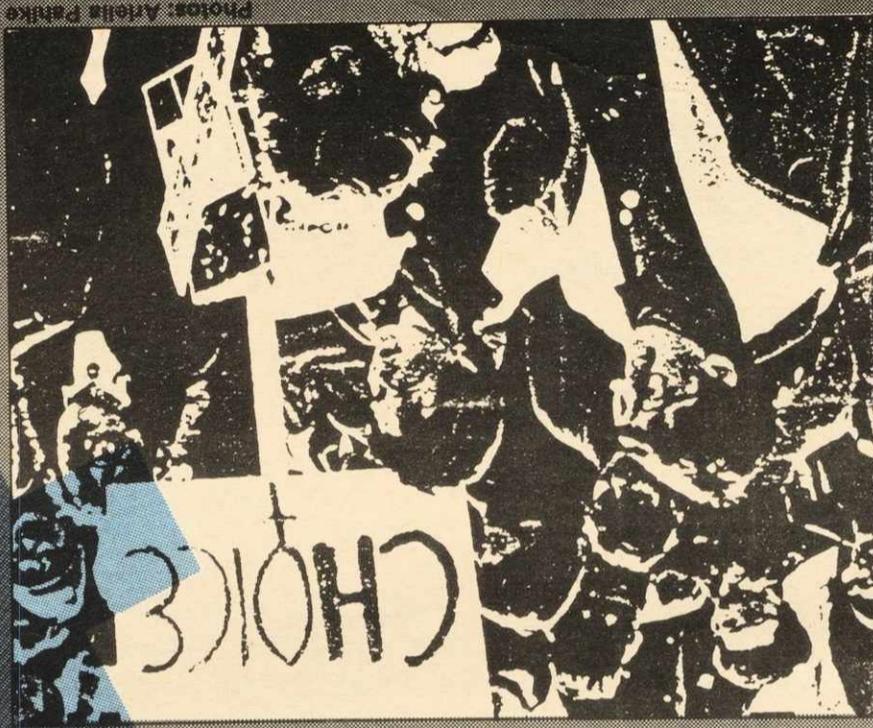


... WOMEN'S ISSUE



Thursday, March 2, 1989

Volume 121

THE

WOMEN

INTERNATIONAL

AL WOMEN'S DAY · MARCH 8 1989



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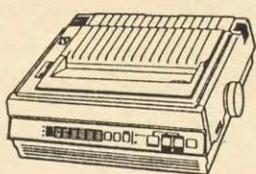
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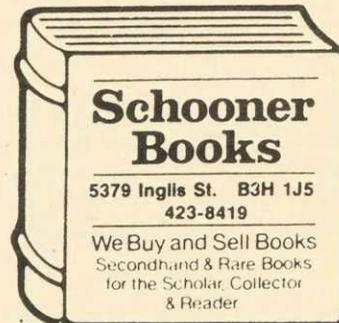
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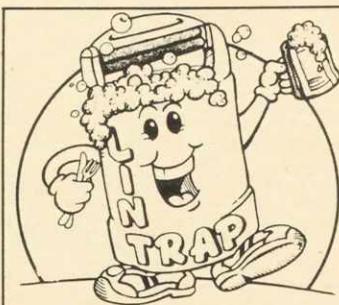
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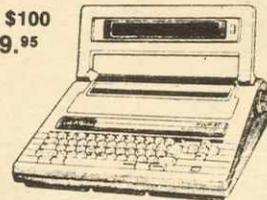
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# The GAZETTE

Third floor of the SUB

Volume 121 Number 20  
Thursday, March 2, 1989

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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.

The views expressed in the Gazette are not necessarily those of the Students' Union, the editors or the collective staff.

The Gazette's mailing address is 6136 University Avenue, Halifax, Nova Scotia, B3H 4J2. Telephone (902) 424-2507.

## Women's Studies

Faculty  
 J. Crowley, PhD (History)  
 J. Fingard, PhD (History)  
 N. Jabara, PhD (Sociology and Social Anthropology)  
 S. Jones, PhD (Spanish)  
 T. Laidlaw, PhD (Education) (Acting)  
 J. Parpart, PhD (History, Development Studies)  
 S. Pollack, PhD (Sociology and Social Anthropology)  
 S. Sherwin, PhD (Philosophy)  
 M. Stone, PhD (English)  
 N. Tréves, PhD (French)  
 M. Turner, PhD (History, Development Studies)

This interdisciplinary program in Women's Studies is the major goal of the Women's Studies program as a category of analysis among the fundamental questions of a selection of courses in the major is interdisciplinary, a student experiences through the examination of cultural differences, that awareness of methodology in the framework for analysis is important.

### Program Structure

The BA degree in Women's Studies includes one required half credit course at the 1000 level (Women's Studies 100 at Mount Saint Vincent University) and four to eight full credit courses above the 1000 level to be selected from the list of core courses in consultation with an advisor. A minimum of one of these classes must be on or above the 3000 level and must be taken from a minimum of three disciplines. In addition, the student may choose other courses from a list of related courses, remembering that:

Relations. Prerequisite: Education 4 course is a continuation of Education and focuses on issues pertinent to health, and sexuality.

of Development: Fictions of development (focusing on the crises and the conflict of nation, and finding oneself. This course assignment ranging from 19th century works like *The Color Purple*. Special attention to the relationship between psychological theories and the content and ways of writing about them.

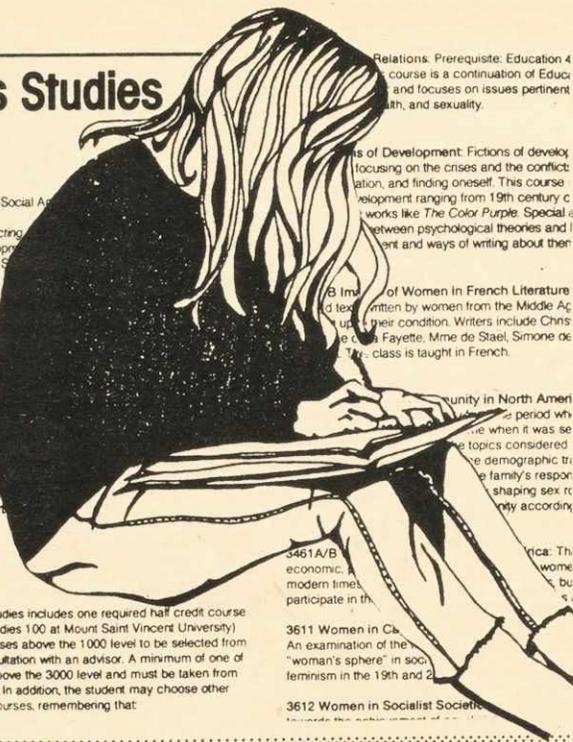
of Women in French Literature and thought written by women from the Middle Ages to their condition. Writers include Christine de Lorraine, Mme de Staël, Simone de Beauvoir. This class is taught in French.

Community in North America: This course examines the period when it was seen as a major demographic transition. The family's response to the changing sex role is a major topic.

361A/B: Economic and modern times. Students participate in the...

3611 Women in Canada: An examination of the "woman's sphere" in socialism in the 19th and 20th centuries.

3612 Women in Socialist Societies: This course examines the role of women in socialist societies.



## Co-ordinator says big demand for grads

# Women's B.A. — year one

by Christina Frei

Not many students seem to know of the existence of the new Women's Studies program being offered at Dalhousie for the first time this year. Not only has it taken about five years to get off the ground, but even now there are still a number of obstacles to clear before it can realize its full potential as an undergraduate major program.

So far a total of three students have enrolled in the program but co-ordinator Judith Fingard is not discouraged. However she admits a need for raising the profile of the program through increased advertising.

"Things get buried in the calendar and we want to encourage people to think of us as much as possible. Luckily the calendar entry will be much better next year."

Another problem is the fact that students aren't aware of the demand for people with a background in Women's Studies.

Says Fingard, "There are a tremendous number of jobs teaching Women's Studies and with further training, graduates can find work in such areas as consulting, advising, social services or law. Gender is a useful analytic tool."

More and more universities across Canada are recognizing the need for incorporating similar programs into their curriculums. Since Mount Saint Vincent offered the first Women's Studies program in 1984 there are now about a dozen more in other parts of the country.

"Women's Studies has snowballed to such an extent, we are now producing people in this field," explains Fingard. That

means that "there are now people available to work in these positions and that helps in increasing the number of programs."

Before the opening of the program here in the fall, there was some hope of expanding the courses offered to include more classes in Science and other departments such as Political Science and Economics which lack women-oriented courses. So far this attempt has been only moderately successful.

"It depends on the budget", says Fingard. "We've got a class now in Political Science but we have no assurance that it will continue."

Fingard remains optimistic. "Some people would find it a nice way to put together their program. There is real meaning in having different disciplines focusing on one particular theme."

## Close male-female gap at Dal, says report

by Lisa Clifford

Last month Barbara Harris, the President's Advisor on Women released a report on the condition of female employees at Dalhousie University.

Her aim — to improve the situation of women at Dal in a report which deals with many women's issues including pay equity, job training and special parental problems faed by women. These various problems, reports Harris, make the working life of a female employee different from that of her male counterpart.

In an interview, Harris explained that her job is to participate in policy and program developments which effect female employees and to ensure that these policies are properly applied. She maintains that often old hiring policies based on sex and race are still applied and therefore, employees responsible for hiring must be educated to a new way to thinking.

"We shall see" was Harris' only comment on the possibility that her part-time position might become full-time in order to meet an evergrowing need for an advisor on women's issues. Dal's constant lack of funds is hindering this progress and Harris acknowledges that because priorities exist, implementing her

many recommendations may be "low priority".

A big gap exists between salaries of male and female employees at Dal. Harris says it would cost three to six per cent of the total salary of a female employee to upgrade that job to the level of a male. Unfortunately, says Harris in her report, "pay equity involves an evaluation of existing job evaluation and classification systems to correct for gender bias." These processes will entail considerable cost for Dalhousie.

Although pressure from student and employee groups won more campus daycare spaces for 1988-89, Harris says that Dalhousie daycare is still inadequate. She also criticizes the maternity leave system which may allow a woman's entire leave to pass by without the payment of any benefits. This naturally puts great financial strain on the new mother when she needs it least.

Harris' mandate as the Advisor to the President on female employees does not include dealing with female students. Time restraints do not allow Harris to tackle this issue but she feels that there is a need for a separate position which will deal with the problems of female students. At this time, however, "no official decision" has been made on this recommendation or any others included in the report.

## CARAL: no law no good

This is a submission from CARAL.

by Kathy Coffin

On January 28, 1989 we celebrated the first anniversary of the Supreme Court Decision on Abortion. The law on abortion was struck down because it provided unequal access to abortion services across the country. One year later we find little has changed, access to abortion services is still a major problem for Canadian women and a very significant problem for women in the Atlantic Provinces.

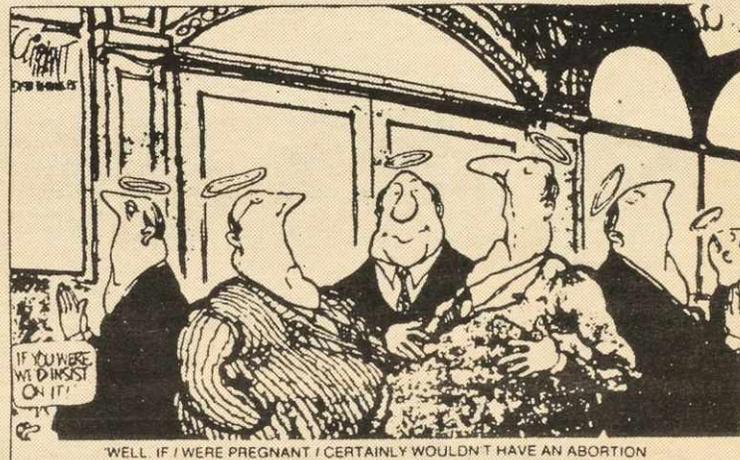
Women in P.E.I., New Brunswick and Newfoundland have virtually no access to abortion services. Residents of Nova Scotia can obtain an abortion at one of the 10 hospitals which perform them. However, this is not to say Nova Scotia does not have problems with access. Over 80 per cent of all abortions in Nova Scotia are performed at the Victoria General Hospital and it has a quota of 35 abortions each week creating a waiting period of at least two weeks. Also the Victoria General Hospital will not perform abortions on women under 19 years of age unless they obtain the consent of one parent.

