

Don't sign the cheque yet

Council may reject fee increase

by Dale A. Rissesco

Although the majority of those who voted in the Athletic Fee Referendum were in favour of the twenty-five dollar increase, the referendum is expected to get a lot of opposition when it goes before the Dalhousie Student Union (DSU) for ratification this Sunday.

Nobody quite knows who initiated the quest for this increase, says Joe Morrison, DSU vice-president, external. He believes it came from the administration.

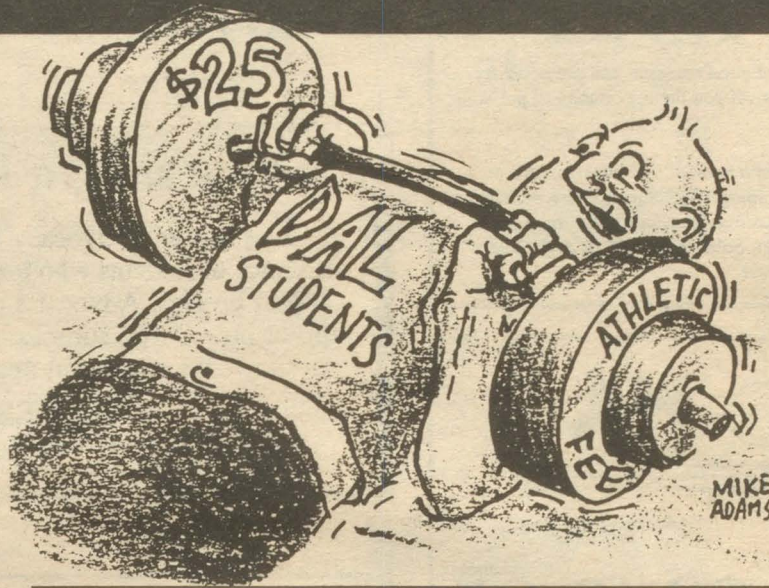
President Howard Clark formed the President's Advisory Committee on Athletics to look into the Athletic Department's problems. This committee did a survey to see if students would be in favour of an athletic fee. Morrison says the survey was "fudged" because it asked leading questions and there were discrepancies in the results.

Members of the athletic administration attended council meetings, which Morrison says is unusual. "It is a rare occasion when the administration shows up at a council meeting.

Morrison says because there is no definite proposal for distributing the money, he wouldn't be surprised if the money ends up in places where it shouldn't.

Morrison says the main problem with the referendum vote is that it is not tied to a deal to renegotiate the tuition-fee agreement, which expires in three years. The six-year contract between the DSU and the administration limits tuition hikes to the inflation rate. Without this deal, the university's vice-president of finance, Bryan Mason, could increase tuition fees when the contract expires. Morrison expects Mason to do this.

Lara Morris, referendum returning officer, said she did not believe the council would ratify the fee because it was not tied to tuition. Although more than the required eight per cent of the student body voted, and 70 per cent of them approved the \$25 fee, there were not enough voters who said "no" to the option to tie the fee to the tuition deal. Morris says eight per cent is also required and the numbers don't add up to that



amount.

Morrison wants the fee to be tied to tuition, and says if the administration wants it badly enough, it should be willing to extend the tuition increase agreement.

Tony Martin, Director of Athletics and Recreational Services, said since the students passed the referendum, the council should ratify the athletic fee.

Committee formed on undergrad education

by Heather Hueston

Last month's Symposium on Undergraduate Education is moving into the next phase. A Committee on Undergraduate Education is being set up and should meet "soon", says its chair, political science professor Dennis Stairs.

"We want to move quickly so we can have out recommendations ready by the end of May," says Stairs. The Committee must draft a statement of objectives on undergraduate education (to be approved by faculty and Senate), suggest how undergraduate areas can be changed to meet objectives, and suggest steps on how to improve student life.

Symposium recommendations called for accessibility,

quality, higher standards, and stronger student identity at Dal, to name a few.

Stairs says some issues can be acted on quickly, during the summer months, without senate or faculty input, such as student orientation. He points out that registration has been revamped but that it was already in the works.

Outgoing Dalhousie student Union president Caroline Zayid will sit on the committee until replaced. Zayid, who was on the Symposium planning committee, says she is glad the momentum won't be lost. She says the committee, with its mix of faculty, administration, and students, "fills a gap" and is good to have around when an issue comes up.

Sign of Spring?

Flashers on campus

by Gazette Staff

Dalhousie's Education Building flasher is back.

But the man, who shows up every summer, may not be the only one exposing himself to students and staff. Security Director Max Keeping believes there are at least two, and possibly three, different men baring all to passers-by on campus.

"My concern over it all is, you never know what is going to trigger them to become violent. You stand there and laugh, or make a snide comment . . . you never know just what in blazes is going to trigger people," Keeping says.

Three separate incidents have been reported to Security in the past three weeks.

On March 18, a man standing in room 116 of the Education Building tapped on the windowpane when he saw a woman go outside. He was naked from the waist down and hid his head in the curtain.

A flasher has plagued the department on Friday afternoons for the past two summers, Keeping says.

In early April, a man in a 2nd-floor window of the Life Sciences Building by the Psychology Department was masturbating as students walked by.

And the latest incident, yesterday morning, involved an 18- or 19-year-old white male riding a bicycle. He drove up the road between Shirreff Hall and the Life Sciences Centre, flashed some students, and zoomed off.

AIDS ~~CENSORED~~ Survey

by Ellen Reynolds

The correct answers to an AIDS survey of students and staff seems to be for Dalhousie eyes only.

The university administration on the grounds that the answers are too explicit.

Rosemary Gill, chair of the Dalhousie University AIDS tion's publication, the *Dal News*, is refusing to publish the survey Committee, was told by the *Dal News* staff that the issue was "under advisement", but it has since been decided not to publish the survey.

"I personally don't find the answers offensive. I think it's very important that people get

this information," says Gill.

Stuart Watson, acting editor of the *Dal News*, says it was a policy decision and that the *Dal News* will still cover the survey as a news story.

"I know it's sensitive material," says Gill, "but it is difficult to have a questionnaire about sex without being explicit."

Gill says the *Dal News* has problems specifically with the "Risky Behaviours" section of the survey, which describes various sexual activities and rates the risk of contracting the AIDS virus.

The correct answers will be published in a supplement in next week's *Gazette*.

No help for the naive

by Brian Macdonald

A new peer counselling program will probably not take effect until the fall of 1989, says student council vice-president Ian McCarthy.

"It's too late to organize for next year and we want to make sure we do a good job on it," said McCarthy.

The idea came out of the recent symposium on undergraduate education, but by the

time council discussed it, students were too busy preparing for final exams.

Supporters of the idea think it will make the first year of university easier for the student. "Students in their first year at Dalhousie are offered very little personal direction in matters such as registration, housing, or just finding someone to talk to," says Council president Caroline Zayid, who hopes peer counsel-

ling will help the first-year student become better acquainted with the services being offered at Dalhousie.

Peer counselling is similar to the "buddy" system practiced at the medical school, where second-year students help first-year students get oriented to the school. The plan at the university is to call for student volun-

Continued to page 9

confused or upset
 about the new registration process?

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

Advertising copy deadline is noon Monday before publication.

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

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

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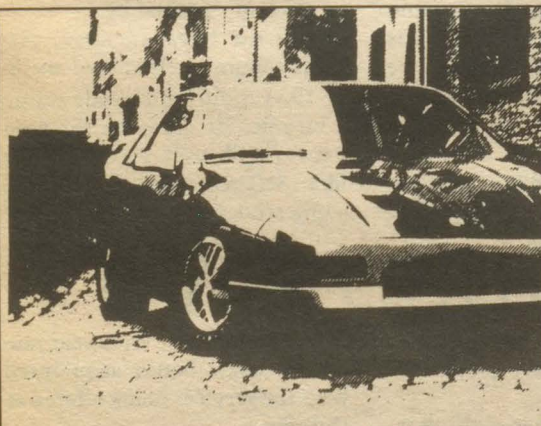
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'Hard to imagine the president pick-pocketing \$25'

by Joe Morrison
VP External

Dalhousie Student Union

Unlike most issues the DSU Council commonly deals with, the issue of the Athletic Fee Referendum is one that will directly affect every student at Dalhousie. It's hard to imagine the President of the university, Howard Clark, standing by the September registration lines pick-pocketing \$25 out of students' pockets while his Australian-tanned face (Dr. Clark spent the entire month of February '88 on vacation) asked them to excuse his actions on the grounds that Dal Athletics really needs the money. Of course, he could apologize for having to take the money in such a blunt fashion by alluding to the fact that he couldn't just tack on \$25 to tuition fees because of an agreement between the DSU and the Dal administration. And he could add that when the tuition fee agreement expires (in three years) he would no longer have to pick-pocket you directly and could do so by just quietly raising tuition fees. It is sad to say, but I think some students, including myself at some times, would merely smile and continue in the registration line, more concerned with getting into history 1050 so as to get an

A on the transcript and an easy ticket to law school. Not that I fault students, though, as I think it's the environment that is more to blame.

