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the VOICE

www.ausu.org

QUOTE OF THE WEEK:

"All success comes from a combination of implementation and knowledge. Knowledge alone is meaningless without action."

--Brian Koslow



A Bug In Your Ear...

AUSU News – July

By Tamra Ross Low – AUSU Counsellor

July was an exciting month for AUSU. At long last the Voice Students' Publication has a permanent home online. Our new site launched with the July 24th issue. The completion of the Voice website is a landmark event as we are now able to move on to an even larger project - the construction of the new AUSU home site. We realize that many of you have been frustrated with the changes that have occurred over the last several months, but you won't have to



wait much longer. We are planning to have the new site up and running by fall of this year, and it will feature everything you liked about the old site plus a lot more.

In the meantime, we have endeavoured to make the current website as useful as possible. To better serve you in the coming months, we have reintroduced message forums, and we hope you will find them valuable for making contact with other AU students. We have also included a section for course reviews, as many of you have told us that this was one of your favourite parts of the previous site. The new website will also feature improved course review pages, including online surveys and reviews for programs of study.

At the AUSU council meeting in July we discussed many other issues of interest to students. Scholarships and awards are under review, and while no final decisions have been reached yet, we are considering some new awards to the top grad[s] each year.

The Groups and Clubs committee has finalized its operating policy and is looking forward to creating its own space on the new website. This committee is dedicated to helping AU students form links through clubs based on common interests. Among our goals is forging links with clubs at other universities to increase networking and to help new clubs get started at AU.

AUSU is also finalizing plans for this year's Annual General Meeting, which is tentatively scheduled for September 28th. The date should be finalized by the next printing of the Voice, and will be included in the News and Events section. Students may attend at the AU offices in Edmonton, or via teleconference. Keep watching the Voice and the AUSU website for information on how to attend.

Another topic of discussion was volunteers. Some of you have generously offered to donate your time, but we have not been very good at taking you up on it! This is going to change. We are currently discussing projects that will make good use of volunteer hours and you should be hearing from us shortly. We really appreciate your offers of time and expertise, and we do need you!

Finally, an item of great concern to AUSU is the Alberta Government's suggestion that they may start funding distance education students differently than students in traditional classes. We are keeping a very close eye on this situation, and have sent representatives to relevant meetings to ensure that your voice is heard. Look for more information in the Voice and on our website in the coming months.



Is Your Computer A Slave Driver?

By Tamra Ross Low

Home computers are arguably the most revolutionary invention of the 20th century. Access to the internet has changed how we all gather information, how we entertain ourselves, and for many of us, how we do our jobs and how we learn.

In the early part of the century, science fiction buffs looked forward to a time when we all owned home robots that would make our lives easier and free up much of our time for pleasurable pursuits. So far robots have not caught on, but the home computer has taken on many of the roles that we assumed robots would fill. Computers allow us to bank and shop from home, they simplify our financial calculations, and they allow us to research in an hour what would take days if we had to visit a number of libraries or experts for the same information.

Nevertheless, people are as busy as ever, and many of us seem to spend more hours a week on our computers than there are in traditional workweek. So just how much time do computers save us?

When you think about it, computers have made a lot of things take longer than they used to. Think about shopping. It used to be that a skilled cashier would rapidly type in the price of each item while passing it through the till. With experience, items could be checked through at remarkable speeds, and the only thing that would slow a cashier down would be a missing price sticker.

Then we invented the bar code scanner. It sounds like it should be really quick – an electronic eye recognizes the bar code and the price of the item, along with other pertinent information, is quickly passed to the computerized till. In terms of inventory tracking and product information at the sales point, this system truly is revolutionary. However, actually scanning the items through is almost always slower than typing in the prices. When price tags were used, they were easily located on the top of each item. An experienced cashier could memorize the prices of many common items. The barcode, however, can be placed anywhere and it often takes several seconds for the cashier to locate it on each item.

Then there are the times that the scanner is not working well. Often a single item must be passed numerous times to get a price. The cashier has the option of typing in the bar code

directly, but it is remarkable to witness the lengths to which some of them will go to avoid this simple solution. Every cashier has their own little trick to make a stubborn code scan. Some begin by expertly spraying down and washing the scanner glass, while others will rub their fingers or a coin over the barcode to make certain it is smooth. I have seen a cashier actually take a roll of tape out of her till, and lay a piece over a hard-to-read barcode to get it to scan [It did not work, but she swore to me that it often did]. Some will try to scan the item over and over, turning and twisting it to get a better angle, until you are ready to grab it out of their hands and type the number in yourself.

Only when all else fails, will they resort to typing that number in by hand as they are still assured that having the computer do the job is the most efficient way.

We are so accustomed to scanners now that we hardly notice how much slower they are. I noticed a couple of years ago, when I started shopping at the Chinese grocery in my neighborhood. They don't have scanners – and they have only one cashier. This highly skilled Chinese woman has memorized the prices of over half the items in the store, and she never forgets the code for a single item of produce. She can easily pass an order through her till at twice the speed of a scanner equipped cashier.

Cashiers are not the only ones who are slowed due to computers. Bank tellers now take longer because they have to scan your bankcard before they can access your account, and they have to pass through many security screens before completing any transaction. Gas jockeys seem to have it easier, as they can now program in how much gas they want to pour and serve another customer while your tank is filling, but you end up being there longer as you wait for the attendant to return and take your money. Self-serve is now the only way to go.

And what of home users? I can count so many ways that my computer has simplified my life. I can buy anything from anywhere at anytime, and tools like word processors and spreadsheets have simplified both my work and studies immeasurably. However, my computer has brought with it many new tasks, and much time is wasted in small increments that are starting to add up in my life.

I run Windows, and Microsoft's Office and Email applications. Due to security risks, these all must be updated very frequently. I check at least once a week. Once they are installed, I have to shut down and restart my computer at least once. Minutes tick away.

My virus checker has to update all the time too. If there are a number of major updates released at the same time, they must be installed separately, with a reboot in between each. More minutes are lost.

And then there is the time I must spend every month or so to go through my files and get rid of all the garbage I don't need. Often software begins to experience errors, and it must be removed from the system and reinstalled. In fact, if you try to get support for most software applications, this is often the first remedy they suggest. It can be very time consuming. At least once a year I end up with a corrupt windows file, and end up having to back up all of my data (a

2 day job), format my hard drive, and reinstall my whole system. Last month I experienced my first virus, and an entire day was wasted on clearing my system and restoring damaged files.

I think I now spend more hours maintaining my computer and its files than the technology can possibly be saving me, but I still use it for everything.

I run to my computer when I have a great idea for my novel, or an assignment I'm working on. Quickly as I can, I start up Word to jot down my inspiration. But Word is not fast to load, and often I find myself tapping my fingers impatiently while I wait for it to be ready for my input. I really should just write it down on a notepad – but then I am assured of losing that note before I am able to use it. Also, I'm embarrassed to say that I have mostly lost the skill of writing by hand. I pity the tutors who have to read my hand-written essays from examinations. I can't even read them. I'm praying for the day they give me a terminal to type my essay into.

For those times I can't wait to write something down, I have Post-It Notes software on my computer's desktop [I had to give up traditional sticky notes, as I never see them unless they are stuck to my computer, and I use so many that my monitor is quickly obscured by them]. Now I just click an icon and a familiar little yellow note pops up on the screen, ready for my input. Instant gratification. When my screen becomes too cluttered with them, I can minimize them into little quarter-inch squares, and colour code them by topic. Now my desktop looks like someone sneezed confetti on it, and I have to go through dozens of notes to find the one I want.

It's not that I have too many things going on, it's that I use my computer for everything – work, school, finances, entertainment, research, hobbies, to store photographs, music, and videos, to watch DVDs, etc., etc.– and now all my household notes are in one place. It sounds convenient, but it's not. When everything is in one place it is hard to lose, but also hard to isolate from all the other stuff that is stored there. Is this really convenient? And if not, how do I go back to the way things were before? Like a cashier trained on a scanner-equipped till, I'm not sure I recall how to do most things manually any more. I still curse out those cashiers though. I guess we are all in the same boat, and none of us much likes it.

Tamra lives in Calgary with her husband and two cats. A fulltime AU student, she splits her free time between her duties as an AUSU councillor, writing her first novel, and editing written work by other students and friends.



From My Perspective:

Taking Action – *part II*

By Debbie Jabbour

Last issue I began discussing an issue of concern for my family, my neighbourhood and myself. In a neighbourhood-organized rally, I was protesting the opening of a Source Adult Video store at the end of my street. Not only does this store rent adult videos, it sells sex toys, gifts, clothing and magazines. It is also open 24 hours a day 7 days a week. This is on a street where my daughters walk to and from

school and wander with friends; they shouldn't have to feel uncomfortable or unsafe in their own neighbourhood. There are also a large number of other young families with children and teens in this neighbourhood.