Women from the surrounding Atlantic provinces are not eligible for abortions in Nova Scotia. Therefore, many women from Atlantic Canada face a situation of having to travel great distances and having to pay for abortions. One clinic in Montreal reports that at least 451 women from the Atlantic Provinces obtained abortions there in 1988. It is estimated that between 3,000 and 6,000 Canadian women still go to the United States for abortions annually.

Women in Nova Scotia who call the Abortion Information Referral Service (AIRS) state that

their main problem is finding a pro-choice physician who will refer them to a hospital which performs abortions. Many physi-

that we speak to the need for clinics and that we support a clinic which is made possible by Dr. Morgentaler. This does not pre-



cians are unaware of the services which are available and many others are unwilling to help and often refuse to refer women to physicians who will. The AIRS line receives approximately 500 calls a year from women needing information and/or referrals to supportive physicians.

News of the possibility of Dr. Henry Morgentaler setting up a clinic in Halifax spread quickly throughout the media and the community. Although the politicians are unified in their opposition, others have mixed feelings. Physicians are warning us not to disturb the status quo; some fear clinics in general and Dr. Morgentaler in particular. Others want to wait until women can own and operate these clinics ourselves.

Given the serious barriers to accessible abortions services that women in Nova Scotia and the region face today, it is essential

clude the development of other clinics including women controlled health clinics. Clinics in the U.S. and Canada have proven themselves faster, less expensive and safer places for obtaining abortions. The Canadian Abortion Rights Action League (CARAL) supports the concept of free-standing, non-profit, community based clinics providing legal, medically safe, insured health services. We are far from this ideal. It is a crucial time for all of us to pull together to ensure that all women truly have a choice.

CARAL Halifax urges you to write to your MLA, the Minister of Health and the Premier of N.S. They need to hear from pro-choice women about the need for accessible abortion services throughout the province. If you want to find out more or find out how you can help, please call the AIRS line at 422-4123. We need to act now!

Message from the President

### International Women's Day March 8, 1989

March 8 is being recognized as International Women's Day. On this occasion Dalhousie, as a leading Canadian university, recognizes and celebrates the major contributions which women have made and continue to make as students, faculty and staff to the programs and life of the university. We also recognize and publicly acknowledge our responsibility in terms of equity and affirmative action to ensure that opportunities are equal for all.

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Dalhousie News, March 1, 1989

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## Fundamentalist Christian says: "Ideal woman serves husband"

VICTORIA (CUP) — Feminists are "demanding and whiny" and "crave power" which they don't find in their families, according to a fundamentalist Christian.

Speaking to an overflow classroom at the University of Victoria, Adele Wickett said the feminist goal of demanding rights was the antithesis of the Christian ideal.

Wickett said the three goals of the feminist movement are power over men and children, self-worth and women's rights, and freedom from "child bearing and mundane housework."

She contrasted these goals with the "ideal woman". Quoting from Proverbs 31, Wickett said the ideal woman placed her faith in God, did not worry about feminist goals like pay equity or women's rights, and served her husband.

"She gets it (freedom) by not doing a blooming thing for herself," Wickett said, much to the annoyance of the many feminists who crowded into the classroom.

Wickett also challenged the notion of pay inequity in society. Calling attention to a graphic recently published in the University of Victoria women's newspaper *The Emily* which pictured women saying "Just give us the money," Wickett said gimme never gets.

The graphic accompanied an article on a pay equity report. Wickett asked, "Are those women (in the article) willing to go tree planting, like my daughter did?"

She said pay did not matter to Christians and to discuss pay equity you'd have to do a "subjective evaluation of jobs," which Wickett said would not work.

When Wickett said, "I don't know many places that don't pay women equally as men for the same job," a member of the audience said that it was a reality at most universities across Canada.

Quoting a poem in the same issue of *The Emily*, Wickett said, "We read there is a goddess within us, or whatever, and although I imagine these are radical feminists writing... I think it is a streak which runs through feminism."

She said feminists do not believe in any higher power, and since Christians do, this was the main difference between them.

Wickett began her talk with a story from a 1965 edition of *Woman's Day* which centred on a man

giving his wife self-worth by paying more for her in a marriage contract than she was worth. The point of the story, said Wickett, was "God is willing to pay more for us than we are worth". But she said, "We have to stoop low to receive, just as Jesus stooped low to give."

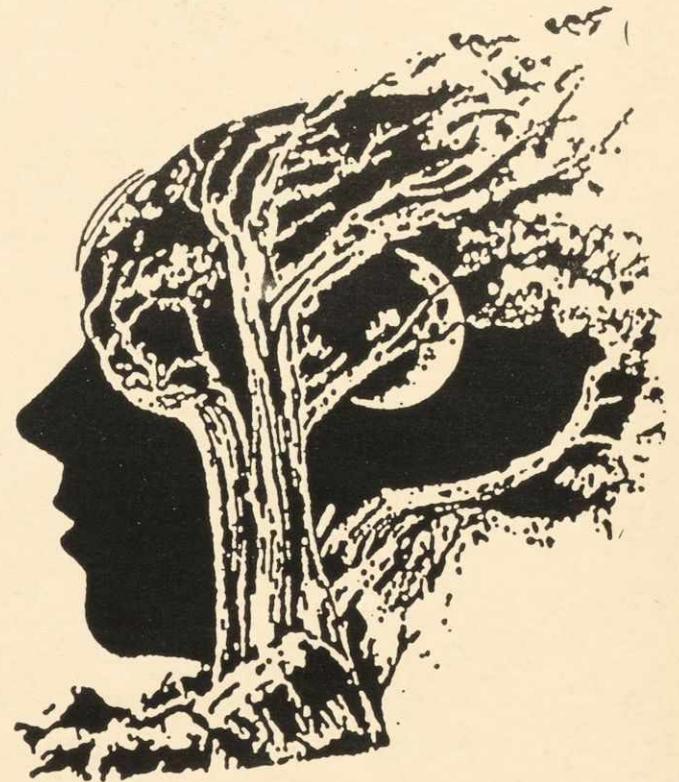
At many points in Wickett's talk, members of the audience disputed her claims. One woman said feminists do not want power over men and children, but the right to have power over themselves. Another said the goal of the feminist movement was not to give women freedom from child-

bearing, but to give the women the right to decide to have children, rather than it being a result of a husband's pressure.

Christian men in the audience supported Wickett's views but said the Bible had been used in the past to "back up male chauvinism."

When one man asked if any women in the audience supported Wickett's views, several women raised their hands. When asked why they had not spoken up, one woman said, "It's good to hear what men think."

The talk was sponsored by the Inter-Varsity Christian Fellowship.



## Women's intuition

by Andrea McIntyre

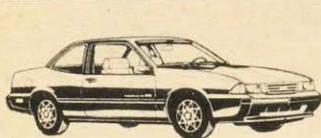
Since the middle ages people have used cards to pass the time in game, gambling, fortune telling and divination. While earlier decks do not exist, many authors on the subject suggest that card reading predates Christianity.

Regardless, card reading has a rich history which today is flourishing. While most of the literature on card reading at the turn of the century was produced by men, women have long been the artists creating the cards. More recently women have produced new decks based on symbols drawn from the new wealth of women's history, Native American teachings, African history and more. There are several feminist decks available and even more feminist books on the subject.

Women, who learn in society to excel at perceiving context and relationships, often find themselves at ease with card reading because it requires such skills. The element of choice; in decks, when to use the cards, and who to use them with, is attractive to many women. Because the reader and potentially the questioner, participate fully in the ritual, card reading is very fulfilling. While reading cards does not automatically lead to a community it can create a spiritual link.

Learning to read cards well is an expanding endeavor. Researching symbols leads to art, history, myth and legend, music interesting people and one's self.

Many cults have claimed supreme authority on card divination. Often critics say this discredits card reading as a spiritual pursuit. While any absolute, or exclusive claim on knowledge is suspect, knowledge itself does not become invalid because some knowers are limited. Symbols are powerful communicators which convey universal archetypes. While symbols can convey or confuse meaning depending on the observer's background, the more one works with symbolism the less one is confounded even by unfamiliar portrayals of a familiar archetype. Symbol divination is a universal endeavour among religions, and card reading is simply one form among many. In recent years tarot card reading has become a spiritual tool particularly for people disinterested in the organized religions available. Like any ritual, card reading without earnest intent leads, at best, to serendipity, at worst to misleading influence. Not all decks are produced with wisdom, so, as in all serious endeavors, prudence is warranted when choosing a deck.



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Photo: John Davie

International Women's Day march of 1985. A tradition of celebrating women.

March 8, 1989

## Women's week

by Karin Bergen

"It's a chance for women to get together and show sisterhood" says Jocelyn Marchand, a member of the International Women's Day (IWD) Committee, referring to March 8, Interna-

tional Women's Day.

'International Peace Begins at Home' is this year's theme. "This stems from our belief that when you work for peace", says Amani, also a member of IWD, "you have to start first in your own back-

yard". "The idea", she adds "is to begin at the grassroots and work out from there to change (society's) structure".

Amani prefers not to make public her last name. The problem of troublemakers is real to the organizers of the Women's Day events. "Unfortunately", Amani explains "I've been bothered before by hecklers calling me up."

The ad-hoc committee however is optimistic about this year's festivities.

First celebrated in 1910, International Women's Day was upheld as a way to commemorate the efforts of women strikers in New York City three years earlier. There, textile workers had led a march in protest of, among other things, the right to vote. The protest resulted in violence and many women were killed.

Every year since then, celebrations on that day have continued.

First on next week's agenda is a Women's Spirituality Gathering. "This will be a non-religious event" says Amani "for women to get together and enjoy some space". She describes it as "just a quiet time for women to contemplate whatever they want in celebration of Women's Day."

A Women and Their Talent Concert is scheduled next. This will be "almost like a variety show", says Marchand, "featuring all women entertainment. The idea is to feature unknown talent."

A Women's March will be held Saturday, March 11. Starting at the North Branch Library, Marchand hopes to see a few hundred women participating. "Everyone's got their own cause and theme", she says. Amani and Marchand believe the March is organized as a way for each woman to represent those concerns.

For the first time, says Marchand, "the march has moved to

the north end, to Gottingen". This is a change the organizers felt was necessary. Always started before in the South end Marchand says the Committee felt it was important to come forward and reach out to all women.

"All the events but one (the Concert) are in the North end this year", adds Amani. This is an effort, she says, to include that area of Halifax and involve as

many women from there as possible.

Following the march will be a Community Fair. This will involve a variety of displays relaying information about Women's Organization services in the city. "A chance", Amani, "for women to network with other women".

A Women's Dance will conclude the celebrations next Saturday night.

### First Aid Courses offered

St. John Ambulance emergency first-aid courses will be held at Dal over the next few months.

The one-day sessions will take place March 9 and 23 from 8:30am to 4:30pm in Room B400 of the Killam Library.

The \$25 charge covers the cost of the workbooks and pamphlets. For more information or to register contact the safety office 424-2495.

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## WHAM in perspective

by Marc Epprecht

Wife battering, incest, abortion, anorexia and bulimia, mid-wifery, PMS — health concerns are clearly among the most pressing of all so-called women's issues. Dalhousie medical students formed Women, Health and Medicine in 1984 in order to provide an extra-curricular educational program that addresses these concerns and puts them into their broad social context.

WHAM is active in the medical school, has presented briefs to various government commissions and is a co-sponsor of events with other women's groups throughout metro. Its main purpose however is to bring greater awareness to Dalhousie students of women's health matters through a newsletter, lectures and a lunchtime film series. Because women's health cannot be separated from the state of society as a whole, these films are not confined to a narrow definition of physical health. So far this year they have included films on

South Africa, the image of women in advertising, women and poverty, aging and juvenile prostitution. The next film to be shown on Tuesday, March 7 at 12:40 in Theatre A of the Sir Charles Tupper Medical Building, is entitled "Moving On" and is about one community's response to the problem of wife beating.

