



THE VOICE

Vol 29 Issue 26 2021-07-02

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American Dreeming

Women In Fiction
Margarat Atwood's Offred.

Habitat Conservation
The Hidden Battle

Plus:
The Study Dude
Homemade is Better
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

Meet the New Boss(es)

Karl Low



You voted! They've been counted, and the winners announced, so congratulations to you, and congratulations to the six candidates, soon to officially be a big part of AUSU Council. Those candidates are Dur-E-Najaf Syed, Leah Campbell, Cassandra MacKay, Jesse Poriz, Meredith Charlton, and Eva Notter. You can read more about the positions of these candidates in our own [recent interview with them](#).

And for those of you who think that voting isn't important, I'll point out that the difference between attaining a seat and not was only four votes.

Which means congratulations need to go out to the remaining five who ran and came so close to winning as well. And thanks to them for participating and giving students like you a chance to make a choice.

Now comes the interesting bit, seeing how they integrate into AUSU Council and what changes, if any, they bring to the group and the direction of AUSU. As I've noted before, this is an important period for AUSU, because on the one hand Alberta has a conservative government which is rarely terribly friendly for post-secondary students, usually resulting in higher tuitions and often accompanied by labour strife and other things that can interrupt your plans for getting an education. And on the other hand, AUSU is finding itself flush with resources lately, so how they handle that surplus to best benefit you is important to find out. After all, sometimes the challenges of having too much available can cause more problems than not having enough.

I also shouldn't forget that I hope you've all had a happy Canada Day, if not also a reflective one. The controversy that has grown around Canada Day, especially with the disturbing finds in Kamloops and east of Regina and our renewed focus on our residential school history. I find myself disagreeing with those who say we should cancel Canada Day completely, as there is nothing to celebrate, but I think there is, in no small part because of our reaction now that these things are being forced into our consciousness. I feel that the difference in Canada is how we are not simply trying to sweep these things under the rug under the guise of history. It seems, at least to me, that Canada as a whole, and most Canadians, are trying to at least acknowledge how where we are not is in no small part because of how we took advantage of indigenous peoples' lack of knowledge of our culture and systems, and how we expected them to operate within those systems anyway, backing our demands with force and attempt to eradicate their culture.

Canada is something to celebrate because, though not perfect, we're striving to be better, to realize the unique perspectives of other cultures and welcome them into our Canadian mix.

Leaving that thought, however, I also want to point out that we've got a solid issue this week, whether it's our featured music review of a new hyper-pop artist, the latest Women In Fiction, this week looking at the character of Offred from Margaret Atwood's *A Handmaid's Tale*, or a look at the battle for habitat conservation. Plus, of course, scholarships, events, course reviews, recipes, thoughtful considerations, and more.

So enjoy the read!

A stylized, handwritten signature in black ink that reads "Karl". The signature is fluid and cursive, with a long, sweeping tail on the letter 'l'.

Music Review

American Dreeming

Jessica Young



Artist: Sylas Dean
Album: American Dreeming

Sylas Dean has released his debut EP, *American Dreeming*, available for streaming everywhere you get your music. An east coast native from the small town of Rocky Hill, Connecticut, Sylas packed his car and drove clear across the country with hundreds of songs in his arsenal to reinvent himself as ‘Sylas Dean’: a colorful dreamlike persona that leans into the fantasy of the music. Sylas Dean represents the genre of hyper pop, a dance driven sound accompanied with vibrant dreamscape and club kid imagery. *American Dreeming* features five tracks to the tune of synth-based power pop melodies, celebrating Sylas’ vocals mixed with rock and dance-oriented instrumentals. The tracks are called “Shine”, “Say My Name”, “Wild”, “Fooling Around”, and “Two of Us”.

According to the press release, *American Dreeming* is about exploring love and heartbreak through the lens of something as glossy and vibrant as hyper pop, and challenging pain through the power of reinvention. A very cool concept. I was super excited to listen to the album—I was imagining a sound similar to “SugarCrash!” by ElyOtto. I may be twenty-six, but I am a huge fan of sad-boy pop music (think Blackbear, Juice WRLD, Drake, etc).

After listening, though, I have mixed feelings.

First, on the positive side, Sylas has an amazing voice. He reminds me of David Bowie. It’s smooth, sultry, and overall, very pleasant to listen to. Unfortunately, I feel like the sound he is trying to accomplish with his vocals takes away from his lovely voice. Specifically in the song “Two of Us”, his breathy, voice-cracking riffs are just too much. Sometimes less is more, especially when you have natural talent like Sylas.