My concern has nothing to do with passing moral judgement on the store itself. I consider pornography degrading to women, but I try to have a tolerant, non-judgemental attitude towards behaviours other adults choose to engage in. If consenting adults want to participate in the making or viewing of pornography, I consider it a matter of personal choice. I don't think that people who rent adult videos are all perverts either. I'm protesting this store because I think it is in an inappropriate location: one that affects myself and family on a personal level.

I called my alderman (and woman), but although I left a message, received no response. I then read through the City of Edmonton zoning bylaws (www.gov.edmonton.ab.ca) to try and find out how a business like that could open without the neighbours being informed. According to the bylaws governing the "mature neighbourhood overlay," if a development application is "easily interpreted as a permitted use that conforms in all respects, no notice is provided." Peep shows and escort services are restricted to industrial areas, but adult video and gift stores qualify as "general retail facilities" and are allowed in most commercial zones. This apparently includes residential neighbourhoods with mature neighbourhood overlay status, which is why no notice was given. What I found quite amazing was that according to the zoning bylaws, a church or religious meeting place opening up in that space would have had to give notice and have the neighbours' permission. But a XXX Adult store open 24/7 does not!

On my way home from work on Saturday, I decided to stop and check out the store. I figured that I could not complain about something unless I knew exactly what it was about. It was

around 12:20 AM when I entered the store. In regular video stores the adult video section is always hidden in some dark corner, and I was taken aback by the clean, sterile look. Windows are all covered over, and everything is laid out systematically under bright lights and open spaces. A lone customer thumbed through a magazine. I quickly cruised through the “gift” section trying not to look too closely at the wide variety of graphic plastic replicas. The “Fist” stopped me cold.... but I hastily averted my eyes and moved into the clothing section. Cute T-shirts were interspersed with sexy underwear and other oddities. I crossed into the video side, and now I was almost at a run.... my eyes skimming over the graphic videos that lined the shelves.

I whipped through each aisle, barely registering the pornographic images that assailed me from every side; sections neatly divided depending on sexual preferences. I felt somewhat guilty at feeling like a prude - torn between remaining non-judgemental yet retaining a sense of outrage. The store proprietor was conversing on the phone the entire time, but I could feel his eyes upon me as I cruised around. I imagined him wondering which type of kinky video I was going to rent, and suddenly shared my daughters’ feelings of discomfort.

After a few minutes I had seen enough and left. The parking lot was well lit but deserted. I drove up the block thinking that maybe the store wasn’t so bad after all. It was discreet, clean and the parking lot was safely lit. I still had concerns about our property value dropping, the increased traffic 24 hours a day, and of course most importantly the feelings of my daughters about having to walk past it. But I was having doubts that our protests would have any effect. Maybe we would just have to learn to live in harmony?

The next morning, however, my kindly feelings departed when my daughter advised me that two of her under-18 girlfriends had gone into the store - just to see if they would get in. They were asked if they were 18, they both said “yes” & they were allowed in without having to present ID. Predictably, they were “grossed out” and didn’t hang around long.

I doubt they were surprised much at the content, there is plenty of pornography on the Internet, and some of the music videos they watch on Much Music are pretty sleazy. However the ease at which they entered did not impress me, and raised concerns about just how responsible these new store owners plan on being.

The zoning bylaws themselves are obviously in need of changing, so that may be a more effective way to address the problem. There are many acceptable locations for these types of businesses, and as a taxpayer I have the right and the responsibility to try and preserve the integrity of my neighbourhood. Most importantly, I want my daughters to feel safe and comfortable as they get off the bus and walk home. Perhaps my protests will not succeed this time, but staying quiet is not an option.

“Ten people who speak make more noise than ten thousand who are silent”
Napoleon

Debbie is a native Edmontonian, a single parent with four daughters. She has worked as a professional musician for most of her life, and has enjoyed a rich variety of life experiences - with many more to come! Debbie is working towards an eventual doctorate in psychology, and currently serves as the president of the Athabasca University Students' Union.



FED WATCH!

By Karl Low

Alberta Government Makes Hay over Hay

The Alberta Government is very proud to [announce its assistance](#) to the tune of \$200,000 to get surplus hay from Eastern Canada shipped over here to Alberta so that our farmers have something to feed their cattle. Of course, this assistance will not cover the full costs of moving the hay over here, nor will the amount of hay being sent come near the 650,000 tonnes that is actually required.

The natural result of all this is that the price of animal feed is going to rise, which means that the price for beef is going to rise as well. This isn't necessarily such a bad thing, as beef [has its own set of problems](#) even beyond the threat of E. coli and adverse environmental or health effects. What is a problem is that such a large chunk of our economy is reliant on these animals. Cows are expensive to feed, expensive to butcher, and expensive to breed when compared to just about any other food animal. It is only because there is such a large infrastructure built up around beef production and consumption that the economies of scale make cattle ranching economical.

If the government were truly forward thinking, it would use this as an opportunity to encourage ranchers to move to other animals or crops, preferably those that are more environmentally friendly and that are more adapted to the harsher, drier climate that seems to be settling into Alberta. We should set that \$200,000 aside into a fund to promote alternative ranching choices, with perhaps some of it for short-term help for the worst afflicted farmers - those whose mortgages and homes are threatened by the drought conditions. After all if climate change is occurring, and even the federal government [says that it is](#), then this will likely not be the last year this kind of assistance will be needed. What is more in doubt is how many years the Alberta taxpayer will want to continue this type of support.

More Room! More Room!

The Ontario Government is supposedly [fulfilling their commitment](#) for increased student enrolment by creating more spaces for students. Recently, they contributed 4.29 million dollars to the cost of building a new hospitality and tourism facility at Niagara College. This facility will feature a 120-seat dining room, new food preparation labs and classrooms, and will house approximately 375 "willing and qualified" students. Naturally, there is no word on increasing the investment in actual students, because while it's easy to point to a building when asked exactly what it is you've been doing, it's much more difficult to point to a student who isn't forced to live on Kraft dinner and food-bank donations.

The reasoning behind this investment is that the tourism industry will be investing billions in new attractions in the Niagara region and is expected to employ 36,000 people over the next few years. Of course, very few of those jobs will actually require the skills that this new facility will train, and most of them will simply be minimum-wage service jobs - the kind that students are generally forced to live off of anyway. So really, Premier Ernie Eves is just doing his part to help out the businesses in the area. By increasing the number of students that can be trained each year, while doing nothing to actually help the students, he is setting up almost a guaranteed supply of cheap labour in the area - the students who are trying to get their education will have to work somewhere to afford the schooling, after all. It is a very nice situation for Premier Eves: he can provide a boost for businesses in the area while claiming that what he's actually doing is helping out the post-secondary system. Well done.

Kid Stuff

If you have kids, or are planning to have them, one place you should take a look at is the Government of Canada's online edition of their [Services for Children Guide](#). This site contains a lot of useful information about Federal programs for your children and for parents. These include such things as the Summer Language Bursary Program, which is a way to send your kids off for the summer so that they can learn French, and information on the Royal Military College of Canada.

Aside from that, you can also go to the Canada Centre for Remote Sensing and download some [satellite photography](#) of Canada that has been made into an eight-month calendar. Some of the pictures are absolutely beautiful and it can be a fun way for children to learn a little bit more of what Canada looks like.

When you get done looking at the land, you can go over to the [Big Blue Bus](#) for ocean related activities for children, including contests, stories, activities, and games. All produced by Fisheries and Oceans Canada.

Not to be left out, Atomic Energy Canada has also created a [Kid's Zone](#) with games and a lot of information on how atomic energy is safe and good for us. If you'd rather some other source of information, there's Environment Canada's own [Kid Zone](#) as well - and this is just the start of a

huge variety of Kid pages that each department in the Federal Government seems to have. Do a search for "kid" at the Government of Canada's [search page](#) and be astounded at seeing over 22,000 results - your tax dollars at work.

Since we're already paying for it we might as well use it.

A native Calgarian, Karl is perpetually nearing the completion of his Bachelor of Arts with a Major in Information Studies. He also works for the Computer Sciences Virtual Helpdesk for Athabasca University and plans to eventually go on to tutor and obtain his Master's Degree.