## "Comedy" protested

HALIFAX (CUP) — Students at Mount St. Vincent University welcomed the comedy team Lambert and James on campus with waving placards.

"Who does our student council think they represent if they are inviting this 'comedy' team to spew out hatred for non-white, non-male people?" asked student Michelle Case, who considers the duo's material offensive.

The women's studies society organized the February 10 protest after a motion to ban Lambert

and James was defeated by one vote at a recent student council meeting.

Rob Holden, council entertainment director, was reluctant to cancel because a contract was signed. The council would lose \$350 if the act was banned.

Said council vice president external Cheryl MacKenzie, "I'd rather spend the \$350, honour their contract and have them not play. They're vulgar and rude." Councilor Naomi Martin added, Continued on page 8

## Explore Women's Studies at Dalhousie



For further info contact:  
Women's Studies Coordinator  
c/o Dept. of History  
1411 Seymour St. 424-2011

by Dan Hart  
**Young: A woman and her ministry**

*The Word is Out* is a weekly radio show heard on CKDU 97.5 FM each Monday night, at 5:45pm. It's a fifteen-minute gem of an opportunity to address issues of concern to gays and lesbians. Each Sunday afternoon, from 1:00 to 4:00, a cabal of moguls and voice-boxes (and Lady Fortune, who's a lesbian, you know) interview, edit and bur-nish this singular gem of the Atlantic airwaves to a high

polish. If you like the sound of your own voice/vice, *The Word is Out* is for you! If desire and radio go hand-in-hand in your weird world, join us on the fourth-floor offices of CKDU (Dal SUB) next Sunday. Under the jaundiced eye of wizened veterans, you, like the show itself, will be transformed from mere costume jewelry to a thing of great beauty.

To give you an idea of what we're into, the following is a transcript of a *Word is Out* interview with Darlene Young. Darlene is an ordained minister of the United Church. Last summer, after completing a two-year term as pastor of a Saint John, N.B. parish, Darlene "came out" to the media. Controversy ensued. Darlene is currently enrolled in the Master of Theology degree at the Atlantic School of Theology. **Word is Out:** Your spirituality and your sexuality are equally essential components of who you

are. What tension exists within you, between Darlene, the Christian and Darlene, the lesbian? **Darlene Young:** There really is no tension now. In working through who I am, I have found a way, as a spiritual person and as a lesbian, to connect these two and have them, in a sense, in harmony — my theology has come in line with who I am. But for a great period of time, there was a difficulty with everything the Church taught me about gays and lesbians. I had this faith and yet, I was being told that who I was essen-

tially, was not a right person; I was a sinner. . . It is important for a person to own who they are sexually, in order to stand before God spiritually. It was a long process of working this out. There really isn't a tension there now, the two are quite together. It is workable: you can be a Christian and lesbian or gay.

**TWIO:** It's problematic being a Christian now anyway, most particularly because of various, right-wing dogmas. Did you have to deconstruct late twentieth-century Christianity to make it work? Have you achieved a novel and an honest interpretation of spirituality and scripture?

**Young:** What I had to do was to go back specifically and look at those passages that, for so long, the Church has interpreted as being anti-homosexual. When you really look at (those passages), look at the context in which they were written, and then look at the life of Jesus Christ, you see that there is an anomaly between what the Church is saying and the reality of what I am experiencing as a lesbian person.

As I got behind the text and as I looked at the context, (there) was an awakening for me as to what the scripture was really saying. It allowed me to stand in a different place. Most people do take a very literal and fundamental view of the Bible. I don't approach it that way.

**TWIO:** The confrontation between the Maritime Conference of the United Church and you derives from the dogma which disallows sexual promiscuity, as well as gay or lesbian ministers.

How can your faith flourish in a context which rejects your spirituality because of sexual issues which are so separate from your commitment to a "calling"?

**Young:** I take great comfort from our national church body which is saying that gays and lesbians have been discriminated against.

They want us to look at what has happened, over time, in the Church. They are calling for a confession to the gay and lesbian community, as a whole confession of the oppression the Church has participated in.

I see, too, that there is a place for a lesbian person who is in relationship. In looking at what the nature of "committed relationship" is, I've realized that relationship doesn't necessarily mean that you have to be married, in the formal sense. What "marriage" is about is the mutuality deriving from coming together, being honest, being faithful to one another. The (personal) relationship I'm in is very much like the marriage of a heterosexual couple.

**TWIO:** Ideally, there is mutual support and respect flowing between the Church and the pastor. In coming-out and in speaking out, the notoriety which has accrued to you has challenged this mutualism. Does life as an icon complicate your already complicated life?

**Young:** Well, I think it is quite difficult. Maritime Conference is quite small so, wherever I go, I'm known to be the person who came-out publicly and that's problematic. When I made the statement I did to the press, I know notoriety would be the price. But it's one that I'm prepared to live with and I think it's one that the

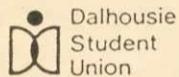
Church has to come to terms with. I'm not going to deny an essential part of who I am, nor am I going to diminish the relationship I'm in by hiding. . . I don't envision a place within congregational ministry, where I'm actually serving a church and living in their house. At the same time, I very much want to stay a part of the Church and be active in some sort of ministry. They will have to, in some way, acknowledge me and make a place.

**TWIO:** The truth is, too, that you've actually been empowered in a very special way. I mean, you can extend counsel to many people in a way that your opposition cannot, indeed, would not.

**Young:** Yes, people identify with what I'm going through, either in coming to terms with being gay or lesbian, or with being so in the Church. I'm finding it very refreshing (to) have an opportunity now to speak with people who are struggling themselves. We can share together in that.

**TWIO:** Whether one struggles with coming-out, or with simply trying to lead a peaceful and an honest life, being lesbian or gay, in this world, is not easy. . . he understated. What can you say to lesbians or to gays who just want to live life, people who don't want to be either actors or activists?

**Young:** I think the most important thing is to come to terms with who you are and to realize that being gay or lesbian is a good thing. Being comfortable with your sexuality, liking yourself, indeed, being proud of who you are becoming — these are the means by which you can interact with others, you can have relationship, you can enjoy life.



**DSU ELECTIONS '89**

Anyone interested in campaigning for either side of the **ATHLETIC FEE REFERENDUM** please contact **Wayne Aspinall** in the **DSU Council Offices, Rm 222 of the SUB, or call 424-2146.**

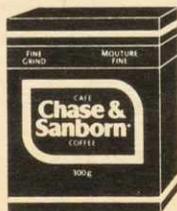
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**Celebrate International Women's Day March 8, 1989**

Join us at our **OPEN HOUSE** on Wednesday, March 8, 1989 from 5:00 - 7:30 p.m. or drop in during the week.



**Advisory Council on the Status of Women**  
Suite 207, Purdy's Wharf,  
1959 Upper Water Street  
Halifax, N.S. Phone: (902) 424-8662



# Women refugees displaced by war

by Lynda Cassels

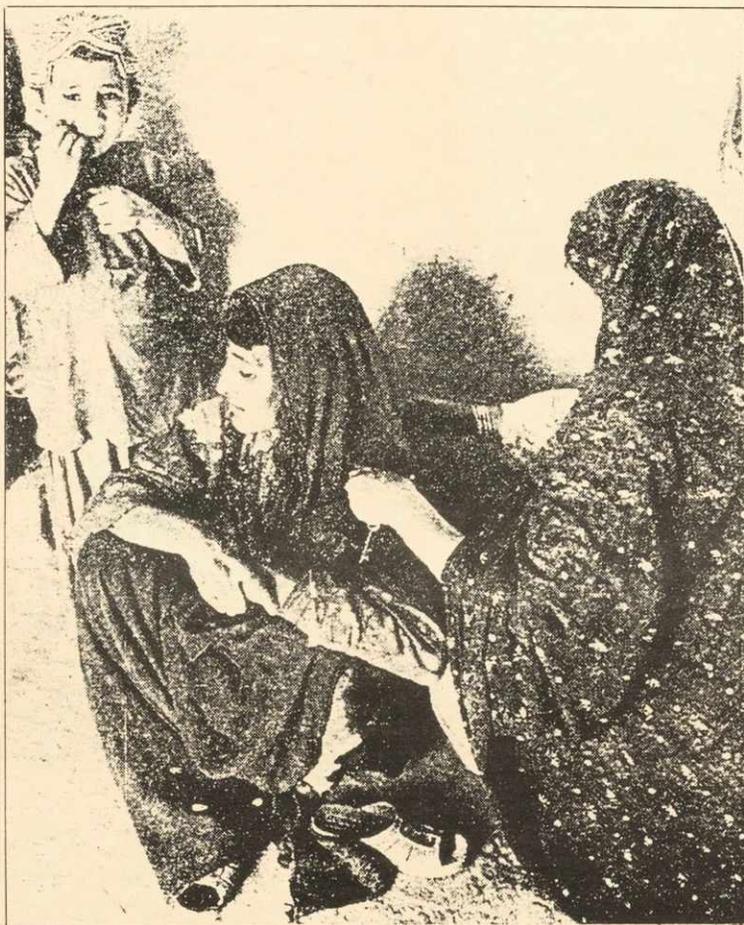
In a camp for Afghan refugees in Pakistan, the village health clinic is a hive of social activity. Women of all ages, heavily veiled despite the oppressive heat, catch up on local news or sit silently in the comfort of sympathetic company.

Over five million refugees have sought asylum in Pakistan and Iran since the outbreak of the Afghan war, the majority of them women and children. After the arduous trek from Afghanistan many of the refugees are in poor health, particularly children and pregnant women.

In the camps, the 'purdah' (restrictions on women) persists. Afghan society is deeply and devoutly Muslim, and traditional conventions do not loosen even under war-time duress.

"It can be a really tricky situation," says Valerie Delaney, a spokesperson for the United Nations High Commissioner for Refugees in Ottawa. Since Muslim women cannot be examined by male medical personnel, all-female medical teams have been established in the camps. Despite the likely complications of pregnancy under the austere and uncertain conditions, UNHCR reports indicate that most Afghan refugee women have between four and ten children.

In addition, the women are seldom able to leave the confines of their huts, making it particularly difficult to co-ordinate income-earning activities within the



Their condition is aggravated by their situation as refugees.

camp. A visit to the clinic becomes a social event.

In many ways the situation of Afghan refugee women is an extreme one, yet it serves to highlight the difficulties facing women in exile around the world. Recent UN figures place the

world refugee population at over 12 million, approximately 7 million of whom live in camps. The camp populations are predominantly female. In Africa studies have shown that four of the continent's five million refugees come from rural areas; women, child-

ren, elderly people and the handicapped comprise more than 85 per cent of all these rural refugees.

"In many cases the men simply aren't around," says Delaney. "Women in refugee-producing areas tend to be on their own." Either the men have already been killed or they may be off fighting. This is particularly true in Africa, she adds. Even in times of relative peace, men frequently leave their families to seek elsewhere, leaving the women to tend the land and look after the children.

Considering the relatively peripheral role of men in the daily life of many African families the proportionally large numbers of women and children in refugee camps should hardly be surprising. In the past, however, relief efforts frequently failed to recognize the dominant role of women in the family economy.

A recent study of refugee assistance programs in the Sudan noted that despite traditional methods of food production, where women produced most of the food for the family, land was allocated to male heads of refugee households. In the case of the Afghan refugees, women are registered under their husband's name although they and their children are housed separately from the men. As rations and supplies are distributed to the men it is likely that some women have problems getting sufficient food for their families, says Delaney.

"There was a western-based assumption that men are the heads of families, but that isn't always so," Delaney acknowledges that in the past such a bias was inherent in UNHCR relief programmes, adding that the organization recognizes this and is changing its strategy.

"Great efforts are being made to ensure programs relate specifically to women and children," she says. Last year 75 per cent of the beneficiaries of UNHCR aid were women.

