

# THE GAZETTE

Volume 118, Number 22

Dalhousie University, Halifax, Nova Scotia

March 6, 1986

## Opposition to proposed arms plant

By LOIS CORBETT

OPPOSITORS TO A WEST German company's proposal to build an armoured tank manufacturing plant in Cape Breton say the federal and provincial governments are using economic blackmail to push the area's unemployed into accepting jobs without any questions.

Shirley Hartery, a member of a Port Hawkesbury peace and development committee, says Cape Breton is in a "vulnerable economic position", but she hopes the negative reaction the proposal has generated will persuade the government to turn it down.

"It is tied into the whole arms build-up debate and suddenly, it's right here on our very own doorstep, and we really have to take a stand against it," says Hartery.

Federal Defence Minister Eric Nielsen confirmed last Friday that the federal government is considering a proposal from Thyssen, a major West German arms manufacturer, to build an arms plant in Bear Head Point, outside Port Hawkesbury, to export tanks and armoured vehicles to Saudi Arabia and other Arab states.

Neilsen said the Thyssen proposal is one of "several hundred inquiries received with respect to the establishment of businesses in the Cape Breton area."

Both provincial and Cape Breton municipal politicians have welcomed the firm, with Nova Scotia premier John Buchanan telling reporters "you're darn right we would (accept the plant). We want jobs," and Port Hawkesbury mayor Almon Chisholm saying he is "delighted. I support the venture 100 per cent."

Buchanan says the proposal could create more than 4,000 direct and indirect jobs in an area where unemployment is among the highest in the country.

But Muriel Duckworth, a spokesperson for the Halifax Voice of Women, says Buchanan is "irresponsible and immature" in his quick approval of the Thyssen proposal.

"He will not recognize the long-term implications of this proposal. He is being immature. Instead of thoughtfully examining the issue, he says it's a great idea," says Duckworth.

"These kinds of jobs are not a decent option for the unemployed in Cape Breton," says Duckworth. "It's been proven that arms production is the most expensive way to produce jobs. Dollar for dollar, it takes more money to provide jobs in military production than in any other industry."

Hartery says her committee realizes there are a lot of unemployed young people in the area, "but our rationale, as part of peace and development, goes

beyond having jobs."

"When I first heard of the plant I got a lump in the pit of my stomach and it just stayed there. I can't even get rid of it by not thinking about the plant. I'm fearful that the issue is this close to my home. What's happening in Cape Breton is very similar to what is happening in many third-world countries," says Hartery.

Hartery says she does not publicly battle her town's politicians, but she wants her side of the issue presented. "We want people to see all the sides. We are not out to make enemies, but we have a right to present our case and state our point of view."

No one in Port Hawkesbury where the unemployment level has increased 40 per cent in the last year opposes jobs, says Hartery, but the area needs employment that has "dignity".

"There is no dignity attached to a kind of job where the end product is used against people," she says.

Hartery was one of many of Port Hawkesbury's weekly paper the *Scotia Sun's* readers to condemn the Thyssen proposal. Other writers have denounced the proposal and the politicians who welcomed it, one saying the area was "saddled with what appears to be a majority of politicians who wouldn't know a moral issue from a breadfruit."

Sheila Pitt, the *Scotia Sun* editor, says the letters to the editor

are "mostly against the plant. But I don't think the majority of the people in Port Hawkesbury are opposed to it, just the majority of letter writers."

Pitt's editorial immediately after Neilsen confirmed Thyssen's proposal calls on politicians to attract "other options" to Cape Breton.

## Youth ignored

By DWIGHT SYMS

UNLESS SOMETHING IS done immediately, many youth will never have jobs in their lifetime, says the Report of the Special Senate Committee on Youth.

The report, tabled last week on the floor of the Senate, outlines social, economic and educational problems currently facing youth, and lists 26 recommendations designed to alleviate the problems.

"The message we are trying to get across is that we are not facing an ordinary situation," says Senator Jacques Hebert, chair of the Senate committee.

Hebert is touring the country speaking on the results of the committee's work and the need for action.

At present, the unemployment rate for youth, people between the ages of 15 and 24, is 18 per cent. An estimated 600,000 young people do not have jobs, and many more are underemployed, working at part-time jobs.

"The situation is intolerable," says Hebert. "We are paying the social costs."

He cites increases in the consumption of alcohol and drugs and in the suicide rate among youth as examples of the effects of unemployment.

"We have to create a notion of emergency. The emergency, however, is diffused in our society," says Hebert.

"Politicians in general are not worried about youth. The idea that Mr. Wilson would have a budget without mentioning youth is incredible. The only mention of youth is the cancellation of Katimavik."

Hebert is one of the founders of Katimavik, a national youth program begun in 1976 and recently cut by the Secretary of State. The committee report endorses Katimavik and recommends the program be expanded.

The report also dedicates a chapter to the problems of Native youth. Six of the recommendations propose increased funding to Native youth programs and self-determination as solutions to their problems.

Other recommendations of the Senate committee include the establishment of a Canadian Youth Channel and of a "National Task Force" to study the educational qualifications and entrance requirements of secondary and post-secondary institutions. It recommends more cooperative education programs and community "Youth Action Councils".

"We propose Youth Action Councils where leaders of the community with an equal number of young people get together. They would solve the problems (in the community)," says Hebert. "Instead of looking at the immense problems, look at the fifty youth that are unemployed in our community."

## Strike delayed at NSCAD

By TOBY SANGER

FACULTY AT THE NOVA Scotia College of Art and Design have delayed a strike vote planned for yesterday, postponing the possibility of a walk-out for at least five or six weeks.

Alvin Comiter, president of the 42-member faculty union, says the strike vote was delayed because "last week for the first time we felt that we had started to make some progress at the negotiating table."

"The threat of a strike may have impressed the Board of Governors with the seriousness of the issue," says Comiter.

Student union president Sue Klabunde says students were divided over the strike issue. "They are very happy to see the negotiations continue so they can get along with school," she says.

The nine month old union has been negotiating since last July for its first collective agreement with no substantial progress until last week.

Although the college is the most expensive of its kind in Canada and the faculty are among the worst paid, the most contentious issues under

negotiation have been academic rather than financial.

The union has called for a decentralization of authority in the college by demanding procedures for just dismissal, a system of peer review with faculty, student and administration representatives, grievance procedures and academic freedom.

These provisions, common at other universities, do not exist at NSCAD, where virtually complete control rests with president Garry Kennedy's administration. Contracts are for a maximum of five years with no need for just cause being given when they are not renewed.

The faculty also wants an

increase in their salaries to achieve parity with the average for the region.

A confidential letter from the administration's lawyers leaked last week described these demands as being "exorbitant."

The letter stated the position union negotiators have taken displayed an "intransigent attitude" and outlined appropriate strike defence and public relations procedures for the administration to take in the event of a strike.

The ire of many faculty members was raised last November when Kennedy sent invitations to his Vancouver exhibition, which they took to be

Continued on page 3

**Gazette International  
Women's Week  
Supplement inside**

## Political survey

By HEATHER COUTTS

A POLITICAL SCIENCE class at Dalhousie University recently took a survey of the community's knowledge about political affairs, including South Africa, free trade and university education.

In the portion of the survey concerning South African issues, people with higher levels of education showed a better understanding of the situation in South Africa, said Elizabeth Vibert, one of the students conducting the survey.

Vibert also found that 83.9 per cent of post graduates believed that Whites are to blame for South Africa's problem while 40 per cent of junior high students believed Whites are to blame and

25 per cent of junior high students put most blame on communists.

Michelle Burrows, another political science student, said questions in the survey concerning free trade showed supporters of the NDP party to be highest in general awareness about free trade, while liberals were the lowest. Middle income and high income families were also most aware.

Burrows also found that Liberal supporters believe the nature of free trade issues is mostly political, while supporters of PCs and NDPs believe it is mostly economic. Most women believe it to be political and most men believe it to be economic in nature.

Continued on page 3

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The Dalhousie Student Union is seeking nominations for the 1984 Honor Awards, given in tribute to James Malcolm, B.A. 1906, who sacrificed his life in an attempt to save a friend from drowning, and whose career at Dalhousie was characterized by unselfish service to others.

The Gold and Silver "D" Awards will be made to graduating students, on the basis of outstanding contribution to student activities. In addition, Honorary Awards will be bestowed on non-student members of the Dalhousie Community in similar recognition of significant service.

Any two individuals may nominate a fellow graduating student with the final selection to be determined by the Awards Committee.

**The deadline for nominations is Friday, March 21, 1986  
Nomination forms may be picked up at the Student Union Offices  
Room 222, SUB.**

**For further information, please contact Reza Rizvi, Executive V.P.  
Room 210, SUB.**

The Dalhousie Gazette is Canada's oldest college newspaper. Published weekly through the Dalhousie Student Union, which also comprises its membership, the Gazette has a circulation of 10,000.

As a founding member of Canadian University Press, the Gazette adheres to the CUP statement of principles and reserves the right to refuse any material submitted of a libelous, sexist, racist or homophobic nature. Deadline for commentary, letters to the editor and announcements is noon on Monday. Submissions may be left at the SUB enquiry desk c/o the Gazette.

Commentary should not exceed 700 words, letters should not exceed 300 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 3rd floor 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 Student Union, the editor or the collective staff.

Subscription rates are \$25 per year (25 issues) and our ISSN number is 0011-5816. The Gazette's mailing address is 6186 University Avenue, Halifax, N.S. B3H 4J2, telephone (902) 424-2507.

## Challenging fund drive

By MARY ELLEN JONES

CKDU-FM IS HALFWAY through its first annual fund drive and the expected money pledges are on target.

At midnight on the fifth day of a ten-day telethon, the Dalhousie radio station has received \$5,000 dollars in pledges. The expected amount of pledge money is \$10,000 dollars.

The money collected from the fund drive will complete 30 per cent of the 1986-87 budget for the station. Student fees fund the remaining 70 per cent of the \$28,000 dollar budget.

Although the fund drive is bringing in the pledge money needed, volunteers working out of the special events room in the Student Union Building say the phone calls are often sparse depending on the program airing at the time.

"What we need are more challenges," said Deena Ellery, CKDU member. "A challenge

means you make a donation and challenge other people who have the same interests as you to meet or beat your pledge. Say, for example, a restaurant pledged \$25, we would keep announcing this until another restaurant pledged higher."

Ellery said the pledges have come mainly from people who have been involved in CKDU, family members and guests on the programs.

Charles Blair, CKDU station manager, says he is pleased so far with the results of the telethon. "We must make our listeners believe that we are offering them something they should be helping us out with."

There are plans for continuing the yearly fund drive. "We are sure it is going to work based on the experience of other radio stations across the country just like ours," said John Matthews, CKDU member.

The phones are open from 8:00 a.m. until 2:00 p.m. every day.

## Survey

Continued from page 1

Supporters of the PC party believe Nova Scotia would be better off than the rest of the Atlantic Provinces if free trade came about, while Liberal and NDP parties believe Nova Scotia would be worse off.

David Robinson, a political science student conducting the survey, found that when people were asked about the role of university education, most felt its most important function is to prepare students for the job market.

Robinson found that results of this survey show a "continuing interest of women in taking up a professional career."

Most people supporting the PC party believe that the role of the university is to prepare students for the job market. However, most people that support the NDP party believe the role of the university is to conduct research.

Robinson also found that 70.6 per cent of those surveyed support having loans and non-repayable grants as financial assistance for students.

Eighty-seven percent felt students' lack of money should not stop them from going to school.

Older people surveyed felt loans and not grants should be provided for students while younger people felt both should be provided.

Two times more women than men support grants only. People of lower and higher income also support grants only.

Results of the survey showed strong supporters of the PC party to be strong supporters of students having loans (and no grants) available to them. However, strong supporters of the NDP party are strong supporters of having both loans and grants available for students.

No matter how much people think that students are paying toward their fees, they still support the existing loans and grants program, said Robinson.

## Strike

Continued from page 1

a provocative parody of the employer-employee negotiation process.

Kennedy dismisses this interpretation, saying some faculty members misunderstood his work.

Although he refused to com-

ment on any of the issues under negotiation, Kennedy says the college will be more unified after a contract is reached but this is the "necessary pain" they must go through.

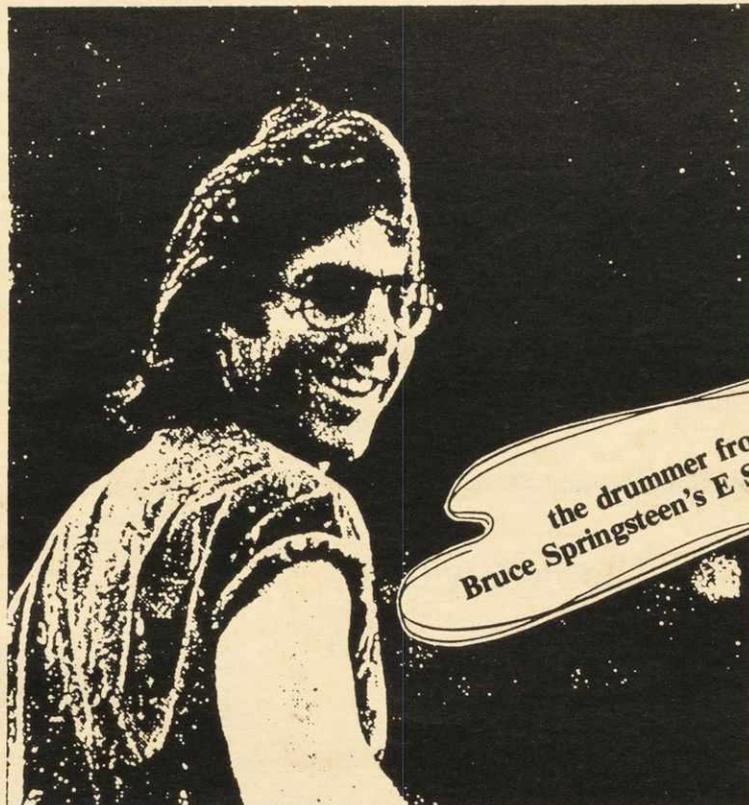
In the past, Kennedy has opposed job security for staff on the ground it would reduce the flexibility and innovation of work possible at the college. Now

he is hesitant. "I can't say whether the high quality of education at the college will continue" with increased job security, he says.

Comiter says he would disagree that job security would lead to less innovation. "The large fund for visiting artists and the sabbatical leave policy are intended to do just that."

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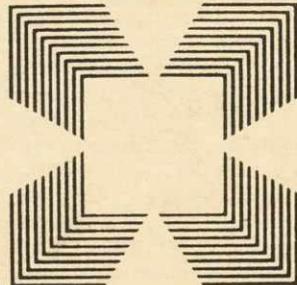
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# EDITORIAL

## Still ain't satisfied

AND IT IS THE END OF THE decade.

Hundreds of women huddled, cross-legged, around is different sized circles, engaged in earnest conversations. Occasionally raised voices could be heard, or the trickling sound of laughter.

Billboards were covered with flyers and poster advertisements for workshops, appeals for solidarity or petitions for signatures. Many women entered the Peace Tent.

Lesbians, straight women; black, white, Asian women; old, middle-aged, young women; African, Malaysian, North American, Middle East, European and Caribbean women; third world, first world women. As different as they are similar.

It was the systematic exclusion, discrimination and denial of opportunities on the basis of sex that brought these 12,000 women from different social, cultural and political realities together for the Non-governmental Organization's End of the Decade Conference for Women together in Nairobi, Kenya last summer. The mainstream media virtually ignored the event, except for the odd story that focused on the political differences between the women.

Although much networking and consciousness-raising was going on, it became painfully obvious as tensions grew between women from industrialized and third world nations, that each group had different priorities, and that the agenda for social change was not homogenous.

Equality for all women cannot be separated from equality for all people, in a world where our riches are distributed equally. Third world women made first world women realize equality for them is a daily struggle to keep bread in their children's mouths.