Second, the sound of the album has more of a 90’s pop vibe than I was expecting—but I love it! The album consists of feel-good music that I could imagine as the background music to a club-scene in a movie. While *American Dreeming* sounds nice, I don’t feel that Sylas delivered on his promise to explore the concepts of heartbreak and pain. The songs are catchy, but generic, repetitive, and lacking any sort of depth—every single song seems to be about sex.

“Two of Us” seems to be about hooking up with a stranger, consisting of lyrics such as “don’t know what your name is, don’t you go and waste this”. While “Say My Name” seems to be about the exact same thing, with lyrics like “might just take a chance with you, no time to light me up, I’m high enough, it’s all in the now”. Now, I’m not a prude, but I do have an issue with artists claiming to be baring their soul when the music feels copy/pasted from anything else on the radio.

Overall, there’s nothing necessarily wrong with the album. It’s not bad, but it’s not great either. In my opinion, *American Dreeming* would make the perfect study music, but not much else.

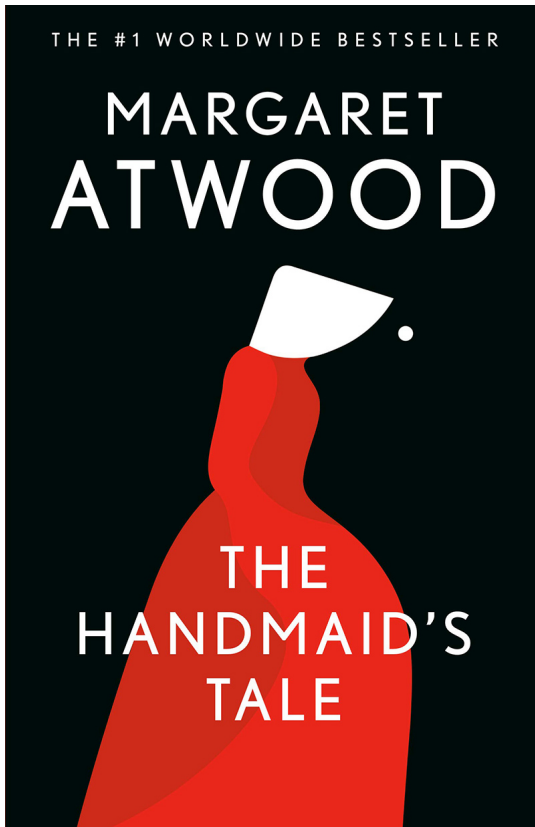
Jessica is completing her Bachelor of Human Resources and Labour Relations degree while pursuing her passion for writing and drinking coffee.



Women in Fiction

Offred

Milica Markovic



In my *Minds We Meet* interview with Natalia Iwanek, I mentioned that I was reading *The Handmaid's Tale* by Toronto-based novelist Margaret Atwood for the first time. Having now completed it, I understand why it was among the novels often assigned to students back in high school English. Its commentary on dystopias entails not only fundamentalism and ideas about freedom, but also the subjection of women in society. Unlike many other twentieth-century dystopian novels, it openly acknowledges and challenges the patriarchal culture, a conversation that only becomes more prominent with every passing decade as the question of women's agency is constantly being debated.

These themes are reflected in the accounts of the protagonist Offred, and I should point out that this review is only for the version of Offred found in the novels, as I have not yet watched the popular television series of the same name.

She serves her Commander and his wife as a concubine in Gilead, an American territory that has been reimagined as an authoritarian, theocratic entity for the purpose of this story. She's possibly one of the most authentic, complex

characters put to paper, for she's left us with a question we still haven't been able to answer conclusively after all these years: is she a feminist figure, or a pawn of Gilead's system?

Perhaps there's a reason for the uncertainty. Throughout the novel, Offred exhibits a range of qualities and flaws that encourage us to believe in her self-empowerment while also sympathizing with her plight. Her ability to conceive children protects her from being sent to a labour camp—but only if she follows the rules, which includes obeying her superiors and minding her restrictive lifestyle. Understandably, she elects to not deviate from her role lest she is battered and worked to death.

This doesn't deter Offred from a subtle rebellion, however, like stealing little objects that bear her personal significance and sharing this very tale with a resistance group. Even when her relationships deepen with her employers, she doesn't ask for very much: most notably, a photo of her lost daughter and, again, small items that offer her some comfort. Her one truly self-serving act is her affair with the chauffeur Nick, but it's about reclaiming her sexuality given it's meant to benefit others.

