



THE VOICE

Vol 26 Issue 46 2018-11-30

Meeting the Minds

Dr. Lloyd Robertson

Stay Healthy over the Holidays

Ten Tips to Take

The Porkpie Hat

A Whole New Me

Plus:

Study Dude: Universities Held Hostage

*Fly on the Wall: Disciplines & Discipleship
and much more!*



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LETTERS TO THE EDITOR



We love to hear from you!
Send your questions and comments to voicemagazine.org,
and please indicate if we may publish your letter!

Hey! Did you know the Voice Magazine has a [Facebook page](#)?

No kidding! We also do the [twitter](#) thing once in a while if you're into that.

Editorial Protecting Sources

Karl Low



I first want to point out that our feature article this week is actually the first part of a two-part interview with Dr. Lloyd Robertson, who was recently a professor in AU's MAIS, but is currently transitioning into private practice. In this part, we find out how someone who was twice-baptized ends up becoming the vice president of Humanist Canada, and how to get into Grad School without applying. We also look a bit at what brought him to teaching the history of Psychotherapy at AU. Next week, we'll delve more into the details with about what's going on in psychotherapy today, but both parts are definitely worth a read.

That said, the issue that's been on my mind is the very recent Supreme Court decision that has compelled a journalist with VICE magazine to turn over his notes about his conversations and dealings during the writing of a set of articles with a member of ISIS to the RCMP.

My issue isn't really with the court ruling itself. The Supreme Court was careful to note that the ruling only applied in this specific case, and went even further to try to assure more protections for journalists so that they would have an opportunity to speak to a judge regarding any orders to turn over information to the authorities in

future (previously, police were allowed to apply for these orders *ex parte*, or without the journalists' knowledge or presence during the application. While the Supreme Court hasn't said that's not allowed at all, they've urged judges looking at these orders from police to require the journalist's presence.)

My issue is with the RCMP pushing for everything the journalist had in connection with the articles. This is, in my opinion, a short-sighted over-reach on the part of the RCMP. Yes, they may be able to glean some valuable information about the activities of ISIS—or maybe not, they don't know what's in those notes yet. But in doing so, they've damaged the idea that people can talk to journalists without the authorities being able to access their information. This is damaging to journalism and damaging to law enforcement as well. Where people may have quietly spoken with journalists about things that they or others they knew were doing wrong without having to fear reprisals, this decision means that is no longer trustable. Had it happened before Watergate, this decision might have meant there was no Watergate at all, as people may not have been so willing to speak with journalists, knowing that authorities could compel their information to be released, leading to reprisals from the Nixon White House.

To me, it strikes as lazy. Someone should tell the RCMP to do their own homework. After all, with their resources, they should be at least as capable as a lone journalist of investigating an issue. So why didn't they?

Meanwhile, I also want to point out the second half of last week's Fly on the Wall, and Marie Well's perhaps controversial look at the ideas and thoughts of David L. Lewis, a man who contends that science is being held hostage to politics. Enjoy the read!



A handwritten signature in black ink, appearing to read 'Karl'.

MEETING THE MINDS

INTERVIEWS with AU's EDUCATORS



Dr. Lloyd Hawkeye Robertson is a Faculty Member in the Master of Arts – Integrated Studies Program of Athabasca University, who is now in career transition. He has a private practice as an educational psychologist and counsellor. Here we get to know about his life and views.

How did you grow up, e.g., place, time, language, and religion or lack thereof?

My parents were fundamentalist Christian. More correctly, my mother was fundamentalist Christian. When my stepfather proposed (I was seven at the time), my mother insisted she would marry him only if he found the Lord. He had been a nominal member of the United Church but this did not count as Christian in her view. The Church of Christ, that she belonged to, was what was acceptable.

Meal time was a bit of challenge in our home. Mom had a deck of cards with scripture on one side (King James Version) and chapter and verse on the other. Each person who wished to eat had to first read a scripture and then, without looking at the back, name the chapter and verse. Failure did not mean unplanned fasting. One simply read the next card and so on until one found a known scripture. When that got too easy

mom flipped the deck over and we had to read the chapter and verse and then recite the passage verbatim. Because I had a healthy appetite, I learned a lot of scripture.

Baptism, in this variation of Christianity, involved making a choice to set aside a life of sin and lead a life of righteousness. The second last song of every religious service was a hymn of invitation inviting sinners to make this choice. I responded to the call at age 12. No one in our congregation had previously been baptized so young. Tradition had it that Christ was baptized at age 12. The council of elders was immediately convened in a board room and as my worried stepfather looked on, I had to answer questions about the nature of sin, redemption, and my purpose in pursuing baptism at my age. As each succeeding question was answered with quoted scripture, my father began to smile. After a gruelling two-hour ordeal, the elders came back to the waiting congregation and announced that the baptism would proceed. We did not have a baptistery. So the minister led a caravan of believers to a small lake north of Lloydminster where men of the congregation cut a three foot square in the January ice and then punched a hole in the bottom allowing unfrozen water to bubble up filling the crevice. The minister and I went down into the icy water as the congregation, holding candles, sang hymns. As I was lifted out of the immersion process, I believed the holy spirit had entered my body.

As a baptized male, I had the rights of an elder. I could lead singing, say prayers for the congregation, give sermons, and of course, vote on the affairs of the Church. My mother, who was the devout one in our family, could do none of these things. This troubled me and may have led to my identification with Women's Liberation some years later.

When did you begin to develop an interest in psychology, psychotherapy, and the qualitative sciences of the mind?

I would like to blame one of my profs at the University of Regina. He berated me for wasting my time on three undergraduate degrees. Then, in 1982 or early 1983 he called and informed me that I had been accepted. I asked, "Accepted into what?" He said "Graduate school, the committee met and you have been accepted." I replied, "But I haven't applied." He said, "We discussed that too, the papers are on my desk ready for you to complete." But I think my interest in psychology probably predates this interaction.

I entered puberty when I was 12. One night, an aunt accommodated my erection. I believed that I had committed a grave sin and my sensual pleasure was a sign of my wickedness.

Unlike the Catholics, who could confess their sins in private, members of the Church of Christ were expected to confess their sins before the entire congregation. I could not see me walking to the front of the church during the song of invitation and describing the incident while my mother and aunt sat together in the second pew to the right. Baptism was meant to wash away undisclosed sins, and it struck me that I had been innocent when baptized earlier, I had had no real sins from which to repent. Therefore, my baptism was not legitimate. Now I needed to be truly baptized. Again, there was a council of elders and I was able to convince them that the first baptism may have been conducted for the wrong reasons, but if not, a second baptism would merely be a reaffirmation of my faith. As far as I know, I was the only member of the church to be baptized twice. Ever since, I have had an interest in how people build worldviews and rationalize their behaviours.

You are now the Vice-President of Humanist Canada. Freud, famously, regarded God as an illusion; indeed, an infantile need for a father figure with great power. Has psychotherapy influenced your personal views on faith and spirituality?

I was an atheist long before I studied Freud. I was questioning religion by the time I enrolled in the University of Saskatchewan at age 17. It wasn't just the status of women in the church. It was the illogic of salvation. How was it I had the good fortune to be raised to be one of the saved who would go to heaven when the church did not even exist in many parts of the globe? I did a count of church membership worldwide and half were from Texas. The idea that heaven was populated by people who speak English with a slow drawl did not strike me as authentic. The Church of Christ was started by Joseph Campbell in the early part of the 19th century but members of the church are taught not to believe that. They believe their church has existed continuously and have an elaborate conjecture on how this could be. By this time I had some experience with how people rationalize their worldviews in the face of conflicting evidence.

Humanism has its roots in classical Greek writings in Europe, the atheist Siddhartha Gautama in India, and the collective voices that have come to be known as Confucius in China. The starting point of humanist thought is almost axiomatic in modern society – that reality exists outside of our subjective understandings and humans have the cognitive abilities to gain a clearer understanding of that reality. An alternative view, and one that held sway during the Dark Ages in Europe, was that reality is unknowable except as may be provided through divine revelation. Freud chaffed at the latter suggestion, and in particular, the Cartesian dualism that

set back the scientific study of psychology by as much as two hundred years. You will recall that Rene Descartes reached an understanding with the Catholic Church that the natural world may be studied scientifically but the mind or soul could not because it was of God.