I'm not using this issue as just an example. That the DSU Council, moreover the Executive of this Council, of which I am a part, did not make a satisfactory effort to inform students of all the aspects of this issue is a sad testimony. Fortunately, it is not too late for all Dal's students to take action. Here is some important information:

1) Students already contribute money towards the Dalplex.

Every year, for the past 10 years, students have paid \$35,000 towards the cost of the Dalplex. The money has been taken indirectly from students (making it less noticeable) through their student union fees.

2) It is not surprising that fees are going up, since this was not a "student" idea in the first place.

Because of a tuition fee agreement between the university administration and the Dalhousie Student Union, the administration cannot increase tuition by more than an annual inflationary amount for the next three years. So the administra-



tion cannot increase tuition fees to compensate for poor government funding, low alumni support, etc. Considering that Dal students contribute more to the operating cost of their university than do most other Canadian university students, it only seems fair that students should not have to pay extra for items which are "standard" features at other universities. Of course, there are some universities that do charge athletic fees, but then, what are their students paying in tuition fees, and are their athletic programs comparable to Dal's?

Here are some examples of the Administration's unusual interest in this issue:

The Director of Athletics could be seen on the sidelines at the public forums looking like a third base coach giving signals to batters who in this case were phys. ed. students or friends supporting the proposed fee. Unfortunately,

his signals weren't camouflaged enough, as he appeared to be directly interfering with a student forum. As well, he showed up at a council meeting to argue for the fee. (I guess he thought a student representative couldn't get the job done.) And while on the topic of visitations to council meetings, did anyone notice the presence of the V.P. Finance at a recent meeting? How about the letter he sent to every councillor stating he favoured the fee but thought students should have only an advisory role in directing where the funds should be allocated? Indeed, although he wants students to contribute all the money, he felt students should have only a partial, minority say in where it is to be directed.

3) We can't extend the tuition fee agreement if we don't have anything to bargain with.

Earlier this year (long before the idea of an athletic fee was proposed), Bryan Mason, V.P. Finance of the university, said in meetings with the DSU executive he had no intention of extending the tuition fee agreement. For this reason, some students think it's Mason who controls this. Actually, it's the Board of Governors. If students were to propose to help support athletics in return for an extension on the tuition fee agreement, a reasonable and fair proposition for all parties con-

cerned, there is a 50 per cent chance the Board of Governors might accept it.

Unfortunately, this issue has led to cleavages on campus that pit students against students, the DSU against Dalplex supporters. The real issue is that the Dalhousie administration wants students to pay for something they shouldn't necessarily have to. As well, the administration would prefer to give students next to nothing in return, not even the ability to direct these funds in ways which would most benefit students. As it stands now, the administration is supporting, lobbying, and campaigning for the collection of a "user fee" for athletics while it is rejecting a reasonable request that it extend an agreement to limit increases in tuition at a reasonable rate of inflation.

No wonder alumni support at Dal isn't as strong as it is at other universities. If this situation typifies how the Administration wishes to treat students now and in the future with regard to financial matters, I think it is a fair prediction to say alumni support will never reach its full potential. Perhaps if the administration would start respecting the rights to the fair treatment students deserve, financial support for such items as athletics, which are traditionally funded through major support from alumni, would increase, and this cause-and-effect relationship might be reversed for the better of all Dalhousians.

l e t t e r s

Hail men

To the Editors:

I am responding to R. Matthews' letter to the Gazette last week denouncing the person he calls the seething letter writer. He says he fails to understand why blaming men for the problems of the world — rape violence, pollution, the poor and the homeless included — is sexist. Unfortunately, his letter became one of those "seething little tirades" that he says nobody wants to read.

My response is that it is not only sexism Matthews does not understand, it is also the stupidity of most of the arguments about it. Here's why:

If it is right to blame men for all the tragedies of society because they are in control of society, then it must also be right to applaud them for all the blessings of society.

If indeed "men in general have so much power that all the really big problems can be traced to them," then we must also hail men for all the "really big" triumphs in this world. To blame men for rape one must thank them for our institutions of authority, justice, and democracy; for the destruction of the environment praise them for agriculture and irrigation; for the poor and the homeless

applaud health care, electricity, transportation, and communications.

But men do not deserve all of these laurels any more than they deserve all the blame. The fallacy of Matthews' argument is just that; one can't blame men for all the wrongs of the world because that would be just like saying that one must glorify them, and accord them responsibility, for all the good things. It just ain't so. Women, from Joan of Arc to Winnie Mandela, deserve to be included.

Truth is, only one group can be held responsible in Matthews' global scale: Mankind. All of us and our ancestors can be blamed for every secular creation in this world. Mankind includes both men and women. Hitler and Mother Teresa, Einstein and Earhart, Oppenheimer and Curie, Marconi and Nightingale, and the whole gang including you and me.

To blame only one group of people for all our problems is stupid. Blame Mankind: not women, and not men.

What the anti-Gazette writer is seething about are the scores of articles on sexism that explain nothing and contain stupid arguments, like Matthews'.

By the way, "God" is spelled with a capital G.

Hugh Paton

It didn't take long

To the Editor:

I read the Gazette now and then. I think it's a good project and that it's important to see what students are writing about and what's going on that is relevant for us. But lately I've been surprised to discover that there's a common belief among my fellow students that the Gazette has become a newspaper about gay and lesbian issues, and now and then about women in general. Most agree that these are interesting and important topics, but even more are disappointed to see that they've overshadowed others, like academic and scholastic issues, human interest stories and impartial coverage about important events. Readers are being lost as this view spreads.

I've also noted that the staff of the Gazette has on numerous occasions appealed to students to contribute articles and/or letters to fill out the paper's content. If anyone has a complaint about the present content, I challenge them to do something about it. It didn't take long to write this letter.

Gillian Saunders

Love never fails

by David Deaton

All Christians know themselves to be "prisoners of conscience". One's house of faith stands upon the rock of conviction.

It seemed only appropriate March 18th when the Dalhousie chapter of Inter Varsity Christian Fellowship (IVCF) heard a representative from the Halifax chapter of Amnesty International.

He in turn spoke of a South Korean medical student who has been imprisoned these last twelve years for no more than expressing his convictions.

Kang Jong-Hon is his name. His situation is so dire and so manifestly unjust, he was adopted by Amnesty International as a prisoner of conscience. He is the special concern of an Amnesty chapter in Halifax and of two Amnesty

chapters in Western Europe.

The facts about Kang Jong-Hon are not unique. After taking part in a peaceful student demonstration, he was arrested, charged with "espionage", and thrown into jail. At his trial, Kang declared his confession had been obtained under torture. He was sentenced to death.

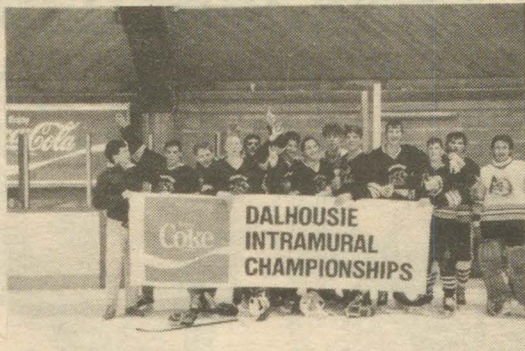
Although successive amnesties have reduced Kang's sentence to twenty years, the fact remains there is no cause for him to be in prison at all. He has done nothing wrong. He has done only what Martin Luther did, lo these many years ago: protest.

Kang Jong-Hon now wastes away in an inhumanly crowded prison cell, reported the Amnesty speaker. He suffers worse brutality than that meted out to hardened criminals.