While the problems of hunger, sickness and uncertainty about the future are common to all refugees, women and children are particularly vulnerable to exploitation. Refugee women have been beaten, raped and forced into prostitution, sometimes under the threat that their refugee claim

will be denied if they fail to comply.

Despite the often harsh conditions, women are generally more likely than men to remain in the refugee camps for extended periods. Usually they are accompanied by young children or elderly family members who need their support. Often, they are more poorly educated than their male counterparts and would face greater obstacles in finding work. Women in the rural areas of Africa, Asia and Latin America usually receive significantly less education and formal training than men. Under third country resettlement programs such as Canada's Refugee and Humanitarian allocation scheme, women without employable skills may not be considered good candidates. Although tens of thousands of refugees are re-settled in this manner each year, Halifax lawyer John Robinson says those most in need of protection often miss out.



"We don't go into the camps and select the refugees on the basis of who is a better refugee or who has a better political claim," Robinson says. "We tend to use the same criteria — although I doubt anyone would admit this — that we would use for any other immigrant." Ability to speak English and marketable job skills do much to influence a refugee's chances of acceptance, Robinson says.

"A young mother with a sick child, say with tuberculosis, would be considered too much of a risk."

## Amnesty International Focus on Women

by Lynda Cassels

On July 14, 1985, Safia Hashi Madar was arrested in Hargeisa, Somalia. A former lecturer in biochemistry, Ms. Madar was working for an American-based refugee agency at the time of her arrest. She was accused of links with the Somali National Movement, or SNM, an armed opposition group.

Although Madar was nine months pregnant when she was arrested she was denied medical attention. Immediately following the birth, her son was removed from the prison and returned to her family. Madar was not told what had become of her child, and allegedly did not find out until two months later.

After the birth, Madar spent ten months in incommunicado detention and was reportedly subject to torture. In what Amnesty International believes was an unfair trial she was charged with membership in the SNM and sentenced to life imprisonment, although she pleaded not guilty.

Madar was not allowed to consult a lawyer and has no right of appeal.

Since her sentencing Madar has remained in Mogadishu Central Prison. Amnesty International has learned that she has been repeatedly denied medical attention and suffers from a kidney infection, painful dental problems, severe depression and serious weight loss. Prison conditions are harsh and prisoners are frequently ill-treated.

Amnesty International is concerned with the on-going practice of unjust detention and torture of suspected opposition members in Somalia. Apparently as a result of international pressure the Somali National Security Service tried to persuade Madar to deny Amnesty International's allegations of ill-treatment in a televised interview. She allegedly refused.

As part of its special campaign for International Women's Day, Amnesty International urges you to write to the Somali govern-

ment expressing your concern about Safia Hashi Madar's unfair trial and mistreatment in prison. Amnesty International believes that Madar was imprisoned for the peaceful expression of her political beliefs and is appealing for her immediate and unconditional release. Continued international concern for her fate can make a difference. Courteous letters may be sent to:

His Excellency Mohamed Siad barre  
President of the Somali Democratic Republic  
People's Palace  
Mogadishu, SOMALIA

*A volunteer-based, non-partisan human rights organization, Amnesty International has traditionally taken International Women's Day as an opportunity to focus specifically on human rights concerns related to women. For further information about Amnesty, or how you could become involved, contact Sarah Keoughan, 454-5819 or Lynda Cassels, 429-5153.*

### ATTENTION HISTORY STUDENTS

If you are enrolled in a History Major, Advanced Major or Honour Programme, or if you are considering enrolling in such a programme, we'd like to talk to you.

Please drop in to an informal *Course counselling evening* where faculty will be on hand to answer any questions you may have about your programme or our offerings for next year. The up-to-date timetable will be on hand, as will be outlines of those courses being offered next year.

Refreshments will be served.

Date: Thursday, 9 March, 1989, 5:30-8:30pm

Place: Henson College, upstairs seminar room (entrance on Seymour St.)

For further information contact the history department at 424-2011.

# Women CALENDAR

Tuesday, March 7

Thursday, March 9



## March 11-31

**Other Art** — The gallery will feature the work of twenty women artists in celebration of International Women's Day. Official opening March 11, 2894 Gottingen Street, Halifax. Call 420-9464 for more information.

## Friday, March 3

**Friday, March 3**  
**NFB Theatre** — Screening of the film "What people are calling PMS" 7:30pm at the National Film Board, 1571 Argyle st. FREE

**Dalhousie Art Gallery** — presents the film *Linda Joy*, a woman's struggle with cancer. 12:30 & 8:00pm FREE.

**Spirituality Gathering** A celebration of self and of one another. Women and child welcome. Bring a blanket or cushion to sit on. 8:00pm Veith House, 311 Veith St. FREE.

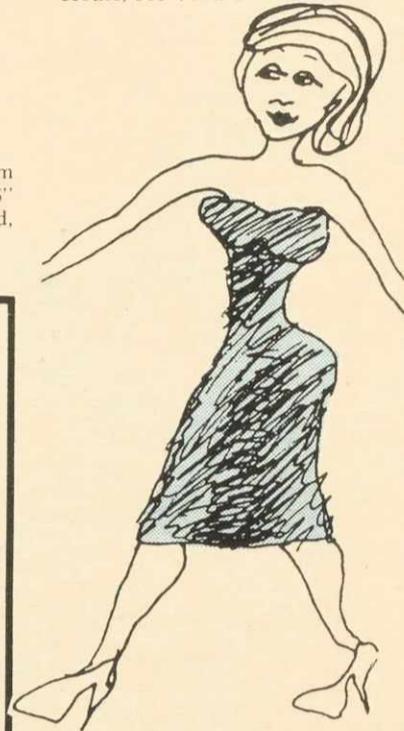
**Coffee House** — Mount Saint Vincent University, Faculty Lounge, Room 404-5, Seaton Academic Centre.

## Saturday, March 11

**Women's March** — International Peace begins at home: join a march for peace. Begins at noon at the North End Library, ends at St. Patrick's Alexandra School, 2277 Maitland. Refreshments will be served.

**Women's Community Fair** — Find out what is happening in your community by and for women. There will be information booths, book tables and films including: *Holding Our Ground; The Impossible Takes a Little Longer; Global Assembly Line; Proud Women, Strong Steps* at St. Patrick's Alexandra School, 2277 Maitland. 1:00-4:00pm. Childcare will be provided. FREE.

**Women's Dance** — Work is done, now it's time to party! Veith House, 3115 Veith St. 9:00-1:00am Women, 19 years and over, \$5.00 waged \$3.00 unwaged. Childcare will be provided.



**Dalhousie University** — Dr. Tony Laidlaw of the Dept of Education will speak on incest. 12:40pm Sir Charles Tupper Building, College St. Theatre "B". FREE.

## Wednesday, March 8

**Open House** — The N.S. Advisory Council on the Status of Women invites you to the Council's office, Suite 207 Purdy's Wharf, from 5:30-7:00pm or drop in anytime during the week. Call 424-8662 for more info

**Women's Concert** — Celebrate and enjoy the talent of the women of our community. TUNS, School of Architecture Bldg. Room H19. 7:30pm. Pay what you can. DOOR PRIZES!



## "Comedy"

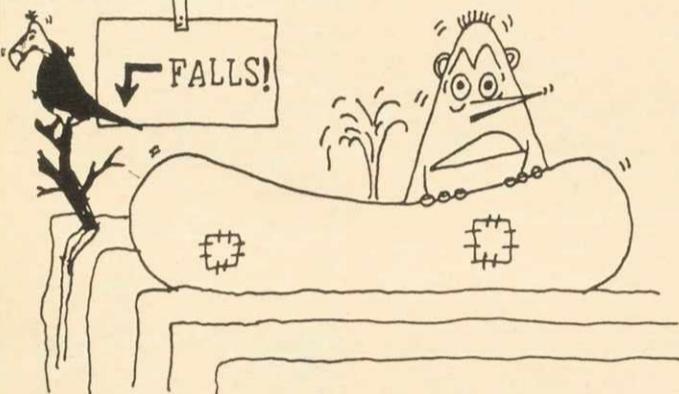
Continued from page 5

promote hatred, yet at the same time develop an AIDS policy?"

"I've probably had 50 people ask me why Lambert and James haven't played in the Pub this year," said Holden. "I haven't heard any complaints about them until now."

Council member Jan Thomas voted against the ban. "I was very offended by the movie the Last Temptation of Christ and some people don't like Eddie Murphy, yet they're not banned," said Thomas. "There will be people at the Mount who will enjoy Lambert and James."

## WORK PILING UP? DEADLINES APPROACHING?



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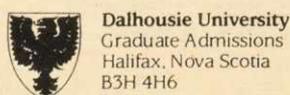
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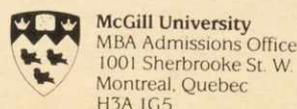
Scotiabank between academic years.

Applicants should be under 28 years of age on September 1st, 1989, and must be Canadian citizens, landed immigrants, or citizens of Caribbean countries (Dalhousie only) or Asian countries (McGill only). The deadline for applying is April 15, 1989. Students must also complete an application to the MBA program at either university by this date.

For more information, write to your preferred university today.

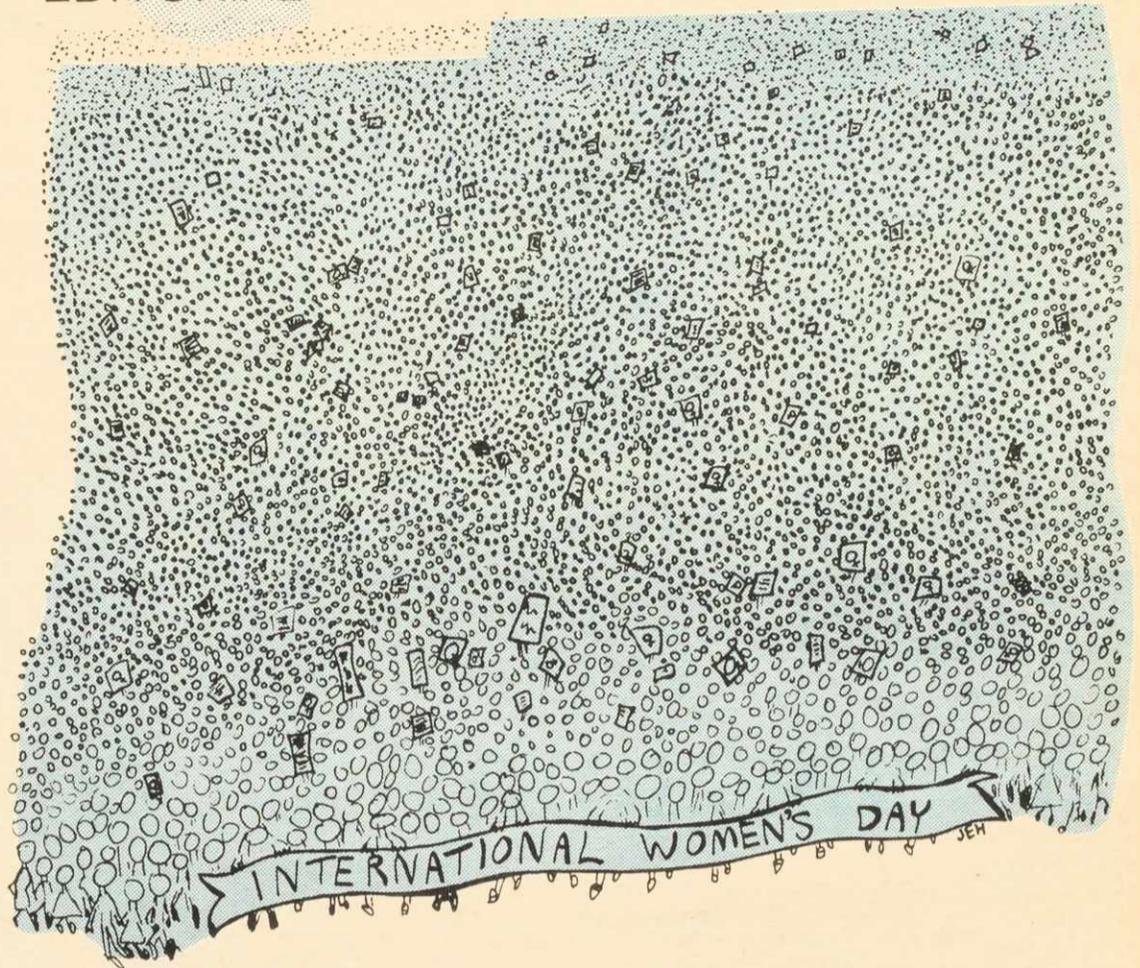


**Scotiabank**



# A march for women

## Women EDITORIAL



I'm really looking forward to Saturday, March 11 when together with all kinds of other women in Halifax, I'll be marching to celebrate International Women's Day. I want to participate not because I'm a man-hater but because it feels good to celebrate women and it's such a rare event in our society.