You've been teaching the History of Psychotherapy at AU. How does psychotherapy provide a lens into the human mind and our motivations?

Psychotherapy is, of course, applied psychology and it has been subdivided into hundreds of schools each resembling sects in a world religion. In recent decades, however, psychotherapists are increasingly describing themselves as eclectic as they borrow from various traditions. This is possible because these schools share common basic understandings such as each person is a unique individual who is nonetheless part of a social system. All psychotherapies believe in the interrelatedness of emotion, thought, and behaviour. Interventions at one level are understood as holistically affecting the entire person. Interventions using appropriate verbal and non-verbal communication, community resources and the client's natural support systems, building a supportive client-counsellor relationship, and the co-construction of goals and interventions are common across schools of psychotherapy.

In my own work, I have mapped the selves of individuals from both individualist and collectivist cultures noting similarities. I believe the modern self with qualities we now associate with mind such as the capacity to form objective beliefs and internally consistent thought, were the product of cultural evolution prior to the Axial Age. I have published on the idea that the concept of mind is tied to our self-definition as a rational species and that the project of psychotherapy is to teach our clients to exercise these qualities of mind in their personal lives.

And a few questions just for fun, if you could have a meal with one person in history, who would it be? What would the meal be?

George Catlin. He was an artist who partnered with a Plains Cree woman in the early 19th century and described the Cree as "A nation of atheists." I suspect we could have a good conversation on this topic. The meal would be bison, wild rice and Saskatoon berries.

What is the one thing in life to never forget on a road trip?

In northern Saskatchewan, where I am from, an extra spare tire. Seriously, the roads up here are that bad especially during spring "break-up" and fall "freeze-up" (the northern Bush Cree incorporated freeze-up and break-up as separate seasons for a total of six). More generally, I would say take your sense of humour. Why? Because the unexpected can and will happen and appropriate humour helps to put things in perspective.

If you could do it all over again, what would you be?

I think I would like to come back as a sentient Douglas fir living in a protected area on the west coast. Why? They live a long time and I have a curiosity over what comes next. Of course I would want all my memories and the power of observation. The internet would be nice.

With respect to living my life over, I think we would all make different decisions; however, those decisions would only be possible if we carried with us the wisdom and knowledge we have developed to date. In my case, I was driven by an undisciplined curiosity that led me in different directions. I am tempted to say if I had it to do over I would have gotten a PhD. before I was in my fifties; however, then I would have had to eliminate some of the choices I made tangential to this goal. How would I have known to eliminate that which I had not first experienced?

Scott Douglas Jacobsen works with various organizations and runs In-Sight: Independent Interview-Based Journal and In-Sight Publishing.



Fly on the Wall

Disciplines, Discipleship and Being Disciplined

Jason Sullivan



We Are What We Believe

In Part 1, phallic symbols ran rife through our consumer goods and even the food we eat; no reasonable criticism like the extinction of fish species of global warming could rattle our cultural need to find a stable identity in what we eat and buy.

So, “ok, hold on just a hot minute” you might say: even if cultural symbols do provide a stable identity there remains the empirical fact that they don't really *do* anything right? Here is where our AU studies and the epistemological baseline (or flatline) of our chosen

academic discipline takes centre stage.

Disciplines forge boundaries and carve up the intellectual landscape with no-go zones between them. What counts as *normal* depends upon who you ask and what degree they hold. As Thomas Kuhn stated that, “*the commitments that govern normal science specify not only what sorts of entities the universe does contain, but also, by implication, those that it does not*” (Kuhn, 7). Shark fin soup lacks nutritional value and thus, in a sense, contains nothing of use to our bodies. And, in truth, a truck does nothing for a man's virility or charisma per se. Yet, this all depends on how we define knowledge and from what perspective we speak; if a placebo works then it functions as a cure for what ails.

In fact, sometimes what's left out is what's most important: magical panaceas wouldn't be so mystical and delightful if we knew the chemical makeup of their pixie-dust. So it's no wonder we humans resist rationality at times. Just think of the charge of energy associated with the crackle-pop of a Diet Cola beverage (with a Mardi Gras bead necklace of zeros under nutrition facts) or a pricy bottle of bottled water (tasting sooo good while having no flavour).

Academically speaking, it's not enough for disciplines to discount what's beyond their wall of acceptable inquiry; often they subtly, or perhaps not so subtly, throw stones at other disciplines or even entire institutions. Here in BC, students and faculty have been overheard to pejoratively refer to the University of Victoria as 'the University of the Metaphor', for instance. Likewise, English literature speaks a different language than zoology although they may both cover the same topic. Kuhn summarizes: “one of the things a scientific community acquires with a paradigm is a criterion for choosing problems that, while the paradigm is taken for granted, can be assumed to have solutions. To a great extent these are the only problems that the community will admit as scientific or encourage its members to undertake. Other problems, including many that had previously been standard, are rejected as metaphysical.” (Kuhn, 37).

Kuhn noted that we seek to know on terms—glorified by our favourite disciplinary epistemology. Our egos are at stake, after all; we want to know that the way we know is valid and as universally applicable as possible. Karen Horney, to this end, stated that “all drives for glory have in common the reaching out for greater knowledge” (Horney in Corsini and Wedding, 67). What Kuhn calls normal science has definite markers beyond which a no-man's land denies entry to those faithful

to a given discipline: “normal-scientific research is directed to the articulation of those phenomena and theories that the paradigm already supplies” (Kuhn, 24)

Kuhn gives examples throughout history where disciplinary barriers oscillate and absorb one another in a process akin to osmosis. What becomes acceptable or unacceptable changes with the emergence of new findings. He gives the parting of astronomy from astrology as one example and competing beliefs of the nature of electricity as another. “Those electricians who thought electricity a fluid...could scarcely cope with the known multiplicity of attractive and repulsive effects, several of them conceived the idea of bottling the electrical fluid. The immediate fruit of their efforts was the Leyden jar” (Kuhn, 17). Shark fin soup, like Schrodinger's cat, at this time in history appears simultaneously nutrition-less and as an aphrodisiac. According to Kuhn one discourse will win out over the other.

Language arts are not immune from this process of truth closure: in the Foreward to his book, Kuhn thanks a Berkeley (sic) colleague who was “the only person with whom I have ever been able to explore my ideas in incomplete sentences” (xiii). When proper grammar trumps meaning many English majors discount it out of hand. Yet, who doesn't appreciate Dr. Seuss? Sometimes there is a place for plurality, although not within a single discipline. The key thing in the formation of discrete disciplines is that, eventually, “the profession can no longer evade anomalies” and either spawns a new sub-discipline (psychology spawned neuroscience, for instance) or undergoes a crisis and recedes like a tide in the popular imagination (such as, arguably, occurred with astrology and certainly has with alchemy) (Kuhn, 6). With shark fin soup, as with gas-guzzler automobiles, the answer in terms of environmental science may seem more valid than that of culture and identity: *we can't simultaneously have our sense of power and our planet.*

Personal lives, too, may gravitate from one orb of influence and set of assumptions to another such that what made sense, or *counted most*, ceases to achieve the same potency. Farley Mowat described how his private shift away from taxonomical science was precipitated by his experience of modern warfare, which by the 20th Century had adopted all the trappings of an industrial slaughterhouse: “So it was that at the end of 1946 I found myself far up in the forests of northern Saskatchewan at a place called Lac La Ronge. Nominally I was there to collect birds for a museum, but I had put my gun away, for I soon had enough of 'scientific' destruction, even as I had had enough of killing in wartime. The search for tranquillity which had led me hopefully into science had failed, for now I could see only a brutal futility in the senseless amassing of little bird mummies which were to be preserved from the ravages of life in dark rows of steel cabinets behind stone walls.” (Mowat, 19).

A discipline's shifting goals, in philosophical terms its *teleology*, involve a shift more metaphysical than empirical. Since Mowat's time biology has moved from learning about new species as an end in itself to discovering them so to better protect them. Cultural evolution is no exception: shark fin soup might eventually be replaced by an alternate form of prestige enhancement. At the sociological level of culture, we might expect that people will increasingly move away from this dish and, following dominant method of Western scientific discourse, do so while citing facts about the precipitous declines in shark population. Meanwhile, truck sales in North America may decline as high gas prices and the harm caused by carbon emissions becomes a dominant narrative. As students our personal growth as scholars might lead us to alter our Majors as we wind our way through our programs of study and encounter new realms of inquiry too. Learning is about learning to change as well as absorbing new facts and figures.