Offred's behaviours suggest that she doesn't wish to overstep her boundaries, but also endeavours to rediscover her humanity. She seems to value having emotions, urges, and independence, though I feel she doesn't take it too far—not just for her safety, but because she doesn't want to abuse whatever power she gains the same way this new government does.

Atwood characterized Offred as a mirror for readers to look into and reflect on how they might identify with her situation. When I read her story, I imagine, even though I can't change the past, how much more appreciative I should've been of my freer life and whether it would've been different had I not taken for granted opportunities to fulfill it. I'd be afraid to defy orders—and

even be horrified by my actions—but I also wouldn't deny my needs when someone finally listens to and treats me like a person. For me, love and sex would not be about seeking romantic satisfaction, but a means to reconnect with myself and the world.

Offred's experiences allow me to feel this way because I can believe these are precisely the complicated thoughts she has to grapple with in the novel. They have a palpable effect on her, and sometimes grimly so. I think that despite her tendencies to hold herself back, sorting through her feelings allows her to live as much as she can, considering the circumstances.

The Handmaid's Tale is not a book about fighting back; it's about carving out one's individuality in a place where doing so is nigh impossible. Offred's contribution, on a wider scale, functions as a warning to future generations about upholding dehumanizing beliefs and forgetting our integrity—regardless of our position in the community.

On a personal level, however, Offred's development revolves around navigating very nuanced—often uncomfortable—relationships she has with the other characters and social constructs. She struggles with establishing her perspective on autonomy, issues of consent, enslavement, intimacy, and control; furthermore, she finds that her feelings about people who she'd otherwise view as "good" or "evil" are quite layered.

I'm not of the opinion that asking whether Offred can be deemed feminist or plays into gendered conventions is especially helpful here, because we can't impose our worldviews on a character who must figure that out by herself. Another reason why Offred becomes a Handmaid is due to the nature of her marriage: she was her husband's mistress, which makes her "sullied" to Gileadean authorities and undeserving of better options. She's conditioned to believe that obedience and childbearing are her sole purpose in society.

Gilead's assumptions about gender have a devastating impact on Offred and other citizens, including men. But they are nevertheless deconstructed the more we learn about the characters. *The Handmaid's Tale* is such a compelling read to me, as it prompts us to decide how we'll engage with difficult subjects while also reminding us that destructive institutions cannot be easily reformed without contemplating our part in them first.

Milica Markovic is a Toronto AU student enrolled in the MA-IS program with a BA in criminology and political science.



Unearthing classic articles from previous issues of The Voice Magazine

While in the overlapping shadows of Canada Day July 1 and the United States' Independence Day July 4, we glance back at the rumblings of Western Separation earlier this century.

Hold your horses. Wayne E. Benedict summarizes the various parties advocating for an independent Western Canada, and explores the legal possibility of such a move. "[T]here is no legal obligation on the other provinces and federal government to reach agreement with regard to the desires of a province to secede from the federation." *Western Independence*, March 3, 2004.

Shared resources; shared representation. Mandy Gardner takes a closer look at the Western Separation Movement. "Advocates of western separation may like the idea of controlling their own resources, but they are disregarding how they themselves benefit from the Liberal system in times of uncertainty." *Free the West*, March 9, 2005.

The Battle for Habitat Conservation

Alek Golijanin



The development of land for both individual and commercial uses is often inevitable due to growing populations and so that companies can access valuable resources. In the late 1800s and throughout much of the 1900s it was not uncommon to see factories dispose of their waste downstream or wherever it was most convenient. The results led to the destruction of ecosystems and contributed to people getting sick. The difference today is that countries have passed environmental protection laws that are accompanied with fines when violated. Despite these efforts, major accidents have occurred, and we continue to damage the environment through poor developmental decisions.

Changing Ecosystems Through Development

The most popular example of changing ecosystems with poor developmental decisions is the deforestation of the Amazon rainforest in Brazil. The main driver for the deforestation is to create room for cattle farming. The results have been devastating for the world's largest

rainforest, it is estimated that 20% of the Amazon has been permanently lost. It has even resulted in violent clashes with indigenous groups that have resided in these forests and want to stay away from the outside world.

Another example of changing ecosystems with poor developmental decisions is the development of hydro stations that are incapable of generating large-scale energy. While hydro powered stations can be a powerful tool for providing green energy, some countries in Europe have seen mini hydro stations built in locations that are incapable of generating large-scale energy. For these stations to get built, the natural flow of water is often redirected to the hydro station, and it has resulted in the drying up of rivers that local communities have historically relied upon.