The Implications of Occupational Repetitive Strain Injury

Part II

By Wayne E. Benedict

Due to my involvement in processing WCB claims appeals, I am personally acquainted with numerous heartbreaking cases wherein the victims of work-related RSI fall between the cracks of a system ill-equipped (or unwilling) to deal equitably with their

situations. The employer, which often espouses that its employees are its “most valuable resource”, alters its opinion radically when confronted with an RSI injured employee who exhibits no objective evidence of injury. It will often contest the individual’s claims for compensation and/or indemnity and label him or her as a fraudulent malingerer who merely wants to be paid to stay home. As the worker’s claim winds its way through the notoriously slow appeals process (often taking years and with no guarantee of a successful outcome) the worker and his or her family suffers unconscionably; I have seen houses lost and marriages failed over cases such as these. Physicians should be aware that it is extremely important to the financial (and by extension, mental and physical) well-being of their patient (the worker with *bona fide* RSI) and his or her family, that objective evidence of the overuse injury be found and recorded. To this end, Pećina & Bojanić (1993, pp. 16-19) recommend a variety of methods of detection including: physical examination; radiographic examination; computerized tomography (CT); bone scan; sonographic exam; thermography; arthroscopy; & magnetic resonance imaging

(MRI). Of these diagnostic methods the authors claim that “sonographic exam [ultrasound] is, without a doubt, the most useful auxiliary method used today in diagnosis of overuse injuries” (Pećina & Bojanić, 1993, p. 17).

The most widely recognized form of RSI is undoubtedly carpal tunnel syndrome. CTS are not; however, the most common form of RSI although the common public perception is that they are (Kome, 1998, p. 45). RSIs account for more than 50% of work related injuries and “[s]ince the mid 1980s...have become the number one cause of lost-time claims for workers’ compensation” (Kome, 1998, p. 6). Corporate costs—direct and indirect—due to RSIs are soaring. Direct costs include WCB assessments, insurance premiums, medical and rehabilitation; indirect costs include absenteeism, replacement worker wages, new employee training costs, high turnover, productivity losses and lower employee moral (Siebenaler & McGovern, 1992, p. 63).

According to Armstrong & Langolf (1983, p. 772 & 778) “*Cumulative trauma disorders* can be defined broadly as disorders that are caused, precipitated, or aggravated by repeated trauma. Sources of trauma include striking or being struck by objects, touching vibrating surfaces, or exerting and moving the body in certain ways. ...occupational factors of tendon and tendon sheath disorders include (1) performance of unaccustomed work, (2) return to work following absence, (3) localized strain, and (4) blunt trauma”. Arndt (1987, pp.866-869) has also published a study that supports the hypothesis of “work pace and work pressure (stress) as risk factors in the development of cumulative trauma disorders”. Machine-paced, piecework, and various other incentive wage systems are considered occupations at high-risk for RSI—as are jobs which entail: combined force and repetition; extreme temperatures; prolonged vibration; excessive work-pace; lack of sufficient rest-times (Goldoftas, 1991, pp. 45-46). Kome (1998, p. 130) sums up the risk factors which are known to contribute to occupational RSIs. They include “FFD (force, frequency and duration of repetitive motions), posture, vibration, and working conditions, especially temperature”.

Parker & Imbus suggest that successful prevention of RSI involves three stages of control: primary, stage I, or pre-event prevention (identification of stressors; implementation of controls; monitoring of controls; medical surveillance—[ergonomics]); event, Stage II, or secondary prevention (early recognition, medical evaluation, and specific treatments); and post-event, Stage III, or tertiary prevention (risk reassessment for each individual to prevent reoccurrence) (Kome, 1998, p. 30 & Parker & Imbus, 1992, pp. 96-99). Interestingly, Parker & Imbus make no allowance in their reaction plan for workers who are never able to return to work due to the severity and chronic nature of their injuries; perhaps this is due to their corporate perspectives on the issue of RSI. Indicative of their view and compatible with a “blame the victim” mentality, the authors attribute absenteeism as a contributing factor to CTDs: “When a workforce cannot be depended upon for daily staffing expectations, those employees that do report to work face the conflicts of increased work demands to help the company meet production expectations while ‘taking up the slack’ of the absent employees (Parker & Imbus, 1992, p. 2). Conveniently missing from their analysis are the facts that it is the employer, and not the employee, who: hires adequate personnel; controls the rate of production; controls the means

and methods of work; controls the working environment; and ultimately controls whether RSI will wreak havoc upon its workforce—or not.

NEXT WEEK: Prevention of The Implications of Occupational Repetitive Strain Injury

Resources:

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Wayne E. Benedict is a Locomotive Engineer at BC Rail and President of the Canadian Union of Transportation Employees Local 1. He is working toward his Bachelor of Administration in Industrial Relations and Human Resources at Athabasca University.



What to Do with A Big Lottery Win

By Laura Seymour

Yeah, yeah, we’ve all had the lottery or bingo fantasy. When the Super 7 lottery jacked up to 34 million dollars I finally wrote a list, both comic and serious. I figured by the time I got to Stettler and had the money in my hands I wouldn’t be ABLE to think rationally. Staring at those matching numbers would change my

life, not to mention give me a sizable problem breathing and being able to think in business or, at least logical terms, would be a huge step.

As of this writing, the Super 7 has 20 million dollars up for grabs. So, I’m back to dreaming and I thought I’d tell you my spending ideas! Maybe yours are better, I dunno. When you win...or I do...we’ll have to find out won’t we!

Top Ten Giggles:

(DON’T USE THIS WHEN YOU WIN! It’s MY speech!)

10. Is the number of years a good surgeon will erase via “an Age-ectomy!”
9. Are the numbers of lords we can pay to leap for us!!
8. Are the numbers of credit cards we can now kiss the totals off!
7. Are the times I’ll ask Larry “... wanna kiss a multi-millionaire?” before it gets old.
6. Is the percent and something rate we won’t have to pay on our mortgage!
5. Is the number of dollars we’re going to quit spending on cheap apple wine —can you say Dom Perignon?
4. Is the amount of years we STILL have to study for our bachelor degrees no matter how many millions we flippin’ well won!

3. Are the number of words I wished I could have thought to say from the character Janice on Friends when we won ...”Ohhh! Myyyy! Godddd!”

2. Is the amount of tickets to perform on Whose Line Is It Anyway we wish we could buy!!

1. Is the number of seconds it’s going to take Larry to tell his boss he can hire someone else to work 8 to 5!

Supplement: because even WE don’t do a top eleven list! (Insert your own Spinal Tap joke here!)

11. Now we can truly be labelled “eccentric” rather than the poor version of “odd.”

Although it’s comic some of this **was** serious.

We’ll apply our finances to creating a life we can work around our educations with. Our educations will eventually give us the careers we’ve always wanted. Larry will eventually be famous as the “Animation Man.” I’ll be able to have the budget I need to make the films I want, and, yes, I’ve already made two projects. I have plans to educate others with the help of my finances...and Larry plans to work at walking again...hopefully a source of inspiration for others in his situation. Look for the book about that adventure at Chapters so we can get on Oprah in six months!!

What exactly do most people do with lottery money they win? That depends on how regularly you read the lottery paper published by The Western Canada Lottery Foundation. I have seen one too many people saying annoying things like, “Oh, nothing. I’ll put it in the bank and keep working!!” UGH! Give someone else the cash, bub! WE have IDEAS!

Of course some people’s ideas are just plain stupid...like “party with all my friends.” How much does it cost to party for crying out loud?

In the mean time I’m looking at gorgeous houses and world cruises...logical...practical...business-like –yup! That’s me!

If you win...let us know at The Voice! We’ll ask you for your top ten list and then fold like a book when you tell us you didn’t read this article or do your list!

Sigh! Good luck if you’re buying tickets!

Laura Seymour first published herself, at age 8. She has since gone on to publish a cookbook for the medical condition of Candida. She is working toward her B.A. (Psyc).



Words and Phrases for Minus One Thousand, Alex.”

By b.e. hydromako

In communicating with one and other we all are forced to use some sort of linguistic structure—some kind of language. Within in most (if not all) languages there are colloquialism, slang, and popular phrasing. Many of us pick up on these and incorporate them into our linguistic habits; that is, we latch on to some popular (or not so popular) expression or word and it starts to permeate our speech. Over the last year or so I have found myself

using the phrase “it's all good” now and then, and lately with more regularity than I used to. However, I really don't care too much for this phrase, and I have begun to cringe every time these three words roll off my tongue. It is so easy to say, but I despise its idiotic implications.

First, a serious look at the whole world immediately reveals that **it's not all good!** In fact, things often seem downright miserable. We've people dying of hunger or lack of proper shelter, people starting wars, people continuing wars, people hating other people because of their ethnicity, people holding other people in financial bondage, and people climbing over other people as they scramble to die with the most toys. We've natural disasters, environmental catastrophes, disease, sickness, and pollution. And these are only some of the ailments that plague us and our world. Yes, there is simply no justification for thinking that “it's all good.”