The march will be a celebration and recognition that although the women's movement, especially of the 1960's, has taken us a long way, it's not over yet. We don't live in a post-feminist society as some would have us believe because there are still inequalities and societal roles to overturn. The women's movement or "Women's Lib" of the 60's is long past and our "movement" may sometimes seem like a misnomer during this rather low-key time, but there is work going on. There are women working for accessibility to daycare (essential for an equal society), for access to safe abortions, health care, help for bat-

tered and abused women and children and the list continues.

This march on Saturday is a chance to recognize and applaud the work that is going on, the struggles of the past and looking forward to the future. It's a march of optimism and strength not, as some may say, a bunch of crazed women with large chips on their shoulders. In a society which doesn't show much respect for its women, marching together with women of all ages, shapes sizes and colours feels powerful and it feels good.

I'm speaking from experience, having attended the last three years of International Women's Day marches, talking, laughing and singing with women (and a few men) without ever feeling I was being judged by the size of my bum, or my nose or by my fashion unconsciousness. I encourage all you women out there to try it out. It's a truly fun and empowering experience. All bum sizes welcome.

Ellen Reynolds

## Letters

### Supplement is eye-opener

To the editors:

I usually flip through the Gazette Friday mornings in my Psyche 1000 class. Today was different. I read my Gazette, cover to cover, and I was impressed. I was particularly impressed with the gay and lesbian supplement. I loved the honesty and sincerity of the articles, and the openness of their authors. Well done, Gazette staff and contributors.

My eyes were certainly opened. I didn't know such animosity existed toward our homosexual student community. I had always thought of GLAD as a well-organized and accepted school organization. I guess I was wrong to a certain degree. I hope things change for you, and become more positive, not only in the attitude

can empathize, especially with the girl that wrote "I Shocked the Shirreff". She really made an impact on me with her attitude and courage. She's gay and she's comfortable with it. Why shouldn't those around her accept it too? I'm happy that her R.A. supported her when things got tough. I lived in Shirreff Hall last year and the atmosphere was a bit homophobic.

Whoever you are, way to go.  
Mary Beth Bourke



### Stereotypes go both ways

To the Editors:

I found the portable gay and lesbian reader to be an interesting supplement to last week's Gazette. One article in particular caught my eye. I found Dan Hart's offensive article "... Praise of Fags & Dykes" to be... well, offensive. Hart's sarcasm does address a point, (society's homophobia and stereotyping) and does so with impact, but as quoted from the opening article in the supplement "The majority of people don't give a damn about your sexual desires or preoccupations because they probably have

better things to think about." In short, just because we are hetero doesn't necessarily mean we are homophobic, narrowminded, repressed, bat-wielding individuals. Sorry to upset your stereotypes.

L. Jan Granger

### Six in 276 is too much

To the Editor:

In its February 16th edition the Gazette did not have to saturate the student population with six pages of articles dealing with homosexuality and lesbianism. True, it was a supplement, but your point could have been made in a far more concise presentation. Gays and lesbians make up only a small minority of the students at Dal, and in your attempt to express the point of view of this community and defy the discrimination which exists against it, you have misrepresented the majority of students at Dal and their opinions. In



defending minorities one must be careful that he or she does not ignore the interests and rights of

the majority. Because if you do, you become just as guilty of discrimination as those people you were trying to enlighten in the first place.

Stephen A.M. Jones



### The truth about Ruth

To the Editors:

Robin Metcalfe's untitled article on page 8 of the Feb. 16 of the Gazette mistakenly lists David and Jonathan and Ruth and Naomi among the "pairs of famous lesbians and gay lives". It is unfortunate that Ms. Metcalfe has mistaken these close and intimate brotherly and sisterly relationships as being homosexual ones.

The Biblical book of Ruth documents the relationship between Naomi and Ruth and clearly shows it as being similar to that of a mother and her daughter. Nowhere is there evidence of any homosexual behaviours on the part of these women. Both Ruth and Naomi were married by the way, in fact, Naomi was Ruth's mother-in-law.

The relationship between

David and Jonathan is chronicled in the book of I Samuel, particularly the twentieth chapter. This as well, speaks of a close brotherly relationship between the two and does not imply homosexuality. The fact that the two men are recorded as having kissed each other is not abnormal when one considers that that type of greeting is common in cultures other than ours.

It is unfortunate that close, same-gender relationships like these are all too often mistaken for homosexuality in our society which at times seems much too preoccupied with sex.

Eric MacKinnon

N.B. For the record, Robin Metcalfe is not a Ms. but a Mr.



### Petition for human rights

To the Editors:

The Nova Scotia government is considering amendments to the Human Rights Act. It is however, not clear to the general public as to whether or not the act will be

Continued on page 10



towards GLAD, but to all gays and lesbians going to Dal. I'm on the other side of the fence, so to speak, but I think I

# Letters

Continued from page 9

amended to contain a clause prohibiting discrimination based on sexual orientation, as it appears that there is some opposition to the inclusion of this clause. As it now stands, fully 10% of the population is open to both job and housing discrimination by bigots who are fed by the same old myths that homosexuals are intrinsically evil.

The Federal government, the Yukon, Manitoba, Ontario and Quebec already have passed a sexual orientation clause in their respective human rights acts. It is time that Nova Scotia did the same.

GLAD with the support of the Student Unions of Nova Scotia (SUNS) will be circulating a peti-

tion on March 6 and 7 at the SUB. We are hoping that the support we will receive can be presented to the Legislature to demonstrate the public opinion here at Dalhousie. We ask you to stop AT OUR TABLE and sign our petition in support of inclusion of sexual orientation in the Human Rights Act.



Remember: The protection we are asking for may also include someone you know such as a sis-

ter, brother, mother, cousin etc. Would you like them to continue to live in fear of losing their job simply because they were born gay?

Alex Stone

## Burned up about bulbs

To the Editors:

This letter is in response to the letter written by Mr. Steve Oore in the February 8th edition of the Gazette. The letter contained some cutting remarks about Dalhousie's management of "light bulbs". I am responding as an employee of the Physical Plant and Planning.

Although Mr. Oore relies on sarcasm instead of fact, his statement should not be left unchallenged. Having been a student here at Dalhousie, I can understand Mr. Oore's frustration. However, the way to overcome frustration is not to fabricate or perpetuate myths but to identify and address actual problems. The two lampers are in fact supervised by one person, Mr. Brian McDonald, who is also responsible for managing nine full-time and up to six part-time electricians. This person schedules employees for hundreds of jobs per week (this is not an exaggeration), prepares estimates for future projects and provides electrical consulting for our architects and clients. The past two years have brought with them management layoffs even though he overall workload has increased enormously.

The facts, then, are the exact

opposite of Mr. Oore's claim. I would also point out that it is damaging and counter-productive to make unfounded claims. However, rather than getting into a war of words, I invite Mr. Oore to visit the Department of Physical Plant and Planning and I will be happy to take the time to explain the operation to him. He will realize we are not perfect but at the same time should get an indication of the workload and number of staff. After that, I hope that he would be able to write a second, more informed letter to the Gazette.

I can be contacted at 424-2470 and look forward to hearing from Mr. Oore, or any other of our readers who may be interested in finding out more about our operation.

Rusty James  
Assistant Manager  
Space Management

# Opinion

## A dichotomy of belief and action

by Marc Eprecht

Pinkos, Reds and Greens by now mostly accept that no alternative vision of society can proceed without drawing on feminist theory. On the other hand, the somewhat stalled feminist movement of the 1980's can no longer further its task of revolutionizing sexist society without incorporating men into the struggle. It is possible, indeed imperative, that men become feminists, although obviously their incorporation into the movement is fraught with danger and even men who are sincerely committed to a revolution in gender relations face huge obstacles. It but requires the development of a thoroughgoing feminist consciousness, one that will allow them to be a part of the movement without, for example, trying to take it over for their own purposes.

I would like to hazard a few concrete steps that can be taken towards that goal. Forgoing the usual male prerogative of telling women what is good for them I'll restrict myself to one comment specifically for women: would it not help us all if you were less forgiving of male chauvinism and more adamant in resisting the indignities that men (often unconsciously) heap upon you.

As for men, we have to begin by rejecting the false dichotomy of private beliefs and public action. In other words, unless 'liberation' is carried into every part of our day-to-day existence, then it is likely to be illusory. Becoming feminist cannot be a simple intellectual decision but demands specific changes in the way we live our daily lives. This presumes a strong desire to change and a willingness to face the pain it is likely to entail.

1. Between partners there must be a *totally* equal division of domestic labour, one where each is capable and confident of doing those tasks which are normally reserved for the opposite sex. This could be considered 'inefficient', but so what? The point is not whether your house looks like

Mr. Clean just breezed through but that you daily break down sexual work stereotypes.

2. In that respect, men in particular must be willing to eat humble pie as they attempt to learn "women's work". On the other hand, both men and women must be willing to concede authority in their respective "traditional" spheres.

3. Men are notoriously inadequate at expressing their feelings and rely upon women to do the bulk of the emotional work. Meanwhile, a number of areas remain where men are expected to show leadership, decisiveness and assertion, not least of all in courtship. Surely an effort needs to be made to tackle this fundamental

source of gender stereotyping and tension.

4. Men have to get out of the habit of trivializing women's fears of rape, or distrust of the justice, political and medical establishments. Also, stop deriding women's sensitivity to other people and their emotions as 'cute' intuition.

5. Men must not simply toler-

as normal and desirable for humans to let out pent-up emotions and take it easy once a month? While at it, why not admit that the vaunted 'natural efficiency' of the male body is largely mythical?

6. Men have to cease the habit of regarding other people, male and female, as commodities. Men often do that unconsciously when, for instance, they take pride in "their" woman, whose appearance or wit enhances their own reputation.

7. Homophobia, fetishization and pornography are all symptomatic of the same deep malaise: the need to dominate and dehumanize other people. Any tendency towards them must therefore be honestly faced and expunged.

8. Connected to this is the need to honestly accept one's own unfettered sexuality. Since most men rigorously suppress any bi- or homosexual tendencies, this means a redefinition of self which accepts them without guilt or revulsion. It also means a broadened appreciation of what is sensual, not in a hedonistic manner but simply in a way that accords the body equal respect as that which is normally reserved for the mind.

9. Men need to be aware of and renounce the special privileges they are often accorded merely on the basis of being men. The other side of this is an awareness of the many ways that we have constructed society (including our buildings and bureaucracies) in anti-woman or anti-child ways. Men must then show solidarity with women by joining them in practical struggles against these biases, eg. support for equal wages and other labour issues such as maternity/paternity leave.

10. Men need to become aware of how degradation, fear, poverty and injustice are part of women's daily experience. Since we are generally shielded from that kind of information, it requires a special effort to find out, for exam-

ple, by volunteer work with battered women or, at the very least, reading women's literature. It also requires keeping abreast of current debates and political struggles over "women's issues" like abortion and daycare. Empathy must be honed and cultivated by the outrage which flows from knowledge of the full extent of women's oppression.

11. One must be constantly vigilant against sexism in the language, whether overt (as in chairman, mankind, slut) or subtle (as in metaphors like those which tend to equate nature with femininity or science with masculinity).

12. As consciousness develops, one becomes increasingly aware of the pervasiveness of sexist ideology. At that time it is essential to speak out in protest. It is no use becoming a feminist and then hiding your beliefs for 'social reasons'.