An example of the reckless hydro station development and the permanent damage it can cause the environment can be seen across the Balkans. The rural communities situated in parts of Eastern Serbia have seen their natural streams disappear along with ecosystems that relied on those bodies of water, wells that people have relied on for drinking water are drying up, farmers are struggling to produce crop and maintain their cattle, all the while people still do not have access to consistent energy. The founder of the environmental group RiverWatch has compared the development of these mini hydro projects across the Balkans to destroying cathedrals to build shopping malls and make some money.

Changing Ecosystems By Accident

The development of major pipelines in the past have been accompanied with structural guarantees that these projects were "accident proof", but human errors are unavoidable. In 2010, we witnessed the largest offshore oil spill off the Gulf of Mexico after explosions on an oil rig resulted in roughly 795 million liters of oil spillage. US coastlines became stained by the spill, water ecosystems were toxified and both land animals and birds were recorded being soaked in oil. Underground pipelines in Canada have also had leakages which resulted in contaminated land and eventually seeped into bodies of water that were essential to First Nations communities.

While it is possible to contain and eventually clean up spills, the long-term effects of these spills on ecosystems can be irreversible.

Differentiating Between Climate Change and Habitat Conservation

When it comes to discussions about nature and the environment, climate change tends to dominate the airwaves. While climate change tends to cover a broad range of elements, not all elements of habitat conservation fall under the climate change umbrella. Habitat conservation is more of a management practice, where the focus is on conserving, protecting, and restoring habitats to prevent the extinction of species. That minor distinction between the two agendas means that it is possible to make progress on climate change but not on habitat conservation.

The next time you hear a discussion regarding climate change, add to it by bringing up the topic of habitat conservation because the two topics go together. Similar to how the pathway to hell is paved with good intentions, all development starts with good intentions. However, big-time choices that have the potential to destroy ecosystems must be made with greater consideration of the impacts on ecosystems.

A combat sports fanatic, Alek is a fourth year business student who like to read research papers for fun.

The Study Dude **Five More Signs of an Amateurish Essay**

Marie Well



Mo In my last article, we talked about four signs of an amateurish essay, noting that many grad students write poorly. So how do we break this trend of writing below our ability? Well, I'm no Edgar Allan Poe or Doctor Seuss, but I've studied the craft of writing and came across some helpful tricks.

With that said, here are five signs of an amateurish essay—and five easy fixes:

Sign #1: Bad Essays Jumble the Tongue.

They read more like tongue twisters than prose. To fix this, read your writing out loud to perfect its rhythm and flow. Like an ebbing ocean or a moving symphony, writing should feel melodic. After all, most people tend to vocalize text written, but in the form of thought and not spoken words.

I tend to put my writing through a free app called Narrator's Voice. Simply copy and paste your writing into the app. The voice narration will help you isolate flow issues as well as grammar and punctuation flaws.

Sign #2: Amateur Essays Cram in Adjectives and Adverbs.

To fix this, condense the adjectives or adverbs and what they modify into a single, clever unit. Author Helen Sword advocates for minimizing adjectives and adverbs—condensing them into a single word, wherever possible. But try to ensure that single word has punch.

For instance, the “wonderful feeling” could become “the euphoria.” As another example, “his browned body” could become “his tan.”

Sign #3: Amateur Essays Take the Easy Route: Write it and Leave it.

Instead, write it and love it by using a thesaurus. Take the sentences that could use a jolt of life, pull out a thesaurus, and sprinkle in some synonyms. Not cinnamon—synonyms. Scrap the dull and add in the diva.

Sign #4: Amateur Essays Don't Have Style.

To correct this, read the classics—and copy the writing that resonates. No, I don't mean plagiarize. I mean copy the sentences in your own handwriting and comment to yourself on what works well. But find a writing sample with style you'd love to replicate. I personally love the style within the book called *Sea Biscuit*.

But do put this exercise into practice. Implementing ideas leads to the biggest gains. Merely reading ideas doesn't. I once read a book where the author gave away all of his secrets for success. He said he felt comfortable giving it all away because people are lazy. In other words, he had no fear that someone might steal his ideas, knocking him out of the market, as implementing his ideas takes effort. One day I'll take my own advice and put effort into studying *Sea Biscuit*.

Step #5: C-minus Essays are Packed with Clichés.

To fix this, change any cliché into something original, even simply altering one word for a surprising effect. For instance, "The cat's out of the bag" could become "The cat's out of the bag of biggie fries." Now that's not just a spilled secret; it's a high fat revelation. Okay, so my cliché substitute didn't work. And I used a second cliché to round it off, which made it even worse. If you can come up with an original fix for a cliché, please send it to The Voice. The fry is the limit.