As we privileged women work on this International Women's Week Supplement, we realize there are women struggling for equality in different ways. We worked on this edition in what we consider a healthy alternative to the regular routine of journalism: we chose to work as a collective and throw out the regular editorial hierarchy.

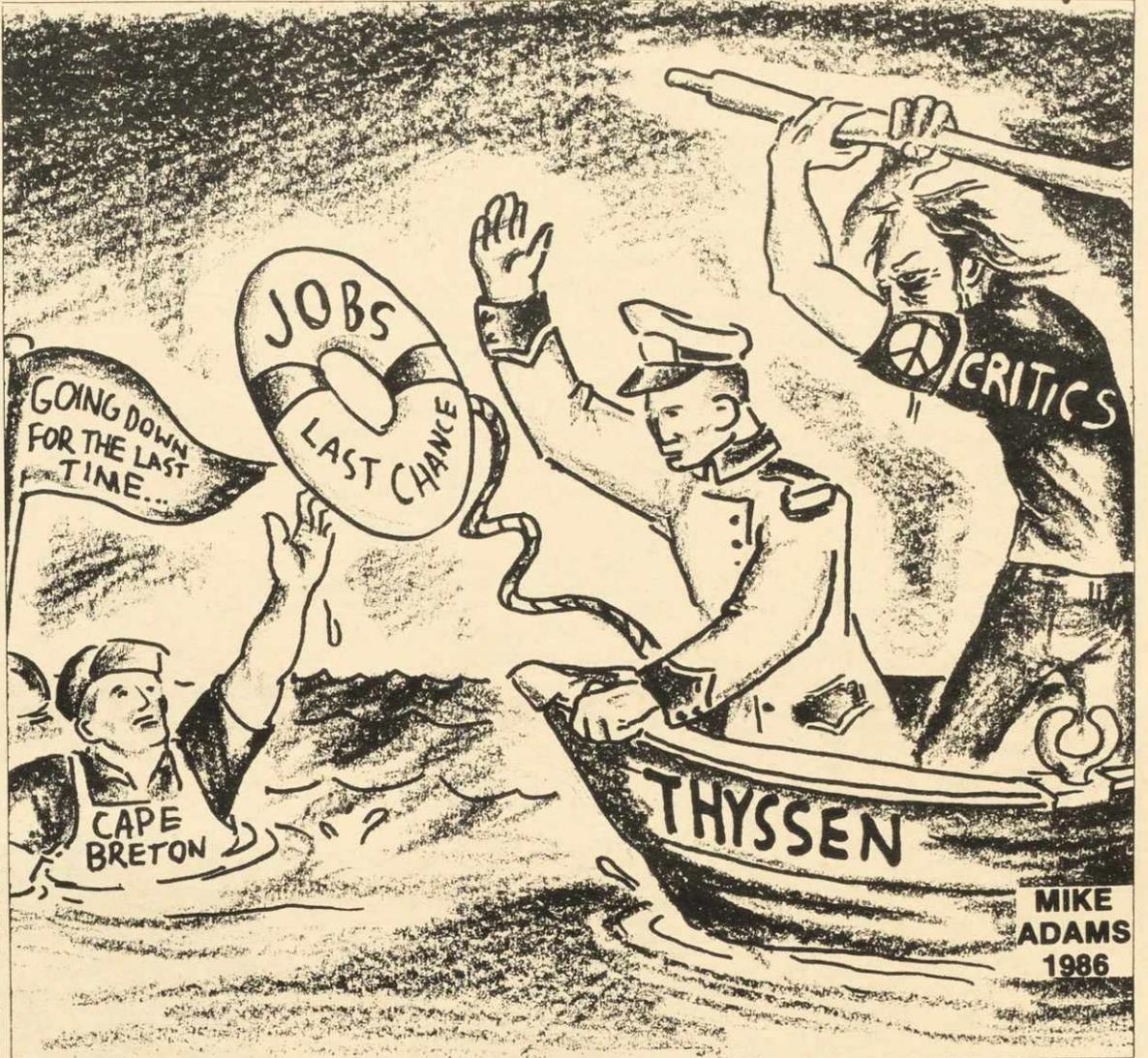
But we have heard the cries of our sisters with no homes, with no money, with no job and in poor health. Women need their stories told and remembered, and we hope this supplement is at least a beginning in the recording of women's experiences.

Women's art must be reclaimed and our music must be given the respect it deserves. Our mothers and children must be valued and our sexuality accepted freely.

We are not satisfied. And we haven't come a long way.

But we do not want to play the numbers game of equality. Achieving liberation for women means a re-structuring of our entire world, not a futile trip up a shaky ladder.

Women have been at Dalhousie for 100 years now, but we still



need that peace tent, those posters and that networking. And we have no predictions for the end of our next decade.

### Rambling

To the editor

I feel that it is necessary for me to respond to the letter by Brewster Smith in your Feb. 12, 1986 issue. As a member of the Dalhousie University Community, Dalhousie Student Union Council, President of the John Read International Law Society, and student representative on the Board of Governors, I feel that Mr. Smith is wrong in many of his assertions.

To begin with, Mr. Smith asserts that the Board of Governors did not vote for humanitarian grounds but were motivated

out of fear of a wave of misinformation of protesting students. As the sponsor of the motion at the Board of Governors to have Dalhousie divest from South Africa and as one who worked extremely hard for them to do so, I find this argument to be quite simply wrong. The Board of Governors passed this motion unanimously and no doubt particular Board members had differing reasons for voting the way they did. After talking with most of them I am sure that the fear of protesting students wasn't foremost in their minds and likely not considered at all. I certainly voted on humanitarian grounds and am sure many others did too. There was a healthy turnout of concerned students that were very orderly and for the most part well informed. It is interesting to note that an ad hoc committee of students had met the week before the Board meeting and had ruled out "radical" protest and instead decided to draft a petition and to concentrate on circulating it. In less than a week, four school days, over 1500 names were collected. No doubt this had an effect on the Board of Governors as they do try to act for the good of the institution and have expressed several times that they want to act in accordance with the students' wishes.

Mr. Smith wonders why so much condemnation is directed towards the Government of South Africa when there are so many other repressive governments. It is quite true that we do not live in a perfect world and there are many wrongs committed throughout the world but the Republic of South Africa is at the pinnacle. South Africa is the only country in the world which has institutionalized racism into their constitution. Their political

and legal structures is designed to keep the 4.5 million whites in a dominant position over the rest of the 2.3 million people of other races. The practice of Apartheid has been declared a crime against humanity and I don't have the time now to discuss the evils of the system.

I cannot agree with Mr. Smith's stand against divestment. In one of his disjointed arguments, Mr. Smith links violent revolution with economic sanctions and says that he cannot support a violent revolution. It is my contention, and that of many others, that one of the best ways to avoid a bloodbath is for the Government of South Africa to change their policies. The Government has shown its resilience to outside internal political pressure and United Nations condemnations so the most effective pressure seems to be economic. Hopefully the Government will be forced to change if they want to continue to be an economically viable country.

It should be noted that the majority of the people in South Africa are suffering great poverty while the whites prosper from a strong economy. The real leaders of the South African people such as Bishop TuTu, Alan Boesak, Oliver Tambo and others have called for divestment. The people have expressed in polls that they are willing to do without in the short term for the hope of change. Even black trade unions whose members would be hurt significantly have called for divestment. Former South African Prime Minister Vorster stated that every new bank loan, every new economic tie is another brick in the wall for South Africa. Do we want to be another brick in that wall?

Stevan Ellis

To some, only The Best will do.



# GINGER'S

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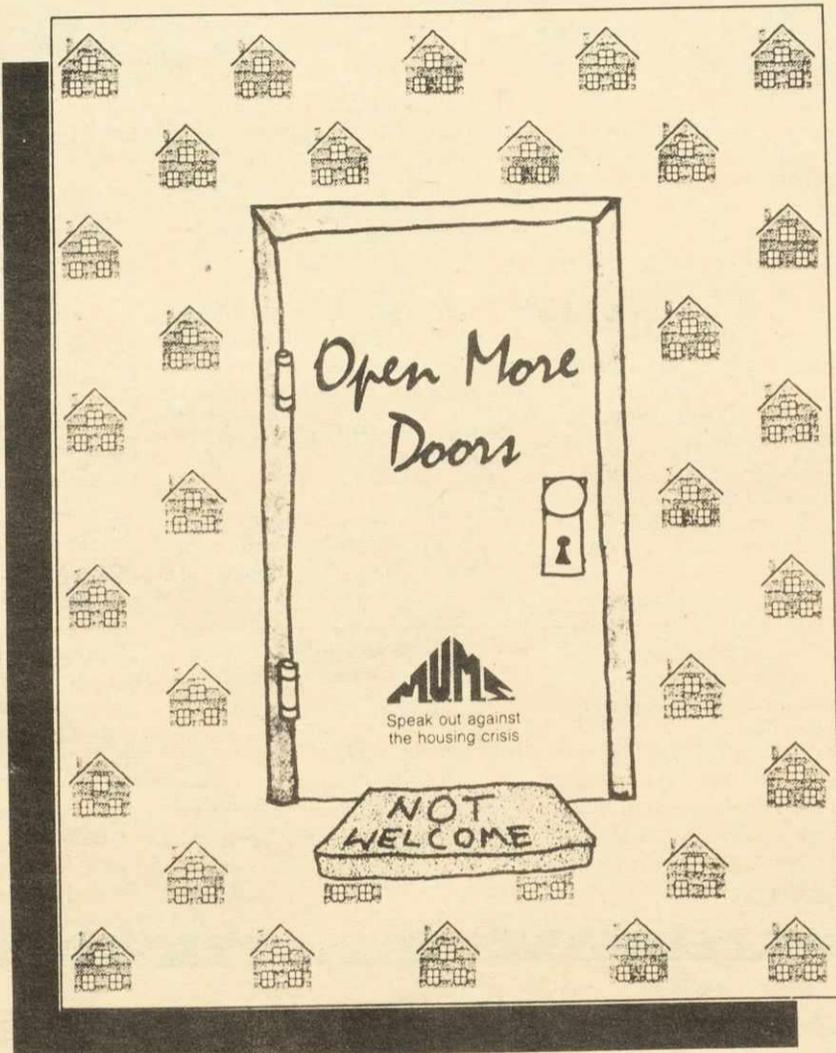
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# INTERNATIONAL

## Women's Day Supplement



# MUMS

## Mothers United for Metro Shelter

*A review of Open More Doors, a booklet published by the 1986 International Women's Week Shelter Committee in Halifax. Copies are available at the Red Herring Co-operative Bookstore (corner of Blowers and Argyle).*

### Dear Mom

I just finished reading a book on the housing crisis here in Halifax and I want to share it with you. When I read these women's descriptions of their homes I thought of ours. I remembered those funny and exasperating nights that it rained and we had to run to the kitchen and find pots and pans to put under the holes in the roof. What an event! And what a funny sound the rain drops made on those pots. Plink, plunk, plink, all night long. I used to grin in my bed. Then we got that lovely

red tin roof and the days of stepping in pots and pans on the way to the bathroom were over. True bliss.

I also remember fighting not to get up in the morning for school; trying to stay in bed for the longest possible time because the floors were so damn cold and there was no hot water.

But the stories these women tell, Mom, are scary, not humorous, like yours and mine. These women are the MUMS, Mothers United for Metro Shelter, and their struggles for adequate housing are horrible, and sad. The MUMS started their crusade over

two years ago, trying to get the government to provide decent and affordable homes for themselves and their children. Most of these women are abused by their husbands or as single parents, to boot.

No matter how many times we had to step around Dad's efforts at remodelling our house, it was always a home: a roof, a fire and a family. These women don't have that, and I feel for them.

The MUMS have put faces to statistics that show that 85 per cent of all single-parent families are headed by women, and that 47 per cent of these families live in poverty. Many of the MUMS live on welfare, and one woman says it got to the point where she had to keep \$20 to herself, a month, or she would have gone crazy. That's \$20. The same woman, Edna, lived in a place on Göttingen, not far from my home now, that was infested with cockroaches.

"I couldn't put water in the bathtub because a nest of cockroaches plugged up the drain," she says. Edna could smell the cockroaches all through her house, but she didn't have anywhere else to live.

Some of the stories are humorous, and they remind me of when I lived with you. Do you remember seeing the mouse in the oven? And how about the time when we were watching television and that little imp ran out from behind the piano and across the hardwood living room floor?

Well Mom, these women can top those stories. One woman, Elizabeth, watched five mice jump through one of her kid's trucks at one o'clock in the morning. Elizabeth and her friend, Jennie, caught 23 mice in one hour in their kitchen. But they couldn't go to their landlord, because they knew he would throw them out on the street for complaining. So they kept quiet, all the time trying to find another place to live.

And in Halifax, that isn't easy. These women face discrimination from landlords because they live on welfare and because they have children. Many of the new housing projects in Halifax are designed for the rich: everywhere you look condominiums are for sale, but there are no places available in public housing.

So the women continue to live in places that other people try to ignore. Jennie and Elizabeth's house was infested with earwigs, long, black bugs with feelers and a hard shell. They tried to go after the bugs one day, with Sobey's bags tied over their arms and legs.

They put garbage bags over their heads and they each had a spray bottle of Raid. They called themselves the bug squad. But an earwig got into Jennie's son's ear. She rushed him to the hospital and refused to go back to the house before it was fumigated. I don't blame her. So she had to stay in Collins House, a temporary shelter for women, for a few days. Jennie tried to get the provincial department of social services to pay for her stay at Collins House, but the welfare people insisted she should have returned to her home after the fumigators had left, even though the fumigators themselves told her not to go back for four days. She appealed the social services decision and the appeal board told her, basically, that that type of earwig just didn't fly into people's ears anyway.

But Jennie says she can still hear her son screaming when the doctor took the thing out of his ear, and she still has the damn bug in a bottle at home. So who are we supposed to believe?

These stories, Mom, unfortunately, are not the worst the new book has to offer. More frightening and disturbing are the experiences these women share about the abuse they faced from husbands, fathers, grandfathers and landlords. They are beaten, raped, molested and kicked out onto the streets. They are left caring for children with no money and no job. They are scorned by society and they are called worthless and parasitic. But I don't believe any of the names other people use to describe these women: after reading their book, I know they are strong, intelligent, beautiful women who are just trying to get what they deserve, adequate homes for themselves and their children, who they love dearly.

When I read about these women, and later met them, I wanted to invite them to your home. That big white house on the farm in New Brunswick. If only it was bigger and if only it would solve the problem. But these women have a right to live where they want, and our government should provide public housing for them. It is not too much to ask.

Thanks, Mom, for our home. Thanks for the drips and the drafts and the cold water and the messy bedroom. I hope the children from the MUMS book will soon be able to thank their mothers.

Take care. I love you. Give my best to Jim and Dad.

Love, Lois

## Women at Dalhousie

### Dalhousie Women's Alternative

In September 1986, a number of women students came together to form the Dalhousie Women's Alternative. Since then, the organization has become active on campus around various women's issues. The D.W.A. functions as a collective, providing each of its members an opportunity to take on a balanced amount of responsibility.