Prestige is a tough nut to crack though, and our academic disciplines cling to their traditions just as our national cultures do. As Lacan made clear, we seek power as the essence underpinning our

sense of identity. Perhaps phallic symbols are here to stay even as they adopt new forms; after all, when Freud famously claimed that *sometimes a cigar is just a cigar* it was as a defense against being asked about his inveterate cigar habit! Possibly phallic symbols change as we do, and we are what we consume in our given epoch and according to what our culture defines items as powerful and important. So long as we believe our degree is worth working for, we're in good stead here at AU.

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Jason Hazel-rah Sullivan is a Masters of Integrated Studies student who loves engaging in discourse while working in the sunny orchards and forests of the Okanagan.



Student Sizzle — AU's Hot Social Media Topics

Following What's Hot around AU's Social Media Sites.



AthaU Facebook Group

Casey asks how long it takes for course grades to be finalized after final assignment grades are posted; this sparks off a discussion about who does what with course grades. Jennifer tries to break the world's record for refreshing her screen until her grades appear; still waiting for the folks at Guinness to rule on her attempt. Jeffi is stunned to open a textbook to find it was assembled backwards; other students advise contacting AU's course materials department for a replacement.

Other posts include book hoarding, taking an in-class course elsewhere for credit at AU, citing stats can reports, and courses CHEM 217 and PSYC 356.

Twitter

@AthabascaU tweets: "We were lucky enough to have a chat with #AthabascaU student and @TeamCanada National Cross Country Skier, Emily Nishikawa (@emnish89), to talk about how transformative online studying has been for her <https://bit.ly/2AphelY> #xcski #PyeongChang2018."

@austudentsunion tweets: "Our AUSU execs, along with @CASAACAE reps from across the country, are preparing for #AdvoWeek2018 in Ottawa, ready to advocate on behalf of #cdnpse students."

YouTube

Curious about AU's recently-announced collaboration with Amazon Web Services? Watch the AWS take on it in AWS re:Invent 2018: Modernizing Public Sector in the Cloud

How to Remain Healthy over the Holidays

Tara Panrucker



With the school year well underway, students are feeling the demands of academic life, topped with a healthy dollop of Christmas chocolates, salty party snacks, and inviting offerings of seasonal alcoholic beverages. So, how does one remain healthy body, mind, and soul, over the overabundance of the holidays? Well, let's find out.

1. Heading out in the cold to get to a gym class can be highly unappealing this time of year, so go ahead and bring your exercise class indoors. Surf YouTube for energizing Zumba or yoga videos, or just switch on the music and dance your tensions away with your dog or cat. My Boston Terrier fancies my yoga mat and makes my workouts much more, shall we say, amusing.

2. Fill up on a couple glasses of water before heading out to indulge. Guaranteed you'll eat and drink less with a stomach full of H₂O.

3. I'm going to share my favourite tip that I overheard once and have been successfully practicing ever since. I had a bad habit of feeling hungry a few hours after dinner and

ravenously snacking. But now I brush my teeth instead and the cravings disappear. Healthy and minty fresh.

4. Instead of taking study breaks, take fitness breaks. Do twenty push-ups, dance to a motivating song, or run up and down the stairs five times. Every bit counts over the winter season, and now you're awake enough to continue working.
5. Decide before you leave for a gathering how many servings of dinner you're going to eat or how many drinks you will have. Committing to yourself prior helps you stick to it.
6. Let yourself off the hook once or twice and simply enjoy whatever indulgence comes your way. That's why it's called a 'holiday'. Give your mind a break.
7. Award yourself the gift of blocking or un-following all the fake 'perfect' people accounts on social media. Your mental health is one of the most important gifts you possess and it's worth protecting with the knowledge that you're living your best life, so stop comparing yourself to others.
8. Invest your extra Christmas cash in new fitness gear and commit to using it.
9. Make a routine of shoveling snow and clearing your vehicle of snow and ice. Prevent dangerous ice and snow build-up around your home, business, and vehicle. Not only does this burn extra calories, but nobody, and I mean nobody, likes the twit driving down the street with two feet of fresh snow on their car roof, blowing off and endangering everyone else!
10. Volunteer to walk shelter animals over the holidays. Not only will the over wrought staff be eternally grateful for your assistance, but the animals will shower you with their own version of appreciation and you'll be making many new friends in the process, which naturally contributes to your sense of well-being.

Although the days are colder and shorter and darker, let's not focus on the negative, people! Winter offers a great deal of opportunity to acquire healthy habits that spring and summer seasons do not, like scraping and shoveling snow and discovering your own inner determination to survive!

Fortunately, having a great deal of holiday parties, delicious foods to enjoy, and assignments to write are not huge problems in the larger scheme of things. If you can keep your wits about you and remain aware of how you're feeling, you can stop holiday overindulgence before it begins. Get outside for some fresh winter air and a lovely evening winter walk and you'll have a head start on those wonderful New Year's resolutions already swimming in your head, like sugar plums—whatever they are.

Tara Panrucker lives on Vancouver Island and is seeking a General Arts Degree at AU.



The Fit Student Toxic Home

Marie Well



You study at home, right? Beware! Your home may harbor toxins that seep into your flesh, stifle your study power, and even cause brain cancer. No, I'm not talking about Netflix and Domino's. I'm talking about radio waves, chemicals, and pesticides.

For one, nonorganic foods contain pesticides. When pesticides were sprayed on author Cliff VanGuilder's farmland, his livestock would "cough and wheeze and look for cover" (VanGuilder, 2012, p. 136 of 1537, 9%). Sad when even cows get sickened by products we spray. The solution? Buy organic!

For another, many homes ooze mold. MD Neil Nathan wrote a book implying that doctors often wrongly diagnose autoimmune disease, when, in actuality, the disease stems from mold. Thus, the source of disease, the mold, doesn't get cleaned up, and neither does the disease. (His book is titled *Toxic: Heal Your Body from Mold Toxicity, Lyme Disease,*

Multiple Chemical Sensitivities, and Chronic Environmental Sensitivities.)

For yet another, makeup can cause cancer. At the Bay, I slapped on lipsticks. The clerk wiped off the lipsticks with an alcohol rub. But she got distracted. So, I applied the rub myself. My lips burned and ached the rest of the day. Reminded me of my Christmas spent frozen-mouthed as my comical dentist, wearing an ugly Christmas sweater, drilled four root canals into my broken molar.

For still another, household cleaners bubble with toxins. In the past, I shied away from scrubbing the washroom. The sprays and aerosols made me cough and wheeze—and look for cover. So, I mixed 2 cups water, ½ cup vinegar, and 20 drops eucalyptus essential oil. Heavenly home!

Author Cliff VanGuilder shares tips on clearing toxins—even neurotoxins—from your home. (Neurotoxins are poisons targeting your brain and spinal cord.) His book is titled *Detox Your Home: Banish the Toxic Menace of Chemicals from Your Living Space:*

- Save your life; rid your home of toxins: "Toxic chemical and other materials in our homes poisons our bodies, drags down our health, causes allergies and other illnesses. It also potentially shortens our lives with diseases like cancer, nervous system damage, and organ damage and failure" (location 47 of 1537, 3%).

- Replace toxins with natural products: “We need to buy non-toxic alternatives to household toxins whenever they will work effectively” (location 264 of 1537, 17%).
- For one, use vinegar instead of Windex: “Window or glass cleaners ... can irritate your eyes, nose, and throat These chemicals can cause drowsiness, unconsciousness and even death if swallowed [Instead, use] ¼ cup of vinegar in 1 cup of water” (location 460 of 1537, 30%).
- And freshen your breath with baking soda: “Drinking too much mouthwash can cause dizziness, loss of balance, and alcohol poisoning [Instead,] rinse mouth with mixture of one teaspoon of baking soda and one teaspoon of table salt in one quart of water” (location 296 of 1537, 19%).
- As for nail polish, “exposure to high levels can affect your nervous system and kidneys” (location 296 of 1537, 19%). Skip the hues and go *au naturel*. No need for vanity.
- And don’t poison your face: “The main ingredient in most blushes is talc, which may be contaminated with carcinogenic asbestos Silica, if it is present in powdered blushes, may also damage the lungs and respiratory system Color in blushes is usually provided by hazardous coal tar dyes, including dyes ... which are neurotoxic” (location 1118 of 1537, 73%).
- If that wasn’t bad enough, “the glitter in eye shadows and eyeliners ... has been linked with cancer and can be neurotoxic” (location 1125 of 1537, 73%).