Continued on page 9



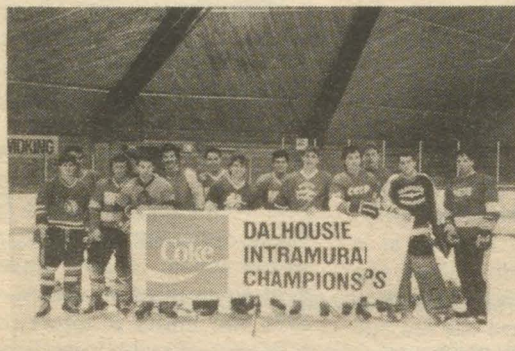
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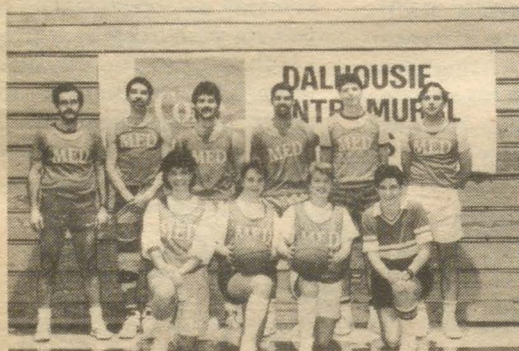
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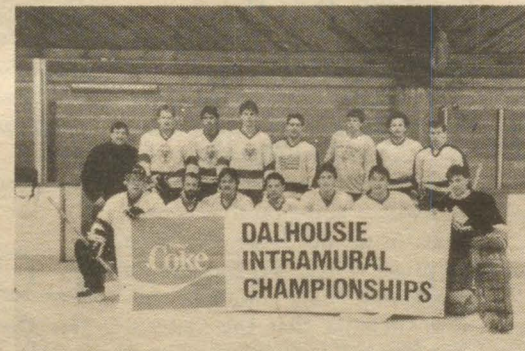
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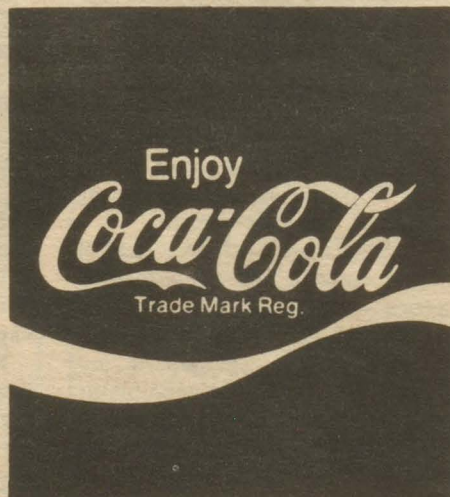
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Palatable plastic

by Andrew M. Duke/NP

Front Line Assembly — *Corrosion* (Wax Trax!)

Bill Leeb has paid his dues; he has performed with Skinny Puppy (as Wilhelm Schroder on keys and voice) and flogged records in Vancouver. Front Line Assembly, with help from Michael Balch, is his newest form of self-expression. The band first appeared on the English compilation *For Your Ears Only* (Third Mind Records) and the *Corrosion* album is now licensed to Wax Trax! in Chicago.

"Lurid Sensation" and "Right Hand of Heaven" are starting points featuring incessant tightly knit rhythms that weave throughout the mix, almost overshadowing the keyboard hazes and delicate found arias and chants ("Concussion") that thrive and swell beneath and culminate in "On the Cross". Legendary Pink Dots and The Tear Garden could be cited as references.

The rest is more aggressive, with hard percussion and metal dominating, most notably in "Controversy". Samples seem to be randomly thrown in, except "Dark Dreams", which uses Martin Luther King's "In the name of Jesus . . ." as its foundation. "Thewrack Part III — Wisdom" concludes *Corrosion* in a rather controversial/ambiguous tone. In the rhetoric of a lynching/riot-inducing speech against "anybody who isn't a white Anglo-Saxon Protestant in America", a qualification is made: "Jesus wasn't a Jew, Jesus Christ was a white man . . ." The *Disorder* EP is soon to follow.

Didjits — *Hey Judester* (Touch & Go)

The Didjits perfected their tunes playing local chicken coops in Mattoon, Illinois, the "bagel capital of the world". The combination of the Simms brothers, Rick on vocals/guitar, Brad on drums, and bassist Doug Evans, know how to rock, rock, rock. Deja Voodoo and the Gruesomes come to mind as they do the surf/grunge/grind guitar thing and Rick S. wails away (he can't sing, but he sounds great when he tries). Evans used to be into Led Zep, AC/DC, and Kiss,

while the brothers went for the Clash and Sex Pistols. Much enthusiasm and lyrics about fish ("King Carp": "I am the baddest dude/and you know what my fins can do", "Under the Christmas Fish": "This fish is gonna ride you/Praise God the Christmas Fish!") and guns and bottles and iguanas and going crazy echo labelmates Killdozer and make for an album that is good, good, good.

The Godfathers — *Birth, School, Work, Death* (Epic/CBS)

If Billy Bragg got together with some friends and actually rocked, his band would be called The Godfathers. This five-piece from London gives a damn about the working class. "Cause I Said So" has a sharp edge to it: "All you need is money and a little bit of luck/I ain't greedy, baby, all I want is what you've got." Living life according to the punch-in clock and quests for *true* friends and *real* love (no sappy sentimentality or explicitness for the sake of it are found here) are common themes paired with big-sounding '70s rock, Beatles psychedelia, and even a bit of post-core grinding. Tracks such as "Love is Dead" are realistic, not merely song titles to laugh at. The epitome of this LP is the title track: "I've been abused and I've been confused/And I've kissed Margaret Thatcher's shoes".

The Church — *Starfish* (Arista/BMG)

The Church began in Sydney, Australia, in 1980 and debuted with the album *Of Skin and Heart* in 1981. A flurry of EPs and singles were later released, many compiled as LPs in North America. One wants to take their warm, soothing new *Starfish* album and pour it into a tub and bathe in it, experience it, not just listen to it. Vocalist Steve Kilbey doesn't force himself to do anything special; he simply sings and leaves it at that. The tracks are slick only in that they are simple and to the point, lacking the usual overproduction. The current single and video is "Under the Milky Way", though this is not the album's only standout. *Starfish* will probably be a real sleeper until people hear enough cuts to realize it is all quality material.

Dead on Arrival lives

by Norm Barnett

Dennis Quaid is quickly becoming a film superstar, and his latest film, *D.O.A.*, is certainly not going to hurt his aspirations. Unlike his film *Innerspace* but like *The Big Easy*, *D.O.A.* is enjoying critical as well as box-office success.

This effort is a remake of a 1940s movie with the same name which was relegated to a quick B-movie fate. Quaid goes a long way in giving this movie a presence which otherwise would have been missing. He is in virtually every scene and adds a number of deft comic touches. But the other star of this movie is the atmosphere and the detail which lend themselves to the '40s *film noir* genre from which it came.

The plot itself is interesting enough, with Quaid playing

Dexter Cornell, an English professor. One of his students kills himself after handing in a novel to be graded, and from there Cornell finds out he has been fatally poisoned. At this point the movie really takes off as he tries to find out who his murderer is before he dies.

The directors are the same people who brought us the "Max Headroom" TV show, and they successfully use many of the same effects to make the most of Dennis Quaid's condition. The camera often follows a hand-held style, and as a very interesting effect, the quality of the film deteriorates along with the health of Quaid's character.

The directors also don't pass up the opportunity to inject some humour into what is a very serious situation. Someone who has a very limited time to live is obviously going to be very impatient, and there are a number of jokes played off this. When Cor-

nell wakes up in the morning to find he's slept in the women's dorm, it doesn't really matter because he's going to die anyway. Unfortunately, this is where Meg Ryan enters the story. Her character is a little irritating and doesn't interact with Quaid's character as well as he does with the others. As a young student whom he suspects, she never fits in with the pace of the rest of the movie.

This is an excellent movie for details, and none of the plot twists are contrived, which leads the viewer quite smoothly to the conclusion. This whole movie has an excellent dark, grainy old-movie feel to it, which is enhanced by the fact that it starts and ends in black and white. One wonders whether the whole movie would have been better this way, but Hollywood's lack of success with that style in the 1980s must have quickly coloured that idea. *DOA* is still an excellent film as it is.

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If you are interested in the position or you know of someone else whom you wish to nominate, you must contact your student representatives prior to April 8, 1988.

Consider This Carefully - This Is Your Graduation

by Heather Hueston
 To Mike Gisser, assimilation means mixing with other races and losing your cultural identity. For Jewish people, says Gisser, assimilation is the biggest problem facing them, especially in the Maritimes.

Gisser, head of the Atlantic Provinces Jewish Students' Federation, says the scattered regional Jewish population means less local Jewish content and less reason for young Jewish people to stay there.

"Of about 20 high school graduates last year, only three stayed. The rest went to places like McGill or Western, which has the second largest Jewish student population in Canada," says Gisser, who calls the situation a tragedy. "Dal even had its own Jewish fraternity," he says.

Marvin Pritzker, rabbi of Beth Israel Orthodox synagogue, agrees that it seems like fewer young Jews are staying in the region.

"I get my computer print-outs from Dal, and while they're never completely accurate, what numbers there are are getting less over the past dozen years," says Pritzker. A renewed interest in studying in a Jewish social environment may be a factor, as well as the low regional birth rate.