Second, to paraphrase Kurt Cobain, “All in all is all it all is.” This is to say, being isn't good or bad, it simply is, or perhaps better, appears to be. Certainly all isn't good or bad, all is merely all—end of story. The value of all stems from our own interpretation: there is nothing in itself that is good or bad, but only the judgement from a human paradigm that gives it a value. Thus, to say that all is good is to make the mistake of forcing our judgement on something that is much too large for us to even comprehend. And again, if my interpretation of this unthinkable all is that “it's all good” then I need to have my head examined!

Third, what the heck is the reference of ‘it's’ anyway? What is this ‘it’ that I am saying that is good? I honestly don't have a clue what I am supposed to be referring to when I say, “it's all good.” In the above, I've taken ‘it’ to refer to everything, but I think that everything is simply too vast for any human being to appreciate or even be able to formulate within his or her mind. Moreover, if the reference of ‘it’ is taken to be everything, then saying “it's all good” is really saying, “everything is all good,” or “all is all good.” As we've noted above, all isn't good—all simply is—and why would I have to repeat myself by saying “all is all?” The sheer stupidity of this phrase becomes more and more clear.

Perhaps the reference of ‘it’ is purposely ambiguous so that this phrase can be used in different

circumstances; however, this simply goes to show that this is a phrase used to illustrate laziness on the part of the person who utters it:

“Do you want chicken or fish for dinner?”

“Would you like to go outside?”

“Does this make me look fat?”

“Which film was your favourite at the festival?”

etc.

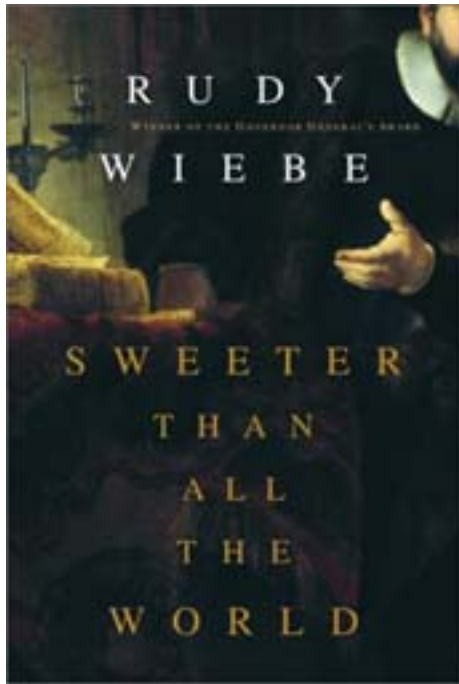
This small list of questions could be extended to include thousands or hundreds of thousands of occurrences each of which could be responded to by “it's all good.” So, “it's all good” seems to me to simply show that the speaker of this phrase isn't interested in discussing such and such, isn't willing to enter into a conversation, and is quite obviously lazy when it comes to genuine communication! Thus, I wonder why I would want to illustrate that I suffer from these poor qualities by using this phrase? Yet I do, much more than I'd like.

So, seeing as I can recognize the sheer inanity of this phrase, I am going to try to eliminate this pathetic excuse for communicating from my speaking habits. Every time I catch myself saying it I will stop talking about whatever it was that I was talking about, and instead, I will complain loudly about what a moron I am for using it. As I roll my eyes at myself in self-mockery I will repeat out loud the points that I've developed in the above. With wilful diligence, I am going to try to stop myself from forming these words with my mouth—even if I have to resort to using behaviour conditioning based on punishing myself! Perhaps I could get some of that stuff you put on your nails to stop biting them: that awful, bitter taste could be my “reward” for every time I find myself wanting to say, “it's all good.”

I mean really, I 'm only here in the world for a short time and I think that the words and phrases that I use ought to be carefully and consciously selected to illustrate attempts at genuine communication and engagement with the world and the people who share it with me. Most certainly I'd like to be on my deathbed and able to look back at my life and think, “it's all g...”

Time to go buy that nail biting stuff.

b.e. hydomako is not sure whether his parents were human, and sometimes feels that the sun and the moon are his father and mother respectively (or vice-versa). He doesn't have a belly button, and the operation to remove the alien implants is forthcoming. Sometimes he thinks that the world is a projection of some malfunctioning machine.



Canadian Literature Icon Rudy Wiebe talks about history, Canada and the writing life

An interview with author Rudy Wiebe about his novel *Sweeter Than All The World*.

By Steven Indrigo, The Varsity

(CUP) Rudy Wiebe, Knopf Canada

"The beautiful thing about writing is, you never arrive at something that you're trying to do," says Rudy Wiebe. "You can never write a perfect book, you can never write a perfect story."

Perfection, however, is what Wiebe's ninth and most recent novel *Sweeter Than All The World* approaches. Sitting in an office above King Street in Toronto on a rainy October morning, Rudy Wiebe talks about history, Canada, and the writing life.

"Writing is the kind of art, the kind of work that is endlessly, imaginatively drawing you on into something else. You can never stop, and you never want to stop. It's the most delightful thing on earth I think."

Characteristically Wiebe, *Sweeter Than All The World* is an epic sweep through 500 years of world history. It opens in the mid 20th century where we first meet young Adam Wiebe on his father's homestead in Waskahikan, Northern Alberta. By chapter three, however, we are in 16th century Netherlands, where we meet Trijntjen, the first of several historically authentic Wiebe ancestors who will tell us their stories.

In grisly detail, we learn about the religious persecution of the Mennonites, complete with tongue screws and burnings at the stake. Wiebe then goes on to share the harrows of descendants who survived starvation, rape and torture during the 400 years of war that ravaged Europe. We learn about the brilliant Wybe Adams van Harlingen, the man who invented the cable car and built and re-built the walls of Danzig in the 16th century. A man who for 30 years and through countless military attacks helped defend a city that wouldn't have him as a citizen because of his religion.

These historical episodes come at intervals in the narrative of the 20th century Adam Wiebe, who, as his marriage and family falls apart, has become obsessed with his history. Voices from the distant past appear as if by magic, giving first-person accounts of events that shaped world history and that landed Adam in Canada in the 20th century. One cannot escape the effect of the past as a haunting informant to the present.

Also characteristic of Wiebe is the emphasis on the relationship between his characters and the land they inhabit. As in Wiebe's earlier novels, *The Temptations of Big Bear* and *A Discovery of Strangers* (both winners of the Governor General's Award for fiction), characters are inextricably linked to their geography.

"It's very important, clearly, in this book, and the name 'Adam' gives you that," says Wiebe. "The marvellous story of Genesis where man, humanity, comes out of the earth, so that if you are working with the earth you are in effect working with yourself -- working with that out of which you came. It's like the Dene say, if you eat caribou all your life, you're basically a caribou -- these are, for me, wonderfully evocative ways of understanding our own earthliness."

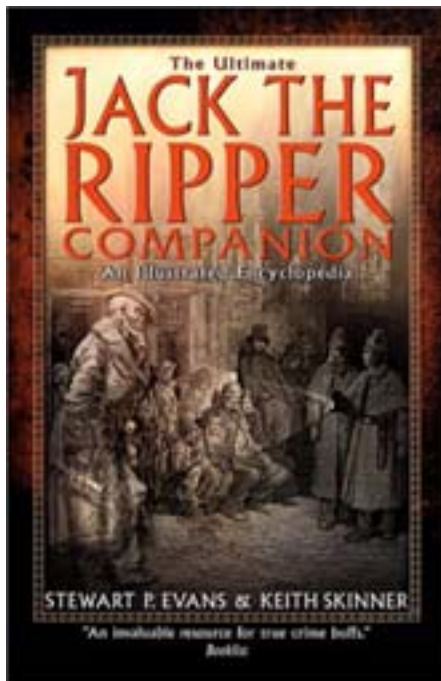
While Wiebe readily admits some of Canada's best known writers speak of urban landscapes, he is proud and happy to root himself in the earth, which he believes is every bit as universal as writing about cities.

"Even though my characters seem to live in cities, they're always dreaming about worlds that aren't surrounded like we are here by multi-storied buildings," says Wiebe. "If you go to Paraguay, or Russia, or Canada, or the United States there are worlds where you can still see the relative unimportance of human beings in relation to the landscape or the land which is simply there -- and you don't affect it much. In cities we can think that we've really changed the world, and in a way we have of course, but out in the landscape you don't, and that's a very strong feeling for me. It's an important thing in my imagination. That is where my roots are, that is what drives my imagination, that relationship to land."

Moving through the landscapes of 16th century Netherlands, to 19th century Russia, to Paraguay, and to the Alberta prairies, *Sweeter Than All The World* is an enveloping montage of stunningly detailed scenes filled with captive moments of sadness, wisdom, and poetic beauty without the slightest rumour of a less than well-wrought sentence in all of its 434 pages.