Last of all, reduce radiation. Dr. Mercola wrote an article that claimed cell phone use increases the risk of brain cancer. Try solving math problems while stricken with cancer of the brain. Instead, buy a radiation protector chip for your cellphone, turn off household power at night, and don’t waltz with your cellphone before bedtime.



Scholarship of the Week

Digging up scholarship treasure for AU students.

Scholarship name: Odenza Marketing Group Volunteer Award

Sponsored by: Odenza Marketing Group

Deadline: December 30, 2018

Potential payout: \$500

Eligibility restriction: Applicants must be between 16 and 22 as of December 30, 2018; be a resident of and attending school in Canada or the U.S.; have a GPA of at least 2.5 in the previous academic year; and have contributed at least 50 volunteer hours in the past year. See [full eligibility requirements](#).

What's required: An online application form, along with a maximum 1000-word essay describing an organization anywhere in the world you would like to volunteer for, if given a choice, and why.

Tips: Check the [FAQs](#) for further info.

Where to get info: odenzamarketinggroupvolunteeraward.com/



The Moral High Ground of Uncertainty

Wanda Waterman



A student's life is a quagmire of uncertainty: financial, academic, social, and personal. Distance learning adds an extra trial—the juggling of courses with family obligations and salaried work. And ever present is the fear that you just don't know for sure whether you'll be able to complete your course work on time or if, in the end, your credentials will mean anything to whoever it is you'll be petitioning for a job.

The mixed blessing of certainty

Of course, we all want certainty, and there's no blame in that. Financial security, physical safety, political stability, a dependable justice system, and having a fairly accurate idea of what the near (or even far) future might bring is a parcel of life benefits for which we all strive.

Certainty provides a tranquil backdrop for the unfurling of our lives, and this is a definite advantage. In our most altruistic moments this sense of certainty is the thing we'd most like to pass on to the unfortunate. And, the more safe and comfortable we are, the better we are equipped to

offer safety and comfort to others.

But the achievement of comfort and security poses a moral risk. We can see this when we observe those we know who have achieved it. At their best the comfortable can exert themselves to ensure that the certainty of their lives can be accessible to all. But at their worst members of the middle and upper classes may see the possession of financial security as a virtue in itself, an evidence of their superior value as human beings. The rather convoluted thought stream might go something like this:

My job is secure, and I earn a salary that is more than adequate to my basic needs. This is my reward for being a virtuous civic entity, something I couldn't afford to be if I didn't make so much money. Those who don't earn salaries like mine have only themselves to blame. If I help them a little I'm a paragon of virtue, but if I help them too much I'll only be enabling weakness, dependence, and bad habits. It matters not that my salary is indirectly dependent on their labour; I am here and they're there, and so it must remain. It's what keeps me and mine safe.

Opening your arms to the unknown

Meanwhile, it seems the farmer, the ditch digger, the grocery deliverer, the cleric, the artist, the musician, and, yes, the student, all as necessary to the healthy functioning of society as the doctor and teacher (some more so by virtue of superior efforts), are living a hand-to-mouth and fickle existence, not because their work is less valuable but because it's undervalued.

Those who live with uncertainty will often tell you themselves that, time and time again, they've suffered the loss of a job, or health, or important funding with no apparent means of making up

the impending shortfall. Those among them whose hearts sicken in despair can't be reproached (although they should perhaps be forewarned) for abandoning themselves to addictive substances and behaviors, but others will guard their courage, looking for solutions while trusting that their needs will somehow be met.

You'll learn, if you take the time to ask this latter group, that life comes to the aid of these people again and again, in ways that can't have been anticipated. Just when they're looking down a dark hole, a light shines and all is well again. Given the uncertainty of their lives and the self-righteous apathy of large swathes of the higher classes, if such "miracles" didn't happen many of the lower classes would probably die of starvation. It's no wonder that religious faith is invariably stronger among the working poor; they've experienced divine intervention, and they know it.

The pitiable poverty of the wealthy and secure

One can only feel sorry for the trust fund child or the tenured physicist or the prosperous lawyer. Because no spaces of uncertainty are likely to open in their lives, there's little room for unexpected blessings. Uncertainty is an invitation to life to come and fill it with whatever treasures life deems suitable.

There's no room in this paradigm for self-congratulation, which vanishes in the face of the awareness that this good thing that has arrived, although partly instigated by your efforts, would never have arrived had your need not opened the door to it.

Sure, aim for comfort and security in your life, but go ahead and do what you love. Pursue the academic subjects that get you excited, and never trade your passion for certainty; the moral compromise might just poison your soul.

Wanda also writes the blog [The Mindful Bard: The Care and Feeding of the Creative Self](#).



Course Exam

HIST 201/HUMN201 (Western Thought and Culture I: Before the Reformation)

HIST 201 / HUMN 201 (Western Thought and Culture 1: Before the Reformation) is a three-credit introductory course that is intended as a foundation course for Bachelor of Arts and Bachelor of General Studies students. This course has no prerequisites and is designed for students with little or no previous university experience. It provides a good starting place for new students intending to study history, literature, philosophy, or other aspects of the humanities.

HIST 201 / HUMN 201 is the first of two three-credit courses that, together, survey the development of Western civilization from its origins in ancient Mesopotamia and Egypt to the complicated and sophisticated post-industrial world. Although the course employs a historical framework, its overall approach is interdisciplinary, drawing upon the findings of archaeologists,

Brittany Daigle

classical scholars, theologians, art historians, literary critics, philosophers, and historians of the Middle Ages and the Renaissance.

Students should note that HUMN 201 is a cross-listed course. It may not be taken for credit by students who have obtained credit for HIST 201 or vice versa. HIST 201 / HUMN 201 have a Challenge for Credit option if you are interested.

Western Thought and Culture 1: Before the Reformation is comprised of twelve units, one essay weighing twenty-five percent, one essay worth thirty-five percent, and a final examination weighing forty percent. The twelve units within this course cover several interesting topics such as Alexander the Great, the renaissance, ancient Greece, ancient Egypt, the roman world, the rise of Christianity in the Roman Empire, and the civilization of Byzantium. To receive credit for HIST 201 / HUMN 201, you must achieve a course composite grade of at least fifty percent and a grade of at least fifty percent on the final examination.

Students should be aware that the final examination for HIST 201 / HUMN 201 must be taken online with an Athabasca University approved exam invigilator at an approved invigilation center. It is students' responsibility to ensure that the chosen invigilation center can accommodate online exams. For a list of invigilators who can accommodate online exams, visit the Exam Invigilation Network.

Dr. Marc B. Cels just celebrated his tenth anniversary with Athabasca University, joining in 2008! He states, "I took over responsibility for coordinating HUMN/HIST 201 just in 2016, when Professor David Gregory, who created the course (and many of our history courses), retired. I do not usually tutor the course, except to cover for the regular tutors."

He continues, "I am responsible for most of AU's courses on European history before 1500. My research specialty is medieval Christianity, and I work on teasing out medieval teachings and beliefs about anger, forgiveness, and peacemaking. I majored in History at the University of Calgary, and went on to do a Master's and PhD in Medieval Studies at the University of Toronto. I taught at the University of Toronto and Wilfrid Laurier U. before settling at AU."

Alongside HIST 201 / HUMN 201 (Western Thought and Culture 1: Before the Reformation), he is also the course coordinator (professor) of eight European courses, which include: HUMN/HIST/CLAS 309: Ancient Greece, HUMN/HIST/CLAS 309: Ancient Rome, HUMN/HIST/RELS 313: Early Christians, HIST 371: Early Medieval Europe, HIST 372: High

AU-thentic Events Upcoming AU Related Events

Ottawa Meet & Greet

Fri, Nov 30, 5:30 to 7:30 pm EST

Bier Mrkt, 156 Sparks St, Ottawa ON

In person

Hosted by AUSU

www.ausu.org/event/ottawa-meet-greet-3/

RVSP to services@ausu.org

Wikipedia and Academic Research

Tues, Dec 4, 5:00 to 6:00 pm MST

Online

Hosted by AU Library

library.athabascau.ca/orientations.html

No pre-registration required

Online MBA Info Session

Wed, Dec 5, 10:00 to 11:00 am MST

Online

Hosted by AU Faculty of Business

business.athabascau.ca/event-details/online-mba-executives-information-session-18/

Register online at above link

AU Open House

Wed, Dec 5, 10:00 to 11:00 am MST

Online

Hosted by AU

www.athabascau.ca/discover/open-house/

Register online at above link

second session: Wednes, Dec 5, 5:00 to 6:00 pm MST

All events are free unless otherwise specified

Medieval Europe (he tutors this course as well), HIST 373: Renaissance, and HIST 383: The Vikings (he also tutors this course). He is also developing a new course, which will be called HIST 208: The World to 1500.

