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the VOICE

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QUOTE OF THE WEEK:

"One well-cultivated talent, deepened and enlarged, is worth one hundred shallow faculties."

--William Matthews



A Bug In Your Ear...

The New Voice Formats and Abilities

By Tammy Lee Moore

Hello, everyone!

I wanted to take the time to point out a few of the new Voice features I have been receiving some questions about. The new format is easy to navigate, far more visually appealing, and has some incredible new and useful characteristics.

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- **ARCHIVES:** Archives are all in PDF format, for easy printing, and also include the present week in their list. You can find the archive list as a link off of the cover page, or if you wish to return to the cover page from an inside page, hit the link “The Voice Home” at the top left in the grey area below the masthead at the top of each page. At the bottom of each inside page of The Voice, there is an archive link located at the bottom of the right menu bar names “Download a PDF Version of the Voice” that will take you to the Archive Menu as well as allow you to download your free version of Adobe Acrobat Reader if you do not already have it present on your computer.
- **LINKS BELOW THE MASTHEAD:** There are a series of links below the masthead of each inside page within The Voice. These allow you to navigate to other areas of the paper with ease. They will take you to the following sections:
 - **The Voice Home:** This is the Voice cover page, which lists feature articles, as well as providing links to the Archives, Writer Policies, Subscription pages, and a link for those who wish to write for The Voice.
 - **About The Voice:** This page gives a brief description about the paper, our sponsorship of AUSU, and also provides links to the General Policies of our paper as well as the Writer Policies.
 - **The Voice Writers:** This page allows you to get to know our writers. Each of our writers and contributors to the Voice are listed here. Our AU writers have given brief bio’s to help you get to know them. Some of our writers are listed as CUP contributors. These writers are a part of the Canadian University Press, a collaborative organization which allows us to share and exchange stories with other Universities across Canada. As AU has students

all over the globe, we try and use CUP articles to help round out our Canadian perspective, while still encouraging AU students from all areas of the world to write and contribute to their student paper.

- **Contact The Voice:** This area gives you contact information for reaching myself, as Editor of The Voice, and the members of AUSU, your Students' Union who funds the Voice. If you need to contact any of us, please feel free to do so, we are always pleased to hear from AU students☺

This page also provides a link to a feedback form! This is a very valuable feature that will help us form directions for further growth of The Voice. Please take the time to fill it out and share your ideas, thoughts, and needs regarding your student paper.

- **News & Events:** This is an information page that provides information on scholarships, conferences, rallies, meetings, student opportunities, job opportunities, and other interesting tidbits of information. Although most of the cultural events are those taking place in Alberta, any information you can submit that will help this section become more productive for all the students of AU would be appreciated. Mail all announcements to: voice@ausu.org
- **Letters to The Editor:** This is where all accepted letters to the Editor would be posted for student viewing. Currently, we have none, as letters **must** be marked "FOR PUBLICATION" if they are to be posted. If you have sent in a letter, and wish for it to be posted, please send me a note at voice@ausu.org
- **AUSU Home:** This is the link to the AUSU page. There is a lot of useful and helpful information for our AU students available here. Please check it out and see what your Students' Union has been doing and can do for you in the future. Posted at this site are things like Student Services, Scholarship Information, and Message Boards for communicating with your many AU peers. If you have any questions about this site, see the CONTACT INFORMATION page at The Voice and you can be in touch with any of your AUSU representatives at any time!

- **SUBMITTING MATERIAL FOR PUBLICATION:**

The Voice does need new writers to continue to grow and expand out student newspaper. I would like to encourage all those interested to have a look at the General Policies and Writer Policies of The Voice, and forward submissions to voice@ausu.org. We need to work together and all contribute to make The Voice a rewarding experience for all our students. Your interests, school experiences, ideas, concerns and opinions can all be shared to help create that collaborative school experience between AU peers, regardless of distance or nationality. Share your voice with all of us!

Thank-you all for your continuing support and readership!

Tammy Moore

Editor of The Voice

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Back To School Blues?

The Joys of Summer Break Lost On AU Students

By Tamra Ross Low

For most students, September marks the beginning of a new school year. Not so for those at AU, however. Because our school is not run on a semester system, and because courses can be started on the first of any month, many of us are taking courses year round, or, if we do take breaks, they do not necessarily coincide with the standard summer vacation that most students enjoy from May through August.

What this means is that an AU student's education is paced very differently, and the overall experience of university life is greatly altered. Not only do we differ in not attending classes on campus, but we also do not live by the same schedule as other university students. This has both advantages and disadvantages.

For many students, summer means a summer job. These are a curious means of employment, more akin to contract work than regular employment. One barely has time to learn the ropes and begin to settle into the work environment, when the summer is over and studies

resume. A benefit of this is that the student may have the opportunity to try out a number of different types of jobs, but a drawback is that it can be very stressful trying to find an adequate job during a time when competition is fierce.

AU students don't really have these concerns. Many of us are either full-time students all year round, or we work full or part time and study in our free time. If we do study all year, we may enjoy academic benefits that other student's do not. The opportunity to take more courses as soon as the previous ones are done can allow us to finish our degrees much more quickly – or, if we work full time, we can be constantly 'in progress' in our off-work hours.

This is a significant benefit to the adult student, but it can also lead to a sense of monotony. Traditional students study on a strict, 2-semester-a-year system that brings a clear sense of completion as each year ends. Students of traditional schools always know what 'year' of the degree they are in.

An AU student, on the other hand, always has to think about that for a minute. What year are you in? Unless you are taking 10 courses a year, on a strict traditional schedule, you may find that question hard to answer. The easiest way would be to count up your courses and assume 1 year for each 10 courses completed, but for the part-time student, this might mean that you say you are in year 2 of your degree, when you have been working on it for 4 years. Phrased that way, it sounds like you are behind on your work, when in fact you may be working full time and a very productive student.

If you are feeling this way, it can be very important for you to sit down and go over all the courses you have completed. Often students who study at a steady, relentless pace fail to realize how far they have come. My husband often feels as though he's been at AU for five or six years, and that he has accomplished little, when in fact it has been only 3.5 years and he is three courses from completing his degree. I think a lot of other AU students feel this way too.