And writing the way Wiebe does, telling the kinds of stories he tells, there's little chance of his writing life slowing anytime soon.

"The world is as full of stories as it is full of people, more so because people have hundreds of stories each themselves. If you're curious, if you do the kind of writing that I've done most of my life, of snooping around in other people's lives, literal lives, not just making them up, then it's like what John the Evangelist says: if we were going to tell all the stories of the things that Jesus did on earth, the world wouldn't be big enough to hold the books we'd have to write. Now that's a marvellous hyperbole," he says laughing, "but it's sort of like that."



The Father Of Serial Killing

Ripper expert Stewart Evans believes famed murderer had Canadian roots

By John Sinopoli, The Varsity

*****Eight little whores, with no hope of heaven, Gladstone may save one, then there'll be seven.*****

Jack the Ripper: Letters from Hell

Stewart P. Evans & Keith Skinner

Sutton/Oxford

(CUP) As prostitutes are found murdered and brutally mutilated from August to November of 1888 in London's East end, the legend of Jack the Ripper is born.

Over a hundred years later, determining who created the legend is still as elusive as the Ripper himself. Was Jack the Ripper a psychopath who hated prostitutes and loved to cut them up? Was the Ripper a prankster who loved manipulating the police and the media? Or was it the media itself that bore the Ripper? And why was he or she never caught?

We'll probably never know. Yet, fascination with the Ripper remains -- new books are continually published looking into the mystery, and the current movie "From Hell" is near the top of the box office.

*****...Before another month she will be mutilated in a cruel manner, but I can't help that...*****

The legend of the Ripper is built on correspondence. Scotland Yard has collected over 220 letters related to the case, and no one knows exactly who wrote them.

"There is strong evidence that suggests that the first Ripper letter, which gave the name Jack the Ripper to the world, was probably a press invention, written by one of the journalists at the Central News Agency just to keep the story going, so they could sell more newspapers," says Stewart Evans, a Jack the Ripper expert who doesn't believe the Ripper wrote any of the letters.

*****...Am trying my hand at disjointing, and if I can manage it will send you a finger...*****

Evans, along with co-writer Keith Skinner are the first people outside of Scotland Yard allowed to view the letters.

"To go to Scotland Yard and look at the original letters was amazing! It was fascinating to think that these actual letters had been penned over 100 years ago at the time of the murders; some of them were amazingly obscene. You would never believe they were written in Victorian times, some are very obscene and grisly."

Included in the collection is the famous 'From Hell' letter (from which the movie takes its name), which is splattered in blood and accompanied by half a human kidney.

***...I shall send you the kidney and c**t so that you can see where my prick has been up... ***

While there is no solid evidence proving who the Ripper is, there are many suspects: Dr. Robert Donston Stephenson, a patient in a London hospital, who wrote to the police about the murders when they were happening; Montague John Druitt who committed suicide just after the November 1888 murder of Mary Kelly. Then there's the 'midwife' or 'June the Ripper' theory, which proposes that the killer was a knife-happy woman who was carrying out illegal abortions.

The theory commonly used in movies, including "From Hell," is the Royal Masonic Conspiracy, which suggests that after Prince Albert secretly married a prostitute, a group of Freemasons got together to eliminate the prostitutes who witnessed the marriage.

Evans worked as a historical advisor to the recent movie, and he was pleasantly surprised by the knowledge of the cast of the Hollywood blockbuster.

"Johnny Depp himself was really quite interested in the story and he's a really nice guy --very well read and he certainly knew quite a lot about the case."

***...This is to give you notice that I intend to rip your little fat belly up next week... ***

Evans himself believes that the killer was Dr. Francis Tumblety, an Irish-American doctor with IRA connections who fell in love with a woman who turned out to be prostitute. Tumblety came to England just before the murders started, and left just after the murders stopped. He was an abortionist in the 1850s in Toronto and Montreal; he was arrested for performing an illegal abortion in Montreal in September of 1857. He also reportedly had a fascination with the womb and kept a few in jars in his office. Three of the murdered women's wombs appeared to be the Ripper's main target. In two cases, the Ripper removed the women's wombs, taking them with him.

***...I murdered a woman last night and have cut off her womb. I shall send it by parcels post... ***

The era of the tabloid press made Jack the Ripper the first internationally famous serial killer.

"The case was reported in the American press just as it was in London. It was the first time that the world saw a series of murders get so much publicity, probably so much misconceptions and

mad theories about mad doctors and crazy sailors, lunatics of every sort, Jewish slaughtermen. The legend just kept growing, and still is."



Celibacy as Chrysalis for Celestial Coitus

By b.e. hydromako

There are those who have little respect or appreciation for the occurrence of mystical experiences in another individual's life. These people are often wrapped up in a guise of scientific skepticism and have no way of relating so-called "paranormal" occurrences to their own lives. It is these people who have a tendency to dismiss mystical experience *a priori*: they have predetermined that such experiences can not possibly be real, and so, they make claims that the experiences of any given mystic are something other than what the individual interprets such events to be. Often reductionist in aim, the sceptics are wont to say that religious oriented experience "comes down" to

merely *x*, *y*, and *z* (fill in the blanks with your favourite "scientific" terminology). In the cases of Western (i.e., Christian) women mystics who experience a "divine rapture"—a sexual and erotic union with the "other"—some of these scientific sceptics assert that such experiences are *merely* repressed sexuality. It seems to me that such a statement is empty of content: the assertion does no work in explaining what the mystical experience is. Moreover, even if we assume that an erotic union with God *is* the result of so-called "repression" the actual experience itself is not found *in* the mystic's denied sexuality—the denial *allows for* such an experience. It is my opinion that we can see how a denied or repressed sex-drive may create an avenue for religious experience with an erotic flavour, but the reductionist explanation of the sceptic does not *explain away* the mystical union.

The very first thing we need to note here is that there are many traditions which teach the practice of abstinence as a gateway to religious experience. Many ascetics inside a given tradition will endorse the denial of sexuality as a means in which to promote the religious experience that they are seeking to manifest. The aim here is not to validate this practice by saying that many people have undergone similar self restrictions in order to have mystical experiences, but simply to note that it is a practice which has been endorsed by a wider range of

people than those mystics who are only celibate Christian women. If we take a good look at a cross-cultural variety of traditions, then we find that *both* men and women have taken this path to religious experience: repressed sexuality, in these contexts, becomes a means to an end, but not an end in itself—as the sceptical assertion seems to claim (that is, the sceptics see the denial of sexuality as explaining what the mystical experience *is*). Our next step will be to understand how the denial of physical sexuality—that is, performing the act with a human partner—might lead to an erotic encounter with a “divine other.”

Many of us can recognize that participation in an actual sexual union with another human being often involves copious amounts of energy. This energy is built up (ideally, but not always) in both of the participants long before the sexual act ever occurs. Such accumulation of energy is the result of both psychological (desire, need, etc.) and physical processes found in most human beings. I intend to focus on some of these physical aspects of human sexuality at this time: it is in this sense that we can see humans as, what I will call, “biological batteries.” This description of humans is not meant to reduce us to mere biological machines, but to draw out a portion of the complex system that a human being is, and focus on a specific part of our physical qualities.

The instinct for sexual union stems from, in part, the biological need to breed. Our bodies are set up in such a way that, for most of us, there are many chemicals and hormones at work inside us which encourage us to experience the desire to reproduce. This seems to be a biological necessity—a trait that is “hardwired” into the very nature of the human as a physical system: our DNA encodes and constructs us in such a manner that we seek to perpetuate this code’s growth and continued existence. This we do through the act of sexual union. Sex for pleasure is certainly a distraction to the ascetic mystical pursuit; however, the fact that the average human is driven to have sex for biological reasons is quite a different type of distraction! We can see the former as something which can be controlled simply through changing one’s attitude—deny the need to experience the *pleasure*, but the latter is a denial which demands that the energies of the human chemistry be overcome. It would appear that the denial of biological necessity leads to a situation where the biological battery must be discharged in some manner, and since the act of sexual union with a human partner is not an option for the individual practicing abstinence, this discharge must take some other form. In the cases of the female Christian mystics this energy seems to be consumed in a mental-physical encounter with the object of their affections: God or the Lord Jesus.

The main thrust of the preceding paragraph was to suggest that the chemical energies that build up as a result of the biological need to reproduce must be directed *somewhere*. Our science tells us that energy can not be created (from nothing) or destroyed, but only transformed; thus, the reactions in the biological battery which take base chemicals and combine them in such a way that the new energy is designed to be directed at the necessity of reproduction must come to be expelled in some manner. We can look at this energy build up in a given human being as *potential* energy, which through our biology, *demand*s to be utilized in some manner. We see that this energy has to go somewhere; thus, the repression of one’s sex-drive leads into a state of charged potential in the individual. This charged potential demands to be spent, and so, the energies of “repressed sexuality” must be redirected into some other avenue of expression. The direction which the energy flows in the mystic is towards the generation of the mystical union.