13. Finally, there is no experience more vital to humanity than giving life, an experience which men have traditionally cut themselves off from. That being the case, and if one is in a position to fully participate in the birth and rearing of children, then why delay? Learning to share the experience of children can only cement and enhance the feminist consciousness that has been developed up to then.

In conclusion, beware the 'liberated man', even those who are not self-righteous, for there can never be a conclusive state of 'liberation'. Rather, a feminist can only aspire to a *process of liberating* for which we need to foster a daily, continuous commitment to recreate. That, of course, is then only the starting point, for once there, it is impossible to avoid seeing that sexism has a material base in our society. Consciousness of an oppressive sex/gender system therefore must lead to consciousness of class conflict as well. Indeed, I contend that the one without the other can only fail to reach its full, revolutionary potential.



ate women's physiology as a "faulty" version of their own but should respect the differences between men and women as a dialectic that can spark creativity. For example, rather than regarding the pre-menstrual syndrome which affects some women as an evidence that all women's bodies are defective, could it not be seen

# Ferron: Lyrics that don't miss a beat

by Connie Clarke

This was Ferron's first trip to Halifax, and even the weather tried to make her feel welcome.

It poured both days, reminding her of home in Vancouver, though she's been living in the desert, in Sante Fe, New Mexico, since 1987.

It may come as a surprise to some that Ferron is not musically trained and doesn't know some of the chords she plays on her guitar. "I'm hearing something and I feel it. When I was younger when I first started making music I would hold the body of the guitar... very close to my chest where the solar plexis is and I would play a few chords and they would like vibrate or move wave-like through my body. That was how I made a lot of decisions about how a song was going to sound, was how it felt."

So why a poet-singer-songwriter? Why not something else? "I eventually realized I had to write songs and sing because I lived in a world that I didn't trust or didn't understand the motive."

Ferron began writing songs when she was 11, but performing for others came 12 years later, almost by accident. A friend submitted a home tape of Ferron's music to some people organizing a benefit for Press Gang Publishers in Vancouver. Ferron ended up performing for the first time in front of five hundred people, and "surprise of my life, they liked it".

Contributions by friends and some additional fundraising enabled Ferron to put out her first, self-titled album in 1977 on her own label, Lucy Records.



Photo: Eric Boutilier-Brown

Ferron plays Flamingo

This was followed in 1978 by *Ferron Backed Up*, in which she played with a small band. Both albums sold out quickly and are

now collectors' items.

In 1978, Ferron also teamed up with her manager, Gayle Scott, and together they raised the funds and produced *Testimony* in a

proper studio in 1980. *Shadows On a Dime* appeared in 1984 and was co-produced by Ferron, Scott, and jazz rock singer Terry Garthwaite. Both of these albums have received critical praise.

You have to pay attention to her lyrics. Unlike most of today's performers who take a verse or two or maybe the whole song to get their point across, every word matters in a Ferron song. "Oh, I admit that I hold the words — I hold them tight". Miss a line and you've missed a lot.

"I want the people to feel the courage to feel proud of themselves, to feel expansive, to feel power, to feel sadness in public and in private and the way to get those things is through the mystery and the magic of music, that's my way."

Humanness and freedom figure prominently in Ferron's work. "I started to get a sense that my truest, deepest feelings, the reason of my life, was being thwarted, was being taken away from me and given back to me in a box and didn't want the feeling cause I'd already had it and why was it taken away and then given back to me in a different form?" Because Ferron isn't musically trained, she has a different approach when it comes to com-

posing with other musicians. "We talk about my feelings or the feelings that I hope to create or take care of". For example, in "Snowin' in Brooklyn", Ferron wanted the feeling of a first snow fall. She feels it's demanding for others to work this way "but it does the trick." The musicians worked hard and experimented to get just the effect she wanted, settling on a Rhodes synthesizer.

Kevin Zernig accompanies Ferron on piano this tour. They rehearsed, relying on emotion and interpretation until Kevin learned the show without resorting to written music.

Ferron says she's not about success or real estate. "I like that I can sleep at night. Every single night". So what is Ferron about, what is she after? "I'm not a real partyish type person on the stage but there is this sense of celebration that I'm looking for, a spiritual celebration, an acclamation of self that I'm looking for and that I want to do in front of people. And I want them to bear witness to it in me and I want to bear witness in them and somehow I think that will keep up close."

Ferron performed February 23rd and 24th at the Pub Flamingo. Additional research for the article was by Steven Slater.

## LIFE PLANNING AND LEARNING CENTRE

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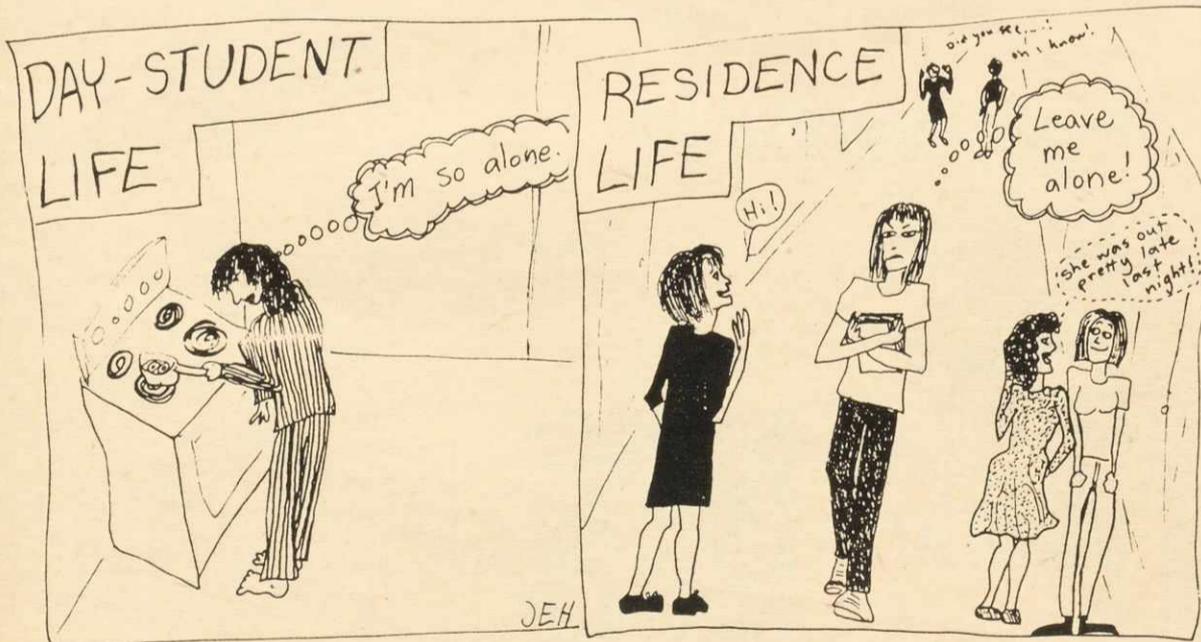
The Centre's Job Finding Clubs are open to all women who are unemployed and immediately available for work.

Call for an appointment, 443-4450, ext. 281, Monday-Friday, 8:30am-4:30pm

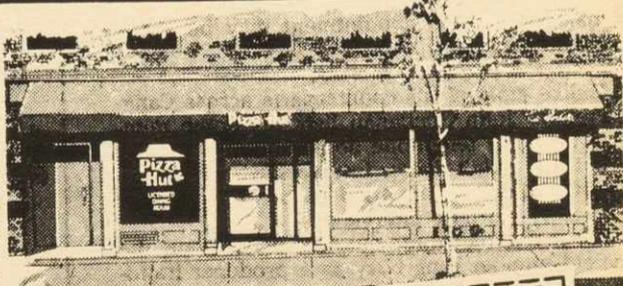
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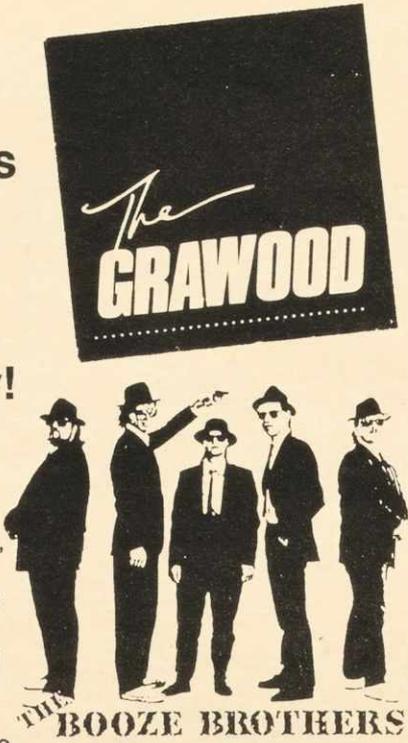
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# A very tempting movie

by Amber-Leigh Golding

The most talked about motion picture release in years, *The Last Temptation of Christ*, has finally opened in Halifax. Considering all the hype and hysteria that has surrounded this film over the last several months, it is extremely difficult to approach the film from a purely objective perspective. Overblown controversy aside, folks, try to remember that *Last Temptation* is just a movie after all, and an admittedly earnest but somewhat flawed one at that.

The entire production is deliberately low key, with costumes and sets that are authentic but non-obtrusive, presumably to keep the focus firmly on Jesus Christ Himself.

The camera work is sombre and sparse — and all the more effective for it — providing imagery consistent with the narrative's serious mood.

Special credit is due to Peter Gabriel's striking music which somehow succeeds in being radically contemporary and appropriate.

If *Last Temptation* has a liability, it is most certainly Paul Schrader's problematic script. Adapted from the acclaimed/condemned novel by Nikos Kazantzakis, the dialogue too often falls flat. Doubtlessly, this is the reason why the performers occasionally appear ill at ease.

Christ's characterization is awkward, from a dramatic as well as a theological standpoint. Unfocused, Jesus is either defiant or distant — sometimes both at the same time.

Though he doesn't quite manage to overcome the apparent discrepancy in his role, Willem Dafoe's performance is a fine accomplishment nonetheless. The portrayal is frequently moving, especially so when the actor suggests Christ's torment and intense sense of responsibility.

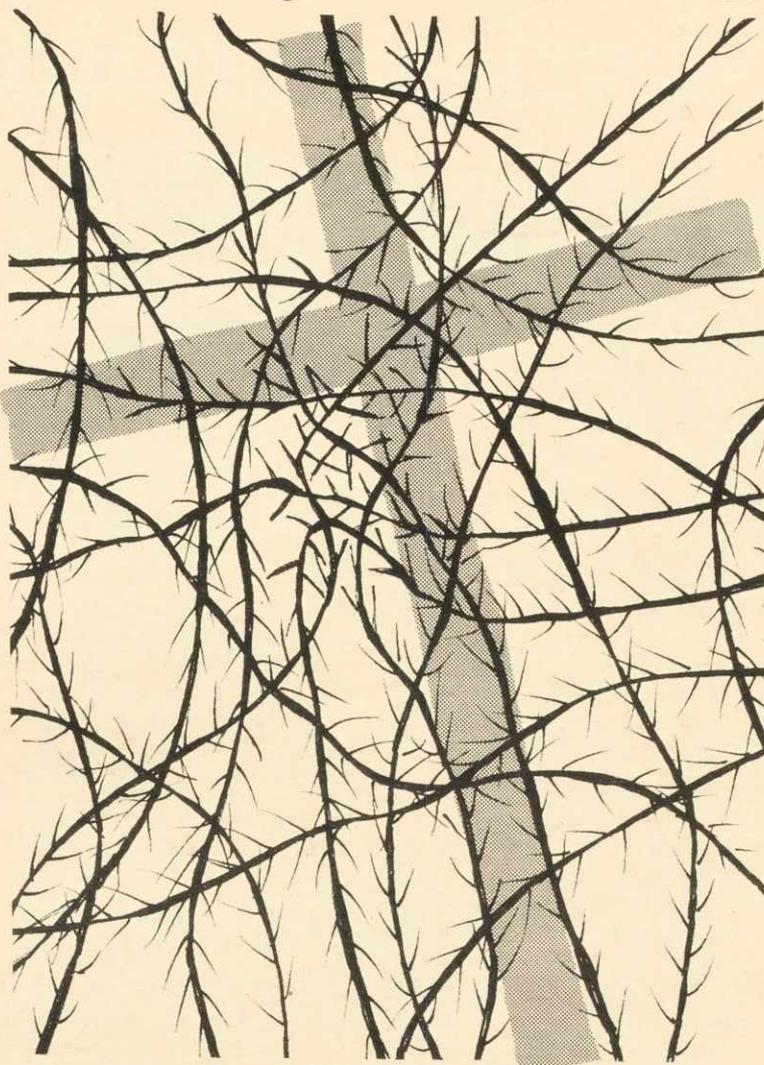
Also well worth noting is Barbara Hershey's performance as Mary Magdalene. Her work here reinforces her reputation as a gifted screen presence to keep your eyes on in the decade ahead.