The Jewish Students' Federation has 250 students on its mailing list, 95 of whom are in Halifax. Gisser says 70 per cent of these are out-of-province students, many of them grad students.

Surviving in a white-bread culture Keeping the faith and the people

A 1981 census listed 2010 Jews in Nova Scotia, 845 in New Brunswick, 220 in Newfoundland and 80 in Prince Edward Island. A glance at the Jewish Atlantic phone directory shows 15 listings for the whole of Yarmouth County.

Even though Halifax has approximately 700 households (about half the Jewish population of Atlantic Canada), the Halifax Jews still have to work at maintaining their identity.

"It's easier and it's harder," says Rabbi Pritzker. Supermarkets now provide kosher products so Jews can observe food rituals and no longer have to import ritually slaughtered meat, as one man

had to, from St. John's to his home in Digby. By the time the meat arrived, it was usually spoiled, and the "crazy Jew", as his neighbours called him, ended by throwing most of it out. To outsiders, food customs seem minor, says Pritzker, but keeping kosher is an important part of the faith.

Gisser puts the responsibility

squarely on the individual for keeping Judaism alive and well in the region.

"There are people who aren't proud of being a Jew. You have to work at it. You can't get anything quick from Judaism. It takes at least twenty years of studying and learning," says Gisser.

Gisser's personal concern is with cults, which draw 40 per cent of their members in North America from the Jewish population.

Less sinister than cults and much more common is the issue of assimilation by intermarriage. Rabbi Pritzker says it stems from a small marriage market ("obviously you can't marry your sister") and results in Jews leaving the area. Some return, but there is some "bleeding out".

According to Dr. Sheva Medjuck, author of *Jews in Atlantic Canada*, "Intermarriage is problematic," especially in second and third generations of the spouse

doesn't convert. However, this is offset by the number of Jews who work hard to keep their identity.

"Jewish people in the region have a strong attachment to what's here and participate in what's available," whether that means maintaining the synagogue, supporting Israel, or participating in the summer camps and programs run by the Atlantic Jewish Council (AJC).

Gisser says intermarriage weakens the Jews' *brit*, or covenant with God, by sapping traditional values.

"I've seen people trying to keep Christmas and Chanukah, or Easter and Passover — you can't do it," he says. Gisser calls assimilation "the first battle Jews have had within their religion. Jews can handle anything outside their religion, but we might've taken too much of a beating from the Holocaust to deal with this. I don't know."

He says he often thinks Jews should make *aliyah*, move to Israel, where the population is also struggling to maintain itself.

Medjuck remains more optimistic of the community's ability to survive assimilation. "Without mitigating the problem, I think our parents and grandparents were saying the same thing [in their day]."

She sees Jews here as "bicultural" — very well integrated into the larger community but also knowing what it means to be a Jew. Although they don't have the Jewish daycare, or a Hebrew school five days a week, or as many services or as "insulating" a community as Jews in Montreal so they're able to shut out the barrage of Christian experience like the two-month Christmas blitz, Jews in smaller communities have a richer experience.

Rabbi Pritzker says the process of education goes on through the AJC's affiliation with Zionist organizations, and having sabbatin (a get-together for children with talk and services at the synagogue).

"We're fighting the good fight (to maintain our identity)," says Pritzker, "and the struggle is the message itself."

Much of religion today seems split along political lines. The resurgence of fundamentalism, which may be showing cracks, at least with Christians - focusses on personal holiness and righteousness. People and society will be healed when everyone follows God's law - but which God? Then there are the social justice movements and ecumenicalism which try to work their faith while respecting those who are different from them.

We seem to have the same split in our issue this week, general issues are on the centre spread and campus groups' submissions follow (all campus groups were contacted).



faith for peace

by Ellen Reynolds
 "Nicaragua is being brought to its knees," says Betty Peterson, who recently returned from 2½ weeks' stay in the war-ravaged country.

Sponsored by Witness for Peace Canada, Peterson was the only Quaker in the delegation of Canadian Church representatives.

A non-profit organization, Witness for Peace sends volunteers to areas in Nicaragua recently attacked by "Contras". The volunteers are there as spiritual witnesses to record testimonies of the victims of atrocities; to accompany Nicaraguans who feel more secure in a war zone with a North American by their side; and to participate in various development projects.

While there, 70-year-old Peterson helped with a project digging air-raid trenches in a resettlement area called Los Pradaras, approximately 60 miles north of Managua.

Her Quaker faith is one of action, identifying somewhat with Native traditions and placing a large emphasis on peace, development, and the environment as well as spirituality.

Before leaving Canada, all the volunteers participated in a non-violence training course and then a briefing session upon arrival in Managua.

Peterson returned to Halifax the day after the Sandinistas were accused of invading Honduras with a "gripping feeling of urgency about Nicaragua. There is urgency and despair but still lots of hope. The Sandinistas are not going to let this [Contra war] succeed if they can avoid it, says.

Witness for Peace formed in the United States in 1983 and over 3000 Americans have gone to Nicaragua and returned to protest their government's policies in the Latin American country. Four Canadian groups have gone to Nicaragua with Witness for Peace, and Peterson also remarked on the many other groups she met there which support the Sandinista government.

"It was a tremendous lift to see so many internationals, including many Canadians, who see

this government [the Sandinistas] as a good hope — and they are *living* there," says Peterson.

Part of the Witness for Peace program includes returning to Canada to bring their findings to the attention of other Canadians and to pressure our government for support of the Sandinistas and the recent peace talks.

Peterson found the visit profoundly moving but says she also felt some guilt walking away from the situation in Nicaragua when so many cannot. She is currently composing a spiritual article about her visit to Nicaragua for a Quaker publication.

Reverend woman

The following article is an excerpt from a more detailed discussion of women in ministry entitled "Your Daughters Shall Prophesy".

There are many issues facing women in ministry. After fighting traditional stereotypes and attitudes to become ordained, one might think that the struggles would be left behind. Too often, however, this is not the case. Female ministers continue to face difficult daily challenges which prompt questions about personal identity, self-worth, and power or effectiveness in the pulpit. Two such challenges are presented through sexual harassment and the pervasiveness of sexism.

The Canadian Human Rights Commission defines sexual harassment as "unwelcome verbal or physical behaviour related to sexuality". In response to the question, "Have you ever been the victim of sexual harassment as a theological student or in any job as a woman in professional ministry?" thirty-five per cent of the 238 women who responded

answered yes. Forty per cent of ordained, thirty per cent of lay supply/staff associate and twenty-five per cent of diaconal women reported that they had been sexually harassed while in ministry or theological training.

Sexual harassment always occurs in a setting where there is a power differential. The harasser is in a position to have some control over the employment or success of his victim and the implication is that her failure to accept the harassment gracefully may result in her dismissal, rejection, or lack of success in her field of endeavour.

Sexual harassment is one expression of an attitude of sexism, which may be defined as "the unequal distribution of personal and institutional power between men and women, where men are in control". Sexism is any belief, behaviour, or institution which discriminates against a person or persons on the basis of gender. Unfortunately, the Church is just as guilty of sexism as the rest of society in ignoring and denying

women's "self-affirmation and self-determination as moral and social agents".

Sexism in the Church can be seen in the assumption that women will perform the same types of tasks in the Church that they do in the home: the care and education of children and the organizing and service of church social affairs. Furthermore, women must wrestle daily with Scripture, which presents a totally patriarchal world view and an image of God which is largely masculine. We speak of God the Father, Son and Holy Ghost; Our Father who Art in Heaven; the King of Kings; and the Lord. We begin to think of God as literally masculine — a powerful, dominating force who could not possibly be represented by a woman! The incarnation of God as male is taken very

seriously as proof that there is something more divine about the masculine than about the feminine.

The predominant use of male imagery and exclusive language for God are examples of sexism that have become so widely accepted that women who challenge the language are thought to be challenging the truth of the word of God.

Similar examples include the reluctance and apprehension of local congregations to call an ordained woman to be their minister; not taking a woman seriously and not trusting her to fulfill the requirements of a job; questioning a woman's authority on church matters; and the undue emphasis by interview boards on the effects of family life by career choices made by women. These boards do not

seem to realize that family responsibilities are to be shared equally by men and women. Similarly, these boards have the tendency to conduct more personal interviews with women than men, asking questions about such things as pre-menstrual syndrome, menopause, or possible pregnancy. Another valid example of sexism in the church is the assumption that, upon calling an ordained man to a charge, he will have a wife with him who will provide for his needs at home and can, therefore, dedicate more time to his pastoral responsibilities. Women, however, as in most paid jobs, do not have this assumed support and a result usually work a "double day". It would appear, then, that women in the Church are subject to the same sexual exploitation and oppression as are

women in all other areas of society. This is indeed a depressing thought, when most people look to the Church for guidance and leadership toward a new and better world in which everyone can live equally.