Many younger, single students see summer break as a time to goof off. This goofing off time may be more important than we think. Underlying it is a sense of relief, and accomplishment. If your degree can be described in terms of a distinct, four-year schedule which includes 8 months of study and 4 months of rest, then each year you have the opportunity to celebrate the completion of one quarter of the task. It is human nature to want to quantify our progress and the amount of work left to go. AU students are robbed of this opportunity, but there are ways we can try to re-define our successes in our minds so that we feel realize that we are always moving forward.

The most important thing may be to discard the notion of a degree as being a '3 year' or a '4 year' program, and instead think in terms of the number of credits or courses that we need to take. Make up a list – or maybe a spreadsheet, as I have – that lists all of the courses you need to take, and boldly mark them off as they are completed. Celebrate a little each time you complete a course. It may not feel like much if you still have other courses open, but each completion is a positive step toward your goal and a significant accomplishment.

This way, an AU student may have more opportunities to celebrate their progress than a traditional student, who must always wait until the end of the semester. If you are studying year round, make the most of the time that you are not working on your courses. It may be that you take the weekends off, or perhaps you study on weekends, but not during the week. Either way, beware of the trap of putting off your work until you must be engaged in schoolwork 7 days a week in order to complete it. This can lead to fatigue and significant stress, as any day off from studying will be less pleasant because you will always be aware of the work that you are neglecting. Over the long term, this stress and guilt may make you feel defeated, and you may give up on your degree despite significant successes.

Labour day may not hold the same meaning for AU students as it does for others. We do not have the sense of starting fresh that can be so important for many students. Remember, though, that this is usually an illusion anyway. So many students promise each year that they will work harder, be more organized, and get better grades than they did the previous year. A new year can be a time of elation for traditional students, who can begin each year with renewed vigor and resolve.

We at AU may envy them this fresh start, but we must realize that all too often best intentions wear off quickly, and a month or two into the school year, students fall back into old habits and work more or less the same way they have in previous years. AU students, who do not experience this seasonal elation, may – by a slow and steady, relentless pace – win the academic race, though they may be unaware of their progress at the time.

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: Addictions

By Debbie Jabbour

Over the past few weeks, I've learned a great deal about addictive substances and addictions. It is a complex and multi-dimensional topic, and people hold many misconceptions about not only the process of addiction, but about the types of people who are addicts. Many people see addiction as a weakness, a character flaw in a person who is not strong enough to cope with life. Some think addicts are selfish people who do not love their family, deliberately

choosing an addictive substance over their loved ones.

Stereotypes of addicts are common. The stereotypical drug addict may be a skeletal, hollow-eyed man, arms covered in needle marks, committing B & E's to support his habit. The stereotypical alcoholic may be the lady down the street who staggers around in a housecoat all day with a wineglass in her hand as her ragged and neglected children run wild in the streets. The stereotypical gambler sits unblinkingly in front of a VLT for hours, feeding his life savings into the machine, wearing 'Depends' in order to avoid having to even leave the machine to go to the bathroom. Certainly these are extreme examples of what addiction can do to people. In actual fact the majority of addicts are very different from these stereotypes.

Your family doctor could be an addict. Your child's schoolteacher could be an addict. Your employer or co-worker could be an addict. Your teenager could be an addict. You could be an addict. Most addicts are normal people like you and I, people who live and work alongside us, people who are often highly successful in life. Addicts are not people who are too weak to cope with life, nor are they people who do not love their families. Addicts are people like you and I, people struggling to find their way in life, trying to succeed, trying to be happy. The only difference is that they have become addicted to something that negatively impacts their life in some way. Addiction, however, is shrouded in secrecy. People who are struggling with an addiction, and their family members, often join in a conspiracy of silence to hide the problem.

The reality is, most Canadians use drugs and gamble. Sound surprising? Nine out of ten Canadians use an addictive stimulant that has side effects that include miscarriages, anxiety and depression if used in excess. This drug can cause withdrawal symptoms such as headache and sleep problems. The drug? Caffeine! If you consume caffeine in coffee, tea, cola drinks, chocolate, or painkillers – then you use drugs. Did you buy a Super 7 ticket last week? Or maybe played bingo or bought a raffle ticket from the cute kid next door to support his soccer team? Then you gamble, just like 87% of Albertans. Do you smoke or drink? According to AADAC statistics almost 30% of Canadians use nicotine products, and more than 75% use

alcohol – two of the most common addictive drugs. But likely you are among the majority and have not become addicted to any of these substances.

Addictions are complex and can involve a multitude of substances. A person can become addicted to virtually anything, whether it is a drug or an activity. The most common addictions in our culture are tobacco, alcohol and gambling. Less common are drug addictions – cocaine, marijuana, club drugs, prescription medicine, etc. Even over-the-counter medications such as Gravol are abused by some. People can also be addicted to the Internet, caffeine, sex, exercise, dieting, video games, certain foods, and much more.

Most of us engage in these activities and enjoy them. We drink coffee each day, buy lottery tickets, surf the Internet, have sex, and go on diets (well, OK we don't necessarily enjoy dieting, but it has a desirable end result). They are all normal activities, part of our everyday routine, and we see them as things that enhance the quality of our life. But for a minority of people, these activities lead to a harmful addiction. What is the difference between "normal" use and addiction, and how can you tell if you have a problem?

Next week: the signs of addiction

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

Fun With Fees

It's that time of year again. Statistics Canada has released their annual look at [University Tuition Fees](#). The bottom line results are that, over all, post-secondary tuition fees in Canada rose 4.1% over the last year. This is more than twice what the general inflation rate was over the same period. Athabasca University is no stranger to this increase, as it continues on its course of raising

tuition fees the maximum amount allowable under Alberta law each and every year. Thanks so much, Dominique.