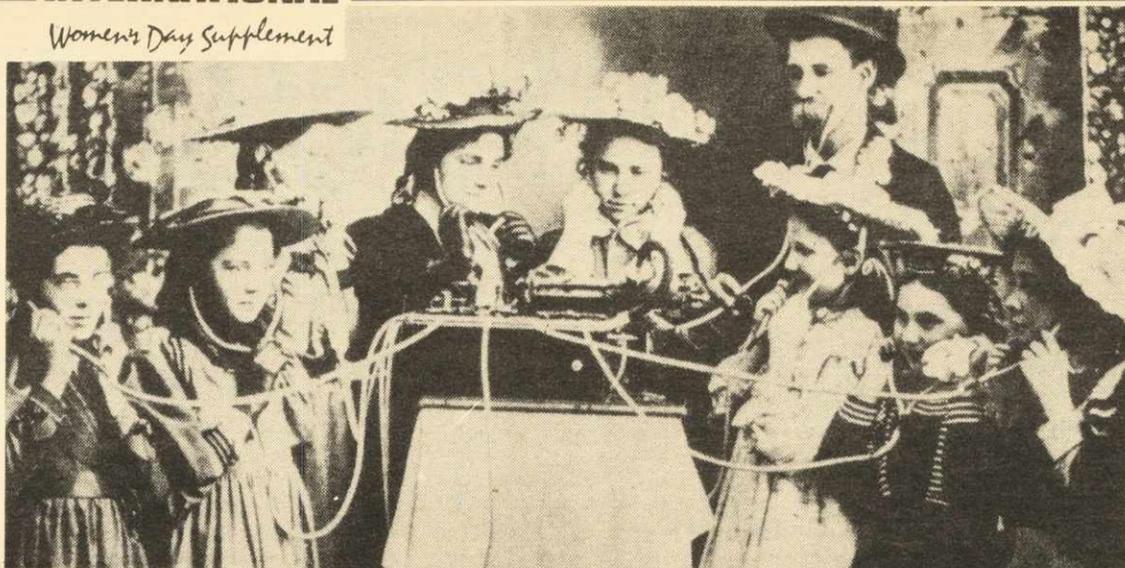
The aim of the group is to provide an avenue for women in the Dalhousie community, to explore and work with issues and concerns that affect women. As the year progressed, the DWA has become increasingly preoccupied

with International Women's Day and the issue of a Women's Centre at Dalhousie.

If you are interested in the Dalhousie Women's Alternative drop by our Women's Centre in Room 402 of the SUB on Tuesdays or Thursdays between 11:30 and 1:30.

### Dalhousie Women's Resource Centre

Dalhousie needs a Women's Resource Centre. This is a given in the minds of the Committee for a Dalhousie Women's Resource Centre. What this article will do, briefly, is to step back from the premise of this Committee (which can be reached through



the Dalhousie Women's Alternative) and look at some of the questions Jane Student, that ever-popular member of the mainstream student population, might ask.

What is a Women's Resource Centre? Well, Jane, a Women's Resource Centre is just that; a central space containing resources and information by and about women.

Why not a 'Men's Resource Centre'? Ever been to the Killam Library, Jane?

What services does it offer Dalhousie? There are three basic services; resource, referral, and outreach.

Aren't resources available elsewhere? Yes. That is part of the problem. Women's resources are scattered in bits and pieces across campus and the city. It is vital to bring these together.

What exactly do you mean by 'Outreach'? Within Dalhousie there are women of very diverse backgrounds and experiences. There are also a number of organizations and groups on campus

with an interest in the women's concerns. Thirdly, women who do not conform to the ideal student image are often isolated from access to university services. A Centre will give these portions of our community an opportunity to network.

Is there a need? Yes, Jane, there is a need. There is a need for all of us to understand and value women's experiences and ideas.

### Women, Health and Medicine Committee

WHAM was originally formed as a support group for students concerned about the images of women presented in medical school classrooms at Dalhousie. The membership has since grown to include women and men from several faculties and interested people outside the university community. WHAM has become very active in educating its membership and the public about the social, economic, political, psychological and medical aspects about women's health.

WHAM has sponsored a noon hour lecture series, a panel discussion on feminism, a conference on how new reproductive technologies and are offering several workshops on current women's health issues during International Women's Week.

WHAM welcomes new members, ideas and resources. For more information, call Angela (422-7698), Judy (425-4514) or Elaine (425-3146) or write Box 400, Tupper Medical Building, Dalhousie University.

### Presidential Advisory Committee on Sexual Harassment

The Presidential Advisory Committee on Sexual Harassment was established two years ago. It undertakes to define sexual harassment on all levels of the university community. Susan Ashley, the chair of the sexual harassment grievance committee, says it receives complaints about sexual harassment and keeps everything confidential. For more information call 424-2081.

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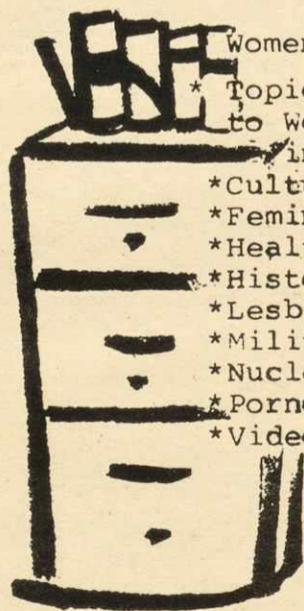
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\*\*Located on the 2nd floor of the Nova Scotia College of Art & Design library. At Duke and Hollis streets.

## Class Selection & Approval 1986-87 Session

(Arts and Science, Management Studies,  
Health Professions)

March 10-14, 1986  
9:00 a.m. to 4:30 p.m.

Class Timetables will be posted and distributed to departments during the week of March 3.

Class Approval Forms and Timetable Worksheets are available from departments and the Registrar's Office.

Counselling and Class Approval will take place in departments during regular office hours the week of March 10-14, 1986.

Completed Class Approval Forms may be handed in to the Registrar's Office, Room 133A, Arts and Administration Building, during the week of March 10 and thereafter.

**NOTE:** Returning students should note that if Class Approval is not obtained before May 31, it may not be available again until the September Registration period. After June 15, Class Approval forms will not be accepted in the Registrar's Office if departmental signatures are more than two weeks old.

Office of the Registrar  
February, 1986

# Women at Dalhousie 100 years later

BY SUSAN LUNN

**S**he stands there, closely holding her books. One wonders what she is thinking. She is dressed almost from head to toe even though it is the late summer. The hat, with its wide brim, shields her eyes, as She looks around her. She is one of a few other women there and She is one of Dalhousie's first women graduates.

In 1985, Dalhousie celebrated women's 100th year at Dalhousie. Beginning with Margaret Newcombe graduating in 1885, to the women graduates in 1985, women have taken many steps to secure their right to a university education.

Some other early graduates were Elize Ritchie, Agnes S. Bacter, Annie I. Hamilton, and Lucy Maud Montgomery. These were some of the women who faced the discrimination at Dalhousie and tried to change it.

In 1885, women were not admitted into the law school, then known as the jewel in Dalhousie's crown.

100 school years later, female enrollment in the law school decreased by 5 per cent from 1984, while male enrollment increased by 9.6 per cent. What would that woman looking about her think about that?

As well, at the turn of the century, female students were not allowed in the gymnasium and the library for fear that they would distract the male students.

While women's enrollment in the university was increasing, the problem of discrimination still existed. In 1938, for example, dances were prohibited at Shirreff Hall.

Until 1932, Dalhousie did not grant women professional status.

But the period of the 40s to the 60s was seen as the worst as discrimination reached a peak in the blatant segregation against women.

In the 1940's, only four women graduated from medicine as compared to 21 in the 1920's.

This drop seems to be continuous still for in 1985, when female enrollment into medicine decreased by 1.2 per cent, male enrollment on the other hand increased by one per cent.

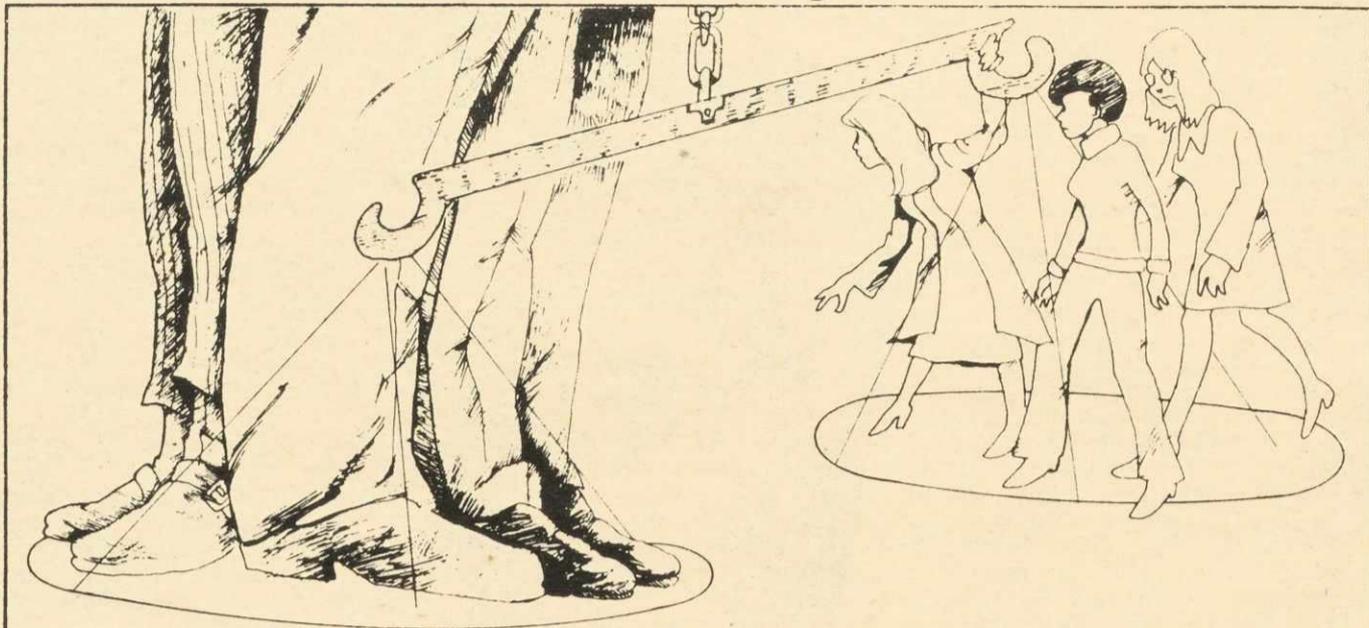
President Kerr (1945-1963) promoted the enactment of discriminatory regulations that were within his power.

The most famous of these was the Board's restrictions on the appointments of January 13, 1950. It stated: "It shall be the general policy of the university not to employ or retain on the academic staff, above the rank of lecturer, the wife of any permanent member of the said staff. When the wife of any such permanent member is employed, within the terms mentioned, the engagement shall be for a specific period not to exceed one year at a time."

This restriction, along with many others, made women appear as parts, or extensions, of their husbands. Women did not even challenge this until the late 1960's.

During the 1950's, women were forced to retire when they were 60 instead of 65. Women who were married to faculty men were denied tenure and promotion. The difference in salaries increased greatly with the recent introduction of the new pay scales.

In 1984, 78.5 per cent of the members of the Dalhousie Staff Association were female. Yet from this 83 per cent were employed in clerical jobs which have a salary range of \$16,204 to \$20,707 per year. Only 17 per cent of these women were employed in the higher paid technical jobs which have a salary range of \$19,000 to \$32,383 per year.



**A**side from discrimination, women were made to suffer from blatant pornography. Judith Fingard, a History professor at Dal, recalls a poster she saw posted in the early 1970's. The poster exposed a woman's bare midriff. Fingard described this as being, "... sexually explicit, depersonalized, and dehumanized ... making myself feel helpless and isolated."

In 1969, women who were married to faculty men grouped together to fight a repeal of the discriminatory Board restriction of 1950 for it denied women access to tenure.

In the mid-1970's, a women's faculty organization was created (DWFO). It began by demanding an investigation into the status of women at Dalhousie.

The investigation went from 1976 until 1979. It showed that women were underpaid, few in number, found mostly in the lower ranks, absent from any higher administration and lacking any real consideration for their roles as mother.

The women from the 40's to the 80's still seem to be clustered in the lower ranks, far from the higher positions such as the Board of Governors, where there are only ten women out of a total of 42 members.

Women were eventually allowed into the faculty even though their appointments were few and far between. Fingard writes that, "... the university treated women faculty as cheap labour and an inferior caste."

Even still today, women in Dalhousie faculty departments tend towards more traditionally acceptable fields such as dental hygiene, nursing, French and social work. And the women tend to be scarce in the male-dominated areas such as biology, chemistry, political science and math.

It is somewhat difficult to understand then, in the light of all these early discriminations, why women would wish to enter university or why they were admitted. Fingard writes, "women's rights had little to do with their admission to university. It owed more to their belief that it was the duty of society to cultivate the minds of its supposedly few exceptional women, while the rest were expected to stay in their places."

There are perhaps four reasons why women were admitted into Dalhousie.

The first of these was the belief that higher education made women more able to be suitable wives for their male peers. Convention would also have us believe that women only went to university to find a husband.

Secondly, the First World War and the Depression made men scarce and female student enrollment rose to 40 per cent in the Arts and Science faculty.

There was also an increasing respect for education especially amongst the Scottish and Presbyterians.

Lastly, for the past 30 years women had gradually increased their prominence in the teaching profession. Teaching was the only profession readily open to women and universities could offer a higher level of training.

If one looks at the enrollment trends over the past three years, one can see women are taking no great steps in changing the tradition from the time of the women dressing from head to toe.

In 1985, female enrollment in Arts and Science was up 5.6 per cent while the male enrolment dropped by 1.4 per cent.

Female enrollment was up in dentistry and graduate studies while male enrol-

ment also dropped in these faculties.

The number of females enrolling in the health professions increased 6.7 per cent while the male enrollment stayed the same.

In management studies, female percentages stayed the same, while the males increased by 2.2 per cent. By interpreting the actual number of students, one finds that only three-sevenths of all Dal faculties are dominated by women.

In the over-all enrollment one finds that there are 482 more women than men yet where are they all being placed? It can be seen that women especially dominate the health professions, which includes such traditional roles as nursing.

The question arises as to where Dalhousie is heading as a university that includes women. What would She think now if She looked around from under her wide-brimmed hat. What's more, what do the women at Dalhousie today think when they look around them?

## Black women and feminism

BY ALEXIS PILICHOS

In order to look at feminism one must look at racism, particularly the recognition of Black women in the movement, how they perceive it and what active measures we can take in order to become unified. A look at the Black perspective and the community is necessary in order to establish an understanding of the struggle for Black women.

Black women are rarely mentioned and largely ignored in the feminist movement. If they are mentioned at all it is usually in a negative and marginal way. Black women sense the radical feminist/lesbian movement as wanting to surpass men in equality. White women do not recognize the Black women's oppression and the physical, sexual and historical violence that they have been forced to bear. In fact, Black women are sometimes seen as being passive. In truth, they are just the opposite. They have to rely on tremendous survival techniques and an enormous amount of strength and stamina. Black women have to deal with a double oppression, racial and sexual, and sometimes, a triple oppression, one that includes reference to her low economic status. All women are oppressed, but not equally.

Many feminists claim that all women's experience is the same, which is not true.

Black women and other women of color have different experiences. The aim of all women is the same, that is, equality. Equality particularly in the area of employment for many Black women.

As we can see, as women, do in order to understand and unite all women? There are many ways to overcome and diminish the problems previously mentioned. An obvious way to unite women is to include Black women in the movement. White women must actively include Black women but on their terms. We must be conscious that we live in a racist society. White women must examine their contribution to racism and try to come to terms with it.

One major way we can overcome the ignorance, stereotypes and fear between white and Black women within society in general is to change the white-biased education system. Until recently there has been no mention of any Black history in the school system in Nova Scotia. Black culture is invisible within these institutions undermining their identity. If Black history is taught and if both white and Black students were integrated more, many myths, stereotypes and prejudices would be replaced with understanding.

both white women and Black women must be able to respect and communicate their differences.

# Writing herstory

**H**ow do we reclaim our past? Do we use the models of conventional history and study our 'great ones'? Our 'first ones'? Not necessarily, although studying these visible women can focus attention on the problems all women faced when they stepped beyond the boundaries of what was considered acceptable for their sex. Do we examine and elaborate the ways in which women have been oppressed in a male-dominated past? Not necessarily, although women must understand and assimilate the fact of oppression, in the past as well as in the present.

What we need from our past is a sense that our lives, and those of women who lived before us, mattered in the way that society was made. We want to reclaim, not just the political arenas and the great events, but all of the past. If they want to understand their place in the past in any complete way, women must take back that part of the past which has been not only discredited but ignored — the history of women in their workplaces, and in the organizations which involved themselves in everyday life.