Moralist claims against *The Last Temptation of Christ* as blasphemous celluloid are to a large extent, overstated. True, aspects of the biblical Christ are fictionalized, but clearly these innovations were inspired, at least in part, from the Bible itself.

Jesus is portrayed, prior to His later evangelical period, as a builder of crosses that the Romans used to crucify Jews with. This ironic plot device is more than slightly reminiscent of the Bible's account of St. Paul, who was converted from a persecutor of Christians to a revered Christian in his own right. In the same way, the much criticized dream sequence whereupon the devil tempts Christ with the vision of what His life could have been, as He is dying on the cross, is a logical extension of the devil's temptation of Christ which the Bible says took place when Christ was alone in the desert.

Claims by the opposition that the film is some sort of sleaze-fest

*Continued on page 13.*



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# Today Halifax, tomorrow the world

by Michele Thibeau

Sarah McLachlan is releasing a "new" album on March 14. Still named *Touch*, it will include one new song, "Changes" and remixes of "Strange World" and her single "Vox" on a new 12" too. This album and 12" single will feature covers (and an inner sleeve) done by McLachlan herself.

The reason for the release of a remixed album is Arista, who have given her a contract for the U.S. She will also have distribution worldwide with them on BMG.

McLachlan now has a band with her; Darren Phillips on keyboard, Stephen Nikleva on electric guitar, and a rhythm section from Toronto with Sherri Leigh on drums and Jeff Krosse on bass. She wants to practise with the band for a few months and then tour, with Canadian dates possibly being in April, June and

July. These may be changed because of plans for an American and European tour.

Without enough material yet, to headline, when she comes she'll be opening for someone, where she does not know. A theatre setting would be her style she feels. Probably not at the Cohn.

With three months to write the next album's material, McLachlan says, "I don't know yet, I've only written one song." She hopes "to keep writing all the time" and definitely "do more writing with the band as a band unit". As far as the sound, it will still have "intricate rhythms lots of vocals, I'll keep playing 12 string guitar, but it might get a harder edge."

Her LP *Touch* will be slowly withdrawn from the record stores on March 14 when the new version is due to arrive.



Local recording artist Sarah McLachlan to tour Canada and the world.

## Temptation

Continued from page 12

are wholly unwarranted. *The Last Temptation* is never anything less than reverential. The production reflects a high level of good taste (if a little overlong and perhaps emotionally exhausting.)

The core of the debate against this film — shared in a far more dramatic fashion with the Salman Rushdie affair — is to what extent must artists respect religion in their work. Depending of course on where you draw the line, *Last Temptation* seems a poor object for condemnation.

All else having been said, credit for this film must ultimately go to its director, Martin Scorsese. For *The Last Temptation of Christ* is essentially a profoundly personal motion picture. Audiences gear-

ing to see a typical Hollywood biblical epic in the style of a *Ten Commandments* or a *Ben Hur*, lavish spectacles which are intellectually as challenging as a box of popcorn, will be inevitably disappointed. Fans of such films as *Taxi Driver* and *Raging Bull* knew what to expect all along. They recognize Scorsese for what he really is; one of America's most fiercely individualistic directors.

Unfortunately, it has been this spirit of individualism which has resulted in Scorsese occupying a position largely outside the realm of most moviegoers.

Oddly enough, the main accomplishment of the Christian outcry has been to firmly entrench the director's name in the minds of mainstream audiences. I doubt this was their intention, but it is recognition Scorsese richly deserves.



Go west, young woman

## T Y P I N G

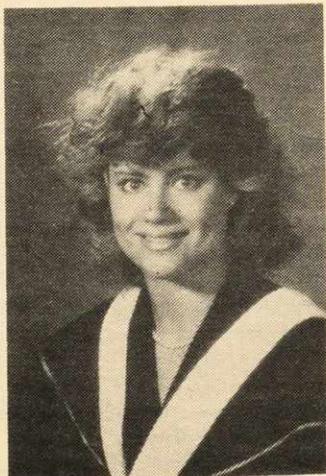
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# Tigers take Panthers

by Barry Dorey

Coach Carolyn Savoy's contention that her basketball Tigers are better than her conference winners of three years ago will be put to the test in PEI this weekend. The Dal women, sporting the same 12-2 league mark as both UNB and UPEI, challenge the UNB team Friday at 6pm in the first step to what they hope will be a trip to Lakehead University in Sudbury and the national championship.

"We're a better team than our last conference winner; more depth, more size and better quick-

ness," Savoy says. "And if we get another performance like Saturday (against PEI) we'll beat UNB and UPEI."

The spirited effort was a season-ending 93-80 win over the Lady Panthers and although the margin of victory wasn't big enough to secure home court advantage for the AUAA finals (the Tigers needed to win by 20 points), the result bodes well for the playoffs.

"It's a real big boost going into the playoffs," says senior forward Kathy MacCormack, who dominated the last game, firing 33

points and grabbing 14 rebounds. "We're playing our best basketball right now and we're optimistic about advancing."

Savoy says the key to a Tiger victory is to "attack them and play with the heart and determination we showed Saturday." If they do that, they'll proceed to the CIAU Finals at Lakehead University next weekend, where the Tigers also have reason for optimism.

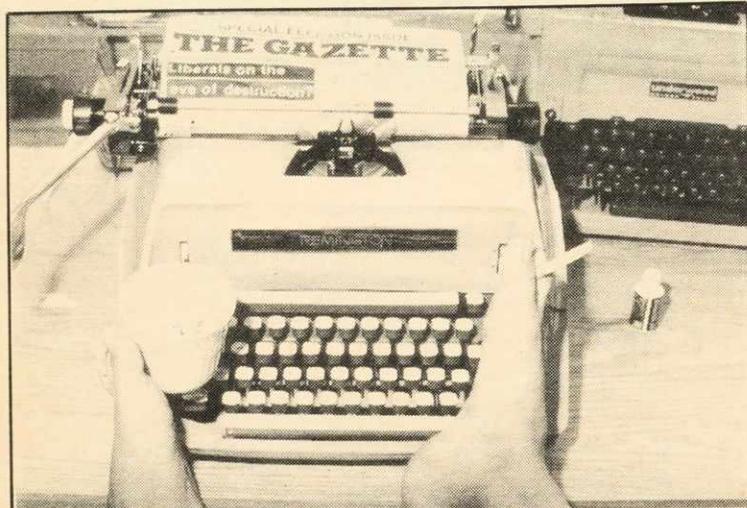
Having participated in a big-performance tournament in Winnipeg over Christmas, and emerging with a 2-1 record, the Tigers feel comfortable about playing the nation's top teams.

"It was very encouraging, especially our game with (number one ranked) Calgary, Savoy says. "We have the size and talent to take the national title, we just have to put three good games together."

Stringing those games together could be made easier by the determination of four departing seniors. The MacCormack sisters, Krista Morris and Sheri Thurrott will be trying to make their last AUAA action memorable.

The Tigers, ranked as high as eighth this season, will have to contend with UPEI stars Pauline Lorden and Kara Palmer if they advance to the AUAA final this Saturday.

"But if we keep attacking, get strong rebounding, and take the ball inside effectively, this can be our year," says national women's team member Kathy MacCormack



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# Twin Towers take a bow

by Brian Lennox

In a few weeks, two sisters will end their varsity sport career at Dalhousie. Trish and Kathy MacCormack are in their final year of eligibility and both have enjoyed tremendous success at Dalhousie. What sets these two players apart from other athletes is their work ethic.

Trish began her career at Dalhousie in the fall of 1984. She was an immediate starter and continued to a point where she had become an AUAA all star and a member of Canada's national senior team. Trish was part of the Canadian team that went and played NCAA division one teams in November. Trish saw considerable floor time and certainly has a chance to be on the University Games team this summer.

Kathy has been a perennial AUAA all conference and CIAU all Canadian selection. After transferring from the University College of Cape Breton, Kathy began her career at Dalhousie in

the fall of 1985. In the last three years she has been three times an all conference selection and twice an all Canadian. Kathy began playing basketball at a late age but the hard work has enabled her to become one of the best players in Canada. Kathy has been a member of the national senior team program since 1986 and has an excellent chance of playing on the Olympic team in 1992.

Both Trish and Kathy are very personable women as none of their success has changed their attitudes. They want to continue to play basketball but Trish and Kathy know that making the national team each year is not a guarantee.

Both have prepared themselves off the court as well. Kathy has a bachelor's degree in kiniseology and is now in working on a degree in public administration. Trish is finishing her bachelor's degree in recreation. Head coach Carolyn Savoy know that replacing these two players on and off the courts will be difficult.

# Volleyball veterans retire

Two veteran volleyball players will be playing their last game for the Dalhousie Tigers women's team this weekend. The Tigers will be travelling to Fredricton for the AUAA Championships this weekend. The 2nd place AUAA team will meet Mt. A. in the semi-finals and if successful, the 1st place Moncton Blue Eagles in the Championship game March 5. A victory will send them to the CIAU's in Saskatche-

wan and an attempt at the national title.

Colleen Doyle first played at Dalhousie in 1980 and 1981. After a five year break, she returned to the team from 1987-89 as a mature and experienced athlete. Says coach Karen Fraser, "Colleen is virtually unstoppable in the front court and anticipates well in the back." She was named team Rookie of the Year in 1980 and has been an AUAA all-Star twice in the last two years. Last season she was honoured as the AUAA's most valuable player and was named to the All-Canadian Team. A perennial tournament All-Star, Colleen has also served as team captain.

She will be married this summer and will pursue a career in teaching.

Andrea Borysiuk is another five year veteran for the Tigers.

She is a power hitter from Brampton, Ontario where she will return to a teaching position after graduation.

Another team captain, leadership has always been one of her strong points. "She is perhaps the strongest player in our league on defense and always gives 100%", says coach Fraser.

Andrea won the team's leadership award in 1987 and was a Dalhousie Classic Tournament All-Star last year.

The Tigers will miss these two athletes next season but should continue on with the winning tradition at Dalhousie.

## UNIQUE SUMMER JOB THE HALIFAX CITADEL



Students are needed to portray nineteenth century British soldiers at the Halifax Citadel National Historic Park this summer. The program offers several summers of employment and advancement opportunities.

At 7:00pm on Monday, March 6, 1989, there will be a briefing session for all interested applicants in Room 224 of the Dalhousie SUB.

Applications and information packages are available at your Canada Employment Centre on Campus. Deadline for applications is March 9, 1989.

Starting wages for Pte. II and Piper II are \$6.00 and \$6.55 respectively.

For more information, contact the Canada Employment Centre on Campus or phone the Halifax Citadel at 426-1998 or 426-8485.



# Calendar Page

## Thursday 2

**Seminar** — *Unsung Crusaders: Women's Anti-war and Civil Liberty Activism during WWI* is the topic of a lecture by Dr. Frances Early (MSVU) at 3:30pm in the African Studies Centre at 1444 Seymour.

## Friday 3

**Conference** — The 9th Annual Undergraduate English Conference will be held today and tomorrow in the English Dept. For more information phone Dr. Anne Higgins at 424-3384.

**Chemistry Seminar** — Dal Chemistry presents Robin Rogers who will discuss *Coordination versus Hydrogen Bonding in Crown Ether Complexes of Hydrated F- Element Salts* at 1:30 in room 215 of the Dal Chem. Building. Coffee and doughnuts will be served at 1:15pm in Room 231.