If you compare Athabasca University's tuition with those of the other Universities in Alberta, you'll find that after adding extra fees and the estimates that the universities suggest for books, the other Alberta universities will cost between \$190 and \$320 more than Athabasca University. But this is assuming you get brand new textbooks rather than used - something that simply isn't an option for Athabasca University. Purchase used books and your costs at the [U of A](#) or [U of C](#) can very quickly drop to the same or lower than those of AU.

In addition, those extra fees at the other universities include access to fitness facilities, basic medical and dental plans, and at the U of C, a monthly bus-pass to reach your classes.

Now I have no problems with paying a little bit more for the flexibility that AU offers, but let's at least be honest about that fact. We who go to Athabasca University are actually paying more for what we receive. Currently we can quibble about the specifics a bit - we get this and they get that - but give it a year or two and Athabasca University will have to change their hold message from "having the lowest tuition fees in Alberta" to something more accurate.

The good news, if you want to call it that, is that things could be worse. If you want to attend post-secondary in Ontario or Nova Scotia, you'll be paying even more for the privilege than you will here.

Even more disturbing, the price of graduate studies has increased over 11% over the past year. These studies are the backbone of where the newest and most original ideas and research come from. Given that Canada is supposedly attempting to become the leaders in research and development over the next few years, it seems surprising that the government is allowing it to become so difficult for people to actually take their graduate studies.

The moral of the story is the sooner you can get your education done, the less you'll have to pay for it.

Prime Minister Bows Out

As you've no doubt already heard, Jean Chrétien has announced that [he will not be running](#) for another term as Prime Minister, and will be stepping down in 18 months, once the opposition parties have chosen their leaders. This does not come as too much of a surprise, given the turmoil that has been brewing in the Liberal Party for the last while, as well as polls increasingly showing that the Liberal Party's largest obstacle in the next election is that people no longer trust Chrétien as Prime Minister.

Various groups have proposed the timing of Chrétien's stepping down is one final dig at Paul Martin - giving Martin's opponents time to work up some solid campaigns and at the same time allowing him to slip past the age of retirement. However, being more cynical than most, my first thought was that 18 months lets the Prime Minister leave shortly after he returns from the House of Commons' 2003 winter break - thus wrapping up an extra two months of pay, pension, and holidays all in one. Sweet deal!

Of course, there is a downside to this for poor Jean. The Shawinigan golf course likely will not be open when he officially retires. On the bright side, maybe he can figure out some way to get the hotel open again before he leaves.

Before Post-Secondary

With September fast approaching, another year is getting ready for their first day of school. No doubt the feelings are mixed among the little ones, but the Alberta Government has developed [a brochure](#) of some things that parents would do well to remember. The brochure has sections on everything from getting ready for a child's very first day of school to preparing kids for high-school and tips on how to help with homework.

While developed primarily for Alberta students (with a reference to the Alberta Learning Information Services website) the general information presented is a useful reminder to all parents, no matter where they might be.

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 Prevention of Occupational Repetitive Strain Injury

Part III

By Wayne E. Benedict

Pre-event prevention is generally based on the study of work or “ergonomics”. From the perspective of OH&S, ergonomics is concerned with the consequences of work activity on worker health and well-being (Armstrong & Langolf, 1983, p. 765).

According to the Board of Certification for Professional Ergonomists, ergonomics is “a body of knowledge about human abilities, human limitations and human characteristics that are relevant to design. Ergonomic design is the application of this body of knowledge to the design of tools, machines, systems, tasks, jobs and environments for safe, comfortable and effective human use” (Kome, 1998, p. 120). An effective ergonomic study of a specific workplace in regards to RSI should combine: an analysis of the workforce’ medical records (medical surveillance and evaluation); an analysis of work methods and procedures; and an analysis of machine/work station design (Armstrong *et al*, 1982, p. 103). Gathering the data from the analyses is only the beginning of an ongoing process and a successful RSI prevention program requires a broad commitment from all interested parties and an atmosphere of “teamwork”. Most ergonomic programs, in addition to the worksite analysis mentioned supra, also contain the elements of: “hazard prevention and control; medical management; & training and education” (Kome, 1998, p. 125).

There is conflicting epidemiological research on RSIs: causal factors; etiopathogenesis; prevention; credible and reliable diagnostic techniques; & reliable treatments; etc. The professional and layman confusion surrounding RSI is utilized by corporations to the great detriment of workers. The inherent conflicting interests of labour and capital in the field of OH&S is not new, its nascence occurred simultaneous to that of capital accumulation and the industrial revolution. Tucker (1988, p. 296-301) examines many of the labour-management conflicts regarding OH&S that were not satisfactorily resolved by Ontario’s first factory legislation in 1884, and indeed, most of the conflicts and their lack of equitable resolution remain in capitalist Canada’s OH&S system today. OH&S legislation in contemporary Canada relies on the “internal responsibility system” (IRS), which basically amounts to a “you two (labour and capital) work things out between you” approach. Given the unequal nature of the labour-management power relationship, persuasive enforcement through internal responsibility without

effective external prosecutorial enforcement amounts to practical deregulation and managerial prerogative. A poignant example of how poorly OH&S law in Canada protects employees can be gleaned from the Ontario Labour Relations Board case *Gray v. Bergie* (1984) and a critical analysis of the ruling (Fidler, 1985). In that case, L. Bergie, the workers' representative and OH&S Committee member, did everything humanly possible and legal to force the Ministry officials responsible for enforcement of the OH&S legislation to effectively do so. The results were extremely unsatisfying for the workers for whom the OH&S regulations were supposed to provide a safe and healthy workplace. Bergie's experiences mirror those of thousands of workplaces which are regulated by ineffectual OH&S regulations and enforcement policies in Canada today. Given that OH&S regulations are dismal to say the least in regards to RSI prevention, and enforcement of those inadequate regulations is practically non-existent, it should hardly be surprising that incidences of RSI has skyrocketed in the information age—corporations care only about profit and workers have minimal comparable political and/or bargaining power to protect their own health and safety.