This kind of re-evaluation of our past has begun. In academic institutions and in private projects across North America, women have started the difficult task of reconstructing women's lives out of fragmentary source material. In their recently-published second volume of *The Neglected Majority*, Alison Prentice and Susan Mann Trofimenkoff present several different approaches to accessing women's lives in the past. The essays in this collection examine women in the context of their family, their paid and unpaid labour, their physical and mental health, and their political consciousness both in terms of organized politics and in terms of gender relations.

Happily, the literature on women's history is too extensive to review here. Trofimenkoff and Prentice, themselves excellent scholars, have presented a group of articles which suggest some directions for research in the Maritimes. This region is not well represented in published studies of women in the past. *Acadiensis*, our regional journal of history, has included



Women in assembly line in a fish plant, 1949. Photo by E.A. Bollinger, compliments of Public Archives of Nova Scotia

one article on women in its 15-volume run. *Atlantis*, which publishes material relevant to women, has published some documents and review articles, but most research on women's topics is available only in the form of unpublished students' theses.

**T**he lives of women are not often well-documented, nor is the available evidence easily interpreted. In examining such sources as newspapers, advice literature and diaries, it is as important to read between the lines as it is to read the text itself. For example, patent

medicine advertisements, published regularly in nineteenth century Halifax papers, offered not only cures for every imaginable disease, but for unwanted pregnancies as well. Even statistical sources such as the Canada census, which might be seen to offer "the truth" about the past, can reveal the extent of women's work, as well as show it was valued. The production of butter, the carding, spinning and weaving of cloth and, of course, the bearing of children are reflected in census data. But absent in any sort of clear way are tasks such as milking and the raising of livestock, poultry and eggs, often the source of personal income for farm women.

What other sources offer us avenues into women's lives? Diaries and personal correspondence are invaluable sources of women's perceptions of their own lives, although, as with men, women who kept diaries were a small minority. Newspapers are revealing sources, not just of events relating to women, but to the broader context in which their lives were placed. Organizations such as the Women's Christian Temperance Union and the Women's Institute offer suggestions as to how women took positive action to improve their own lives through improving the communities in which they lived. It is

important to remember that women have always valued collective organization — the church suppers we remember from our childhoods did not operate under any hierarchical structure.

The world of paid labour offers other kinds of understanding of women in society. We need to know who worked, why, where and when, in terms both of the larger society and of women's own life cycles. We need to know what women's paid work meant to society. Teachers, for example, came from many parts of Nova Scotia society: they were, for the most part, young, single women who had been given specific ideas about what children should be. These ideas entered the families of the children they taught: they also entered the lives of the children they bore. Again, women teachers were used to independence and exerting their authority. What happened to these women when they left the teaching profession? One would expect that they would take positions of leadership in their communities: indeed, some of the women who were involved in the women's suffrage movement in Nova Scotia had been teachers before their marriage.

Examining women's lives in the past requires imaginative research. Few archives in this region have had their consciousness raised: if a collection does not explicitly involve women, it will not be catalogued as having to do with women's lives. If we are to fully reconstruct women's place in the past, we must examine all kinds of written sources.

We must also listen to what women have to tell us in the form of oral testimony. Famous women are not the only ones with stories to tell. Recent issues of *Cape Breton's Magazine*, for example, have published transcripts of interviews with Cape Breton women. Many women have stories to tell — in fact, if we are going to reclaim women's pasts, we might well start with the women we know.

**MARY ELLEN WRIGHT** is a masters' student at the St. Mary's Atlantic Studies Dept. Her thesis topic is Family and Industrialization in Nova Scotia Between 1860-1900. She also works part-time at the N.S. Archives.

**"Lovely day. Had a real hard day at school. Kiddies possessed with ten devils. At night fed and I went to the strand to see *Four Horsemen of the Apocalypse*. It was GRAND. Arrived home at 11:20 PM.**

*Monday, May 1, 1882*



Woman changing pillows in Sherbrooke. Photo from Public Archives of Nova Scotia.

## Book

# I, Vampire, is not your typical lesbian love story

*I, Vampire* is in this way a warning. A call for its readers to wake up, a cry for sanity before it's too late. Scott wants her readers to abandon the bureaucratic state and the Twinkie culture of modern Earth before we end up like the Sajorans. By using humour and sci-fi fantasy as her form, Scott allows *I, Vampire's* audience to laugh at the hang-ups of the Today People. Freedom and laughter are ours already; we just have to stop obeying and start living.

The Rysemians' answer to the problems of the planet is to do away with all of society's laws, rules and regulations. Benaroya says the first ten commandments didn't work, so humans passed a billion more which work even less. Scott shows how our rules surrounding morality have oppressed the beautiful O'Blivion first as a vampire and later as a lesbian.

When O'Blivion is fired from her job as manager of a Max Arkoff dance studio because of her disgusting habits, she assumes they've discovered that she is a vampire. Losing jobs and moving to countries with a new identity is nothing new to a vampire whose practises have been hated for hundreds of years. (Except of course, in medieval Europe where she was respected, feared and loved.) O'Blivion is shocked when Bubbles, a new dance starlet, informs her she was dismissed for being a dyke.

The novel also turns traditional stereotypes of lesbian sexuality on their head. Scott moves them from the category of annoying to the absurd. While lesbians in the past have been portrayed as unnatural and strange, Scott delights in making her lesbian characters the deviant's deviant. O'Blivion is a blood-sucking vampire and Benaroya a bloated sea creature from outer space. They lust after each other madly.

*I, Vampire* is more than a lesbian love story, though it's definitely that, too. It's a wonderful piece of science fiction, fantasy, social commentary and political criticism not written for Today People. And it'll make you think twice about taking out insurance.

*A review of I, Vampire, written by Jody Scott, published by Ace Science Fiction Books, 1984. Review by Samantha Brennan.*



# I, VAMPIRE

Strange things begin to happen to Sterling O'Blivion, a dance instructor who's really a 700-year-old vampire from Transylvania, when she falls in love with Virginia Woolf, who's really a Rysemian sea-pig from outer space on a mission to save humanity from our own madness.

The Rysemians have assumed the likeness of dead or fictional characters from North American culture, including Mary Worth, General Patton, and of course Virginia Woolf, to rescue the planet. If they fail, Earth will have to be terminated before our psychosis spreads.

Author Jody Scott uses this rather unusual plot to make a stinging and hilarious critique of modern, North American society. Through the voice of Benaroya (Virginia Woolf's name on Rysemus), Scott diagnoses our sickness and gives clues to a cure.

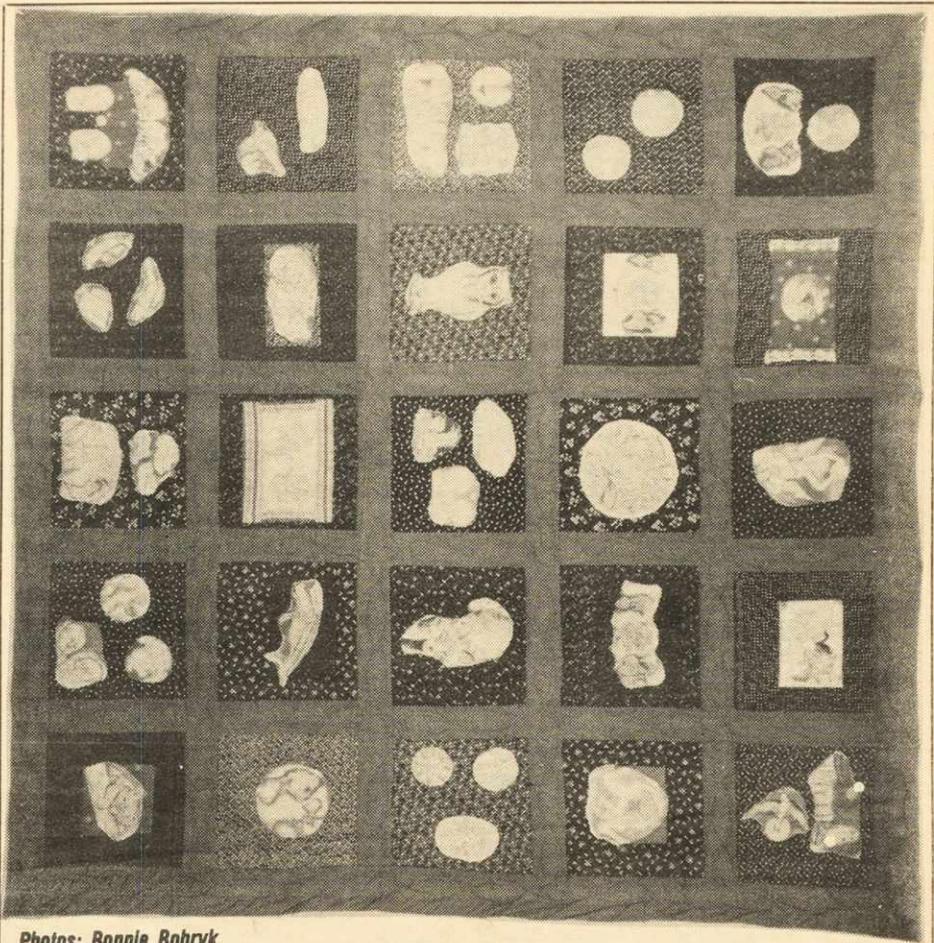
"A prime test for madness and paranoia is called 'insurance'. If a species has 'insurance' it is patently doomed. Only a toy-like, salivating, pent-up bunch of gruntlings could conceive of such a sociopathic type of gambling," says Benaroya. "Another test is 'forms to fill out'. Any person or organism that asks you to fill out any kind of a 'form' whatsoever is an entrapment specialist of the sneakiest kind and should be avoided or if possible shot."

Another flaw of the Today People, as O'Blivion refers to 20th century humans, is their need to see themselves as living above nature, not in it, and superior to all other species on the planet. The Rysemians chose to enlist O'Blivion in their struggles because as a vampire she is only too aware of her part in the cycle of life, needing six ounces of blood every so often to survive and as someone who's outlived 52 lovers and seven centuries, she's wiser than most.

O'Blivion and Benaroy set out to reach the women of America (who are easier to save than the men, being just a little less messed up) by selling Famous Men's Sperm kits. Door-to-door they flog the sperm of earth's most well-known men, from the Shah of Iran and Billy Graham to Elvis Presley, to bored housewives who want super-children. It's all a guise to talk to the women about their lives, sex and the reasons for their boredom.

For the Rysemians that's at least half of what's wrong with evil — it's dull. Benaroya and her comrades are also fighting the Sajorans, who are as boring as they are bad and who are stealing humans for the intergalactic slave trade.

What do they do, asks O'Blivion. "Sue each other," giggles Benaroya. "Live like bees or ants in statewide metal cities all crawling with security guards. Make their surroundings as ugly and oppressive as possible, and blame each other for it, as if they couldn't have anything in the galaxy they wanted. Lots of them cling to one body and gloat over its illness. Others get into power positions on planets like Earth and grind down the dominant race saying they are 'helping' or 'doing good' by suppressing people. They're the ultimate groupies, loving strange entertainments and concerts in which 'aliens' are dismembered to music; all that kind of stuff. Evil is boring. Same thing over and over again."



Photos: Bonnie Bobryk

## Peace

### Study war no more: a bibliography of feminist peace literature

An excellent book list entitled "Arms Race - The global Crisis" is available free and in quality from the Halifax City Regional Library. **BY LYN KEARNS**

Here are some suggestions of new releases and old standbys:

**SEXISM AND THE WAR SYSTEM**, Betty A. Reardon, 1985, Teacher's College Press.

**WORLD MILITARY AND SOCIAL EXPENDITURES 1985**, by Ruth Leger Sivard, World Priorities Inc., Wash.

**UNFORGETTABLE FIRE: Pictures Drawn by Atomic Bomb Survivors**, 1977, Japanese Broadcasting Corp.

**WE ARE ORDINARY WOMEN**, Participants of the Puget Sound Peace Camp, 1985, Seal Press.

**CANADA AND THE NUCLEAR ARMS RACE**, ed. Ernie Regehr and Simon Rosenbloom, 1983, James Lorimer and Company.

**KEEPING THE PEACE**, Ed. Lynne Jones, 1985, Women's Press.

**REWEAVING THE WEB OF LIFE: Feminism and Non-Violence**, 1982, New Society Publishers.

**MY COUNTRY IS THE WHOLE WORLD: An Anthology of Women's Work on Peace and War**, 1984, Cambridge Women's Peace Collective, Pandora Press.

**THE TAMARISK TREE: Vol. 3, Challenge to the Cold War**, Doa Russell, 1985, Virago Press.

**MOST DANGEROUS WOMEN: Feminist Peace Campaigners of the Great War**, Anne Wiltsher, 1985, Pandora Press.

**AIN'T NOWHERE WE CAN RUN: Handbook for Women on the Nuclear Mentality**, Susan Koen, Nina Swaim & friends, 1980.

**NO IMMEDIATE DANGER: PROGNO-**

**SIS FOR A RADIOACTIVE EARTH**, Rosalie Bertell, 1985, Women's Press.

**GREENHAM WOMEN EVERYWHERE**, Alice Cook and Gwyn Kirk, 1984, South End Press.

All of these and many more can be purchased at Red Herring Book Store at the corner of Blowers and Granville Streets, Halifax, or you could try your local library and encourage them to get such books if they are not available.

And from DEVERIC lending library:

**THE NUCLEAR NORTH: The People, the Regions, and the Arms Race**, Carole Giangrande, 1983.

**DESPAIR AND PERSONAL EMPOWERMENT IN THE NUCLEAR AGE**, Joanna Rogers Macy, 1983.

**DOES KHAKI BECOME YOU? The militarization of Women's Lives**, Cynthia Enloe.

**PIECING IT TOGETHER: Feminism and Non-Violence**, Feminism and Non-Violence Study Group, 1983.

Video: **DEBURT BUNKER: BY INVITATION ONLY**, Liz MacDougall, 1985.

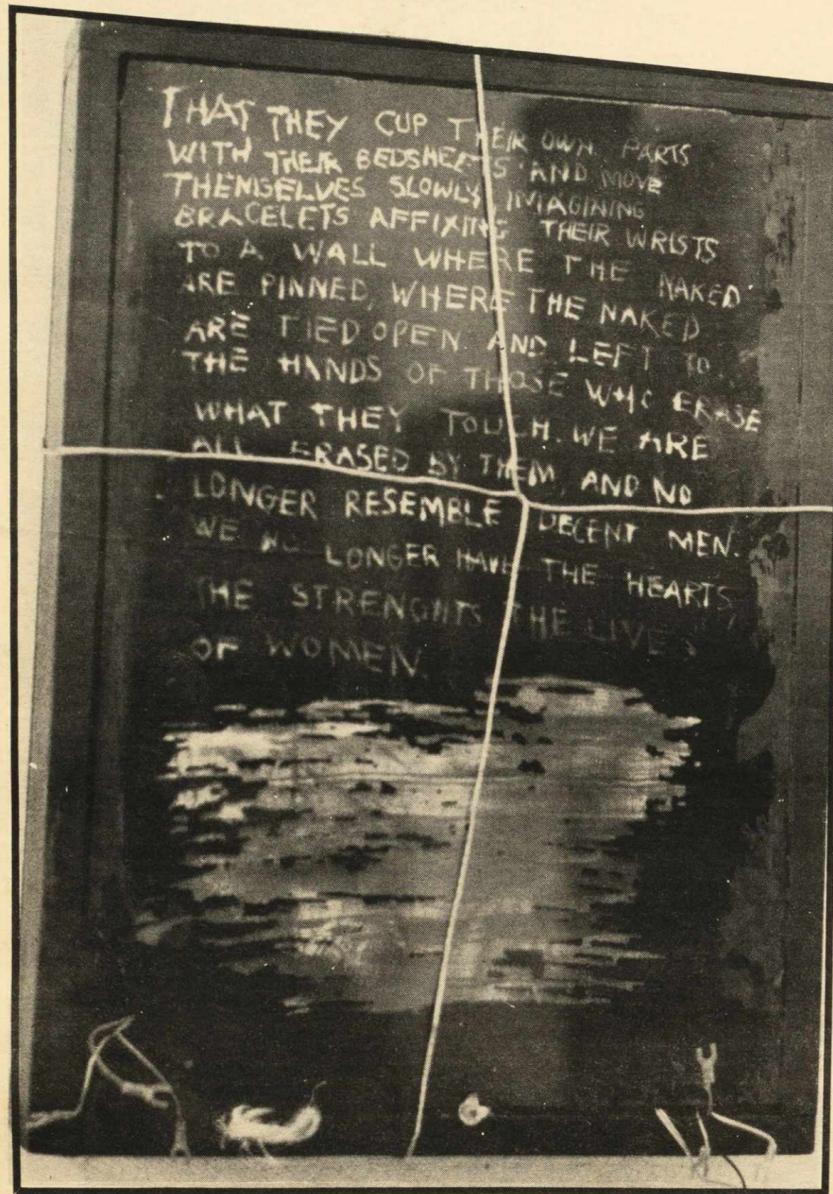
Information files: DEVERIC also carries files with newspaper clippings on Disarmament, Peace Group Actions, Women, and others.