The Church, at various times, has provided this leadership and guidance toward equality. One can look to the life and teachings of Jesus Christ to recognize that women occupy an important and valuable role in the Christian community. The story of the friendship of Jesus with Martha and Mary of Bethany (John 11:5-27) is just one of many examples which illustrate the strength and confidence which Jesus felt with women. Indeed, Jesus, in his relationships with women, exemplified a loving, warm, compassionate acceptance of women as equals.

The church and gays I do not believe

by Robert Matthews
 I am not a Christian, although I have been one. For a time I was very devout, going to church and, I thought, really believing. But in the end, I could not believe in God, any more than I could believe in Santa Claus. I have tried to be a Christian, and I have failed. Or perhaps it is Christianity that has failed me.

Some religions — a great many, in fact — have told me there is no place for me in God's works, that I am doomed to go to hell. This is what drove me from religion in the first place. It became impossible to believe in hell, because every religion I had encountered believed only its members were going to heaven; the Baptists told me the Catholics were going to hell, and so on. Clearly if only one religion had the true god and all the others were false and were dooming their members to hell, I had no chance of finding the correct one, because there would never be the certainty that the one I had chosen was it. If there were not one true church, then either all religions were true or all were false. All could not be true, since some taught that they were the

only true church, and these two propositions conflicted. Therefore, I concluded, all must be false. It may not have been rigorously logical, but since the religions I knew had no answer to my dilemma, it gave me the impetus to wonder if perhaps there might be no god at all.

I had been devout, and merely considering the possibility that no god existed frightened me: It took me about three years to reach the point where I could say I believed in no god and not feel I would be struck by lightning. I am still not sure I believe it; a religious upbringing can be a terrible thing, can inflict astonishing fears on a child's malleable mind.

I do not doubt that religion can be good. To some, religion brings great peace of mind, helps them endure what otherwise would crush them.

But the only thing that has brought me true peace of mind is the realization that some abstract god was not going to help me, that I had to help myself because in the end, I was all I truly had to count on. This belief — perhaps it is "humanism",

though I give it no name — has helped me immeasurably more than any religion ever did or could.

If I were to believe in a god, it would be unlike any god any religion has ever offered me. It would ask of its followers not fear, but love. (How I hated the adjective 'god-fearing'! For me, fear and love were always antithetical.) It would not dangle salvation over the heads of its followers as some do, to be snatched away if rules are not followed, 'sins' are committed. It would require service, not the smug complacency of the many right-wing religions of today. In short, it would be an all-embracing god of love, and perhaps I could love it too.

That god, that religion may exist, but I no longer need a god. I was told as a child that anyone unfortunate enough not to believe in god had a gap, an emptiness that only god could fill. I

now know that to be untrue. I have discovered I can love and serve and trust without a god who may or may not exist to offer these things up to.

It is not that Christianity has asked me to have faith in something not provably true, such as the existence of a god. Like Lewis Carroll's white king, I can believe six impossible things before breakfast. It is that Christianity asked me to believe things — that most of my friends must go to hell because they were not Christians, that I must go to hell because I am gay — that go against everything a compassionate person must surely feel.

So, I realized I could not believe in a god. I do not feel I have lost anything, but rather have gained much. Perhaps I have failed Christianity. Perhaps it has failed me. But it is a failure for the better.

...on the need for liturgies that celebrate such relationships.

The current recommendations are especially welcome in that they go beyond tolerance, which has been characteristic of the Church to date, to acceptance of gays and lesbians throughout the life of the Church. This means that one's sexual orientation would not be a barrier to participation in all aspects of the life and ministry of the Church, including the order of ministry.

The acceptance of the recommendations allowing the ordination of self-declared gays and lesbians will be the most difficult with. Despite the fact that women were accepted officially as ministers within the United Church over fifty years ago, there are still a vast number of Church pulpits closed to them.

... AFFIRM Atlantic (gays and lesbians in the United Church of Canada) strongly endorses the recommendations to General Council on the acceptance of gays and lesbians within the United Church of Canada. Not only do the recommendations affirm all persons regardless of sexual orientation, they also acknowledge the importance of lesbian and gay relationships and the

... AFFIRM Atlantic comments on sexual orientation for the vision of the Church to share that vision.

... To expect it to be any different for gay and lesbian ministers in the immediate future is unrealistic. What is important is at this point is the call upon the Church and to envisage a Christian community inclusive of all persons regardless of sexual orientation. It is the tradition within the United Church to interpret the Bible on the basis of an interaction between Scripture, tradition, experience, and reason. The Council uphold this tradition and listen to the experiences and faith journeys of gays and lesbians who have stuck with the Church despite its repression over the centuries.

... AFFIRM Atlantic commends the authors of the recommendations on sexual orientation for their vision, and encourage all levels of the Church to share that vision.

Blind obedience to clergy excluded by Islam

by Dr. Jamal Badawi

It should be emphasized first that the term "Allah" has no connotation at all of a tribal god, an Arabian or even a Muslim god. The term "allah" in Arabic simply means the One and Only True, Universal God of all.

The Qur'an repeatedly makes it clear that Allah is beyond our limited perception. "There is nothing whatever comparable unto Him." (al-Shura; 42:11) "No vision can grasp Him, but His grasp is over all vision." (al-An'am; 6:103) A Muslim never thinks of God as having any particular image, whether physical, human, material or

otherwise. Such attributes as "The Perfectly-Knowing," "The Eternal," "The Omnipotent," "The Omnipresent," "The Just," and "The Sovereign" also emphasize transcendence. But this does not mean in any way that for the Muslim Allah is a mere philosophical concept or a deity far removed. Indeed, alongside this emphasis on the transcendence of Allah, the Qur'an also talks about Allah as a "personal" God who is close, easily approachable, Loving, Forgiving and Merciful. The very first passage in the Qur'an, which is repeated dozens of times, is "In the name of Allah, most Gra-

cious, Most Merciful . . ." The Qur'an tells us when Allah created the first human "He breathed into him something of His spirit," (al-Sadjah; 32:9) and that "Allah is closer to the human than his jugular vein." In another beautiful and moving passage were are told, "When my servants ask you (O Muhammad) concerning me, then surely I am near to them. I listen to every suppliant who called on Me. Let them respond to My call and obey My command that they may be led aright."

For the Muslim, monotheism does not mean simply the unity

of God, because there can be different persons in unity. Monotheism in Islam is the absolute Oneness and Uniqueness of Allah, which precludes the notion of persons sharing in Godhead. The opposite of monotheism in Islam is called in Arabic "shirk", association of others with Allah. This includes

not only polytheism, but also dualism (believing in one God for good or light and another for evil or darkness). The concept of "shirk" also includes pantheism, the idea that God is in every-

thing. All forms of God-incarnate philosophies are excluded by Islam's monotheism, as is blind obedience to dictators, to clergy, or to one's own whims and desires.

Indeed, the special role played by Muhammad as the seal and last of all the prophets puts the Muslims in the position whereby honoring Muhammad implies honoring those who

came before him as well. Muslims are warned not to make fanatical or parochial distinctions between prophets (al-Baqarah; 2:285). But the Qur'an also says Allah has favored some prophets with more significant gifts or roles than others (al-Isra'; 17:55). All are brothers, although the only prophet with the universal mission to all humankind is Muhammad, peace be upon him (al-Furqan; 25:11). The Muslim believes not only that Muhammad is a brother to Jesus, Moses, Abraham and other prophets, but the Qur'an states in clear terms that the advent of Muhammad was foretold by previous prophets, including Moses and Jesus, peace be upon them (al-Araf; 7:157, al-Saff; 61:6). Even the Bible in its present form clearly foretells the advent of the Prophet Muhammad (e.g. Genesis 21:13, 18, Deuteronomy 18:18 and 33:1-3, Isaiah 11:1-4, 21:13-17, 42:1-13 and others).

For the Muslim, the Qur'an contains the words of Allah

directly and verbatim revealed to the Prophet Muhammad, peace be upon him. Many confuse the Qur'an with the "Hadith", or sayings, of the Prophet. The Hadith is quite separate from the Qur'an. The latter was dictated to Muhammad word for word through the Angel Gabriel and immediately memorized and put down in writing. It is important to emphasize that the Qur'an was neither written nor composed by Muhammad, peace be upon him.

The fact that there are similarities between the Qur'an and previous scriptures is simply explained by the fact that He Who spoke through those earlier prophets is He Who revealed the Qur'an to Muhammad, the one and only true God, Allah. However, the Qur'an is the last revealed Holy Book, which supersedes previous scriptures and is the only still available in the exact words and language uttered by Prophet Muhammad.