Dr. Cels explains HIST 201 / HUMN 201 as “a first-year survey history course on ‘western civilization’ before modern times. It introduces students to some ancient civilizations and early European history. So, that’s from ancient Egypt, 5,000 years ago, through the Greeks and Romans, to the Middle Ages and Renaissance, up to 500 years ago. This course stresses the artistic, philosophical, literary, and religious developments of these civilizations. Dr. Gregory also injected this version of the course (Rev. C5) with references to the history of music, his special area of interest. That makes it kind of neat.”

I asked him to provide some insight to the structure of the course and he provided a lot of useful information, stating “HUMN/HIST 201 is an online, Moodle-based course that is divided into twelve chronological units, each of which is imagined as one week’s work. The units survey western civilization from the ancient Near East (Iraq and Egypt), through ancient Greece and Rome, the European Middle Ages, to the European Renaissance. The Study Guide for each unit discusses the cultural developments of each period and assigns about a chapter from an illustrated textbook. For each unit, one or two illustrated streaming video lectures are also assigned: these provide background on the events that shaped the culture of each period. Students seem to either love or hate the videos, so we provide the option of reading the typed transcripts. We provide the videos for the sake of visual and auditory learners. The units are peppered with short passages of writing from the past: these give a taste of the historical record from each period. Each unit has study questions that help students make focused notes for review later. There are also non-credit, self-tests in each unit. One’s tutor is also only a message away for advice and to answer questions.”

He continues, “Half-way through the units, students write a short essay (2000 words) based on course materials. At the end of the course, they write a research essay (3000-4000 words) that lets them look at topic in more detail. For both essays, students choose from lists of assigned topics related to events discussed in the course. They also sit a 3-hour final exam that reviews the whole course. It is wise to take the exam after completing the essay assignments, in case a student finds an exam question related to the paper topic they have chosen. The exam consists

More AU-Thentic Events

Seasonal Cheer - Toronto

Wed, Dec 5, 5:30 to 8:30 pm EST
University Club of Toronto, 380 University Ave, Toronto ON
In person
Hosted by AU
news.athabascau.ca/events/seasonal-cheer-toronto/
Register online at above link

Reading and Writing Disabilities: Emerging Critical Concepts

Thurs, Dec 6, 9:00 to 11:00 am MST
Athabasca University, Peace Hills Trust Tower, 12th floor, Room 1223, 10011 - 109 Street, Edmonton AB
In-person (limited seating) and online
Hosted by AU and the Centre for Literacy
news.athabascau.ca/events/reading-and-writing-disabilities-emerging-critical-concepts/
See above link for in-person attendance
RVSP info and livestream link

Doctorate in Business Administration (DBA) Info Session

Thurs, Dec 6, 4:00 to 5:00 pm MST
Online
Hosted by AU Faculty of Business
business.athabascau.ca/event-details/doctorate-business-administration-dba-information-dec06-2018/
Register online at above link

All events are free unless otherwise specified

of one part short written answers and one part short essay answers. In both parts, students chose which questions they answer from a list of options. Students, who wrote answers to the study questions in the Study Guide, will have a good set of notes to review so that names, dates, and events will be fresh in their minds before the exam. Everyone learns differently, so it is good for students to consult with their tutor about various ways to prep for the exam or tackle the essay assignments. The AU Write Site and librarians are also available to support students.”

Dr. Cels states that “the challenge for any AU student is organizing their time, keeping good notes, and setting their own deadlines. This course runs through a lot of history—for some it will be familiar, and for others it will be entirely new. I recommend trying to set a regular pace to build on the knowledge from unit to unit before one starts forgetting it. Some students, especially history buffs, like to read the textbook quickly—but they will have a harder time recalling the details that pile up. Better to work through the readings as they are assigned in the Study Guide. The Study Guide, textbook, and videos reiterate ideas and explain them in different ways, which helps students to learn them. The units are broken up into bits, so even if one is busy, they should still be able to chip away at the course so they continue to make progress. For any student setting out on this course, I recommend contacting his or her individualized study tutor for tips. The tutor knows the course well, can explain his or her expectations, and respond to questions.”

“This course attracts many students, and it has one of the highest enrolments among the HIST courses!” He states, “It is hard to generalize about these students. This survey provides a foundation for students not only in history, but also art, religion, music, literature, and philosophy. Students in other areas often take this 201 to fulfill a humanities area breadth requirement. Having taken this course, students will have a better idea of what other Humanities courses they may wish to take. Students preparing to become Social Studies teachers often take this course, since it covers so many formative periods of western civilization. It is also great preparation for anyone planning to tour Europe or who enjoys art, literature, and music.”

Most courses have content that may be more difficult than others, Dr. Cels explained that “Students need a strong work ethic and need to be organized. A challenge in taking any AU course is organizing one’s studies around other courses, work, and other commitments. The particular challenge of an introductory History course is the wide range of events, places, people, and dates to keep straight: the solution is to establish a regular study schedule. The essay assignments are probably the biggest challenge for students who are new to essay-writing or returning to essay-writing from a hiatus: discussing expectations with one’s tutor and allowing time to plan and prepare for the essay helps a lot.”

Overall, he states that “Students come away with a better understanding of how the major periods of western civilization fit together—ancient, classical, medieval and Renaissance. Students are often familiar with bits of these periods from pop culture or general reading, but this course brings them together. Many of the ideas and creations of long-dead people still shape the lives of people around the world today. Nevertheless, people in the past were very different from us, which goes to show that the ways we think, feel, and act change over time and are not fixed—that’s one of most important lessons that the study of history teaches us.”

Whether HIST 201 / HUMN 201 is a program or degree requirement of yours, or the content discussed above is of interest to you, this course will have you learning the development of Western civilization!

Brittany Daigle is 22 years old and completing her BSc in Computing Science & Information Systems with AU from Toronto, Ontario.



Catching up with a Break

Deanna Roney



It can be tempting to take the break around the holidays to “catch up” or “get ahead” on courses and work. This is something I have done year after year. It is extra time to get those readings in without the interruptions of regular life. Though, one could argue that there tend to be *more* distractions this time of year.

Either way, certain school and work responsibilities slow down and give a little more downtime, you know you are not going to get that assignment back and if you send one in it isn’t going to be marked

for a couple weeks. Personally, I know that during this time there will be less work coming in that needs to go out because everyone is winding down for a few weeks.

I am determined this year to take more time away, to work on some personal projects, and spend time training and working with the puppy and getting him more integrated into the pack. I want to visit more with friends and family. While I will still be using this time to catch up on various work-related things it isn’t going to be at the forefront for me.

It is so important for our well-being to take advantage of these times and allow ourselves to disconnect a bit from work and school, to reconnect with our lives outside of all that.

With Athabasca University’s set up, I found that I was always taking a course, I ended up in a routine where I would stagger my start dates but always had multiple courses on the go. For the entirety of my degree. I didn’t take a break. And while I loved this setup and the flexibility that it allowed me it was also too easy to stay buried in that world and to never “come up for air”.

I am finding that now, too. I always have work I can be doing—work I should be doing. So it can be hard to step away, and while I have been trying to be better about taking at least one day on the weekend, I also find these days are useful in getting caught up or getting ‘ahead’. For some weekends this is fine, it gives a feeling of organization and calm moving into the next week, a “fresh start” so to speak. But, to work through every weekend is only going to lead to burn out. I have been feeling myself inching towards that, especially after the busy fall season.

When I stopped to consider this and acknowledge it, it struck me that so many times while doing my degree I would push through this feeling. I would push it down and ignore it. Which is never a healthy thing to do.

In the end, I have decided that I am going to allow myself some time away from the screen. I will still be working on specific things that this time will be useful for, but I am going to say “yes” to getting away more, “yes” to adventure and enjoy this time when I can get out, guilt-free, and recharge myself.