DEVERIC, P.O. Box 3460, 1649 Barrington Street, Halifax, N.S. B3J 3J1, Phone 429-1370.

On Kids and Peace:

**WATERMELONS NOT WAR! Nuclear Education Project**, 1984, New Society Publishers.

**A MANUAL ON NON-VIOLENCE AND CHILDREN**, Educators for Social Responsibility, 1977, New Society Publishers.



## Art - re - archives

By KATHY O'BRIEN

Throughout history women have more often been the subject of art than artists themselves. But there is more to women's art than the Mona Lisa. There are women like Barbara Louder who feel alienated by the male art world, who don't identify with what is considered our artistic heritage.

Female artists are trying to reclaim and express women's place in history and culture. In Halifax there are women artists working outside the mainstream who do not see the world with the same eyes as men. Louder, Pam Pike and Lani Maestro have different visions and perspectives. Maestro is a Filipino, and her work is influenced by her home country. Pike's work is colored by her lesbianism. But still, these women share qualities in their expression of art. They use untraditional media and techniques to challenge society,

often questioning patriarchal institutions.

Although there are no definite rules to follow and no definite character or nature to feminist art, there is, as Louder points out, a "kind of tone to feminist work."

Wilma Needham, a feminist professor of art, warns against calling feminist art a style. "That implies that it is just a flash in the pan," she says. "But feminist art goes much deeper than that, hitting at the daily existence of women's lives."

Needham has always questioned women's role in society, but her work did not always have a feminist message. Still, even while she was doing abstract art, Needham says she felt she made certain images because she was a woman. "I used flowing, sensual lines and they seemed to come out of my persona."

Needham came to the Nova Scotia College of Art and Design, where she teaches

feminist art criticism, in the late 1970s. It was at NSCAD that she began seeing artists doing feminist work. She turned to feminist art, using a diverse range of media, including performance, sculpture and slides.

Some feminist artists criticize the image of women that is portrayed in art or popular culture, says Needham. "By criticizing these images we are saying that they are not us."

To counter some of the images which men have created, Needham and other feminist artists depict women who are strong, intelligent, active, heroic.

In her work *Some Fine Women*, Needham uses slides to project images and documentation of 40 Nova Scotian women on the side of a Zeller's store. Needham presented not only upper-class white women, but black and native women as well. Needham chose a Zeller's store as her site because the store was largely staffed by women working in low paying, low status jobs.

Needham is also part of an anti-nuclear affinity group, N.A.A.G.S. These women have performed street theatre and published satire about social issues, including the effect of technology on women, the injustice of government spending and war planning.

Like Needham, Barbara Louder has moved from traditional to feminist art. She also is concerned about social issues, especially those which pertain to women, particularly violence against women, the peace movement, anti-racism and how the medical society treats women.

Last fall Louder had a show, *Caring, Curing, Women and Medicine* which illustrated the dangers that women face from male doctors, such as sterilization against one's will, and exposure to dangerous drugs and contraceptives. She had heard stories about women who had been treated badly by doctors, and through research she found out that this was "a far reaching problem." Louder combined sculpture, photography, cartoons and written text in this show.

Louder is currently making "trouble dolls," small sculptures based on Guatemalan novelty items. She is examining the culture and craftwork of the Guatemalan Indians and contrasting it with Guatemalan items found in Halifax. A vast number of the Indians were killed by the former Guatemalan military government and Louder is dealing with this in her art: focusing attention on the women who have been killed by the death squads.

While Barbara Louder has researched the culture of oppressed people, Lani Maestro has actually grown up in the Philippines in which political oppression has been rampant.

Maestro speaks of friends and relatives who have been imprisoned by President Marcos. Now that he has been ousted, she is waiting for news of their release. Perhaps, that is why Maestro often uses mail or envelopes in her work. It is a symbol of a link between Canada and the Philippines. Although Maestro has always been anxious to get letters from home — letters that were always censored by the government — she never knew what kind of news they might contain.

Maestro was one of the lucky Philippines. Although it was difficult, she was able four years ago to leave for Canada. Still the rumpuses have not left her. It is the political persecution by the former Marcos government which has been the driving force behind Maestro's work.

While she was in the Philippines, Maestro did abstract art, which, she says, "was a way of coping. I could not mold my pain into social realism or other representational forms of art." When she came to Canada four years ago, Maestro's work

changed drastically. She studied painting which made her "redefine the value of abstract painting." Maestro now does untraditional mixed media inlutions, often using sculptural forms.

One of the pieces that Maestro created includes a table which could sit for an interrogation table. Spread on the table are twelve manila envelopes, which present the passage of time. Maestro repeats images in her works; repetition presents one way of coping, she says. *Pain* also contains repeated images. *Lis* work Maestro covered thirty feet of wall with nails a feathery piece of paper which gave it, from a distance, a smearing effect, like "a form of sleep."

Maestro says she has learned to use political content with her art. Maestro's political art is influenced by feminism, yet it does not deal directly with women. "Although I am starting to focus on women I am more concerned with how issues affect humanity. In *Third World*, injustices done to women part of a bigger problem."

"I feel a commitment to use art as a tool for the analysis and criticism of society; I want to tell people about the situation that's going on out there," she says.

Maestro is an innovative artist who uses discarded materials, such as, nails, and salt, in her work. Unlikeliktional visual art, Maestro's work is tenary. "I put up work and then take it down," she says. Maestro does not always her work in art galleries: *Quiet Pwas* displayed in a hallway.

Maestro also invites viewer participation in some of her work. In *responsiveness* Maestro made a large ballast one filled it with manila envelopes, each one containing the name and address of a political prisoner. Viewers were asked to take an envelope and write to the prisoner.

Maestro is not elitist; as she says, she wants her work to be "accessible".

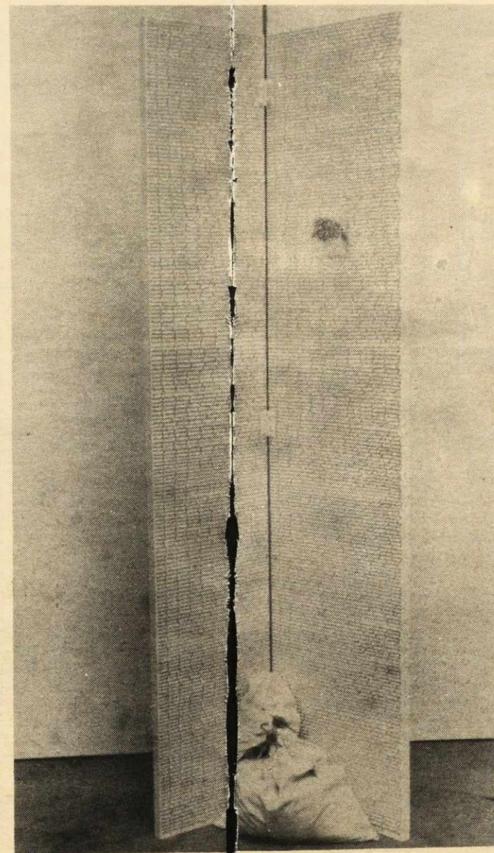
Pamela Pike also plans to invite viewer participation in her show, *Second Sex; Third Sex*, which opens Saturday. One of the main parts of the show will be a video about lesbianism, *The Absence of Us*. In one shot a group of women are scribbling lesbian messages on walls. Pike plans to take the graffiti-covered set to the show. There will be markers so that viewers can add their own messages to the walls.

Pike, a lesbian feminist, is the main actress in the video, which seems to contain autobiographical elements. There are many levels to the video. There are poetic images, such as the walls the women write on, which can be seen as the walls that enclose lesbians. The whispers on the sound track allude to the secret lives that many lesbians lead. Although *The Absence of Us* is about the oppression and isolation that lesbians often suffer, it also affirms lesbianism.

Pike also has work which deals with issues that affect all women, such as pornography and prostitution. Pike calls her art "a political analysis of issues that concern women." Although she has been accused of being anti-male, Pike says she is in fact anti-patriarchal.

Pike began doing traditional art, concentrating in printmaking, before moving on to mixed media. She is becoming more interested in audio and video media. It is easier for women to make videos because it is a new art form, one without a long male tradition, says Pike. Pike also likes videos because they can easily be shown to community groups.

Pike says that it is love of work, not money or fame, that motivates her. "When I decided to make feminist art, I had to give up any ideas about becoming famous," says Pike. "I now judge my success by how the women's community supports me."



"THERE IS NO FORGETTING" 1985, Artist: Barbara Louder

## Black women's music: spine-tingling dignity

By NAA DEI NIKOI

The Black woman has taken a rich, colourful, sometimes tragic and often times lonely route to the present, but her impact on contemporary music is unsurpassed.

Through the feisty independence of Bessie Smith, the spine-tingling soulfulness of Mahalia Jackson, the dignity of Marian Anderson and the supremacy of Leontyne Price, Black women have left no form of musical expression untouched: from classical to folk, from European to African.

During the 1920s in the classical blues period, Black women first recorded their songs for wide distribution. The blues were song-stories, about everything from bad feet to straying husbands, which evolved from cotton field chants and slavery work-songs.

The success of the blues record by Mamie Smith in 1920 led white record companies to search for more Black women who could sing the blues.

This led to the discovery of Gertrude "Ma" Rainey, considered the first great female singer of the blues, who sang in tent shows in the American South since 1902.

The union of this great folk art and the commercial music industry invariably benefited the industry more than the artist. By 1928, the popularity of the blues began to fade. After 92 records Ma Rainey returned home to the tent-show circuit and, until her death in 1939, supported herself by operating two movie theatres in Rome, Georgia.

Earlier Black female musicians were exploited and left out of all levels of control by the producers, promoters and assorted sharks on whom they had to depend.

Bessie Smith, the Empress of the Blues, did not have a royalty agreement; she was paid a flat fee for each session. She earned the paltry sum of \$28,575 for 160 recordings made at Columbia Record Company, an amount equal to what many performers earn today for one show. Smith's 1920s recordings sold so many copies that she was an important factor in saving Columbia from bankruptcy.

The folklore of Black music is strewn with victims of the exploitive white commercial system.

Bessie Smith died at age 42 in Clarksdale, Mississippi in a hospital following a car accident — amid questions about whether her race prevented her from receiving proper medical attention.

Billie Holiday, the beautiful woman with an edge to her voice and who influenced a generation of singers, died at 44 after being arrested for narcotics addiction.

Dinah Washington, the Queen mother of modern rhythm and blues, died at 39 after mixing alcohol with prescription drugs.

Phyl Garland, Associate Professor at Columbia University Graduate School of



Journalism, has followed the progress of Black women in popular music.

"It is hard to think of any of these women as winners in anybody's game. Yet they were, in a strange kind of way. By the sheer force of their creative powers, they defied the constraint imposed on them to influence American musical tastes and to create a rich musical heritage."

Black female artists have established a tight family of influence.

Ma Rainey's legacy was carried on by Bessie Smith, who later influenced Billie Holiday, Dinah Washington's work during the fifties and early sixties influence Aretha Franklin, who has inspired countless others, including Whitney Houston.

Black women pioneers in classical music have also paved the way for others. Marion Anderson, who had a "voice heard but once a century", was denied an opportunity to sing at Washington's Constitution Hall in 1939. Segregation limited her career and she was past her prime in 1955, when she became the first Black to sing at the Metropolitan Opera.

Anderson opened the door for Leontyne Price, the first Black prima donna of opera and today one of the world's most honoured women.

The present generation of singers has learned that the key to success lies in planning personal strategies for longevity, not just short-term survival.

For Patti LaBelle, longevity has meant diversification. She has undergone many transformations since the long-gone "Supremes" period of the 1960s. She had hits with the Bluebells, later renamed LaBelle.

After the group disbanded in 1976, LaBelle concentrated on developing a career as a solo artist through efforts like her one-woman Broadway show and as an actress in *A Soldier's Story*. Her banshee-like voice leaves one feeling haunted and definitely moved.

The key to longevity for Valerie Simpson of Ashford and Simpson has been to establish herself behind the scenes as a pianist and songwriter. In 1971, she began recording on her own, producing two solo

albums and in 1973 with her husband, Nick Ashford, established an act that plays to SRO crowds everywhere.

Chaka Khan attracted attention in 1974 as the voluptuous lead singer with Rufus. Said to sing like she has 'seven lungs', she has steadily built a solo career since 1978 in the popular R & B domain while experimenting with jazz.

Khan tackles the rhythmic and harmonic intricacies of jazz singing as if she was born to it and has recorded with Dizzy Gillespie, Freddie Hubbard and Chick Corea.

To achieve popular success, an artist must cross over. The \$4 billion-a-year record industry provides widespread exposure and mass acceptance instantaneously all over the world.

Black female artists are moving into a period of greater influence and acceptance in the music business by diversifying their activities and broadening their stylistic base to reach a larger share of the overall audience.

Tina Turner, phoenix-like in her rise from the ashes of her old career, is today cast in a new setting, produced by British rockers who favour synthesized effects and a razor-edged sound. The result has been a renewed interest on the part of fans from her Ikettes days while teens from Michigan to Mad Max land have welcomed her as a new discovery.

Diana Ross has become as shrewd with a balance sheet as with a music sheet, controlling her own multi-million dollar corporation while still managing to stay on the charts. Ironically, it was Ross's portrayal of Billie Holiday in *Lady Sings the Blues* that elevated her to superstardom and earned her an Oscar nomination for Best Actress.

Aretha Franklin's powerful, stirring voice earned her the mantle of the Queen of Soul. Her inspirational quality is derived from her deeply-rooted spirituality.

For Black women in popular music, with acceptance comes greater power and with power, greater freedom to express their heritage with dignity and pride.

The creativity of the Black woman is being kept alive. As Lena Horne says, "inside every Black woman there is an Aretha Franklin dying to come out."

## Pancakes are the man's worry

Other than the occasional annoying little libel suit the biggest worry for columnist-satirist Alan Fotheringham these days is pancakes. "I could eat 600 of them," blushes the slightly rotund writer.

Nevertheless, on weekdays, Fotheringham endures a Spartan regime, splurging only on weekends. In the morning the acerbic scribbler consumes two glasses of orange juice with his cream of wheat. At lunchtime Fotheringham squeezes two tablespoons of lemon juice on his tunafish and lettuce salad, refusing to add any oil. After his 45-minute lunch, Fotheringham takes a brisk 20-minute walk around the neighbourhood, while pushing his neighbour's baby in its stroller. "This is my special way of combining healthy exercise and community service," says the closet humanitarian.

Supper is a modest affair at the Fotheringham household: Brown rice or spinach pasta is the norm, while adding a little

meat every third day. Dessert was once homemade yogurt flavored with wheat germ, until Fotheringham discovered that it made his face break out. Instead, he now drinks two cups of black cherry-herb tea (decaffeinated, of course).