Baha'i Faith

Appeals to all

by Said Yazdanmehr

The Baha'i faith stands identified with, and revolves around, the principle of the organic unity of mankind as representing the consummation of the whole process of human evolution. It recognizes the unity of God and of his Prophets, upholds the principle of an unfettered search for truth, condemns all forms of superstition and prejudice, teaches that the fundamental purpose of religion is to promote concord and harmony, that it must go hand in hand with science, and that it constitutes the sole and ultimate basis of a peaceful, an ordered and a progressive society. It inculcates the principle of equal opportunity, rights and privileges for both sexes, advocates compulsory education and the elimination of

extremes of poverty and wealth, exalts work performed in the spirit of service to the rank of worship, recommends the adoption of a universal auxiliary international language, and adumbrates the necessary agencies for the establishment and safeguarding of a permanent and universal peace.

The purpose of the Association for Baha'i Studies is to study the teachings, history and philosophy of the Baha'i Faith, and to explore their application to the present world by sponsoring such activities as lectures, conferences, and formal gatherings. Membership of the Association is open to all students, faculty, staff, alumni, and members of their families, irrespective of race, colour, class, nationality, or religion.

The Newman Society

Christian community

by Dale A. Rissesco

The first Newman society was founded in 1893 at the University of Pennsylvania by Timothy L. Harrington. While at another university, Harrington had been involved in a Roman Catholic students' club. In Philadelphia, he saw the need to continue to integrate his Christian beliefs with his academic pursuits, so under the direction of a chaplain, the first Newman society was formed.

The Dalhousie Newman society is above all else a Eucharistic community united in Holy Communion around its risen Lord. We also bear witness to (1) the presence of the risen Christ among his people, (2) the work of the Holy Spirit in and among all human beings of good will, (3) the possibility of integrating in a human life a true relationship with God as revealed through his Son, the Lord Jesus, and the truths discovered in the work of modern science and art, and (4) a spirit of cooperation among all people of faith and especially among Christian communities and churches.

The Dalhousie Newman

society has four student committees: a Liturgy committee that meets to plan the Sunday liturgy, the Social Justice committee which supports the Indian Family Helper program and this year is helping to support the sponsorship of Thu Nguyen as a refugee to Canada, the Radio Program committee which puts together a 15-minute radio program once a month, and the Right to Life committee which supports the struggle to respect and nurture all human life in our society. This committee also promotes liaison with others involved in such a project.

For more information, contact one of the co-chairpersons, Cathy Holt at 421-9043 or Truman Matheson at 423-2481, or the Chaplain's office.



Yahweh, I Am

by Jerel Sute

Which God should men worship?

When God called Moses to deliver Israel from Egypt, Moses sought a fuller revelation of Who his God is. In answer, God (One is essence yet existing in three persons: God the Father, Jesus Christ the Son, and the Holy Spirit) distinguished himself as **Lord, Lord** or **Yahweh** is from the Hebrew verb 'to be', meaning "the **I Am**, the holy, just, eternally existent One".

In Moses' time, the Egyptians worshipped false gods such as the Nile river, cats, dogs — whatever. Likewise today, all people worship (love and serve) something or someone. They may look to unnamed false gods of

materialism and humanism. However, the Lord says, "Thou shalt have no other gods before Me" (Exodus 20:3). So when God revealed himself as **Yahweh**, he was actually stating that every other existence is dependent upon himself — **I Am**, the only uncaused cause, the only provider of salvation. Essentially there is none other! Case closed!

As the Scriptures unfold, we find Jesus Christ in John 8:58 stating that He too is **I Am**. Believing in anyone or anything for salvation is the worship of a false god. We must turn from our sin and believe in Him as the only God. May we not be guilty of loving or serving the wrong god, but rather may we confess Jesus as Lord and choose for ourselves the only God worthy of our trust.

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Thickness of faith

by Marcus Garnet, Inter-Varsity Christian Fellowship

This common idea of faith sees it as a fight against the mind to overcome circumstances. Faith becomes a feeling that relies upon nothing but itself. Yet if I rely on such "faith" to venture out on a frozen lake when the ice is melting, the cold water will remind me that I ignore reality at my peril.

Far from denying reality, true faith is dedicated to it. Real faith is open to the truth and willing to submit to it, whatever it might be. It involves the mind and the will more than the emotions, and searches for the truth even when that truth threatens to be inconvenient. It requires an open-mindedness to the possibility that ultimate truth might be more relevant and specific than anticipated. It is open to God.

Because it is dedicated to the reality beyond itself, true faith is marked by humility. It submits to the precepts of reason, yet it acknowledges that the finite mind cannot reach an exhaustive understanding of the infinite. It extends beyond the realm of reason without contravening it, and rises above circumstances

without ignoring them. It can do this because reason points to a Mind infinitely greater than our own.

I have come to appreciate that saying "yes" to reality eventually requires saying "yes" to God: "yes" to the proposition that I am a hopeless rebel without God, "yes" to the reconciliation offered to me by Christ, and "yes" to God's trustworthiness. This is a faith of quality rather than quantity: Christ compared it to a small mustard seed. It stands or falls not on its own strength but on the strength of the object. My faith might be small, but the ice on the lake is a mile thick.

Love never fails

Continued from page 3

The speaker finally made his appeal: Help us free Kang Jong-Hon. The response: 25 letters to President Roh Tae-Woo, calling for Kang's immediate and unconditional release. IVCF then offered to pay for the postage! This action spoke more eloquently than anything said during "Christian Awareness Week".

Christians are called upon to care. The members of IVCF acted as true Christians. They demonstrated why their movement still deserves to be called the first "conspiracy of hope".

Peer Counselling

Continued from page 1

teers who will then go through a training period which will acquaint them with all the services offered at Dalhousie. "One idea being discussed is having representatives from all the services come and give talks to the volunteers," says Zayid.

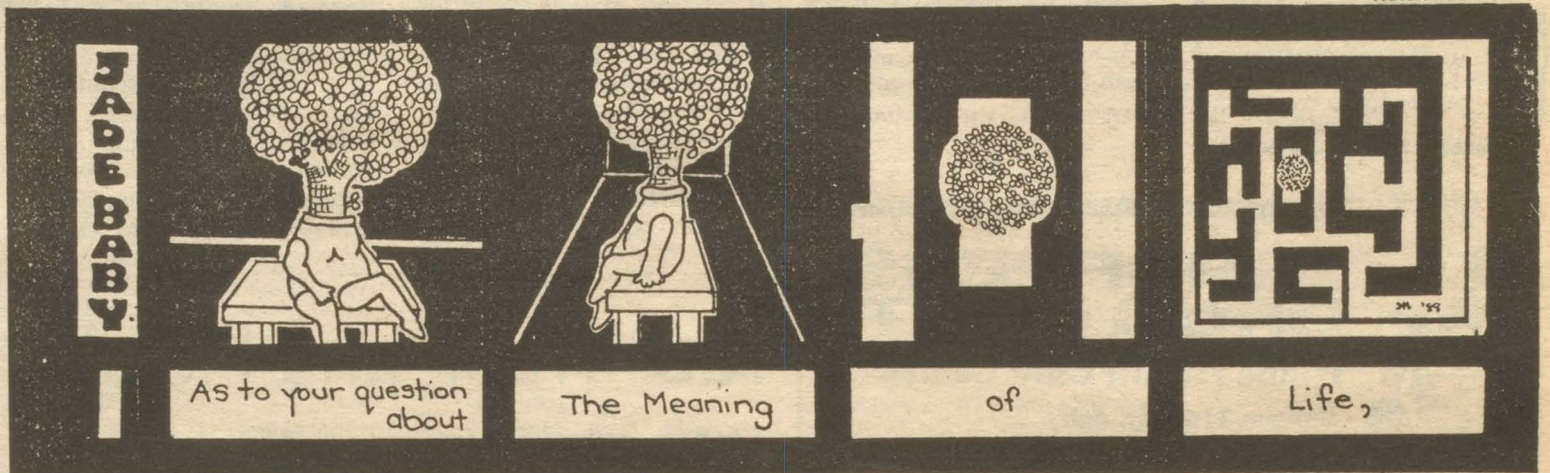
During the year the peer counsellor will make contact with first-year students; if the fresh are having any problems counsellors will either be able to help them or refer them to someone who can. "The one-to-one relationship between the peer counsellor and the student, we

hope, will encourage the student to speak up if they are having any problems," says Zayid.

The program will be on a strictly voluntary basis. The DSU is considering putting a letter in registration kits asking students if they want a counsellor. It would then be up to them to reply to student council.

Council discussed the idea of providing a half-day workshop on counselling. Judy Hiyashi, director of counselling services, says the DSU has not contacted her yet, but she supports the idea of peer counselling. "When a student hears another student tell them about university services it carries a lot of weight. They are more likely to go seek help if they hear about it from another student."