Deanna is an AU graduate who loves adventure in life and literature. Follow her path on the writing journey at <https://deannaroney.wordpress.com/>



Porkpie Hat A Whole New Me

Darjeeling Jones



In some vaguely defined future, between finally paying off my credit cards and being summoned to appear before the robot overlord to justify my existence, I anticipate somehow having more free time at my disposal. This will be because I have visited the self-help section of McNally-Robinson Booksellers and have learned to prioritize tasks—to ‘work smarter, not harder.’ I will actually size myself, or become self-actualized, or whatever the correct terminology is. Not bragging, but I can easily imagine myself attaining transcendent heights that would send your average Zen Buddhist monk

reeling with spiritual altitude sickness.

This change, nay, revolution in my life will have significant, positive ramifications not only for my personal wellness, but the wellbeing of those around me. I will enrich both intellect and soul through the practice of mindfulness, no longer trying to light a cigarette, find the defrost knob, and hit the right button to get Nickelback the hell off the radio, all while navigating rush hour traffic in my one-eyed Corolla with the dodgy brakes. Instead, I will focus on the task at hand, while being constantly aware of the rhythm of my breathing. No longer will I curse fellow motorists. I will remind myself that they are part of the singularity and see the same ocean I do. Luxuriating in the newfound time at my disposal, I will enhance and expand upon my tantric skills in a number of areas, thus doing my part to spread world peace.

Beyond Living in the Moment, which is vastly superior to Working for the Weekend, (if only because it was never the title of a Loverboy song), or other temporal strategies of mine, such as Living Paycheque-to-Paycheque, I will adopt a soon-to-be-specified number of the habits of successful, beautiful, popular people. ‘What would Gwyneth Paltrow do?’ will become my personal mantra.

Nor will these improvements be the only way in which I will transform my life before finally pogo-sticking my way off this mortal coil. I will also turn the corner toward physical health. Goodbye chilled vodka, defrosted meatloaf, and Percocet binges. Hello...whatever could possibly replace those. (Hang on a sec) Right. Enemas and turmeric shots. Sayonara dirty martinis and last call at Rae and Jerry’s Steakhouse, bienvenue matcha powder and pilates.

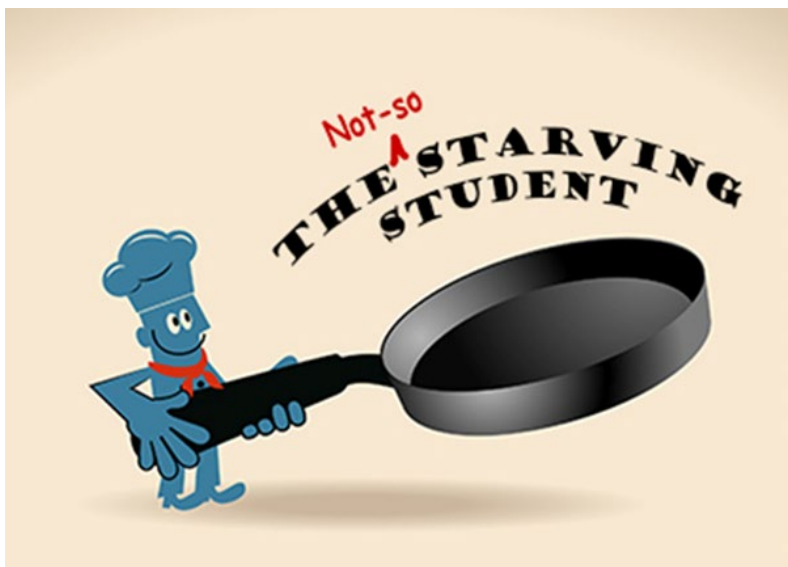
Of course, as Confucius never got tired of pointing out, even the longest freaking journey begins with that first tentative step. (Obviously, if other more preferable modes of transportation are readily available, they should be considered.) For me, that initial step will take the form of cutting ties with some of the more unsavory of my associates. No more time spent in idle pursuits with fairweather friends who, unable to live in the moment themselves, tiresomely insist on the settling of long-ago bar tabs. No more time reserved for unworthy souls whose highest level of esoteric knowledge extends no further than knowing when to fold a hand of Low Chicago, and the best method of “hiding a shank from the screws.”

I have a really good feeling about this. It could be the psychic birth of a whole new me.



The Not-So Starving Student Seattle Taste Tour

Xin Xu



I had the chance to visit Seattle in the past week. Despite its rainy, chilly weather this time of year, I had a chance to check off some boxes on my to-eat list. Seattle is known for many renowned eateries including the famous Pike Place farmers market, the original Starbucks location, and world famous clam chowder shacks. Here are a handful of the iconic food venues around the city:

Pike Place Chowder

★★★/5

Seattle is well-known for its seafood

chowders. Among the most visited is Pike Place Chowder. Wandering through the farmer's market, I found this eatery nestled in a back alleyway. At first glance, the restaurant had a very cafeteria-like ordering station. Having heard many fantastic reviews for atypical chowders such as the scallop and crab chowders, I decided to order the duo. Unlike canned or fast-food restaurant chowders, this thick creamy concoction was hands-down the best one I had tasted. If the price tag wasn't so hefty at approximately \$12 CAD per regular sized cup, I would be even more thrilled.



Momiji Sushi

★★/5

Originally, I had planned on trying another sushi bar in downtown Seattle. However, having picked the day that the Seahawks were playing in their downtown arena, I couldn't find parking in the area. Momiji was an upscale sushi bar just outside of the downtown core. The venue was beautiful. Unlike typical restaurants, there was no front sign indicating the name of the restaurant. The classy milieu of the restaurant was perfect for a special occasion dinner (celebrating the end of midterm season). However, the beautiful interior design meant a very expensive menu, and the quality of the sushi was mediocre at best.

Starbucks Reserve

★★★★/5

One of my favorite experiences this trip was visiting the Starbucks Reserve. While the original Starbucks location was in the farmer's market, the Starbucks Reserve is situated just outside of the downtown core. First, this cafe was unlike any other. The entire warehouse was divided into four areas; an experience bar, the main bar, a cold brew bar, and a snacks bar. As an avid coffee

drinker, I was enthralled with the ceiling high roasting ovens and specialty brewing equipment. I ordered a cappuccino and an Americano for sampling. While the coffee itself was not mind-blowing, the experience of each sip in the cozy atmosphere was almost magical.



Forgon Cocina Mexicana

★★★★★/5

After my visit to the Starbucks reserve, I paid to a visit to an authentic Mexican restaurant. Near the entrance of the restaurant, a woman was preparing miniature tacos from scratch. The restaurant features an incredible menu of Mexican food at a fantastic price point. The food was unique and came with a free spicy Mexican appetizer. Top ratings for both value and taste.



X'ian Noodles

★★★/5

Tucked away near the university district, X'ian Noodles is a unique eatery featuring authentic Chinese X'ian cuisine. My love of fresh, handmade noodles brought me to this location far from the Airbnb where I was staying. I ordered a spicy beef noodles, which did not disappoint. The noodles were fresh and chewy and satisfied my cravings. However, I also ordered an appetizer of cold, spiced rice noodles that ended up being mediocre and slightly over-salted.

Xin Xu is a post-graduate health-science AU student, aspiring clinician, globe-trotter, parrot-breeder and tea-connoisseur.



The Study Dude Universities Held Hostage

Marie Well



"We all shared the same symptoms; first nausea and vomiting, followed by severe stomach cramps and migraine headaches. Then fever and flu-like symptoms There was a continual battle of thick mucus, one that made it hard to swallow and discharge. ... Around four a.m. ... I was awakened to a frightful scream from my ... son Shayne appeared unconscious, yet he seemed like he was gasping We spent what seemed like an eternity in the hospital waiting room, only to be told our son was dead" (David L. Lewis, 2014, p. 36 of 328, 12%).

"Now there is no fish or anything that lives in these little branches Something has killed all this stuff" (David L. Lewis, 2014, p. 80 of 328, 24%).

.....