Employers are actively and successfully lobbying neo-conservative governments to tighten the requirements of eligibility for compensation paid to sickened or injured workers. Kome explains the situation faced by RSI victims who seek compensation thus:

...the business community has reacted to the rising rate of MSI claims to the WCB...with increased skepticism about the validity of *all* WCB claims. ...employers seem more inclined to label all invisible disorders as fraud. ...So pervasive has the skepticism become that politicians have only to say that workers are off on sick leave in order to imply fraud... A new pattern is emerging with WCB claims: claims seem to be denied routinely, and then granted on appeal. ...Especially with occupational diseases, the employer tends to dispute claims almost automatically and force the worker to prove that the disorder is work related (Kome, 1998, pp. 82, 94 & 95)

While employers loudly accuse—to governments, WCBs, the public through right-wing controlled media, and anyone else that will listen—their injured employees of malingering in order to avoid the costs associated with RSI, the actual incidences of bona fide *worker* fraud are extremely few and far between. Dr. Barbara Silverstein, an established international expert in workplace issues who wrote her groundbreaking doctorate on MSIs, spoke to the issue of WCB fraud as follows:

There's three kinds of fraud in Workers' Compensation...There's employer fraud, and that fraud is where employers aren't reporting either the hours worked in the

right category or whatever it is that they pay premiums on the basis of. That's the biggest fraud. The second is provider fraud. That's where physicians and other healthcare providers are lying and charging for stuff they didn't do. And the third is worker fraud. It's in that order. And the third, worker fraud, is usually around two percent. It's worker fraud that gets on TV and everything, but it's really not very common (Kome, 1998, 83).

The vastly superordinate political and financial resources of capital (as opposed to that of labour) are being utilized in order to influence public policy in regards to RSI: OH&S regulations and their enforcement; workers' compensation policies and entitlement; placement of onus on RSI prevention (worker or workplace); placement of the burden of uncertainty (with health/safety or industrial economics); etc. As is the case with many other workplace health and safety issues, capital takes advantage of the dearth of scientific knowledge that exists in regards to RSI and insists that it is "necessary to establish the scientific basis for promulgating any standard or guideline on ergonomic protection" (Kome, 1998, p. 179) before any protective ergonomic regulations are passed. Reminiscent of the threshold limit value, asbestos exposure, tobacco industry, and many other scientific-academic OH&S debates, scientific basis equates to *scientific certainty* and one must wonder how many thousands of workers will be injured or permanently disabled by work-related RSIs in the years or decades required to establish a strong enough "scientific basis" to spur government action for the adequate protection of workers in spite of capital and its incessant pursuit of profits at any cost. As Canadian industry expands into the global marketplace, capital will experience increasing pressure to lower OH&S standards in Canadian workplaces so as to compete with companies located in newly industrialized countries (with their few, if any, OH&S standards) and protect their profit shares—a prospect that does not bode well for the health and safety of Canadian workers.

Likely areas of future labour-management conflict regarding RSIs include: the enactment of effective protective and enforcement legislation; scientific proof of work relatedness (as opposed to pre-existing condition or genetic predisposition); RSI etiopathogenesis; entitlement to workers' compensation for RSI—or not; negotiated RSI protections (adequate breaks, ergonomics, job design, job rotation, etc.). Legal institutions could be changed to provide more effective worker protection by: allowing compensation for injured and/or sickened employees unless the employer can prove beyond a reasonable doubt that the worker's condition is *not* work related (shifting the burden of proof); ensuring that protective OH&S legislation is written in clear, concise, and effective language and that the enforcement mechanism ensures its compliance by all affected parties; revising labour codes to ensure that basic ergonomic protections are *deemed* to be part of each collective agreement; revising employment standards regulations to ensure a basic level of ergonomic protections for all workers; providing increased government funding for basic research into the causal factors, pathogenesis, and treatments for RSIs; imputing responsibility for OH&S standards and enforcement to the federal jurisdiction (as opposed to provincial and territorial); banning mandatory overtime; enacting legislation reducing regular hours of work, say, from 40 hour per week to 30; revising international trade agreements

to incorporate international OH&S standards. The European Union is far ahead of both Canada and the US in regards to increased worker protections against RSI. Given the pervasion of rightwing, “free-market” ideology that saturates North American neo-conservative politics, it is unlikely that such progressive changes will be undertaken without hard, long, and bitter struggle. Penny Kome puts the situation in perspective: “With governments backing away from OHS enforcement, unemployment high and job insecurity rampant, we may be in for lessons in how the so-called free market treats workers. Of course, most of these lessons have already been described by such authors as Charles Dickens and Upton Sinclair” (Kome, 1998, p. 198).

Resources:

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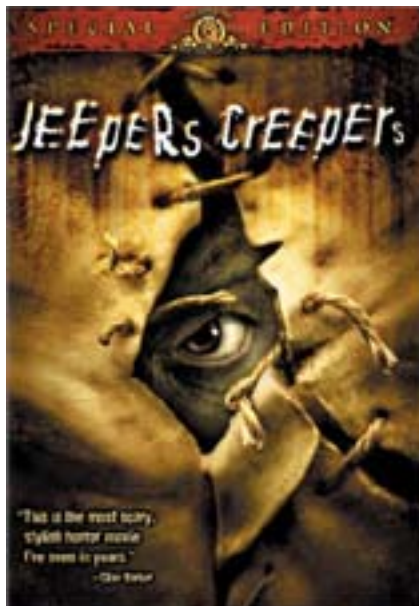
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Wayne E. Benedict is a Locomotive Engineer at BC Rail and President of the Canadian Union of Transportation Employees Local 1. He is working toward his Bachelor of Administration in Industrial Relations and Human Resources at Athabasca University.



Jeepers Creepers: A review for Non-Horror Fans

By Laura Seymour

Larry and I avoid horror films. You see, generally neither of us is riveted by being scared silly. Okay, sure, there are a few classics we admire and watch, say ALIEN for instance. That was until I was flipping through the cable line-up for the month. Something took my eye in the write up for the film JEEPERS CREEPERS, and frankly, I didn't notice if it said it was a horror.