Saturday and Sunday Fotheringham lolls in bed until 9:20 a.m., gets up and then shortly proceeds to give in to his craving for pancakes. However, the weight-conscious columnist assures readers that he slathers them with calorie-reduced syrup.

**A**thletic politician John Turner has no trouble keeping his 5' 11 1/2", 175 lb body in shape. Turner's secret: stairclimbing — 20 minutes per day, five days per week. Sailing in the summer and icefishing in the winter also help whittle away unwanted inches.

The blue-eyed Opposition leader starts his hectic day with half a grapefruit sprinkled with unrefined sugar. Although

*nice body  
And successful  
too!*

Turner insists on having toast with his grapefruit, he stoically refuses to butter it.

Turner usually eats small mountains of protein foods for his lunch and supper. "With my type of job I really need the growling edge that only comes from eating meat," confesses the Liberal leader.

Turner's "comfort" foods are arrowroot cookies spread with chocolate sauce. During the last federal election, an admittedly trying period in his life, Turner "pigged out" so much on this sweet snack that he gained six pounds. In an attempt to curb his sweet-tooth, the silver-haired Liberal has turned to buying little gifts for himself when he is feeling down. "A pair of socks, a new tie or belt, even a colorful tulip tend to cheer me up," says Turner.



Buchanan usually winds down his busy days with a relaxing hot bath followed by a soothing 20-minute massage. "The massage leaves my skin feeling nice and tingly," says Buchanan. "I used to relax with a martini," he says, "but I found it dried out my skin, especially in winter."

When it comes to high-calorie foods, Buchanan's one weakness is fresh maple syrup. The premier is passionate about the thick, amber-colored liquid. "I could drink it straight from the bottle," he admits.

Next week in **Top Bods of Canada** other accomplished Canadian men spill dietary secrets and divulge fitness tips. Ninety-year-old New Brunswick industrialist K.C. Irving tells senior men how to keep in shape, while Montreal poet Irving Layton reveals how he combatted slack muscle tone. **BY KATHY O'BRIEN**

### CKDU - FM 97.5 RADIO CALENDAR

for the week of March 7 - 13

#### FRIDAY, MARCH 7th

0600 UPWARDLY MOBILE: CKDU-FM's morning Public Affairs program containing current affairs, interviews, reviews, sports and music. British Broadcasting Corporation (BBC) world news starts the program at 8:00 a.m. Today Political Affairs and Women's Issues are featured.

#### SATURDAY, MAR. 8

0800 SATURDAY MORNING MUSICAL BOX: Walter Kemp takes you through the classical field in all its eras and manifestations. Music in a positive mood is on the agenda today.

1000 TOUCHSTONE: Traditional and contemporary FOLK MUSIC, with an emphasis on hosting local experts in one particular field.

1700 CARRIBEAN JAM: Calypso, Soca, Reggae and other Carribean music. It's imported, exotic and, unquestionably, sweet. We dare you to sample.

#### SUNDAY, MAR. 9

0800 SUNDAY CLASSICAL: A beginners guide to classical music with Grace Akkerman. The music of Hector Berlioz, who died March 8, 1969, will be today's feature.

1000 LE REVEIL DU DIMANCHE: French music and information with both a local and global perspective.

1430 NO TIME FOR HUMOUR: Original comedy written, directed and produced at CKDU-FM by the SEAL CLUB.

#### MONDAY, MARCH 10

1600 BACKTRAX: A series looking at artists who have demonstrated a lasting influence in contemporary music.

#### TUESDAY MAR. 11

1200 MY OTHER LIFE: M.L. Wile presents classical selections, the occasional crooner, and snippets of jazz. For our listening pleasure today is music from the master of atonal — Schoenberg's "Verklarte Nacht", R. Murray Shaffer's "the Crown of Ariadne" and guitar music of Leo Kotke.

1900 THE FEELING OF JAZZ: Jazz from be-bop to the latest releases, with an emphasis on small groups.

#### WEDNESDAY MAR. 12

1700 THE EVENING AFFAIR: CKDU-FM's evening Public Affairs program begins with the BBC's Radio Newsreel at 5:00 p.m. Featured on today's program are "Women's Time" and "Sportsline".

#### THURSDAY MAR. 13

1900 NEW WAVES, NEAR WAVES: New releases from around the world, plus information and spotlights from the local music scene.

2230 FIFTH HAND MUSIC: Blues and jazz for the mind and body.

#### FRIDAY MAR. 7

0030 RADIOPHAGE: Music for vital particles. Fading in and out of (musical) realities, mostly harmless. All this with your hosts James Bain and Dianne Walla.

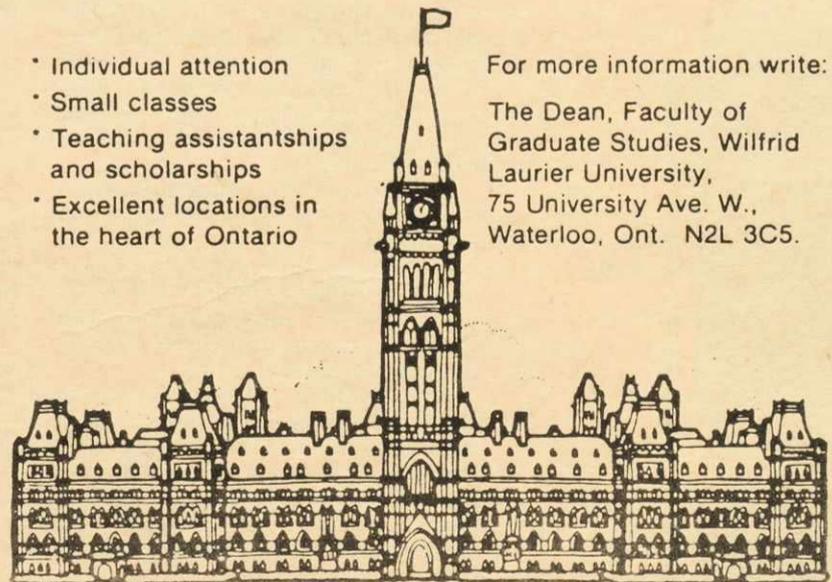
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# Gee, do men realize what it takes to be a woman today

BY LARUELLE LEVERT

**O**K, ladies, when was the last time you permed your hair, shaved your legs or went on a diet? Better yet, when was the last time you actually thought about why you do such things? The answer, my fellow females, is MEN!

"Men?" you say. That's right. Think back, ladies, to adolescence — wasn't it crucial that you be as pretty as the girl in the second row to your left so that so-and-so who was captain of the basketball team would ask you to go for pizza after the game? Then, of course, you would pick, bird-like at your food, sipping your diet cola while batting your eyes and swearing, "Oh, I just couldn't eat another bite!". Then, we land home and pig out.

Well, girls, nothing's changed. Since Neanderthal times, women have been conditioned (by you-know-who) to believe that, as "the gentle sex", we must conform to fashion, beauty ideals, and modes of conduct befitting a lady. To what end? So that we might attract the opposite sex, of course — nauseating, isn't it?

This evolution didn't stop with fashion and conduct, though. Then there came the age of diets — endless lists of calorie-counters and enough brain-washing to convince us that dry curds and pulverized tofu are delicious and will guarantee weight loss if consumed in quantities of

two quarts a day. Garfield was right — DIET is Die with a "T"!! The diet craze continues even today, but now we're also faced with the exercise mania.

That's right, girls, pull on those leotards, ignore those bulges, do three thousand leg lifts and thrash around until you either die of cardiac arrest or get a black eye (depending on whether you're horizontal or vertical)! Personally, I don't get my thrills out of "four more ... three more" chanted to the strains of top-40 hits, nor a case of the dry heaves.

Gee, do men realize what it takes to be a woman these days? A hell of a lot more than it does to be a male, I'll tell you. We must give guys some credit, however. After all, it's only recently that men have begun to break into the cosmetics industry — previously a female-dominated field. Now, men can buy face toners, night creams ... I dread the day when my future husband wakes up in the morning and reaches for his hot curlers and under-eye concealer. Sure, the "natural look" for women is in, but do you realize it takes more time and war-paint to look "natural" than it does to look "made up"?

Men think we do all of this instinctively, without a second thought. Granted, I love to get dressed up and spend hours teasing and tantalizing my hair, but it gets kind of monotonous after awhile. Men must realize that we don't do it all for our own self-esteem, but for approval. Listen,

when was the last time you had to worry about stubble on your ankles, dark circles, PMS or getting a run in your nylons? Well, about 85% of women (past puberty) do have to worry about these things. I wish guys would start to appreciate us for more than the stereotypical 38-28-38 ideal we're supposed to live up to! The day of the 'brainless bimbo' and 'dumb blonde' is gone. Men are now facing female competition in the workforce, the business world, and endless other social and economic realms. Obviously, men are quite stunned at this transition if the best offensive measures they can come up with are after-shave with skin toner and PH-balanced Brylcreem!

Wake up, guys. We've been suffering too long. We may not stop the diets, the fashion or the bust-building nautilus machines, but we're certainly not going to sit back and let you get away without a bit of suffering, so start squirming.

To every woman who ever wished anorexia nervosa was a short-term virus, and to those who have a closet full of enough outdated styles to start their own theatrical company, let's band together and show those men that, despite cramps, face creams, perms, diets, shin splints and the endless array of equipment, symptoms, and rules involved in being female, we're damn proud to be women.

## Michael Cooney

*"Few singers can convey the sheer fun of singing and still underline his singing with a strong sense of conviction as skillfully..."*  
— The New York Times —

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Maurice P. Chaisson  
Chief Returning Officer



## Liberation in finances

BY NAA DEI NIKOI

"Another of the irritating agitations of the women's liberation movement," was how the establishment of the Kenyan affiliate of the Women's World Banking Foundation was heralded by one male reporter.

In the offices of the Kenyan Women Finance Trust there are no posters or slogans indicating that the officers are card-carrying members of any feminist movements.

The principle aim of KWFT is to facilitate the incorporation of the Kenyan woman's participation in the productive process into mainstream economic thinking by the country's policy makers.

The idea for its parent organization, the Women's World Banking Foundation, originated from discussions held in Mexico City in 1975 at the International Women's Year Conference.

The consensus among delegates was that the time had come for a resource that would directly respond to the needs of the women as a group in the area of capital formation for entrepreneurial efforts. Such a resource would provide on-going financial support for female-owned enterprises throughout the world.

Women constitute half of the world's

population and one-third of its workforce, do two-thirds of its total work, earn one-tenth of its income and own less than one-hundredth of its property.

The delegates could not see unequal distribution of economic power as being corrected overnight but did see the establishment of such an institution as making a start.

Any institution formed would operate as an independent financial organization to advance and promote the entrepreneurship of women. Its services would be made available to those (women) who have not generally had access to services or established financial institutions.

The Women's World Banking Stitching Foundation was formally incorporated in the Netherlands in 1975.

In 1981, a group of women leaders in finance and the legal professions invited women to become founder members of the Kenyan affiliate.

115 women bought shares amounting to 25 per cent of the total starting capital. A \$98,000 grant from the Ford Foundation was used as seen money. KWFT's capital base is now over \$250,000.

Of great concern to many was what KWFT's role would be in the sea of Banking institutions in Kenya. Over the past five years, the number of such non-banking financial institutions has more than doubled.

KWFT complements the banking sector by enlarging the scope of enterprises that make up the bank's lending market. It is not in competition with the banks since it cannot itself lend money.

KWFT serves as a guarantor for loans to women who either lack the necessary collateral or whose businesses are too small to be considered "bankable" on their own.

Thus far, market women, hairdressers, restaurateurs and farm women have benefited from KWFT's services.

As well as guarantor services, KWFT provides training to women in basic accounting and management and in drawing up proposals for loan requisitions. KWFT was set up and is run by local women who are using methods best suited to their needs, not deemed so by their Western 'sisters'.

The ultimate aim of this non-profit organization is to elevate women entrepreneurs to the level of their male counterparts in terms of access to credit.

The economic development of women is a priority, not only in Kenya but throughout the Third World.

The 'irritating agitations' are spreading.



## Women will unite South Africa

BY NAA DEI NIKOI

"Women give me guts and the will to keep on. That's what I live for." These words reflect the energy South African activist Motlalpula Chabaku sees women have in the struggle against apartheid.

Chabaku, a former social worker and school teacher, was national president of Voice of Women, a multi-racial women's organization and a member of the African National Congress.

Chabaku, one of seven children, was born and brought up on the outskirts of Johannesburg and educated only up to the sixth grade, as was the case with most female children then.

From a system that seeks to quash and nullify the spirit of Black people, she emerged with the self-confidence and a steely sense of self-determination.

Her parents, both of whom suffered indignities and humiliation, toiled for years, her mother as a washer woman and her father, a clerk. They instilled in their children a strong sense of self-worth.

Her father likened them to tennis balls, saying people could squeeze them and they bounce back; people would try to throw them down, but they harder they were hit, the higher they would climb.

Growing up, she was also impressed by the women around her. They showed a great resourcefulness in keeping families together,

augmenting salaries, absorbing pain and rising above humiliation.

Living in the United States now, having been stripped of her citizenship, Chabaku has come across some misconceptions about the role of women in the home, which she finds irritating.

"It is a Western idea that native women have always been subservient. There is definitely sexism within the heritage of the people but it is not a rigid as the white government enforces it."

Chabaku sees the concerns of women being forgotten once the political struggles are over. "The impact of apartheid on all our lives creates pressures to relegate women's issues to a remote priority," she says. "Feminist issues must be dealt with concurrently as a major area of justice."

The Black Women's Federation of South Africa, of which she was a founding member, garners support from both inside and outside of South Africa. It is outlawed now, but the women "carry the membership cards in their hearts."

Chabaku strongly feels that women are the main force of reconciliation in South Africa and will be responsible for reducing the fast approaching blood bath.

"The violence is accelerating. It is unavoidable and we women have a central part to play both for ourselves and humanity, because we are more open to compassion and we tend to be more sensitive to human needs."

Rum Flavoured, Wine Dipped  
**COLTS & COLTS MILD**  
 The Sociable Little Cigars



Photo Sara avMaat

POETRY

G R O W I N G U P

As a kid I thought  
life was so wonderful,  
so harmless,  
who would ever want to hurt me,  
or who would I ever hurt?

I'd never kill an animal  
(though my brother shot birds)  
I'd never leave my parents  
(I'd be there to protect them always)  
I'd never hurt anyone  
(and no-one could hurt me)

then I grew up...  
no, I'd never hurt animals  
(I just killed mink)  
I'd never leave my parents  
(Just realized it was me, not them, who  
needed protecting and went away to  
school)  
I'd never hurt anyone  
(but, unable to see beyond my own pain,  
managed to anyway)

Growing up was a process  
of gradual  
disillusionment.

Which was better,  
the ignorance of childhood,  
or the bittersweet knowledge  
or maturity?

BY LISA TIMPF

MURDERED, SILENCED

Murdered women  
Wailing on the mountains  
Blinding white snow walls  
Painful, angry, terrifying wails  
An avalanche of millions of women's  
murdered voices  
Murdered cut off raped silenced  
Trees ripped from frozen soil  
Stone walls cracked  
Thousands of tons of snow  
Falling, falling, failing, falling  
Murdered women raped beaten  
silenced  
Covered by silent snow  
Burning snow, deadly snow  
Snow flames  
Mountain of anguish  
Wailing, waiting, wailing, wailing  
Screaming  
Falling, failing.

BY LOIS CORBETT

MY WOMEN IN RELIGION COURSE

I had this Women in Religion course  
once, taught by a man.  
I didn't like it.  
Religion with a big "R" is not my  
spirituality.  
Religion is escape, banishment, pun-  
ishment, confession, confusing, destruc-  
tion, penalty, codes, laws, black, white,  
death, war and hate.  
Religion is not love, peace, life, pure,  
discovery, question, sanctity.  
Religion is blood without body; bones  
broken, not healed; water spilt, not  
drank.  
Religion is torn flesh, not healing  
powers or health.  
I'm tired of turning the cheek.  
Women's cheeks have been slapped  
forever.