These tales relate to biosolids: "Biosolids produced from sewage sludges generated in industrial urban centers are undoubtedly the most pollutant-rich materials on earth" (Carolyn Snyder, PhD, Citizens for Sludge-Free Land (CSFL) as cited in David L. Lewis, 2014, p. 217 of 328, 60%). Yet, "to get rid of their sewage sludges, cities spread them on every available spot of land, from public parks and school playgrounds to golf courses and the medians of interstate highways" (p. 38 of 328, 13%). Cities have even spread them on impoverished neighborhoods to "test" for adverse reactions (David L. Lewis, 2014).

Scientist David L. Lewis's research exposed the ill-effects linked to biosolids: "In 1998, I began investigating a growing number of anecdotal reports of illnesses and deaths linked to biosolids" (David L. Lewis, 2014, p. 45 of 328, 15%). "Our study was the first to document adverse health effects from biosolids in the peer-reviewed scientific literature" (David L. Lewis, 2014, p. 60 of 328, 19%).

But corporations and government resisted. Synagro, the "country's preeminent provider of biosolids and residuals solutions services" (according to www.synagro.com) waged war against scientist David L. Lewis: "Synagro and the WEF began writing letters to EPA [U.S. Environmental Protection Agency] administrator ... requesting that EPA investigate me for research misconduct and potential criminal misuse of federal and state funds" (David L. Lewis, 2014, p. 49 of 328, 16%).

His research on the toxicity of biosolids likely ended his career with the EPA, leaving him to claim: "government, industry, and our academic institutions use science to protect government policies and industry practices. Any scientists who stand in their way will have the same outcome I did On my last day at EPA, there was no retirement party" (David L. Lewis, 2014, p. 76 of 328, 23%).

He now believes that research misconduct is a tool "to support government policies and industry practices, destroy opponents by eliminating their funding sources, and cover up any illegal activity" (David L. Lewis, 2014, p. 150 of 328, 44%).

Additionally, Lewis claims he's witnessed the tampering of research by higher ups: "I have watched government officials, university administrators, and corporate executives manipulate science without restraint time after time to advance and protect their own interests, funding scientists to carry out research projects with predetermined outcomes, fudging data, and using false allegations of research misconduct to eliminate scientists who question their 'science'" (David L. Lewis, 2014, location 194 of 6899, 3%).

As he sought justice he discovered that justice seems to hold a double standard for government: “The Justice Department wasn’t concerned ... Each institution was keenly interested in silencing scientists who reported research fraud committed by government employees protecting the government’s interests” (David L. Lewis, 2014, p. 75 of 328, 23%).

Lewis speculates on what he thinks happens to researchers who “undermine government policies. In a great many cases, those who do are fired, have their careers dead-ended, and are sometimes even prosecuted or imprisoned. These problems are mirrored in industry And they have spread to universities, which are heavily invested in obtaining grants that ultimately support government policies and industry practices” (David L. Lewis, 2014, location 187 of 6899, 3%).

“In other words, the greatest threat to scientific integrity isn’t what gets published; it’s the research that doesn’t get published—or even conducted in the first place” (David L. Lewis, 2014, p. 77 of 328, 24%).

But isn’t government silencing happening throughout Canadian universities, not just in the sciences?

Andrew Scheer said, “We are hearing countless stories of universities complicit in shutting down free speech Stories like U of T Prof Jordan Peterson under attack for wanting to use traditional gender pronouns, a pro-life group at Wilfrid Laurier having a prior-approved demonstration shut down or ... a student newspaper at McGill which refuses to print pro-Israel articles” (Siekierski).

The National Post highlights that the “University of Toronto psychology professor Dr. Jordan Peterson has had a federal research grant application denied for the first time in his long and distinguished academic career. And he’s certain that the rejection from the Social Sciences and Humanities Research Council of Canada, the government agency that supports post-secondary research, is linked to the controversy surrounding his stand on gender-neutral pronouns such as ‘zie’ and ‘zher,’ and the modern notion of gender as being fluid” (Blatchford).

Personally, I knew three people who truly identified as the opposite sex. They were clearly in the wrong body. But I think the mainstreaming of transgenderism promotes the choice of transgender identity on a whim. When will the ramifications of transgenderism as a cultural *norm* show up in academic literature? Can adverse implications even be published without backlash?

And governments fund much of university research: “Because the federal government is the largest institution involved in scientific research, it dominates the scientific endeavors as a whole” (David L. Lewis, 2014, p. 150 of 328, 44%).

I believe that government and industry wield too much power. Power to silence opponents. Power to cover up illegal activity. Even power to kill. Yet, according to Dr. Lewis, “there appears to be no shortage of researchers at leading universities who are happy to take their money and publish whatever government agencies and corporations want. But what they publish isn’t real science, and, therefore, they’re not real scientists” (David L. Lewis, 2014, p. 18 of 328, 8%).

In other words, universities are held hostage.

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Dear
Barb

Barbara Godin

Altar, the Past

Dear Barb:

Hi, I am a guy in my thirties, working toward my degree at AU. I was one of the altar boys that were sexually abused by a priest when I was 10 years old. I rarely speak about this abuse and have only told a few people. Now that stuff seems to be coming out in the open, the few people I have told are telling me that I should step forward and make the priest accountable for what he did. The person who did this to me is quite old and has already been accused by other boys. I have tried to keep this out of my mind and live a normal life, although I admit it has been difficult. I think for the most part my life would seem normal. I try to keep my struggles to myself. I am reluctant to come forward, as it was a very painful experience and I feel embarrassed that it happened to me. Besides since others have come forward, this priest has had to become accountable, they really don't need me. As for any compensation, I'm not interested. So I don't see the necessity in having to recount this horrible time in my life. Does that make sense to you? Thanks, Ben.

Hey Ben:

Thanks for your letter. First of all let me say I am sorry for what you experienced as a young boy. Childhood sexual abuse scars the person for the rest of their life. As you know it is very difficult to come forward, but if it wasn't for these courageous men and women coming forward, this abuse would continue. Telling your story does not only bring this story out into the light, it can also help you to heal. You may feel you are living a normal life, but perhaps you are