Larry toodled out soon after and we stared at the screen. The time was ticking by and neither of us flinched or moved. Ummmm ... that is until the effects were so amazing that I gasped... *not* in horror. No, I don't mean some gory horror moment with blood and guts, there were moments like that – don't get me wrong – but I was taken by the lack of clichés.

I hope I'm not spoiling this for you...but I *have* to wax poetic about this film! This may sound ridiculous coming from someone who spent the entire time under a dashboard of a car hiding from the first drive-in movies she ever saw. You see the films playing were BUG and SURVIVE. I was horrified in ten seconds, and I never got any popcorn in either show! I also have to cop to spending half the film JAWS in the lapel of my annoyingly, macho, Italian date who kept telling me to cut it out and sit up as I cowered in terror.

But back to the film...

First, the actors are young and I don't recognize them. Other than a great character quickie with veteran actress Eileen Brennan, there are no household names in the film.

What *is* in the film is comprised of a long list. Okay...anyone wanting to see the film... I'm going to comment on specifics now!

It starts with fine performances, from the kids who star to the "creature" right down to the cops and prisoners in the police station lockup. There really were no flawed moments from any actors upon first viewing. When the kids watched in horror as something unbelievable happened – I believed them. When the creature "ate" a prisoner – no we don't "see" that happen. His body movements creeped me out more than any horror effect could have done. I found myself wondering if the director (who I don't recognize) was influenced by screen giant Alfred Hitchcock?

Lean special effects make the film flow without digital effects making you analyze how they are created. I found myself yelling at the screen when the kids decided to "run over" the creature with their beater car. But it was yelling about the brilliant effect. The scene on the road with the "roadkill" creature is filled with excellent, clear and thought out detail. I marvelled at the track marks on the road. There were inconsistencies to the tire marks and the material they lay in was incredibly well chosen. It looked like it was found on a typical road. In the police station a cop is killed by the creature...it left a hole in him. I marvelled again at the lovely details... the hole was uneven and small. Most films would go for huge and blood pouring out from everywhere.

In a serious break from horror traditions no one leaped out at you making your heart smash through your chest. I am amazed at the fact that we were SO creeped out by this film and the lack of need to fling things unexpectedly in our faces.

In the end, I highly recommend this film...duh! As if you can't tell! I admit to a couple of points which might help make your decision to watch this a bit easier.

- 1) Larry turned to me 15 minutes before the end of the film and quietly said, "We're staying up for a while after this aren't we?!" Geez...if he's creeped out I'm amazed.
- 2) I slept with the light on in the hallway for two nights after this film and am amazed at how frightened I was.

Anyway you look at it, it's the amazing lack of clichés, fine acting and lack of bigger than big effects that make this a horror film the hubby and I are considering buying for our ever growing stock of films.

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).



Alpha-Naught

By b.e. hydromako

There is a problem that derives from a seemingly inherent dualism with respect to our thoughts about the divine. This paradox is generated by the tension between the contrary notions of immanence and transcendence. The immanent deity is the divine being or force, which manifests itself here in our world, and the transcendent deity is that which is beyond this

world—outside the whole of our space and time. We can recognize that this distinction causes us to believe in a contradiction; that is, if our beliefs are directed towards a divine entity that acts in this world, and yet, is somehow beyond anything that is found in this world, then we hold that the divine is in the universe, and that the divine is not in the universe. Many theological notions, proofs, and problems appear to rest on this fundamental contradiction which is captured in the notation of symbolic logic as $A \ \& \ \sim A$ (a statement represented by ‘A’ in conjunction with its denial—pronounced “A and not A”)—a logical untruth, an impossibility, an enigma to reason. We will take a quick look at two perspectives regarding this absurdity, and then we will see if there is a way in which such a notion can begin to make some sense to us.

In a selection from [Wittgenstein’s Tractatus](#), he asserts that what is mystical (in other words, divine) can not, “...lie in the world.” He says that, “...all happening and being-so is accidental” (52). Here we see that Wittgenstein has adopted the notion that the world and its inhabitants are the result of a natural process; that is, the things in the world exist by chance. He claims that what is responsible for existence is not found in this ongoing process of happenstance, for, “What makes [being] non-accidental [i.e., the divine] cannot lie *in* the world, for otherwise this would again be accidental” (ibid.). In other words, the divine is greater than our mere universe. On Wittgenstein’s reasoning, we see that the creator of the universe (a notion associated with several deities) must be transcendent of the world. However, such a conclusion is what required Wittgenstein to close his work with the statement: “Whereof one cannot speak, thereof one must be silent” (55). He is saying that, due to the fact that what is mystical is beyond our world, we are unable to make any coherent statements regarding what such a thing may or may not be. We can agree to this because if we think about the notion of a deity existing beyond everything we can know and experience, then we realize that we could never have the words to

describe the experience of such an entity. For Wittgenstein, the **A** of our **A & ~A** is the statements we can make about the world we find ourselves in. The **~A**, then, would be all those statements which concern things transcendent of our world.

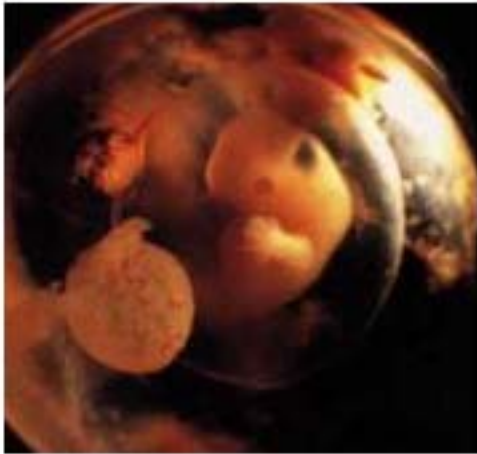
We see that Augustine of Hippo, in a certain sense, wrestled with a similar conclusion. In accordance with the idea that we are unable to adequately capture the divine with any words due to the fact that God is transcendent of this world [Augustine](#) asks, “What has anyone achieved in words when he speaks about you?” He asks this because he recognizes that, as mere mortals, nothing that we can say will adequately represent that which is eternal and beyond our comprehension. This is affirmed by his confession that, “My conception of [God] was a lie, not truth, the figments of my misery, not the permanent solidity of [His] supreme bliss” (ibid.). However, only a few passages earlier Augustine uses a whole paragraph to describe his conception of God. His description is filled with several occurrences of our contradiction, **A & ~A**. God is, “...wrathful and remain[s] tranquil,” while He, “...will[s] a change without any change,” as He is, “...always active, always in repose” (141). We see from this that Augustine *had* concepts by which he attempted to understand the divine, and that he recognized that all of his notions about God did not actually describe what the divine was. In this sense, we see that it is fitting that many of his ideas have the structure of **A & ~A**: in Augustine’s thoughts on the transcendent, we find that he had to have some conception of God in order to contemplate the divine (our **A**) and at the same time such notions are unable to represent the transcendent at all (our **~A**). It appears that to better understand the divine we need some way of reconciling the paradox represented by **A & ~A**.