**Biology Seminar** — Dal Biology presents Andre Talbot (Dal) who will discuss *Abundance Estimation in Atlantic Salmon Parr using Habitat Characteristics* from 3:30 'til 4:30pm in room 332 of the LSC.

**NFB** — *What People are calling PMS* will be shown at the National Film Board on Argyle Street at 7:30pm only. A panel discussion with Robyn McKenzie will follow the screening.

**Wormwood's** — *The Last Temptation of Christ* will be playing at Wormwood's Cinema from Feb. 17 'til March 9 at 6pm and 9:15pm nightly. It is both a challenging cinematic interpretation of the foundation of the major Western Religions, and a direct and honourable veneration of Christianity's original ideals.

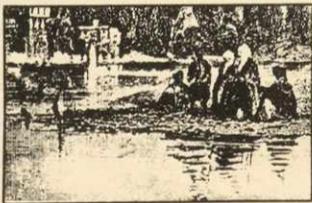
## Sunday 5

**Church Service** - Sung Eucharist, 11 am. Kings College Chapel (Anglican) at the Coburg entrance to King's.

**Church Services** — Real Life Fellowship in conjunction with Community Bible Church meets every Sunday in room 314 of the SUB. Everyone is welcome. 11:45am worship service, 6:30pm — doctrinal class, 7:45pm drop-in coffee/fellowship hour.

## Monday 6

**Monday Movie** — Stanley Kubrick's *Clockwork Orange* will be the Monday night movie in the McInnes



Room of the Dal SUB at 8pm. Tickets are \$3 with CFS Studentsaver card, \$3.50 for university students and \$4 for the general public. Doors will open at 7:30pm and popcorn, candy and softdrinks will be available.

**Film** — The Nova Scotia Satsang Society will be featuring the video tape *The Journey Home* at 7:30pm at the Nova Scotia Archives, 6016 University Ave.. If you are interested to know more about *Eckankar*, the ancient science of soul travel, you are invited to attend this free evening of film and talking. For more information please phone 464-1333.

## Tuesday 7

**Film** — *Eight Frames per Second* and *Linda Joy* will be shown at 12:30 and 8pm in the Dal Arts Gallery. Admission is free.

**Church Service** - The Campus Ministry in Dalhousie will be holding a bible study from 12:30 to 1:30pm in room 310 of the Dal SUB. For those of the United Church.

**Meditation** — The Dalhousie Buddhist Studies Society meets for the practice of meditation every Tuesday in room 316 of the Dal SUB from 4:30 'til 6pm. The public is invited, and instruction is available.

**Film** — *Moving on*, a film about abuse, will be shown at 12:40p in theatre A of the Tupper Building. It is part of the Women and Health Film and Lecture series sponsored by Dal Women, Health and Medicine.

**Presentation** — *Romantic Ireland is as dead as doornails* say Irish authors Anthony Cronin and Dermot Bolger, who will read from their works at 8pm in the Alumni Lounge of the O'Donnell-Hennessey Student Centre at SMU.

## Wednesday 8

**Meeting** — Not just any meeting but the Dal Gazette Meeting. We meet every week at 4pm on the third floor of the SUB to plan and discuss the running of Canada's oldest student newspaper. We encourage past, present and future members to attend. No experience is necessary.

**Discussion** — A panel discussion entitled *Is an Atlantic Canada Studies Degree relevant to society, or are we just burying our heads in the sand?*

will take place for students and alumni of the ACS programme at SMU, at 7:30pm in the Students' Conference Centre on the 3rd floor of the SMU SUB. A reception will follow.

**Meeting** — There will be a meeting of the Undergraduate Science Society Officers and Science student representatives on Faculty, Faculty Council and DSU Council from 4:40 'til 6:30pm in the Dean's Conference Room, Room 332 of the Dal A&A Building. The President and Vice-President of each Student Society is invited. A light supper will be served.

**Public lecture** — **Dal German Dept.** presents Peter Michelsen who will discuss *Das Leid im Werk Georg Buchners* at 8pm in the German House on Lemarchant Street.

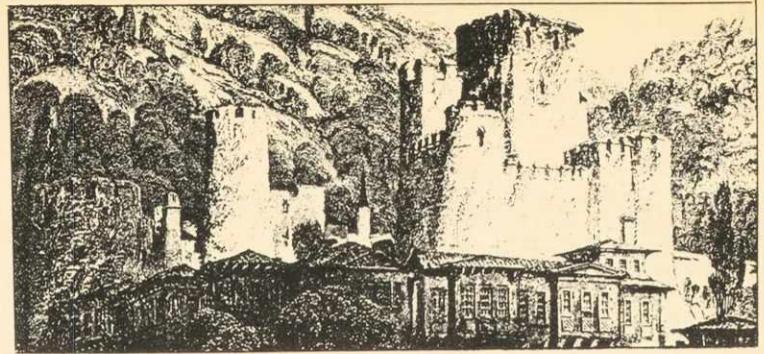
**Presentation** — Novelist Sylvia Fraser will read from her works at 8pm in the Private Dining Room of the Loyola Building at SMU. For more information phone 420-5715.

## Thursday 9

**Biology Seminar** — **Dal Biology** presents Carolyn Sillflow (Minnesota) who will discuss *Development Expression of Tubulin Genes in Plants* at 11:30am in room 332 of the Dal LSC.

**Gallery Opening** — The exhibitions *Equivalent Worlds: The Figurative Paintings of John Clark, 1979-1988* and *Works from the Donald Cameron Mackay Collection, Dal University Archives* will be officially opened at 8pm by Ms. Suzanne Funnell, Halifax artist and Chair of the Studio Division at NSCAD. The public is welcome to attend. Refreshments will be served.

**Auction** — The Annual Charity Auction of the Dalhousie Medical Students' Society will be held at 7:00pm in the Charles Cafeteria of the Tupper Building. This is organized by the second year medical class and raises much-needed funds for local charities. Past classes have raised approximately \$8,000; our goal this year is \$10,000. A wide variety of items will be available as well as a cash bar. Items may be paid for by cash or cheque the night of the auction, and picked up that night or during the following two weeks from the DMSS office in the Tupper Building.



## The Bulletin Board

**Daily Mass** — is at 11:45am, room 310 in the Dal SUB.

**Exhibition** — The 35th Annual Dalhousie Student, Staff, Faculty, and Alumni Exhibition will continue in the Dal Arts Gallery 'til March 5th. The exhibition celebrates the eclectic array of works by the Dal Community.

**Poetry Competition** — The Clare Murray Fooshee poetry prizes will be given to the author of a poem or group of poems (maximum 5). First Prize - \$200, Second Prize - \$125, Third Prize - \$75. Candidates must be registered at Dal or King's Contact English Dept. for details. Deadline: March 15, 1989.

**International Awareness Week** — Beware of the numerous social and educational activities and fun entertainment issues at Dalhousie. You might actually learn something!!! March 4th to 11th. For more information phone Andreas Katsouris at 443-9195, or Banjot Sidhu at 465-2051.

**Volunteer Wanted** — The *Help Line* office, located near the Dal campus, requires a volunteer computer specialist. The Help Line has developed innovative statistics and data management software which assists the administrators and volunteer crisis line workers. Persons willing to volunteer at least 5 hours per month and who have a knowledge of MS DOS, Turbo-Pascal, and dBase III+ please phone Sandy at 422-2048.

**Volunteer Needed** — Mental Health Halifax urgently requires volunteers for the *Building Bridges Program*. Building Bridges is a one-to-one friendship program providing support to socially isolated adults with mental health problems. Orientation and training is provided. For further information, please phone Marg at 422-3087 or 422-6114.

**Aid for Afghanistan** — The Canadian Red Cross is looking for donations to help the victims for the violence in Afghanistan. Donations (marked *Afghan Conflict Victims*) can be made by cheque, money order, Visa or Mastercard and sent to: CRCS, Nova Scotia Division, 1940 Gottingen Street, P.O. Box 366, Halifax, N.S., B3J 2P8 or presented at any Red Cross Branch.

## Classifieds

**Native French speaker looking for opportunity to practice english conversation.** You can improve your French conversation while I improve my English. Please call Jocelyn (Joe) 454-7949.

**3 Bedroom - 3 level Condo - 2 baths** Cowie Hill. \$600.00 a mth. plus utilities. Phone \$-624-8881 after 4pm.

**Resumes by Campus Recruiter** \$40.00 fee. Choice of format, includes skills on being interviewed. 7 days a week. Pick-up and delivery available 462-7452.

**Oxford St. Completely furnished** rooms to sublet in 4 bedroom flat (May or June 1st to September 1st) \$200/mth everything included (negotiable). Fire place, cable, etc Great Deal, Great Location. Phone 429-3215.

**French tutoring available** — grammar and conversation — reasonable rates. Call 423-7562.

**PEN PAL CLUB!! Free details.** All ages welcome. International Pen Friends, P.O. Box 6261, Station D, Calgary, Alberta T2P 2C8.

## Looking for a Microcomputer but don't know where to start ?

Come to PCIC (Personal Computer Information Centre) in Room B261 of the Killam Library or Phone 424-2626 for:

- ☐ Free consultative advice on micro purchase for Dalhousie students given by experienced students\*.
- ☐ Deep discounts for Quality Brands (Apple, Zenith)\*
- ☐ Advice from people who put service before sales\*



**NOTE:**

**WORD PERFECT \$190. ONLY!**

\* The mandate of PCIC is to provide consultative service and deep discounts on Microcomputer purchase to university students, staff, and faculty, therefore valid university IDs will be required

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# Rumours

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**Cover charge after 9pm for non members.**  
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## WANT TO EARN EXTRA CASH?

The DSU needs polling clerks for DSU Elections '89, March 14, 15, 16. If interested please leave your name and phone number at the council offices Rm 222 of the SUB, or call 424-2146, care of Wayne Aspinall, Chief Returning Officer.

## Used & Rare Books



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OR

MBA  
Concordia University  
1455 de Maisonneuve Blvd. West  
Montréal, Québec H3G 1M8  
Tel: (514) 848-2717



# DSU ELECTIONS '89



## FORUM SCHEDULE

**Monday Mar. 6, 1:30pm SUB Cafeteria**

**Tuesday Mar. 7, 7:00pm Shirreff Hall Cafeteria**

**Wednesday Mar 8, 12 noon Tupper Cafeteria**

**Wednesday Mar. 8, 7:00pm Howe Hall Cafeteria**

**Thursday Mar. 9, 7:00pm Grawood Lounge**

There will be an additional Forum to deal specifically with the  
**ATHLETIC FEE REFERENDUM**  
**Monday Mar. 13, 1:30pm SUB Cafeteria**

For more information contact Wayne Aspinall at the DSU Council Offices, Rm 222 of the SUB, or call 424-2146.

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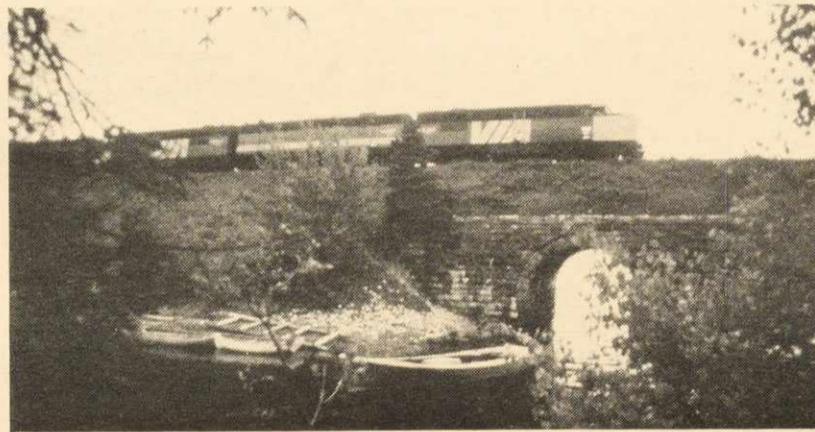
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\*Pass must be purchased between March 1st and June 30, 1989. Membership card to be picked up at CHA Offices in Canada.



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