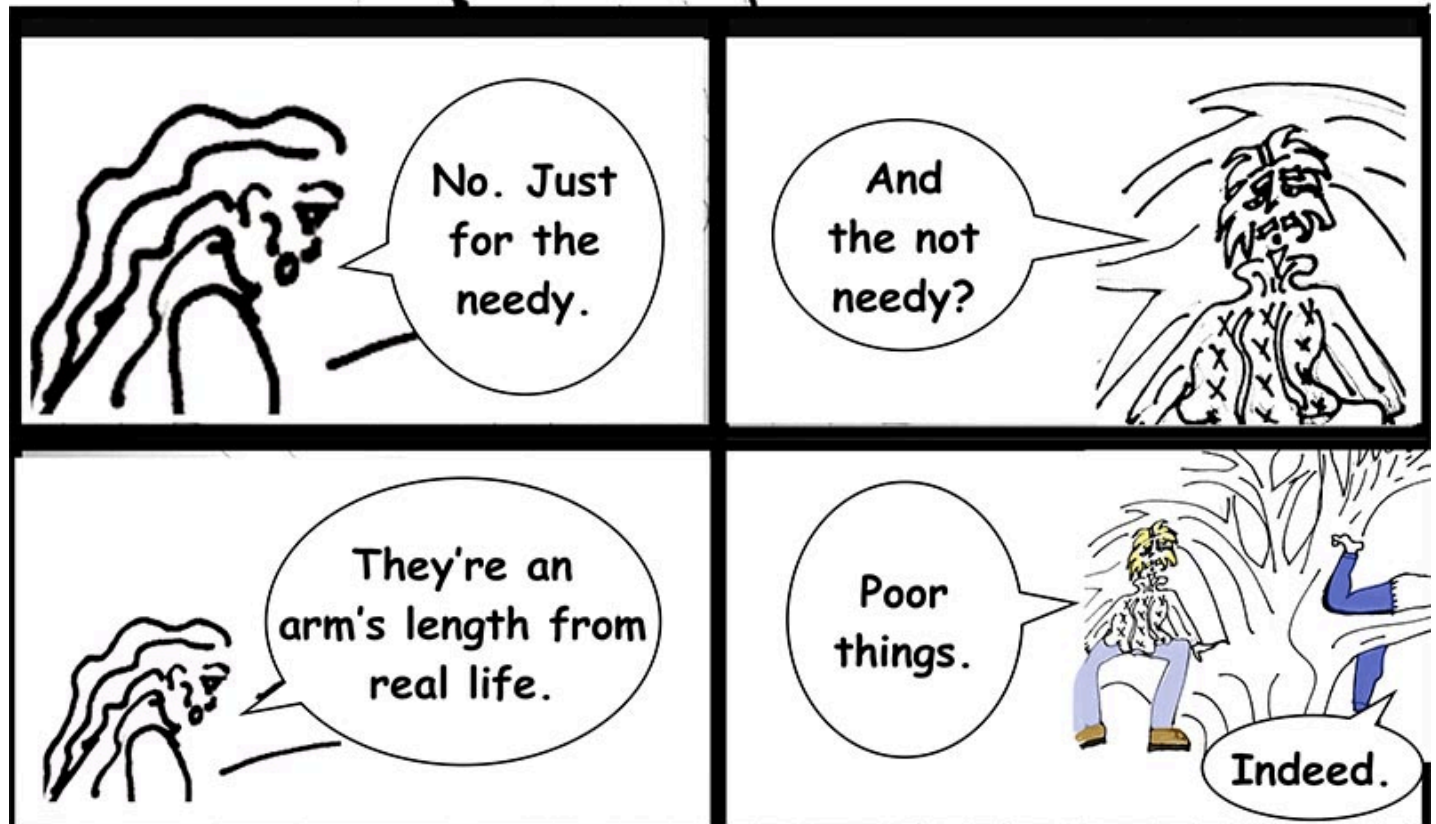
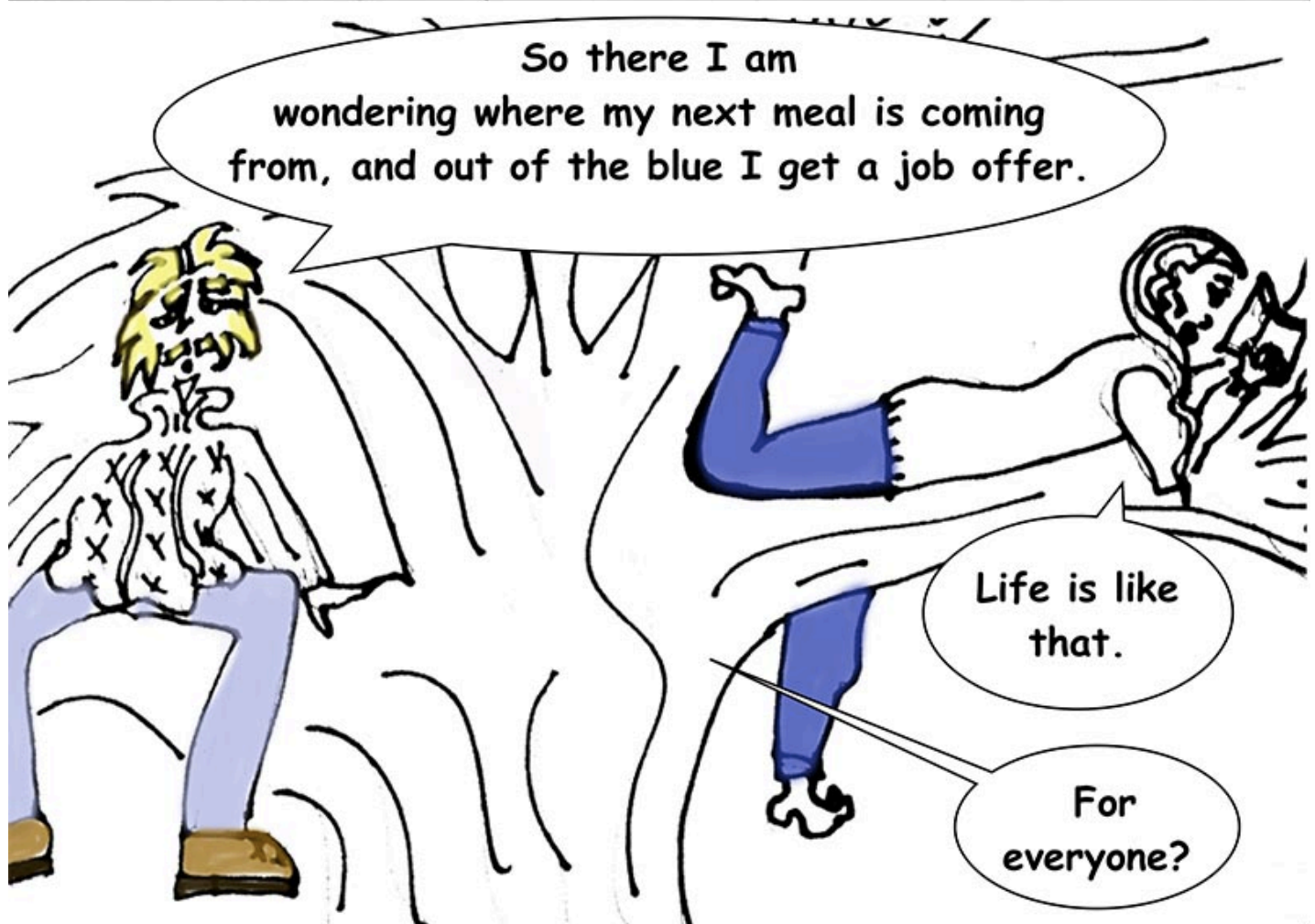
just going through the motions. Sometimes it takes many years for people to be able to confront this terrible event and take the necessary steps to heal from this traumatic event. The long-term psychological effects resulting from childhood sexual abuse can include living your whole life in fear, as the perpetrator most likely swore the child to secrecy by saying something terrible would happen to them or their loved ones if they told. As well, these children often have residual feelings of guilt and shame, as often they blame themselves, and the offender reinforces this belief. Other effects include feelings of betrayal, anger, sadness and the belief that they are somehow different because this happened to them. As adults, survivors may experience depression, anxiety, inability to trust, suicide attempts, substance abuse and panic attacks, just to name a few. I understand that you don't want to confront this issue, but I believe in the long run you will benefit. Perhaps a counselor who specializes in childhood sexual abuse would be able to help you to confront these awful demons and finally put them to rest. Hope I was able to help, best of luck Ben.

Email your questions to voice@voicemagazine.org. Some submissions may be edited for length or to protect confidentiality; your real name and location will never be printed. This column is for entertainment only. The author is not a professional counsellor and this column is not intended to take the place of professional advice.



Poet Maeve
The Blessing of Need

Wanda Waterman





AUSU
ATHABASCA UNIVERSITY
STUDENTS' UNION

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IMPORTANT DATES

- Nov 30: [Ottawa Meet & Greet](#)
- Nov 30: [Deadline to apply for course extension for Jan](#)
- Dec 10: [Deadline to register in a course starting Jan 1](#)
- Dec 15: [Jan degree requirements deadline](#)
- Dec 24 – Jan 2: [AUSU office closure](#)
- Jan 10: [Deadline to register in a course starting Feb 1](#)
- Jan 10: [AUSU Council Meeting](#)

AUSU Executives Take the Hill!

Did you know one of AUSU's most important roles is student advocacy? All three AUSU executives were in Ottawa this week with the [Canadian Alliance of Students' Associations](#) for Advocacy Week 2018. They spent the week meeting with various MP's and Senators on Parliament Hill to advocate on behalf of post-secondary education and student concerns in Canada. It is especially important for AUSU to be involved in Advocacy Week to ensure the voice of distance education students is heard!

Stay tuned for more pictures and info about Advocacy week to come or check us out on social media to see pictures of your AUSU's executives at work!

 facebook.com/austudentsunion/

 twitter.com/austudentsunion

 instagram.com/austudentsunion/

Here's a teaser pic – much more to come!



AUSU President Brandon Simmons (second from right) & CASA delegates with MP Gordan Howe (center) #ridethewaveofPSE

Eye Wear Discounts

AUSU has partnered with FYidoctors to bring some great savings on eyewear to our membership! The deal is available to all AU undergraduates, with over 300 locations across Canada.

Find out more on our website [here!](#)



FYidoctors Preferred Partners
Eyewear Savings | UP TO **40% OFF**

AUSU Career Resources

Looking for a new career? Need to create a resume or work on interview skills? Looking for job fairs?

AUSU's [Career Resources](#) page has tools to help!



CLASSIFIEDS

Classifieds are free for AU students!
Contact voice@voicemagazine.org for more information.

THE VOICE

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