Hutchinson



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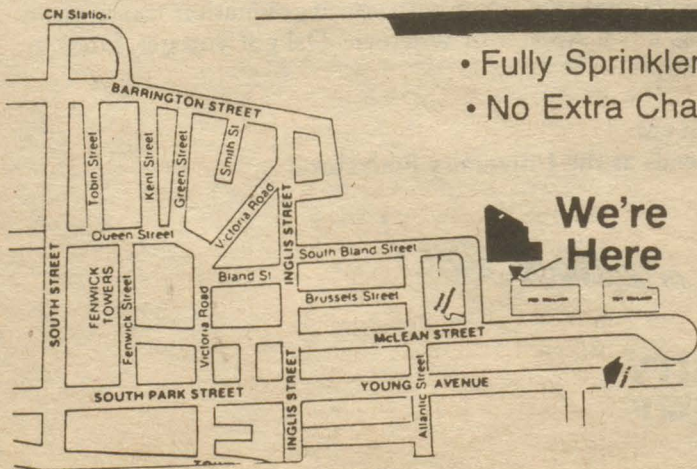
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Ooh Wipeout Martock Slush Bowl

by Dale A. Rissesco

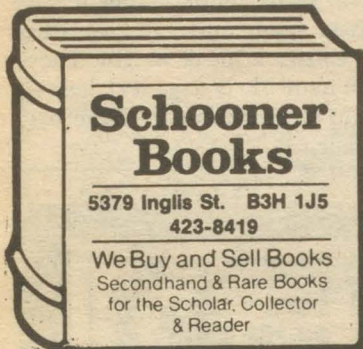
Have you ever skied down a hill, tucking to get as much speed as

possible, just to see if you could make it through a slush pit at the base of the slope? At Martock

over the weekend, about 50 skiers took part in the annual Slush Bowl. The highlights of the event were the various wipeouts and crashes and, of course, the successes.

Unlike other events of the same sort, there were no prizes or awards given out to the skier who achieved the most successful run, best wipeout, or worst attempt at skiing down the hill but crashing before reaching the slush pit.

One of the skiers who made it through the slush pit said, "It's really easy to get through. All you have to do is remember to Lean back, because if you lean forward, you'll wipe out for sure."



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NHL final predictions

by Dale Rissesco

Here are my predictions for the NHL Stanley Cup Playoffs. I know everyone has their favourite team — my favourite team is Toronto — but these predictions, I hope, will be unbiased.

First of all, in the Patrick Division, the NY Islanders look like they have the ability to take their division.

In the Adams division, there is no question in my mind that the Montréal Canadiens will get by Boston, Buffalo, and/or Hartford. The biggest drawback this year is that there won't be a battle for Québec, since Québec didn't make it this year.

In the Norris Division, I have to say that Toronto will beat out all the rest in that division. Hey, I like Toronto.

The Smythe Division is where the action is going to be. It looks



good for Calgary or Edmonton, but when it comes down to the wire, I have to go with Winnipeg. Yes, I said Winnipeg, only because Calgary and Edmonton get on my nerves.

In the semifinals, I would have to say Montréal will beat out the

Islanders to get to the finals.

In the other conference, Toronto should beat out Winnipeg to go to the final against Montréal.

In the final, Toronto will win and then I will wake up and smell the coffee.



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N.S. Track and Field athletes tops

The Nova Scotia Track and Field Association honoured their top performers of 1987 at

an awards presentation on Saturday. Singled out for their

achievements last year were Natalie Munro and Norm Tinkham, both of Halifax, who were named Female and Male Ath-

letes of the Year. Munro, a high jump specialist, was a member of

Canada's National Junior Team, competing internationally, and

is presently ranked 5th in the country. She also captured the gold medal at the Canadian Age Class Championships. Tinkham, despite being injured in the latter part of the year, competed at the World Cross Country Championships in Poland as a member of the Canadian Team and established numerous provincial records, including an excellent 29:37 10,000 metre.

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LECTURE

Central America
His Worship John Savage, Mayor of Dartmouth, will discuss *Health Care in Central America* at the sixth lecture in Dalhousie University's series on international health. Mr. Savage will speak at the Dartmouth Regional Library, 100 Wyse Rd., at 7:00 p.m. The lecture is free and open to the public.

SEMINARS

Phobias
The Frightful Complexity of the Origins of Fears will be examined by Dr. Susan Mineka, Dept. of Psychology, Northwestern University, at 3:30 p.m. in rm. 4258/63 of the Life Science Centre.

Political Science
Professor Dale Poel (Dept. of Political Science/School of Public Administration) will speak on *Issue positions and affective orientation towards the women's movement: Patterns in gender, class and ethnicity in Canadian politics* at 3:30 p.m. at the Political Science Lounge, A&A Building.

OPEN HOUSE

Art Stuff
The Centre for Art Tapes invites the general public to an open house from 1:00 to 9:00 p.m. There have been extensive renovations to the video production, editing and 8-track facilities. Throughout the day free sessions will be given in multi-track audio recording, operation of video equipment, and the Amiga computer. Come see the changes at the Centre for Art Tapes!

DeClassifieds

For Sale — Ladies' ski boots, Lange X-L Flex, size 7½. Price negotiable. Phone 424-2562 (work), 453-6593 (evenings).

Babysitter needed for summer months on Rockingham Ridge. Please phone 443-0168 after 6:00 p.m.

Wanted to sublet — one unfurnished apartment room, May 7-Sept. 2. 1-bedroom or bachelor's preferred. Must be near campus; wanted for male student working in Halifax area. Phone Ken after 6:00 p.m. at (506) 454-3806.

For sale — Dalhousie leather jacket, brand new, never worn. Size 44. Well below cost. Call any time, 443-8551.

To rent — House, unfurnished, Tower Road area. 2-4 bedrooms, close to universities, hospital, and Point Pleasant Park. \$750 per month plus utilities. Available immediately. 429-2256.

For sale — Kalimar Hi-Tech camera bag. Excellent condition. Shoulder strap. Lots of pockets. \$60 or best offer. Call Trent at 424-6532.

Missing — from the main floor, SUB — A plastic welcome mat, brown and beige, with 'Welcome' written in Swedish ('Valkommen') and a pink and white striped plastic mat or runner (3m.x1m.) Taken on Thursday, March 24. I would appreciate any information regarding these missing items, as they are of great personal value to me. If you have any information please call in confidence, 438-4778.

CALENDAR

SYMPOSIUM

Women in Development
The W.I.D. Committee, Pearson Institute, announces a Women in Development Symposium, integrating theory and practice of W.I.D. in education. Keynote speaker is Ila Patel, Stanford University, California. Registration fee is \$10, including a lunch. It takes place from 8:30 a.m. to 4:00 p.m. at the Arts and Administration building, Dalhousie.

FILM

Tibet
The Karma Dzong Buddhist Church of Halifax is sponsoring three screenings of the highly acclaimed documentary film *Lord of the Dance, Destroyer of Illusion*. The film depicts sacred lama dances of Tibet, ancient and sacred will of empowerment. It is being shown at the National Film Board, 1571 Argyle St.,

tonight at 8:00 and 10:00 p.m. and Sunday at 8:00 p.m. Admission is \$5. For more info, call 420-1118.

FORUM

No Nukes
Dr. Jan Stolk, the Canadian representative for International Physicians for the Prevention of Nuclear War, will be holding a public forum at 7:00 p.m. at the Public Archives on University Avenue. The theme will be *War and Peace and Doctors* and will address the role health care workers play in the peace movement.

CONCERT

Jazzeast
presents its sixth concert of live jazz with the Joel Zemel Quartet at 8:00 p.m. at the TUNS School of Architecture Auditorium. It features Joel

Zemel on guitar, Gerry Carruthers on piano, Bruce Dixon on bass, and Steve Gaetz on drums. Tickets are \$6 at the door. For more info, call Morton Rubinger at 429-8300 loc. 2154.

LECTURE

Women in Media
Dr. Sheela Shukla, distinguished Indian scholar, discusses *Women in Media and Democratic Development in India* in rm. 109, Burke Education Bldg., SMU, at 12:15 p.m.

VIDEO

The Titanic
The video *Secrets of the Titanic* will be shown at the Maritime Museum of the Atlantic, 1675 Lower Water St., at 7:30 p.m. Reserve a seat by calling the museum at 329-8210.

CONCERT

Taj Mahal
The Cohn and CKDU-FM present Taj Mahal at 8:00 p.m. The music is usually referred to as blues but he draws equally from early jazz, Caribbean styles and African roots, demonstrating a wide and universal definition of blues. For more info, call 424-2646.