By SHERRY KELLY

W I T H T H I S R I N G

Out, out damn spot.  
That Lady got it right.  
Out, out I want to yell  
At this spot, this band on my hand.  
Blood spilt on the altar.  
Consecrated in god's sight  
Tied, boned, bound.  
Out, out damn man.  
out of my sight  
My life.  
If loud words could only wash away  
The pain the lies the anger  
You left on my hands  
With this ring.

BY LOIS CORBETT

O N P H I L O S O P H Y

Enjoy the  
logic  
of it all;  
glorify  
in the  
reason,  
the  
mathematical precision.  
Nay, but  
consider  
the following  
syllogism:  
All men are mortal.  
Socrates is a man.  
Therefore, Socrates is a mortal.  
Socrates is a tree!  
What do I care  
for the  
obvious  
or the  
abstruse;  
the former  
comes even to fools;  
the latter  
often useless in the world we must live in.  
But even that syllogism  
contains  
the inescapable logic,  
the chilling realization,  
all men are mortal.

BY LISA TIMPF





# WOMEN'S

## Calendar



### March

**7** ● A discussion about Alice Munro's short stories, *Moons of Jupiter*, will be held at the Halifax Public Library, 1:30 - 3 p.m.

● Women's Employment Seminar: "After Graduation: The Realities of Women's Employment". 2:30 - 4:30 p.m. MacMechan Auditorium, Killam Library.

● Dalhousie Women's Resource Center introductory forum. Who is the resource center for? 5:30 - 7:30 p.m. in the MacMechan Auditorium, Killam Library.

● The Human Costs of the Housing Crisis. A booklet of case histories will be presented at Province House by the MUMS (Mothers United for Metro Shelter). Call 435-1567. 12:05 p.m.

● After Graduation: The Reality of Women's Employment. Speakers and discussion, sponsored by Dal Women's Alternative. 2:30 p.m., Room 100, Dalhousie SUB, University Avenue. Call 425-1209.

● Film: *The Life and Death of Frida Kahlo*. The story of this Mexican artist and activist (1976, 40 min.). Bell Auditorium, N.S. College of Art & Design, 5163 Duke St., 7:00 p.m.

● Concert featuring Arlene Mantle and Four the Moment, followed by Dance YWCA, 1239 Barrington St. Admission \$5 waged, \$3 unwaged. 8:00 p.m. Advance Tickets: Red Herring Co-op Books.



**8** ● Rally and march for shelter, health and employment. Everyone welcome. Bring your banners! 1-3:00 p.m., Victoria Park, Spring Garden Rd./South Park St.

● Gallery Reception: "Second Sex, Third Sex". A mixed media installation by Pam Pike. Anna Leonowens Gallery, 1891 Granville St., 3-5:00 p.m.

BOSMA

● Films: *The Wilmar 8*, eight bank workers initiate the first bank strike in Minnesota (1981, 55 min.) and *The Treadmill*, an examination of the exploitive system of women doing piece work at home (1985, 43 min.) Bell Auditorium, N.S. College of Art & Design, 5163 Duke St., 4:30 p.m.

● International Women's Day Women's Dance, YWCA, 1239 Barrington St., Admission \$2. For information on subsidised child care call 423-4841.

**10** ● Canadian Abortion Rights Action League (CARAL) meeting, 7:30 p.m. Provincial Archives Building, corner of University Avenue and Robie Street.

● Recent Addition. Artists records and tapes from the collection of the NSCAD Library. 8 p.m. Anna Leonowens Gallery, 1891 Granville St., Halifax. Until March 22.

**11** ● Craftswoman Carol Oliver will demonstrate the art of spinning and weaving at the Woodlawn Branch of Dartmouth Regional Library at 10 a.m. Woven articles by Carol will be displayed.

**12** ● Pandora meeting at 7:30 p.m. Veith House (3115 Veith St., Halifax). Call 455-1287 for information or ride. Everyone welcome.

● Opening of Festival of Hands, presented by the N.S. Designer Crafts Council at the Public Archives Building, 6016 University Ave., Halifax until September 30. Permanent collection of N.S. crafts on exhibition, plus demonstrations, displays and workshops. Contact 423-3837.

● Why women in Development? Third of three lectures. Call 424-2375.

**14** ● Purloined Portraits: Women in 19th Century Photography. The politics of visibility, domestic labour and representation. Curated by feminist historian Heather Dawkins. At Mount St. Vincent University Art Gallery until April 6th.

● Atlantic Association of Sociologists and Anthropologists Annual Meeting. Theories of Marginality. Marilyn Porter, from Memorial University will speak about "Marginal Women? Towards a feminist analysis of the Atlantic periphery." 9:30-11:00 a.m., Acadia University.

● Women's Economic Marginality. Speakers: Barbara Roberts and David Miller, Halifax, "Barefoot, pregnant and marginalized: Historical trends in Canadian structural inequality" and M. Patricia Connelly and M. MacDonald, St. Mary's; "Women and Rural Development" Acadia University, 11:15 - 12:45.

**15** ● Women's Political Culture. Chair: Margaret Conrad, Acadia.

Angela Miles, St. Francis Xavier. "The Antigonish women's association: An updated case study of women's social and political activism in a Nova Scotia town and county."

Barbara Neis, Memorial. "Generations of politics, power and resistance: Women in rural Newfoundland, 1930-1980."

Sandra Chiasson, Acadia. "An experiential analysis of WANTS, a student women's group." Acadia University, 9:30 a.m. - 11:00 a.m.

Special Discussion: Proposed women's studies MA/PhD in Atlantic Canada, 1:45-2:30 p.m.

● Toward an Atlantic Women and Development Network: the Women and Development Committee of the Association of Atlantic Universities is holding a meeting to discuss regional networking on women and development issues. This meeting is open to all groups and individuals (academics and community people alike.) This meeting will identify existing networks and discuss the proposal of a regional network. Room 209, Beveridge Arts Centre (corner of Main and Highland), Acadia University, Wolfville.

If you are interested, contact Margie or (422-9444) or Linda at 429-9780 ext. 2534 or 477-5415.

● Women: New Conceptualizations Chair: TBA. Discussant: Helen Ralston, St. Mary's

**16** Linda Christiansen-Ruffman, St. Mary's. "Notes from a feminist sociologist's struggle: Making sociology, its paradigms and methodologies useful to women's struggle for human development."

Gayle MacDonald, UNB. "The meaning of equality." 9:30 a.m. - 11:00 a.m.

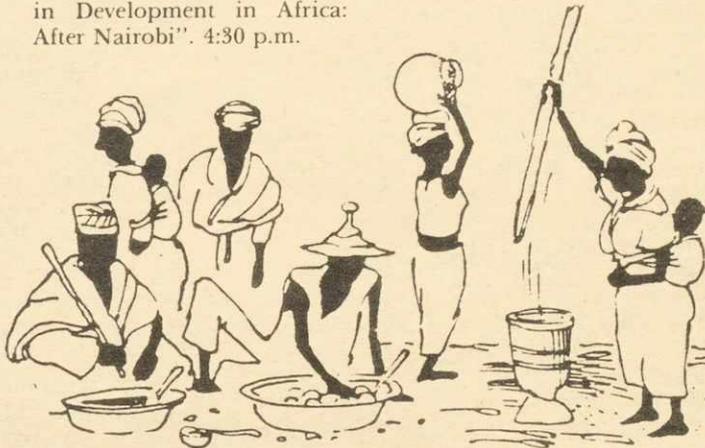
● Issues in Methodology Chair: TBA. Discussant: Diane Looker, Acadia

Jo-Anne Fiske, Mount Saint Vincent. "Ask my wife: Doing fieldwork where the women are strong but the men are tough."

Kim Meade, Acadia. "Negotiated order."

**18** ● Bibliographer Lynn Murphy will discuss Newspapers in Nova Scotia at the Woodlawn Branch of Dartmouth Regional Library at 10 a.m. Call 421-2312 for information.

**20** ● Gloria Nikoi, Senior Fellow, Pearson Institute and ex-Foreign Minister of Ghana. "Women in Development in Africa: After Nairobi". 4:30 p.m.



### April

**3-8** ● Conference Women in Economic

Development "Research and Linkages." There will be speakers from around the world and it will be held from Thursday, April 3 to Tuesday, April 8. For more information please contact Gloria Nikoi, Pearson Institute, 1325 Edward St., Halifax (424-2142).

**12** ● Atlantic Gays and Lesbians in Health Care and Human Services Gathering, April 12, 10 a.m. - 5 p.m. to discuss issues affecting gay and lesbian workers and clients. For more information call Ken, 425-6967.

**14** ● Crimes Against Women: Abortion Law on Trial. Public Archives, 7:30 p.m. CARAL is sponsoring one of a series of tribunals to be held across Canada.

**15** ● Divorce: The New Law, 12:15-1:00 p.m., YWCA, 1239 Barrington St., Halifax. Presented by Public Legal Education and the YWCA, this session will look at the changes to the divorce laws, which are expected to be law by the spring of 1986. Free. For registration, call Margaret Murray at 423-6162.

**16** ● World YWCA Day: Women Working for Peace. Speaker: Muriel Duckworth, member of the Order of Canada, and the National Mission for Peace in Central America. Presented by the YWCA Cooperation for Development Committee. Free. 12 noon, at the YWCA, 1239 Barrington St., Halifax.

● Women's Program at Halifax Library North Branch, Wednesday, 10 a.m. -

12 noon. Join the women from the area to discuss issues of community concern, hear guest speakers, get to know each other and the community. Call 421-6987.

● The Second edition of "Understanding the Law: A Guide for Women In Nova Scotia" is now being distributed. The booklet is written in clear, non-technical language, and is free. Distribution is through the Public Legal Education Society of Nova Scotia, 1127 Barrington St., Halifax, 423-7154.

● Call for testimony: CARAL is sponsoring one of a series of tribunals to be held across Canada. The Halifax tribunal requires the participation of women who will speak out about their abortion experiences. Please consider sending CARAL a submission. It may be signed or anonymous, your own story or one you can help us document. Send submission to CARAL, P.O. Box 101, Station M, Halifax, N.S., BeJ 2L4. Or call 455-8170 (Kit), or 423-6552 (Jane) for more information.



## Spring training for the fans

Overtime  
MARK ALBERSTAT

HAVE YOUR EVER WANTED to see a millionaire sweat? Well, not really sweat, but perspire. You, I and your neighbour Darryl can see millionaires sweat in Florida, California, and Arizona these days.

These millionaires are not the stock moguls or the real estate barons laying around poolside watching their bank accounts grow. They are baseball players in spring training.

These muscled millionaires are being, more or less, forced to stretch and jog on grass as green as their bank accounts.

Like most rituals, spring training has its pomp and ceremony, its wasted moments and of course its familiar chants. The chants are such things as "Sure I'll autograph that picture. What do you want me to say? To my best friend Joe Smith?" Or how about the legendary, "Where is so and so?" and the reply, "He got traded during the winter, he's a few miles down the coast, we should hit the green with him this afternoon."

Baseball fans everywhere rejoice when they hear that friendly voice on the radio telling them that "Today training camps open for pitchers and catchers." It's a call to arms like no other. It is hard to imagine what other words could stir the hearts and souls of so many seemingly dormant baseball fanatics.

This strange tradition of spring training is about 100 years old, and every year it becomes less and less necessary.

These athletes rely on their bodies for their bread and butter, and maybe a little caviar. Gone

are the days when baseball players had to take winter jobs to support themselves. Some players are getting paid more than the gross national product of some South American countries.

Today's players have too much on the line to let themselves get out of shape. With today's home gyms and health clubs on every corner they don't have to go to Florida to get in shape. One of the real useful things spring training does do is show who is on the team this year, who is the manager, and practice a few of the basic plays needed in all ballgames.

Who, you may ask, started this bizarre ritual we call spring training? The answer is: Cap Anson, skipper of the Chicago White Stockings.

Anson was appalled, or at least surprised, at what showed up squeezed into Chicago uniforms at a pre-season exercise gathering ordered by Anson some years ago.

Anson gathered up his out-of-shape charges and headed south to warmth and sun where they could get in shape and still enjoy themselves.

This is no logner needed by the players. The baseball fans, on the other hand, use it as a fix to revive themselves over the long winter drought. What other time of year can one see the Yankees, Red Sox, Dodgers, and Cubs all within the same state at the same time? The players are also usually more willing to talk to fans during this time of year.

For these reasons baseball aficionados have to realize that spring training is for the fans, not the players.



The UPEI Panthers were constantly chasing the home-town Tigers over the weekend. Although Dalhousie's Jerry Scott didn't score in the two home ice wins, he did play a definite part in the contests. Photo by Sean Forbes, Dal Photo.

## Hockey Tigers advance to finals

By MARK ALBERSTAT

THE DALHOUSIE MEN'S hockey team needed back to back wins over the weekend over the tough University of Prince Edward Island Panthers to advance to the Atlantic Universities Hockey Conference finals this week — and they accomplished just that.

After losing Wednesday night in the semi-final series opener by an 8-5 score on the Island, the series spotlight shifted to Halifax and the Dal rink.

On Saturday, the Tigers won by a 6-5 margin, then won again Sunday afternoon by a 4-3 tally. The Tigers will now face Université de Moncton Wednesday night in Moncton, then play Saturday at Dalhousie and, if necessary, Sunday at the Dal rink.

"These two wins proved a couple of things. The first is we can come back with our backs against the wall, the second thing is we

can win a big game, and the third thing is we can show a lot of discipline. That's what won the game for us," said Dalhousie head coach Darrell Young.

The third game of the series saw the Tigers in the driver's seat through most of the game. In the first period Neal Megannety scored from a Phil Priddle assist at the 3:24 mark. Just a minute forty-four seconds into the second frame, the Tigers' Kevin Reynolds scored an unassisted stick side goal to give the Dal squad a 2-0 lead.

The Panthers, however, roared back, scoring three unanswered goals within seven minutes. At the 5:25 mark, Steve Fulton scored, and five minutes later Darwin McCutcheon scored. Two minutes later, Dave Shellington found the twine for the Panthers' third and final goal. Both Fulton's and McCutcheon's goals were scored on a power play.

Just so the Tigers wouldn't be trailing going into the third Neal

Megannety scored with about four minutes left.

The Tigers came out shooting in the third period when Kevin Quartermain scored with only 56 seconds expired. Quartermain's goal, which proved to be the winner, came from an assist from Jerry Scott.

In Saturday's game, Megannety was the standout, scoring twice, including the game winner. He also had one assist. Greg Royce also tallied twice for the Tigers in the game, while other Dal goals went to Reynolds, Jamie Jefferson, and Paul Herron.

Rookie Peter Abric was in the Tiger goal for both games, as was Tony Haladuick for the Panthers.

"I think goaltending was the difference. Abric was there, made the big clutch saves. He's that type of goaltender. I also think our guys are a lot calmer and realize that if we start acting up they're going to score on the power play," said Young.

## Women Tigers place sixth

THE DALHOUSIE TIGERS women's basketball team lost to Laurentian University 58-50 on Saturday and settled for sixth place at the CIAU Championships at the University of Winnipeg. Laurentian had been ranked third heading into the eight-team event, while the Tigers were rated eight.

In earlier games, Dal defeated McGill 74-72 in overtime and lost to first-ranked Toronto 81-63.

Toronto downed Victoria 68-63 for the gold medal.

Peggy Johnson and Kathy MacCormack paced the Tigers against Laurentian with 14 and 12 points respectively, while

Sandy Stevenson led Laurentian's attack with 15.

The half time score was 34-31 in favour of Laurentian.



THE DALHOUSIE TIGERS women's volleyball team defeated the University of New Brunswick 15-1, 15-4 and 15-8 on Saturday to capture its third straight AUA championship.

The Tigers now advance to the CIAU Championships at the University of Moncton in two weeks.