By the argument thus far we see that the sceptical claim regarding “repressed sexuality” is better described as, “redirected sexuality.” In this light we see what is occurring in these people such that the erotic elements of their divine union easily follow. We have seen that, in these cases, the energy being directed towards the manifestation of this type of religious experience is sexual energy; thus, it should come as no surprise when people describe the event in terms of erotic imagery—it was their own transformed sexuality, which allowed (in part) for the experience in the first place! With respect to the Christian women who experience the divine union we can see that they are more likely to accept the physical qualities of this encounter as a reality: the Christian deity is conceived of as male; thus, a woman is normatively comfortable with fulfilling a heterosexual union, whereas a Christian male would be pressured to speak of the sexual elements as metaphor due to the socially unacceptable homosexual overtones. Regardless of how the values of society influence the interpretation, we find that redirected sexuality leading to mystical experience gets described in erotic language by many mystics—female *and* male.

The view that I have illustrated with respect to sexually motivated religious experience is different from that of the sceptic in subtle but important ways. Where, it appears, the sceptic desires to *reduce* the erotic encounter with the divine other *as* repressed sexuality, I am stating that such repression may *lead to* the mystical encounter—my opinion on the matter is not a reduction, but a *composition*. I am suggesting that it is the build up of biological energy in conjunction with a certain state of mind, namely, the mystic’s belief apparatus and structure (as well as other factors ¹), which allows for the manifestation of a pseudo-physical erotic encounter: the built-up potential of sexual energy is released through a sex act not with a human partner, but with an “other” which is made possible through the paradigm of the individual’s belief complex. Thus, it is my opinion that mystical experience is not found *in* repressed sexuality, but that the denial of a necessary biological drive creates an opportunity *for* the manifestation of a mystical encounter.

b.e. hydomako is not sure whether his parents were human, and sometimes feels that the sun and the moon are his father and mother respectively (or vice-versa). He doesn't have a belly button, and the operation to remove the alien implants is forthcoming. Sometimes he thinks that the world is a projection of some malfunctioning machine.

¹ A qualifying statement: other factors are not immediately important to the point being developed in this paper, and so, do not need to be delved into in this brief exposition; however, this is a recognition that there is more to mystical experience than only the factors being examined here.



Free Health Benefits for Children in Low-income Families

From information provided by Alberta Human Resources and Employment

August 2002

The Alberta Child Health Benefit (ACHB) provides children in low-income families with free:

- Dental care
- Prescription drugs
- Eyewear
- Emergency ambulance services
- Essential diabetic supplies

More families are now eligible for coverage through the ACHB because of increased income eligibility levels, which took effect July 1, 2002. These income levels are associated with the number of children in the family:

- 1 child for family net income of \$ 22,397
- 2 children, \$ 24,397
- 3 children, \$ 26,397
- 4 children, \$ 28,397
- more than 4 children, add \$ 2,000 for each additional child

Enrolment in the ACHB is free. Eligibility for the program is based on the family's net income from their previous year's Income Tax Notice of Assessment (line 236). Once their applications are approved, qualifying families receive ACHB benefit cards that allow them to access approved services and products directly from service providers at no cost.

To get an application form:

1-877-4MY-KIDS

1-877-469-5437

www.gov.ab.ca/hre/achb



COMMENTARY AND FEEDBACK! LETTERS TO THE EDITOR

Thanks to all of you who have been providing us with such great feedback on The Voice. Please continue providing your opinions, comments and support; any submissions can be sent to tmoore@ausu.org

Accepted letters to the editor have not been edited, nor do they necessarily reflect the opinions of The Voice staff, AUSU, or Athabasca University.

Tammy Moore

LETTERS TO THE EDITOR:

I have recently received several 'Letters To The Editor' in regards to the missing archive files. I thank you for your patience during this time of transition regarding our webpage, and I would like to assure all of you that the Archives will be updated and included shortly after our new site becomes available.

Thank-you for your support and concern,

Tammy Moore, Editor



ENLIGHTENING INFORMATION!

WRITE FOR THE VOICE!

Contact Tammy Moore at tmoore@ausu.org for details on writing for The Voice, providing a sample selection of writing and preferred genre.



Healthy Cities, People & Communities

An Urban Environmental Issues Workshop

Contributed By The Community Networks Group

INFOLINE: Nicholas Cornell @ 780.423.3264

Wednesday August 21

At: City Hall in the Heritage Room, 7-9pm

Discuss visions of your community with others & hear about urban environmental and city planning issues in Edmonton. Presenters will be speaking about actual projects occurring in the Edmonton community. Topics include:

- **Public transportation and bicycle racks on busses**
Nic Cornell, Edmonton Bicycle Commuters
- **Self propelled transport in the city: multi-use trails for pedestrians - cyclists**
Claire Stock, City Transportation & Streets Department
- **Smart growth & urban sprawl**
Angela Miskuski, Sierra Club

- **Campus Greening**
Bridget Haworth, Campus Greening Co-ordinator
- **EcoYouth & Community Gardens in the city**
Voices of the Soil

This event is free of charge with tea and other refreshments provided.

For more information, please contact:

Nicholas Cornell @ 780.423.3264

e-mail: niccornell@interbaun.com

Edmonton Bicycle Commuters (EBC)

<http://www.edmontonbicyclecommuters.ca>

A (special) Bring RALPH NADER here FUNDRAISER Contributed By The Community Networks Group

With

MARIA DUNN

DALE LADOU CER

PAUL BELLOWS

FRIDAY AUGUST 23rd @ the Queen Alexandra Hall (10425 University Avenue)

Doors Open At 7:00 p.m. Show begins at 8:00 / Food and drinks available.

Tickets at the door: \$5.00 Student/senior/low income \$8.00 Adult

INFOLINE: 492-4236 or visit: www.su.ualberta.ca/eco

From September 13th to the 15th. The University of Alberta Students' Union, APIRG and a host of other groups are working to host an eco-conference. The conference will be full of debates, workshops, and discussions. This fundraiser is to help bring the conference's keynote speaker RALPH NADER to Edmonton. Please help support this venture.

For more information on the conference or to register phone **492-4236** or visit the website at www.su.ualberta.ca/eco



COUNCIL NEWS -Spring

By Debbie Jabbour, AUSU President

The last few months have been very busy for Council members. The new group of 9 councillors met for the first time on March 16, and a variety of projects have been ongoing since then. Some of the highlights of the last few months:

- New Council spent two days attending a board development workshop in April. It was an opportunity for the new members to get acquainted, begin building working relationships and to start planning for future AUSU projects
 - At the April meeting, Council reviewed the honorarium structure. It was felt that previous honoraria rates were low and did not provide fair or adequate compensation for the expected workload. This was hampering productivity and participation, and creating hardship for Council members. Council decided to increase honoraria to bring them closer in line to what other comparable organizations receive for their work.
 - Council members attended the International Conference on Distance Education and the International Symposium on Educational Conferencing. Several members of Council presented papers at these sessions that dealt with student issues and ways the student union can work to resolve these.
 - Council took an active role in Convocation 2002. We provided a graduation gift of a small engraved clock to each graduate, and sponsored a pancake breakfast, lunch and tea (with AU). AUSU's participation was greatly appreciated by the university and by the graduates and their families.
 - AUSU worked with the Council of Alberta University Students (CAUS) to prepare presentations to key government officials regarding tuition concerns in meetings held during June and July.
 - Council has been actively working on redevelopment of the website, including a new look for the Voice and a new logo.
-



Notice to AU graduate students and those considering entering graduate studies at AU:

Athabasca University Students' Union is in the process of establishing an AU Graduate Students' Association.

Here's a sampling of benefits of belonging to a Graduate Students' Association:

- **Graduate student representation on University Committees**
- **University and government advocacy and lobbying**
- **Affiliation with provincial and national graduate students' organizations**
- **Assistance with university/student dispute resolution**
- **Information source**
- **Networking**

For more information contact:

Shirley Barg, Vice-President

Athabasca University Students' Union

Email: sbarg@ausu.org or call 1-800-9041 ext. 3413

Edmonton local number: 497-7000

Calgary local number: 298-2905

Conference Connections

Contributed By AU's *The Insider*

- **American Political Science Association** - 98th annual meeting - Aug. 28-Sept.1, 2002 - Boston, Massachusetts. Details: <http://www.apsanet.org/>
Mark your calendar for the Association's Centennial meeting - Aug. 28-31, 2003 - Philadelphia, PA.
- **Public Sector Management Development** - 17th annual conference - Sept. 12-14, 2002 - Erlangen, Germany - "Where Public and Private Meet - Challenges for Management Development." Details: <http://www.efmd.be>
- **National Policy Research** - October 23-25, 2002 - Ottawa - "Future Trends: Risk." Details: http://policyresearch.gc.ca/page.asp?pagenm=conf_wel
- **AU Learning Services** - Oct. 25-26, 2002 - Annual conference to be held at Crowne Plaza Chateau Lacombe in Edmonton. More information to follow.