In, “[The Metaphorical Process](#),” Paul Ricoeur suggests a way of dealing with this apparent conflict of interest. His view is that we regard as metaphors the language intended to pick out the divine as its reference, where, “...the metaphorical statement obtains its meaning [in] absurdity” (312). Through the juxtaposition of seemingly unrelated notions a, “Metaphorical interpretation consists in transforming a self defeating, sudden contradiction [our **A & ~A**] into a meaningful contradiction” (ibid.). Through the reconciliation of contradiction we find that metaphors create new meaning. We can see that if we attempt to think about the divine, then we need to have a way of harnessing the tension found between the immanent and the transcendent: we need to come to terms with the role that absurdity plays in generating our world. We must come to accept the force represented by **A & ~A**. For, as Ricoeur says, “...metaphorical interpretation gives rise to a re-interpretation of reality itself” (317). We realize that to re-interpret reality is to alter the way in which we relate to the world, and it is through relations that our world is created and maintained; thus, our expanding experience of the previously unknowable through an understanding of the tension between opposites leads to the empowerment to change the world. This last (empowerment) is often associated with the personal experience of the divine as immanent in our world.

We have seen that our notions regarding the divine take on the appearance of a contradiction due to the inherent duality between the immanent and the transcendent. We can appreciate that the impossibility suggested by such tension and represented by the notation of **A & ~A** has caused humanity much perplexity; however, we find that there are ways of attempting to bridge the divide of this sharp dichotomy. It appears that it is through meaningful absurdity that we gain a voice able to speak about that which we can say nothing at all.

All references in this paper are from the reading package prepared by B. Moran for Philosophy 331 at the University of Calgary, Spring Semester, 2001. The package was printed by the University of Calgary Bookstore and Printing Services. The page numbers of the references correspond to the page numbers in the original works.

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.



Valuing Life:

Where pro-choice and pro-life should meet

By Lisa Stepnuk, The Manitoban

(CUP) The pro-choice/pro-life debate is one that is ongoing and emotional. The common denominator between the pro-choice and pro-life sides is the value of life. The interpretation of this is where the two views fork dramatically.

The debate typically gets stuck around the question of when a life begins. Though this may be important to evaluate, it remains a question of belief and fails to address the more important questions which fall into social and economic contexts. If the issue here is love of life and not just survival, then the two sides have common goals.

End feminized child poverty

Winnipeg is the child poverty capital of Canada with approximately 58,000 children (21.5 per cent) living below the poverty line in Manitoba. The poverty rate among children of single mothers under the age of 65 is 70.2 per cent. The child poverty rate of single mothers under the age of 25 is 93.3 per cent. Poverty is clearly a gendered issue, just as it is a race and age issue.

So how do we eradicate poverty? We must make child care central to the economy and not peripheral. This is an issue of recognizing the workload and the cost of child-rearing. We lobby for free childcare. We must provide more than the two predominant options open to poor single moms: working a low-wage job and paying through the nose for child care or staying at home and attempting to support yourself and your children on a meagre welfare cheque. A truly equitable society is achieved through the recognition of gender, race, sexuality, disability, and age difference and implementing structures that do not make these differences a source of oppression.

Pro-choice is sincerely pro-choice ... for both cases. Just as a woman should not be forced to go through with an unwanted pregnancy, a woman or a couple should not be forced to go through with an abortion because they cannot afford to have a child. Children should not just be for the rich and children do not deserve to live in poverty. Neither do their mothers. In fact, no one deserves to live in poverty, regardless of their belief system and practices. We must address the systemic inequalities that cause poverty and suffering. The question of “does a fetus suffer?” has been debated and will always be debated. However, the suffering, anxiety, depression, stress and pain of poverty are real and in our face. Charity by itself is not the answer. We must create a society which gives people autonomy over their own lives. This is the first step.

End rape

Unwanted pregnancy is a serious consequence of rape. Rape is not the act of a few bad and/or crazy people. Most survivors of rape know the perpetrator, which is the reason why so many sexual assaults go unreported. Rape happens all of the time. And so in the practical sense, rape has been normalized; although we don't accept rape, we accept the fact that rape happens.

How do we end rape?

Rape is primarily about power, not sex. Rape is a weapon used to make up for feelings of powerlessness in a society that is based on competition (on so many levels) and class inequality. Eliminating social and economic inequality is one necessary step in abolishing rape.

A second step is the elimination of gender boxes (a set of stereotypes that men and women are socially pressured to adhere to). They disempower both sexes and can leave rapists feeling “less than manly.” Again, this is about power. Gender stereotypes must be eliminated from birth. Do not tolerate “boys will be boys” attitudes which makes it normal and even “cute” for little boys to chase little girls. It is not cute. It plants the seeds for a social disease. Consent must be taught from a young age. Respect for consent shapes all of our relationships.

Teach real sex-ed

Let's teach and advocate for real sex-education in classrooms. Let's not confine it to heterosexual, Hollywood-style penile penetration of the vagina. Let's queer it up and talk about safe cunnilingus, fellatio, petting, fingering, g-spots, prostrates, female ejaculation, hand-jobs, dry-humping, sex toys, masturbation, mutual masturbation, fisting, anal sex, etc. Let's talk options, alternatives, and choices!