The Tigers were led by tournament MVP Simona Vortel, who recorded a team high 12 kills in the championship match. Other Tigers who had an outstanding championship match were Karen Fraser with 10 kills, four ace serves and three stuffed blocks, Sue Furey with 11 kills and two

stuffed blocks and Paula Clark with seven kills and three stuffed blocks.

Tiger coach Lois MacGregor said that the entire team played well in both the final and semifinal matches and added that veteran player Beth Yeomans was the outstanding defensive player on the court.

Yeomans produced 15 digs and did not misplay any digging chances.

Janet Rhymes put in a strong performance in the setter position.

The Tigers had advanced to the finals by virtue of their 15-5, 15-5, 15-3 semifinal victory over St. Francis Xavier.

UNB had upset Moncton 15-13, 16-18, 15-7, 15-7 in the other semifinal.

The Tigers' Karen Fraser was named league MVP, while AUA All-Star awards went to Dal's Simona Vortel, Moncton's Julie Lapointe and Maryse Lallier, UNB's Cheryl Matchett, Mount Allison's Caroline Lulham and St. Francis Xavier's Kelly Black.

MacGregor was named the AUA Coach of the Year.

The Tigers ended the AUA season with a winning streak of 43 consecutive matches in AUA regular season and playoff competition intact.

## Volleyball Tigers win third straight title

# Dal swimmers off to CIAUs

DALHOUSIE UNIVERSITY will send twelve swimmers to Laval University this Thursday, Friday and Saturday to compete in the 1986 CIAU Swimming and Diving Championships.

The women representing Dalhousie include Marie Moore, who

is ranked first in the CIAU in both the 400 and 800 metre Freestyle events, AUAA double gold medalist Mary Mowbray, AUAA double gold medalist Susan Duncan, single AUAA Champion Heather Kaulbach, Monique

Deveau, Jennifer Davidson, Lisa Hoganson and Sue Hall.

Those men swimmers from Dalhousie are led by AUAA double gold medalist Darryl Dutton. The other three entrants are Chris Petrie, David Petrie and Paul Nickerson.



## FOLLOW THE TIGERS!

# AUAA Hockey Finals

U. de Moncton at Dal

Saturday, March 8 at 2 p.m.

and if necessary

Sunday, March 9, at 2 p.m.

Both games will be held at the Halifax Forum.

Advance tickets on sale at Dalplex.

## A STUDENT EMPLOYMENT PROGRAM

The Halifax Citadel

\* Royal Artillery

\* 78th Highlanders



### Animation Units

Candidates are required to portray soldiers of the Royal Artillery and the 78th Highlanders in the garrison at the Citadel in 1869. Successful applicants will participate in various historical demonstrations including foot and arms drill, artillery gun drills, sentry, and signalling. There are prospects for employment and promotion in successive summers.

Application forms and information brochures are available at your Canada Employment Centre on Campus. All applicants must register at one of these centres. Deadline for applications is March 21, 1986.

For additional information contact your Canada Employment Centre on Campus or phone the Halifax Citadel at 426-8485.



Panthers' Tejan Alleyne just puts the ball out of reach of Dalhousie's Mike Gillett in Sunday's AUBC championship game. Gillett scored 14 points in the contest.

## Panthers nip Tigers

By MARK ALBERSTAT

TWO TEAMS WHO HAD never won an AUAA title met in Saturday's Atlantic Universities Basketball Championship game at the Metro Centre Saturday. The UPEI Panthers prevailed, downing the Dalhousie Tigers by a 63-58 score.

The Tigers reached the championship game by virtue of their impressive 78-63 victory over the St. Francis Xavier X-Men Friday evening. The Panthers entered the championship match by downing Acadia 88-82 in overtime.

"It will take awhile for this to sink in, but it's nice to know, for a while anyway, you're top dog in something," replied George Morrison, UPEI Panthers' head coach, about being the coach of their first AUAA Championship squad.

In the final game, the Panthers were down by three with a score of 32-29 at the half. The previous night they were also down, that time by ten, at the break.

"We didn't rant or rave at half-time. The first thing we said at half-time (against Dalhousie) was, considering where we had players playing, guards playing at the post, that we were in great shape. We said if we go out and stop letting the press bother us, move the ball quicker, we should be in good shape, and it turned out we were," said Morrison.

The Panthers had met the Tig-

ers twice over the regular season and split the games.

This match saw the Tigers lead through most of the first half, quickly fall behind at the beginning of the second half but tie the game at 50-all with 7:20 left.

Player of the Game Curtis Brown owned the Panthers' offense, scoring 24 points. The second highest scoring Panther was Mike Morgan with 13 points.

Shooting stars for the Tigers were Mike Gillett with 14 points and Bo Mallott with 13. Against the X-Men Gillett scored an impressive 25 points.

A happy note for Tigers' fans is that Darnell Williams was named the Moosehead Player of the Year. Williams was also named to the AUBC's All-Star team.

The Dalhousie squad is not yet out of the Final Four picture as they have been invited to Saskatchewan for that regional. The other teams in Saskatchewan will be Saskatchewan (ranked 12th nationally), Manitoba (first), and Toronto (sixteenth). At the Acadia regionals will be York (fourth), UPEI (sixth), Acadia, and Western (eleventh).

St. Francis Xavier (thirteenth) will join Alberta, Concordia (ninth) and Victoria (second) in Lethbridge. The other regional will be in Waterloo, where Calgary (fourteenth), McGill (seventh) and Winnipeg (eighth) will battle for one of the four spots on the Metro Center floor.

# CALENDAR

## THURSDAY

- **GAZETTE STAFF MEETING** — at 4:00 p.m. in the *Gazette* office, 3rd floor, SUB.
- **BIO DEPT. SEMINAR** — Chris Wood, Department of Biology, McMaster University, "Control of Ventilation in Fish". Room 2830, L.S.C., 11:30 a.m.
- **FILM** — The Dalhousie German Club will be showing the following film on Thursday, March 6 at 8:00 p.m. in the MacMechan Auditorium of the Killam Library: *Friedemann Bach*. Black and white, 100 minutes, in German with English sub-titles, directed by Traugott Mueller, 1941. This film describes the life of the piano teacher, Friedemann Bach, and the development of his musical talents. Admission is free.

## FRIDAY

- **HISTORY DEPT. SEMINAR** — Barbara Roberts (history/women's studies, Winnipeg), "Historical Trends in Women's and Men's Earnings and Incomes in Canada: Historical Patterns in Structural Inequality". To take place at 3:00 p.m. in History Seminar Room Number 1.
- **PSYCHOLOGY DEPT. COLLOQUIUM** — The mechanism of neural evolution at the cellular level is recorded in the 200 million-year history of the visual system of Diptera. Dr. Steve Shaw, Department of Psychology, Dalhousie University.
- **POLITICAL SCIENCE DEPARTMENT SEMINAR** — Friday, March 7, 3:30 p.m., Political Science Lounge, A&A Building. Dave Harvey (Graduate Student, Political Science Department) "Wine Pricing and Control in the Liquor License Board of Ontario". This seminar will be followed by a 'Poli-Slosh'.
- **FILM** — *The Life and Death of Freida Kahlo*. Admission free/donation. Nova Scotia College of Art and Design, 5163 Duke St., in the Bell Auditorium. 7:30 p.m.
- **THE JOHN E. READ INTERNATIONAL LAW SOCIETY** will be holding its annual Ronald St. John Macdonald Symposium on Friday, March 7th at 7:00 p.m. in the Public Archives Building. This year's topic is Canadian Arctic Sovereignty. Refreshments will be served. All welcome!

- **PUBLIC FORUM** — "The Military and the Public — What We Know and What We Should Know". With Gwyne Dyer, syndicated columnist on military affairs; William Arkin, Military Analyst with Institute for Policy Studies, Washington, D.C.; Donna Smythe, Acadia University Professor and member of the Voice of Women; and Harvie Andrew, Associate Minister, Department of National Defence. Moderated by Walter Stewart, director of the School of Journalism, University of King's College. Weldon Law School, University Avenue, Dalhousie campus. 8:00 p.m., March 7th.

## SUNDAY

- **UNIVERSITY MASS** — the Dalhousie Catholic Community will celebrate Sunday mass at 7:00 p.m. in the MacMechan Room of the Killam Library. All are welcome. Weekday masses are celebrated in Room 318, SUB, at 12:35 p.m.
- **MASS** — At the Kings College Chapel, 11:00 a.m. and 7:00 p.m. All welcome.
- **THE UNITED CHURCH COMMUNITY AT DAL** — A gathering of people, seeking new ways of being spiritually alive in today's world. Open to all students, faculty and staff. Room 314, SUB, 7:00 p.m.



The theme of International Women's Week 1986, "She has a right to Shelter, Health and Employment" will be proclaimed by Feminist Town Crier Rose Adams during the week of March 1-8.

## MONDAY

- **CHESS CLUB** — 7:00 p.m., Dal Chess Club, Room 316.

## TUESDAY

- **DAL SIMULATIONS AND GAMES ASSOCIATION** — Interested in fantasy, science fiction, and historical gaming? Find opponents and try new games at the Dalhousie Simulations and Games Association. Meetings are held every Tuesday night in Room 319 of the Student Union Building, starting at about 7:30 p.m. Everybody is welcome.

## THURSDAY

- **GAZETTE STAFF MEETING** — at 4:00 p.m. in the *Gazette* office, 3rd floor, SUB.
- **BIO DEPT. SEMINAR** — Charles Lessman, Department of Biology, St. Francis Xavier University, Antigonish, N.S. "Control mechanisms in Oocyte Maturation". Room 2830, L.S.C., 11:30 a.m.
- **LECTURE** — The School of Library Service, Dalhousie University, presents a

lecture entitled: "Technical Services: Future Prospects" on Thursday, March 13th, at 7:30 p.m. Mr. Michael Gorman, Director, General Services Department, University of Illinois at Urbana-Champaign. Location: MacMechan Auditorium, Killam Library, Dalhousie University. This lecture is open to the public.

- **POLITICAL SCIENCE SEMINARS** — Thursday, March 13th at the Political Science Lounge, A&A Building. 3:30 p.m. — Film on the Contras in Nicaragua (28 min.). 4 p.m. Speaker — Ashley Hewitt (Deputy Director, Office of Planning, U.S. Department of State) "U.S. Policy in Central America".

## ALSO

- **CUSO** — Jobs in developing countries — Do you have the skills and experience being sought for the positions currently open in many developing countries? For more information contact Connie Nunn, Room 124, A&A Building, 424-2404 or 425-6747.
- **CARIBANZA '86** — will be held on March 15 in the McInnes Room at the Dalhousie Student Union Building starting at

7:00 p.m. Tickets are \$8 for members and \$10 for non-members.

- **CRAFT FESTIVAL** — The Nova Scotia Designer Crafts Council will host the "Festival of Hands", opening March 12-September 30 at the Public Archives of Nova Scotia. The NSDCC Permanent Collection of Nova Scotia crafts will highlight the seven month craft Festival. This premier collection represents over 70 Nova Scotia craftspeople whose work was selected for its superior quality, innovative themes and techniques.

- **BUILDING OR BUYING** — Henson College at Dalhousie University will conduct a five-evening series on building or buying your own home. The series will run on Wednesday, March 5 to April 2, at the Henson Centre on campus. For more information, contact the College at 424-2526.

- **SUPPORT GROUP** — a support group concerned with meeting the emotional needs of physically disabled young women has been formed in the Metro area. The group is a means of helping young women who may feel isolated to get in touch with each other.

Women who are interested in joining the group, or who would like more information, can contact Ms. Mahen, 1200 Tower Road, Halifax.

- **ADSUM HOUSE** — a short term emergency shelter for homeless and transient women in the metro area, is celebrating its second year anniversary with an Open House at 2421 Brunswick Street on March 6, 1986 from 2-4 p.m. Do come join us for afternoon tea and snacks!

- **SELF HELP GROUP** — There is now a charitable non-profit Canadian organization of stutterers and anyone else interested in this problem. This group, 'Speakeasy', was formed so that stutterers would have a nation-wide network for mutual assistance and communication.

For more information about this self-help group please write to: Speakeasy, 95 Evergreen, Saint John, N.B., E2N 1H4.

- **FROM THE REGISTRAR** — Class selection and approval for the 1986/87 session (Arts and Science, Management Studies, Health Professions), March 10-14, 1986, 9:00 a.m. to 4:30 p.m.

- **CHORISTERS** — Tenor and Bass choristers are needed to sing at choir of First Baptist Church, Halifax. Some sight-reading preferred. For information concerning pay and conditions, call Mr. A Fraser, 455-1102.

- **DAL COUNSELLING CENTRE** — is offering a program on how to relax and think clearly during tests and exams. This free, five-session program will be conducted at the Counselling Center of Dalhousie University, and will include physical relaxation, mental coping and exam writign techniques.

For further information phone 424-2081 or come to the Counselling Centre of the fourth floor of the Student Union Building.

- **THE COUNCIL OF CANADIANS** presents the first in a series of lectures on bilateral free trade. Former Canadian diplomat Arthur Andrew will give a talk entitled "Coping with the Neighbours — Thoughts on Canada-US relations." Arthur Andrew is past ambassador to West Germany, Austria, Sweden, Czechoslovakia, Israel, and Greece. He has served as High Commissioner to Cyprus and negotiated Canada's recognition of Red China while with the Department of External Affairs. The discussion will take place Thursday, March 12th, 8:00 p.m., in the McMechan Room, Killam Library, Dalhousie University. Admission is free.

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- Emphasizes Procter & Gamble's tradition of broadly supporting and rewarding individual excellence.
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- You will complete your final year of full time studies in your current degree program in 1987..
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- You are a permanent resident of Canada.

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- Obtain an application form from the Student Awards Office
- Complete the form, including the endorsement of a faculty member from your department.
- Attach a copy of your most recent transcript.
- Return the form to the Student Awards Office.
- Application deadline: March 28, 1986.



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## Graduation Photography



**Garey Pridham**  
STUDIO & GALLERY

Corner of Blowers & Grafton  
422-9103

## SEXUAL HARASSMENT ON CAMPUS

The Presidential Advisory Committee on Sexual Harassment would like to receive comments from Dalhousie students on the issue of sexual harassment. We would ask that you read the definition of sexual harassment, which is in effect at Dalhousie and then answer the brief questions which follow.

*"Sexual harassment is defined as any sexually-oriented behaviour of a deliberate or negligent nature which adversely affects the working or learning environment."*

1. Are you aware that there is a sexual harassment committee operating on the campus of Dalhousie University? Y  N

2. Have you ever experienced sexual harassment? Y  N

On the campus of Dalhousie University? Y  N   
By: Faculty Y  N   
Staff Y  N   
Another student Y  N   
Elsewhere? Y  N

3. If you have experienced sexual harassment on campus, what did you do about it?  
Talk to a friend or relative Y  N   
Talk to a doctor or counsellor Y  N   
Talk to a department head Y  N   
Drop or change a course Y  N   
Nothing Y  N

4. If you answered 'nothing' to question 3 above, why did you not do anything to resolve your problem? (check one)

You didn't realize that you had been sexually harassed at the time?   
You felt that the problem would go away?   
You didn't want to make an issue of the harassment?   
You didn't realize that there was a committee which could help deal with the situation?

5. No matter how you answered question 3, was your complaint resolved?  
If so, how?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

6. We invite your comments  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

7. Are you Male  Female

The Presidential Advisory Committee on Sexual Harassment would like to thank you for your time in filling out this questionnaire. We ensure the strictest confidence in your answers and as soon as some general results are developed the response sheets will be destroyed.

Please drop off this questionnaire, by March 14, at the box reserved for these responses at:

- Inquiry Desk (SUB)
- A&A Room 124 (Dean of Student Services)
- Killam Library, circulation desk
- Tupper Building, near cafeteria
- Counselling Centre, 4th Floor, SUB

Members of the Presidential Advisory Committee on Sexual Harassment can be reached by calling 424-2081.

Thank you for your cooperation.