- **Canadian Multicultural Education Foundation** - Sept. 25-28, 2002 - Edmonton, AB - "Canada: A Global Model for a Multicultural State." Details: <http://www.cmef.ca>
- **European Conference on E-Government** - 2nd annual - October 1-2, 2002 - St. Catherine's College, Oxford University. Details: <http://www.mcil.co.uk/2g-eceg2002-home.htm>
- **Society of Research in African Cultures** - Nov. 7-9, 2002 - Montclair State University, New Jersey - "Internalist vs. Externalist Interpretations of African History and Culture." If you propose to give a paper, abstracts must be received by August 30, 2002. Send to [Dr. Daniel Mengara](#), Executive Director, SORAC.
- **CASE District VIII** - March 8-11, 2003 - Coeur d'Alene, Idaho - "Connect in Coeur d'Alene." Details: <http://www.connectincda.com>
- **ICDE World Conference** - 21st annual - June 1-5, 2003 - Hong Kong. Deadline for abstract submission is Aug. 1, 2002. Details: <http://www.ouhk.edu.hk/HK2003>
- **CADE** - June 7-11, 2003 - St. John's NF
- **International Studies Association and the Central and East European International Studies Association (ISA/CEEISA)** - June 26-28, 2003 - "The Global Tensions and Their Challenges to Governance of the International Community" conference at Central European University in Budapest, Hungary.
 - Call for proposals: http://www.isanet.org/budapest/call_for_papers.html
 - Individual proposals: <http://66.206.16.10/PaperSubmit2BP.htm>
 - Panel proposals: <http://66.206.16.10/PanelSubmitBP.htm>

All proposals are due no later than September 1, 2002.

Alberta Roots Music Society Presents: Courtesy of Community Networks Group

The Drum Brothers

Sunday, August 25, 2002 @ Bonnie Doon Hall, 9240 - 93 Street

Doors open at 6:00 PM

Music 7:00 PM and goes until 10:00 PM

Tickets are \$12.00 advance / \$15.00 at the door. INFOLINE: 942-2087

Who the heck are the Drum Brothers?

The Drum Brothers have been performing since 1994 when they gave their debut performance at Missoula's inaugural First Night celebration. They have performed around the Northwest and in Canada, and have been featured Artists at the World Rhythm Festival in Seattle. The group includes band members Matthew Marsolek, Nathan Zavalney, Michael Marsolek, and Lawrence Duncan playing a variety of world instruments including: West African jembe and dunun drums, udu and frame drums, didgeridoo, choro and transverse flutes, nanga and gangoqui bells, and acoustic guitar.

In addition to the group's live performances, Drum Brothers are prolific educators, leading classes, residencies, and workshops in drum making, rhythm, and world music around the Northwest. Drum Brothers first album, Power of Rhythm, was released in 1997.

For tickets and info., please call: (780) 942-2087. Tickets are also available at:

Blackbyrd Myoozik	10442 82 Ave.	@ 439-1273
Cleas Bookshop	11217 Jasper Ave.	@ 453-2663
Myhre's Music	8735 118 Ave.	@ 477-1586
Sound Connection	10838 124 St.	@ 425-8721
Tix on the SQ.	3 sir Winston Churchill SQ.	@ 420-1757

Visit: www.drumbrothers.com

The KAIROS REGIONAL GATHERING 2002

Pleasantview Bible Camp, Lloydminster, Alberta (Canada)

Contributed By The Community Networks Group

October 4-6, 2002

We invite you to join us at a regional KAIROS meeting in the fall of 2002. We are bringing people together who share common values and vision for strengthening regional ecumenical justice networks. The meetings will include opportunities for networking with others from a different church or faith community, people who share your passion for justice on an issue as well as opportunities to find resources and support from KAIROS at the regional and local level for your ongoing work. There will also be opportunities to discuss justice and network building commitments you might make together as a region. And as always, worship, community and renewal!

For more information about this regional gathering, please contact:

Infoline: Lana Schramm: lanas@telusplanet.net
Phone (780) 766-3058

About KAIROS...

KAIROS is a national partnership of eleven Canadian churches and church-related organizations dedicated to offering a faithful decisive response to God's call for respect of the Earth and Justice for its peoples. KAIROS gives national leadership in the Church and community on a host of justice issues from refugees to Aboriginal land rights to human rights, from climate change to international debt to Canadian health care. We do this work together as churches with partners in the Global South, Aboriginal communities and local activist groups.

KAIROS: Canadian Ecumenical Justice Initiatives
129 St. Clair Avenue West, Toronto, ON M4V 1N5
Tel: (416) 463-5312 / Fax: (416) 463-5569
Visit our web site @ www.kairoscanada.org

Youth Entrepreneur focused organization introduces Media Center on website

What: The Canadian Youth Business Foundation (CYBF) has introduced the addition of a media center to their organization's website. Members of the media are able to collect necessary information in a one-stop style. Everything from client success stories and recent press releases to national events and FAQ's are available.

When: This service is available immediately! The information contained in the media center will be updated to reflect new and exciting developments within the organization and with partners.

Where: The media center can be accessed by logging onto www.cybf.ca and clicking on the media center icon on the main page.

Why: This service is designed to provide timely and efficient information pertaining to the CYBF and the clients it serves.

Contact: For more information please contact Jaime Hurlbut, Marketing Specialist with the CYBF at 416.408.2923 ext 2301 or toll free 1.866.646.2922 ext 2301

The Canadian Youth Business Foundation (CYBF) is the only national organization in Canada that enables young entrepreneurs to pursue their aspirations of building successful enterprises by providing business assistance not otherwise accessible to them.

Founded in 1996 by the CIBC, the Royal Bank, and the Canadian Youth Foundation, the CYBF was initially created in response to high youth unemployment and underemployment. It has evolved into a leading organization that encourages and supports Canada's high entrepreneurial activity and aspirations.

Modelled after The Prince's Youth Business Trust, a foundation that since 1986 has helped some 35,000 young entrepreneurs in the U.K., the Canadian Youth Business Foundation enhanced the model significantly - making it unique and distinct from any other program in the world.

Announcing [The Sustainable Times Webzine...](#)

"Jobs vs. the Environment?" Get with the Times! That cliché has been recycled as more and more businesses, individuals and communities find ways to create jobs *and* protect the environment. That's right people, welcome to [Sustainable Times webzine](http://www.sustainabletimes.ca), (<http://www.sustainabletimes.ca>) the internet site about solutions.

We tell real world stories of struggle and success, and explore practical alternatives to the way we now do business. Featuring original [articles](#) from Canada and the [Third World](#), the Sustainable Times webzine is for those seeking down-to-earth answers to our most pressing problems.

The Times is about what's right, not just what's wrong. The Sustainable Times webzine edition is published by [CUSO](#), a Canadian international development agency that works for sustainable development in Africa, Asia, Latin America and the Caribbean. You can 'Write the Times' at:

1657 Barrington Street, Suite #508
Halifax, Nova Scotia (Canada) B3J 2A1

Tel: (902) 423-6852 / Fax: (902) 423-9736 E-mail: Times@chebucto.ns.ca

[The Barcelona Forum 2004](#)

Contributed By The Community Networks Group

The first **Universal Forum of Cultures** is a new international event which will bring thousands of people to **Barcelona** from all over the world in 2004. The Forum's principal aim is to contribute to a renewal of thought and attitudes, providing a new platform for moving towards a new coexistence without conflict and in a world fit for living in.

The first Universal Forum of Cultures will take place in 2004 in **Barcelona**. It opens on the **9th of May**, Europe Day, and closes on the **26th of September**, coinciding with the local festivities of La Mercè, the city's patron saint. The Forum will last 141 days!

The [Barcelona Forum 2004](#) is co-organized by the Barcelona City Council, the Catalan autonomous Government and the Spanish Government, with **UNESCO** as the main partner. The Agenda for this major gathering is based on the Universal Declaration of Human Rights and the working principles of the United Nations.

In agreement with Unesco, the **Barcelona Forum 2004** is structured around three core themes: **cultural diversity, sustainable development and conditions for peace**. Join us at the Barcelona Forum 2004 as move forward towards a world that is sustainable and more humane.