Develop perfect birth control

We need safe, accessible, affordable methods of birth control. Again, options! Where can we possibly get the money for this? Could we redirect research and development funds for Viagra? After all, there are many ways to have satisfying sex that do not require erect penises (see above). Developing perfectly effective birth control methods is a matter of political will.

Abolish the stigma of pregnancies out of wedlock

Women who face the risk of being disowned by their families are in desperate situations. This translates into dangerous situations. If a woman lacks both a support network and safe, accessible abortions, she will be pushed to take drastic measures. This can lead to suicide and (possibly) fatal, self-inflicted abortion. Two horrors directly opposed to life.

Additionally, in some workplaces, women still lose their jobs due to pregnancy. A reality that their partner in conception does not have to face.

The emphasis here is on context, context, context. Would it not be more effective and less traumatizing to women to provide safe, accessible abortion as an option while addressing these very real issues which lead to very real oppression? Abortion is not going to disappear until open sex education and 100 percent effective birth control is provided for all. Abortion is not going to disappear until poverty, rape and stigmatization are made to disappear. Is this not where we should be focusing our time, energy and money? What is a more effective and compassionate approach to reducing suffering? Traumatizing women who are already in stressful situations with harassing signs and gruesome pictures? Taking away safe choices? When we talk about the value of life, whose lives do we mean? Why would the potential life of a fetus have a greater value than the lives of women around us?

This is a very complex issue and the five points previously outlined are only some of the reasons why abortion is needed. There are multitudes of reasons why women choose to have an abortion which have not been discussed here. I do not know what my reaction — my choice — would be if I were faced with an unwanted pregnancy. However, considering that every woman's situation and context is different, I would never impose my decision on anyone else. No woman should be forced to carry out a pregnancy she feels she should not go through with, whatever her reasons.

And of course, let's not be ahistorical. The control over women's sexuality and reproduction has always been used as a mechanism for social control. It has been an effective weapon in maintaining power over the lives of both women and their children (Anne Bishop has written a very comprehensive book studying the interconnectedness of oppression, lineage and how the anti-choice movement has played a role. The book is called *Becoming an Ally*.)

We have a lot of work to do.



Making Anti-globalisation Fun

By Pat Book, The Carillon

Mungo City, Rutiger Knox, Flanker Press

(CUP) It's not hard for a book to draw your attention when the cover features a greatly obese man with a pompadour licking his lips and lying mostly naked on what appears to be a bed with a steering wheel, holding a hamburger with a tasty planet Earth "patty."

Mungo City, the first novel from Canadian resident Rutiger Knox (a name that sounds suspiciously like a pseudonym), features this attention-garnering cover, as well as a terrific story about the potential extremes of globalization.

The cover of the novel clearly seeks to make some comment about consumption, an idea that is a large part of the novel itself. The book follows its main character, the irrepressible and dim-witted Jimmy Doodle, through a series of adventures that expose the degeneration of the world he lives in.

In Jimmy's time, cities and civic government have eroded to the point that they can no longer afford to maintain themselves. The only way cities and people can survive is to accept the extreme of globalization; to let corporations sponsor cities (for example, Starbucks City, AT&T City).

Under Corporate Rule, the CEO of the sponsoring company becomes the mayor of the city; the homeless are driven out of the city by insult-hurling Megaphone Men. Everything from education to job placement to living quarters are found and paid for by the city's sponsor. So-called "free thinkers" (those who oppose the Corporate way of life) are forced to leave the city, given the option of heading either to The Woods or The Abyss.

The Woods are a licensed trademark of The Woods Group Inc., a non-profit group dedicated to licensing all the land it feels fits the description of the woods; The Abyss" is the term given to any area of the world that still practices democracy.

This is just one example of Knox's warped vision of the future. The entire novel is laced with details about life as a corporate minion, which give the story depth.

Jimmy needs to get his life back on track, so he goes to visit the Life Unscrewers; he becomes a member of the Mafia, only to accidentally blow the gangs' cover after he finds out that they're practicing the outlawed art of mime (a crime punishable by death); he is banished to The Abyss where he gets involved with an anti-corporate cult led by a 900-pound bedridden Fatman named Leudork (bed races by the Fatmen are the national sport and the preoccupation of the Abyssians).

Knox's writing has flair and style that makes it hard to believe this is his first novel. He takes a subject that has previously only been the topic of deathly serious academic research studies and coffeehouse discussions and has entirely too much fun with it.

Being that this is a heavily satiric novel, it might be expected for the author to fall into the trap of heavy-handed preaching against the evils of globalization. However, when Knox does seek to make a prominent point, he deftly works it into the plot by giving a detailed background of the situation and always remembering to keep the humour near the top.

Mungo City is a resoundingly fun novel that is heavily conducive to page-turning and late-night reading. It has a creativity that makes a potentially difficult subject into a fun read. As long as you're not afraid to learn something, that is.



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



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.

“DEAR SANDRA” advice column coming soon! Please send questions care of voice@ausu.org! Participation would help us get off the ground and running – so lend a hand and share your troubles 😊

COMMUNITY ANNOUNCEMENTS

Contributed By The Community Networks Group

AWARENESS PROGRAMS SOCIETY OF ALBERTA

Volunteers Needed and Invited to Help

Infoline: 924-3432

We are a volunteer, registered non-profit society which has been serving the work of Wanjiku Kironyo in Kenya for seventeen years. Wanjiku works in the slum communities with the women and street kids, handicapped children and youth groups. Our chairperson, Rosalind Shepherd, is leaving for Africa and we need someone to help us to hold the work together while she is gone. Our Board consists of ten people, who work on various aspects of the work. We need someone who has space for a small office, and the skills to be hub of

the wheel for a meaningful and satisfying international project for AIDS orphans. If you are a people-person who enjoys office work, has a little spare time and spare room, phone us at 924-3432, or e-mail us at rozshep@oanet.com.