ONGOING EXHIBIT

Eastern Culture
Beautiful vestments and sacred objects from Eastern Christian cultures are part of *Seasons of Celebration in Eastern Culture*, a travelling exhibition of the provincial Museum of Alberta, on display at the Nova Scotia Museum until June 12.

AUDIO

Swamp
Kevin Norcross has an audio installation at the Centre for Art Tapes until April 27. The installation is the aural essence of a swamp recreated in the gallery. Photosensitive timers will activate cassette players at dusk, at the same time as frogs and insects are stimulated to begin breeding phase vocalization.

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TOWER ROAD SCHOOL

Five Ways To Prevent Abortion (And One Way That Won't):

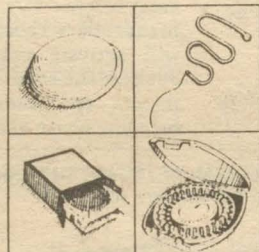
The way to prevent abortion is *not* to make it illegal. That won't work. It never has. Whenever governments have made abortions illegal, they have not stopped them. Throughout the centuries, when women have felt abortion to be their only option, they have had them. Whether they were legal or not. In Canada, abortion was illegal before 1969. Approximately 40,000 Canadian women went "underground" each year for illegal operations. Many died for lack of medical care. Thousands were maimed. All were forced to behave as if they were criminals in order to do what they felt was right for themselves. Those days are gone forever.

Still most of us would like to see the need for abortion reduced. This will only come as the natural result of reducing the number of unintended pregnancies. Planned Parenthood has worked for decades toward that goal. We advocate the following ways to prevent abortion.

1 Make contraception more easily available.

The quickest way to reduce the number of abortions in Canada is to increase the availability of contraception. The shocking fact is that 46 percent of Canadians believe that they do not have access to contraception and family planning services. For many others they are prohibitively expensive.

Two-thirds of Canadian women are currently of reproductive age. Many of them do not have contact with family planning providers. Half of the pregnancies they experience are unintended.



The diaphragm, IUD, the condom, the pill. Easier access would prevent hundreds of thousands of unintended pregnancies and abortions. New methods of birth control are also needed.

Sexuality, as well as fertility issues, are of central importance to the health and well-being of Canadians. Very few health issues affect families and individuals as intimately as those involving sexual attitudes and decision-making. However, Canadians lack the most basic information and support which would enable them to take control of their reproductive health. Although 83 percent of Canadian adults believe that sexuality education should be taught in schools, only one half of schools in Canada

provided any sexuality education in 1984. Most of the curriculums were optional!

One in five teenage girls becomes pregnant before she is 20. These pregnancies often result in serious medical, economic and social consequences for mother and child. Research has shown that access to education and clinical services reduces the rate of unintended pregnancies.

One would expect anti-abortion leaders to embrace these programs. But the same people who speak loudly against abortion have fought to eliminate all government support for family planning services and education.

Canadians are being subjected to the negative propaganda of the anti-choice movement now more than ever. Governments are being pressured right across the country. But if the anti-family planning forces should ever succeed, the results are predictable: less contraceptive use, more unintended pregnancy, and an increase in abortions.

2 Provide young people with a better teacher than experience.

The people who oppose abortion and contraception also oppose sexuality education programs for teenagers. They apparently think that by saying nothing at all, teen sexuality will go away.

From our work with hundreds of thousands of teenagers, we can tell you that a shocking number of them know nothing at all about how reproduction works, how their own bodies work, and how to prevent pregnancy. Their teacher is trial and error. Plus television, movies and misinformation from peers.

Anti-abortion leaders argue that information about sexuality should come from parents. Agreed. But are parents doing it? Do they know what to say? Or when to say it? Research shows it's extremely rare for parents to feel comfortable enough to discuss sexuality with children. When they do, important information is often omitted.



Almost all parents though, regardless of how comfortable they are discussing sensitive matters with their children, support the idea that sexuality education programs should be offered in schools and other community settings.

These programs provide young people with a comprehensive understanding of the facts. And a basic element of sexuality education programs is to help teens understand that waiting until they're ready to have sex — and not succumbing to peer pressure — is a legitimate option.

Sexuality education does not increase sexual activity, it increases knowledge and responsibility. The net result: fewer unintended pregnancies and fewer abortions.

3 Increase the involvement of men.

No woman ever made herself pregnant. Yet for centuries, men have ignored their responsibility in preventing unintended pregnancies. "I've got no kids — that I know of" is an all-too-familiar male expression.

Fortunately, change is in the air. That change must be encouraged. Many family planning agencies now run programs

which help men recognize their equal responsibility in all aspects of sexuality: decision-making, obtaining and using contraception, and the handling of any crisis which occurs.

Men: to share the joy, share the responsibility too.

4 Create new birth control methods.

By far the most common method of birth control for married couples is sterilization because it offers the best protection against unintended pregnancy. But sterilizations are permanent.

Among the "temporary" methods — diaphragm, condom, IUD, the pill — none is perfect. The diaphragm and condom may be considered inconvenient. The IUD and pill may cause complications.

People want temporary methods which are safe, effective and easy to use, without side effects. We must continue the search. Scientists point to several research leads which could produce some new methods of birth control by the year 2000, possibly including a male contraceptive. But none of this will be possible without a dramatic increase in government support.

5 Make Canada friendlier to children.

Teenage pregnancy rates in Canada have decreased somewhat. And yet, over 36,000 teenagers became pregnant in 1985. Many of those who didn't get pregnant, were simply the lucky ones. In 1985 22.9 percent of abortions in Canada were had by teenagers. More and more teenagers are sexually active at younger ages, some as young as age 12. One in every four teenagers is sexually active by the age of 15. Two out of every three teenagers are sexually active by age 19.

A study by the Alan Guttmacher Institute found that the countries with the lowest teenage pregnancy rates were found to be those with a more realistic and accepting attitude toward sexuality, and open access to family planning services. Other factors cited were economic opportunity for young people and the encouragement of self-esteem.

Canadians need to face the fact that the environment in which our children are raised — the quality of housing, child care, education, understanding and acceptance — are factors which affect how they feel about themselves, and their ability to cope with the pressures of life.

For many young people today, sexual expression is often the only way to feel loved. Becoming pregnant, or causing pregnancy, is a tragic outcome of that quest for intimacy.

Planned Parenthood's studies support the premise that young people with high levels of self-esteem are the least likely to compromise their futures by taking the risk of unintended pregnancy.

To help young people avoid this we must provide them with meaningful alternatives: a better understanding of human sexual development, a better education, real career opportunities, job development, training, placement and hope for a better life.

These are five ways to guarantee far fewer unintended pregnancies and far fewer abortions. Shouldn't the anti-abortion movement support these efforts? Shouldn't the government? Shouldn't we all?

The anti-abortion movement is increasingly hostile to the actual concerns of real people. They fail to acknowledge that lives are being ruined every day. Not by legal abortion, but by lack of education and access to contraception, by the lack of more effective, safer contraceptives, by men who refuse to share responsibility, and by society's inattention to the fundamental needs of our young people. Reversing this situation would prevent unintended pregnancies by the thousands.

You can also help. Use the coupons above. Post this ad in a public place. And, if you can, support our work with a contribution and by contacting Planned Parenthood in your area. Thank you.



Planned Parenthood
Federation of Canada

Portions of this ad copyright 1985
Planned Parenthood Federation of America.

**THE WAY THAT
WON'T WORK.**

Public opinion polls have recently shown that a majority of Canadians favour preserving safe, legal abortions, but there is still a vocal minority which does not. They want to make abortion a crime, robbing women of the right to decide for themselves when or whether to have children. Lately, some of these people have been accosting those who enter abortion clinics. This will not succeed in preventing abortions. If they were really concerned about preventing abortion, they would be out there putting their money, their time and energy into prevention so that unintended pregnancies do not occur in the first place. Whenever women feel abortion is absolutely necessary, for whatever personal reasons, they have them, even if they are illegal, even in circumstances that are dangerous, expensive and humiliating. Our society will never return to those dark days when government could force women to choose between compulsory pregnancy or dangerous, back-alley abortions. But there is something we can do about reducing the need for abortion. Planned Parenthood has always worked toward that goal. You can too.

To: **The Honourable Jake Epp,
Minister of National Health & Welfare**

I believe that it is vital to ensure that all Canadians have adequate and universal access to all reproductive health information and services in this country. I believe that education and clinical services are the key to reducing unintended pregnancies and thereby reducing abortions.

Name: _____
Address: _____

To: **The Honourable Ramon Hnatyshyn,
Minister of Justice**

I believe that it is vital to ensure that all Canadians have adequate and universal access to all reproductive health information and services in this country. I believe that education and clinical services are the key to reducing unintended pregnancies and thereby reducing abortions.

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