Breaking Bread... For Women In Afghanistan

Contributed By The Community Networks Group

Breaking Bread... For Women in Afghanistan is a volunteer fundraising project to support much needed education projects for Afghan women and girls. You can participate in this unique cross-Canada fundraising initiative by **Hosting a Pot Luck Dinner** with nine of your friends.

As Host you are asked to invite your friends to your home, request that they bring a dish to share for dinner and ask each participant to donate \$75 towards education in Afghanistan. Each Pot Luck Dinner will raise \$750 (tax receipts available) and will pay the salary of a teacher for one year in Afghanistan.

Do some good... Become a host for "Breaking Bread" -- enjoy the company of your friends, some excellent food and share the opportunities to participate in facilitating REAL CHANGE for Afghan women and girls...

For more information on **How to Host the Pot Luck Dinner**, please call: 1-416-366-2516 or e-mail: info@breakingbreadforwomen.com (or) visit: <http://www.breakingbreadforwomen.com>

ART EXHIBITIONS

Call for Submissions

Mujeres - Women: A journey of the Senses

Curatorial Statement - Vision

To share with Edmontonians the artistic - craft work that is being produced by **Canadian women of Latin American ancestry** living in Edmonton.

Exhibit Statement

This arts & crafts exhibit planned for the Spring of 2003 aims to build bridges of understanding between communities and its artists / artisans and will challenge stereotypes of traditional women's roles within Latino - Canadian culture and women in general.

The intention of this exhibit is to share with Edmontonians the creative endeavours of Canadian women of Latin American ancestry. The exhibit will be open to the public at large and members of the Latin American communities. Products will be available for sale directly from the artists / artisan.

Thematically, 'Mujeres - Women: A journey of the senses' will emphasize the commonalities between artists / artisans and the public at large and will foster a dialogue between artists - artisans, the public, and the Latino-Canadian community, particularly among women & youth.

Call for Submissions

We are inviting Canadian women of Latin American ancestry living in Edmonton to submit their best fine art work and/or top quality crafts to partake in this arts & crafts exhibit. Submission can include: video, poetry, stories, photography, sculpture, calligraphy, printmaking, textiles, metals, glasswork, clays and leathers. Submissions will be selected by a Steering Committee using a broad criterion, based on quality, presentation, creativity, complexity, visual appeal, and variety,

uniqueness and utilitarian worth.

Entry Fee & Deadline

A non-refundable entry fee of \$55.00 is levy for all applicants. This entry fee helps cover in part the cost of producing this event. Applicants will be notified by mail one month following closing deadline, which is **October 01, 2002**.

Venue & Engagement

No venue has been selected but it's anticipated that a high profile facility will be chosen to highlight these works. The arts & crafts exhibit will include an opening (Friday) evening with a keynote speaker on its main theme, some light entertainment and a full day (Saturday) for show & sales.

For further information & to request an application form, please call:

Paz Walton, Artistic Director @ 479-6435

Leo Campos A., Executive Producer @ 474-6058 / Cell: 995-6819

Contributed and produced by:

The Community Networks Group (c)

when
People
need an ally ...

Your donation
of reusable
clothing helps
support the
Association's
efforts



CANADIAN
DIABETES
ASSOCIATION

ASSOCIATION
CANADIENNE
DU DIABÈTE

www.diabetes.ca

What We Do

Canadian Diabetes Association (CDA) is a non-profit, charitable organization with over 150 branches across Canada. CDA volunteers and staff work directly with people with diabetes and their families at the grass roots level. The CDA Collections Program collects clothing and reusable household items as an entrepreneurial fundraising venture. The funds raised from this program assist in promoting diabetes research, education, service and advocacy.

What We Accept

We gladly accept donations of:

- Clothing
- Linens
- Toys
- Small Appliances
- Jewellery
- Shoes
- Luggage
- Sporting Goods

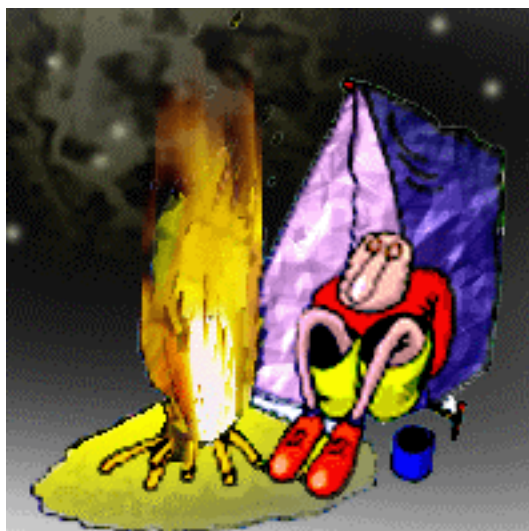
Canadian Diabetes
Association

403.509.0070

403.509-0072 (fax)

1.866.811.0070 (outside of
Calgary)

[Email Us!](#)



Global Village Backpackers Banff

Our hostel opened June 1, 2001 right in downtown Banff. Formerly the Woodland Village Inn, we are a unique hostel as all our rooms have ensuite bathroom facilities. We have a hot tub, sauna, internet access, kitchen facilities, pool table, tour desk, TV room, bike rentals, laundry facilities, lounge and a large outdoor courtyard patio.

A majority of our rooms are spacious 4-8 bed dorms. We also have, what we call, semi-private rooms. Each has a double bed in a loft above a 4 bed dorm. You share the washroom facilities with the dorm.

Room rates

October 1, 2001 - April 14, 2001

Dorm Beds	\$25.00	\$22.00
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Semi-private	\$55.00	\$51.00
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Weekly rate in a dorm room	\$129.50 (non-refundable)
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All prices include taxes and linen. Discounts are available to travelers carrying YHA, ISIC, VIP or GO cards.

2001/2002 Ski packages

3 Nights/2 days - only \$169

3 Nights shared accommodation

2 days ski passes (Lake Louise/Sunshine Village/Mount Norquay)

Transport to/from ski hills

Free pancake breakfast daily.

6 Nights/5 days - only \$369

6 Nights shared accommodation

5 days ski passes (Lake Louise/Sunshine Village/Mount Norquay)

Transport to/from ski hills

Free pancake breakfast daily.

We require credit card details to guarantee reservations.

We welcome group bookings. Please call the hostel directly for details.

Cheers

The Staff at the Global Village Backpackers Banff

449 Banff Avenue BOX 398

Banff AB Canada T1L 1A5

1-403-762-5521 Toll-free in North America 1-888-844-7875 fax 1-403-762-0385



Are you an Artist? AUSU supports the arts!

AUSU is interested in purchasing original works of art from students for use in promotional purposes. These promotions may include: gifts from AUSU to graduates at convocation, tokens of appreciation for volunteers, special presentations, etc.

The works of art must:

- be created by an AU Student
- be within a value range \$0-\$500.
- be accessible or easily transportable to Alberta

If you are an artist of any kind who creates a product you feel we would be able to use for such a purpose, please contact djabbour@ausu.org. Supply a brief description of the art object, a picture if you have it, and its market value.



WRITE FOR THE VOICE!

Contact Tammy Moore at tmoore@ausu.org for details on writing for The Voice, providing a sample selection of writing and preferred genre.



‘Learning is Learning’:

Challenge for Credit Option Exists for AU Students

Many students may not be aware that AU recognizes prior learning and encourages students to use the challenge for credit process if they feel they have knowledge or expertise in a particular subject area.

The process is not easy, but it is not insurmountable, and it can save the cost and time of taking a course if prior knowledge exists.

“We want to raise students’ awareness about the option and let them know that they don’t need to re-learn material or spend money on a course they don’t really need to take,” said Joan Fraser, director of the Centre for Learning Accreditation.

“Learning is learning and a student shouldn’t be penalized if that learning was not done within the confines of bricks and mortar,” she said, adding that those students with significant life or work force experience are typically those who pursue the challenge option.

Challenge for Credit is handled by the Registrar’s Office. Students are encouraged to check the course description to see if a challenge is permitted for the course they are interested in. If so, then the student must investigate a number of things prior to deciding whether to proceed.

First, and most important, the student should discuss the matter with the course coordinator. The coordinator will be able to give a better idea of the depth of the materials covered in the course, and the student’s chance for success should he/she opt to challenge.

The AU calendar outlines the challenge steps, notably completing the Challenge for Credit Application and accessing the course materials, which further allows the student to review the materials and determine if the challenge is viable. There is a non-refundable challenge for credit fee (check the web site for the current fee), but it should be noted that no withdrawal is allowed once the application has been completed.

“It (the challenge for credit) is something that’s there for you – use it,” Fraser said.

Anyone with questions about the process is encouraged to call Joan Fraser at (780) 675-6481 or check AU’s website at www.athabascau.ca.