Benefit Garage Sale Argentinean children in crisis ... Event Organized by Latin-Canadian solidarity with Argentineans

**Days: August 29, 30 & 31st @ 3852 - 110 Street
Infoline: 438-0635**

We welcome donations (sorry, NO large items - 438-0635).

Organized by Latin-Canadian solidarity with Argentineans. Proceeds will help fund the sustainable vegetable gardens that will support faltering school lunch programs, among other crisis-response initiatives in the hard-hit province of Entre Rios, Argentina. Monies administered through Development & Peace (in Canada) and Caritas Argentina.

The Psychology of Money With Dr. Dragana Breberin Contributed By The Community Networks Group

September 25, 2002

Suite 710, Sun Life Place, 10123 - 99 Street

Dinner: 5:00-6:30 p.m. / Seminar: 6:30-8:00 p.m.

Question Period: 8:00-8:30 p.m. / Social time: 8:30-9:00 p.m.

Parking is available under The Citadel or on the street ...

INFOLINE: 448-2707

People speak of money as though they understand it: what it does for them and how best to use it. But is that really the case? Is your financial status controlling you or serving you? What are you trying to accomplish with money? What is the best way to achieve your desired results? Whatever your circumstances, you will find it beneficial to discuss what money can and cannot do for you, where you got your ideas about money and how you use your attitudes about money to guide your handling of money matters. Participants will have an opportunity to share their feelings and experiences about money and to examine alternative attitudes towards it in a constructive, thoughtful environment.

About Dr. Dragana

Dr. Dragana Breberin is a clinical physiologist with an extensive, inter-disciplinary education and over twenty-five years of experience in helping a diverse range of people to become the best that they can be. In her experience, peoples' perception of money is often mismatched with the true possibilities available to them with it. Money is an artificial construct therefore our attitudes towards it determine our experience with it. We have far more control and opportunity with our financial status than most people realize.

Registration fee: \$85.00 All registrations and payments must be received prior to September 19, 2002. Payments may be made by Cheque - VISA - American Express - Money Orders - or Cash or By PHONE: 448-2707, by mail to address above or FAX: 426-3459.

SATYA DAS' new book - *"the Best Country - Why Canada Will Lead the Future"*

A national release in bookstores across the country on September 5th, 2002.

Contributed By The Community Networks Group

Note: Edmonton book signings are set for Audreys Books September 6th at Noon and at Laurie Greenwoods Volume II September 11th at 7:00 pm. Checkout the website for details "buzz" and ordering on-line at www.thebestcountry.ca

In his newest book, *The Best Country*, acclaimed writer and journalist Satya Das makes a compelling case for Canadian global leadership - not from any sense of military superiority or economic might, but from the simple duty to share what is best in us with the larger human family.

"Brims with the optimism that Canada can, indeed, make a difference in a world that seems to have lost its way." Prof. Andy Knight, Editor, Global Governance

"Satya Das's new book deserves a wide audience across Canada - and beyond."
David Kilgour, M.P., Edmonton Southeast

About the Author

Satya spent a quarter century in journalism, serving as a columnist, foreign affairs writer, editorial writer and member of the Editorial Board of The Edmonton Journal. Satya is an experienced opinion leader; a pioneer in defining and advocating Canadian values; a noted analyst of political, economic, social and cultural issues.

He was born in India, and immigrated to Canada with his parents when he was 12. Satya and his wife Mita have two school-aged daughters. He is a frequently invited speaker and guest commentator on political, social, cultural and economic issues and has appeared as commentator on CTV, Global, RDI, Newsworld, CBC, and Radio Canada. A sought-after public speaker, he is fluent in several foreign cultures and proficient in several languages.

Satya's major awards include: Citation of Merit for Editorial Writing, National Newspaper Awards 1996; Media Human Rights Award, League for Human Rights of B'nai Brith Canada 1998; The Alberta Human Rights Award, for leadership in advancing human rights in Alberta, Province of Alberta 2000; Citation Award, for lifetime services to human rights and culture, City of Edmonton Salute to Excellence, 2001.

As a volunteer, he is a director of the John Humphrey Centre for Peace and Human Rights and of NeWest Press, and a trustee of the Heritage Community Foundation. Satya is a founder and principal of Cambridge Strategies Inc., a Canadian consultancy offering strategic advice in policy design and development to the public and private sectors (www.cambridgestrategies.com). He once owned a French restaurant, has been the wine columnist of The Edmonton Journal and still enjoys hosting wine and food events for charity.



AUSU News – Summer

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.



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.

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...](http://www.sustainabletimes.ca)

"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 reuseable
clothing helps
support the
Association's
efforts**



**CANADIAN
DIABETES
ASSOCIATION**

**ASSOCIATION
CANADIENNE
DU DIABÈTE**

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

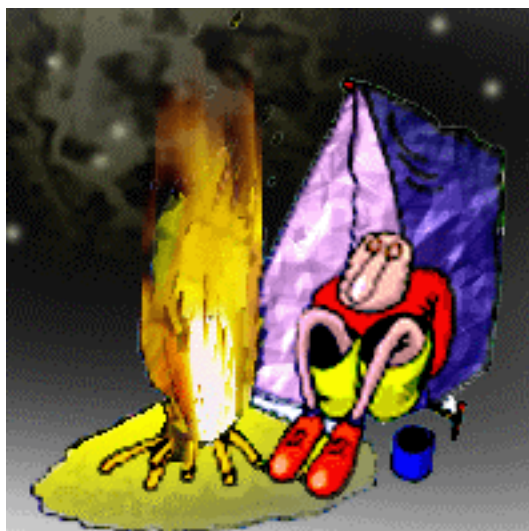
Canadian Diabetes
Association

403.509.0070

403.509-0072 (fax)

1.866.811.0070 (outside of
Calgary)

[Email Us!](mailto:info@diabetes.ca)
www.diabetes.ca



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
Semi-private	\$55.00	\$51.00
Weekly rate in a dorm room	\$129.50 (non-refundable)	

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.