Better still, "the cat's out of the bag" could become "the secret spilled like a conspicuous pile of lumber in the Arctic." And "the sky is the limit" could become "the only limitations set are the ones we unwittingly place on ourselves."

Now those are five ways to spot an amateurish essay and five fixes for a dandy grade.

Scholarship of the Week

Digging up scholarship treasure for AU students.

Scholarship name: Building Brighter Futures: Bursaries, Scholarships and Awards program

Sponsored by: Indspire

Deadline: August 1, 2021, 11:59 pm EST

Potential payout: up to \$2500

Eligibility restriction: Applicants must be Canadian Indigenous high-school students, be enrolled in a full-time four-year post-secondary program in Fall 2021, and have a minimum GPA of 2.0. See full [eligibility requirements](#).

What's required: An online application form, details of which are only revealed after a log-in is created.

Tips: You can return to your in-progress application later to complete it.

Where to get info: indspire.ca/programs/students/bursaries-scholarships/





Karen Lam

Course Exam

AU courses, up close

Course Exam

Karen Lam

INST 369 (Indigenous People in Canada Since 1830)

If you have a course that you would like to see a Course Exam article written for or you recently took a course that you would like to recommend to other AU students, please feel free to reach out with the course name and number, and any questions or feedback you may have. We'll be happy to write about it in our next Course Exam article.

INST 369 is a three-credit course that introduces students to the “major themes in the political, social, and economic history of Canada’s first peoples from 1830 to the modern era.” The course focuses on the “conflicts between government and First Nations objectives and worldviews. Among topics approached are the conflicting views of governments and Native peoples regarding the meaning of treaties, the conflict between European-Canadian goals of economic development and First Nations efforts to maintain control over their traditional lands, and political and cultural efforts of Native peoples over time to assert their rights within Canada.” It is recommended students to have taken a three-credit course in Canadian history or Native/Indigenous studies prior to taking this course, however, is not required. It is important to note, this course is cross listed under HIST 369. The course is available for challenge.

Who Should Take This Course and Why

For this course, we had the opportunity to interview AU student, Jessica, who recently completed this course. Jessica is a non-program student with AU taking courses that interest her. When we asked Jessica why she took this course she stated, “Being a Canadian, I’ve always felt it was important for me to understand the history of Canada’s first people. This course interested me as it gave me the opportunity to understand and learn the various perspectives along with the political, social, and economic history of Canada’s first peoples.”

We also had the opportunity to interview Dr. Eric Strikwerda, an associate professor with AU. When we asked Dr. Strikwerda who he recommended this course to, he stated, “In the context of responding to the Truth and Reconciliation Commission's (TRC) ‘Calls to Action,’ this course, together with its sister course INST 368, offers historical context for many aspects of Indigenous-Newcomer relations in the present day. As such, I recommend this course to everyone. Importantly, and in contrast to earlier histories of Canada, INST 369 puts Indigenous peoples and their experiences at the centre of the story.”

Course, Assignments and Final Exam Details

The course itself consists of six units covering the topics of Colonialism and Natives of Western Canada from the 1830 to 1900, Residential Schools, Native Women’s Agency in the Fur Trade and under Colonialism, Colonialism and Native Peoples of the North, Central Canada, and the Atlantic Region from the 1830 to 1900, Native Peoples Confront Twentieth Century Canada, and finally, Native Resistance and Ongoing Struggles.

The course consists of two assignments each worth 30% and a cumulative online final exam worth 40%.

How to Be Successful in the Course

Course Coordinator's Advice for the Course

Dr. Eric Strikwerda is the Course Coordinator for the course, he is a settler-Canadian historian who has written about the Great Depression in western Canada, nutrition policy in Canada, and western Canadian politics. At present he is writing a history of western and northern Canada after Canada's acquisition of the territory in 1870.

When we asked Dr. Strikwerda for his advice for the course, he stated, "As this is a history course, it is important for students to fully grasp the complexities of each unit before moving on the next in order to take account of continuities and changes, as well as the contingency of the past."

Student's Advice for the Course

When we asked Jessica for her advice for the course she stated, "Like many university level courses, time management is key. With the number of readings, it is important to stay on top of readings to ensure you have time to process and understand the material."

When we asked Jessica about her experience with the course tutor she mentioned, "I had an overall positive experience with my course tutor. They answered my questions promptly through email whenever I emailed them."

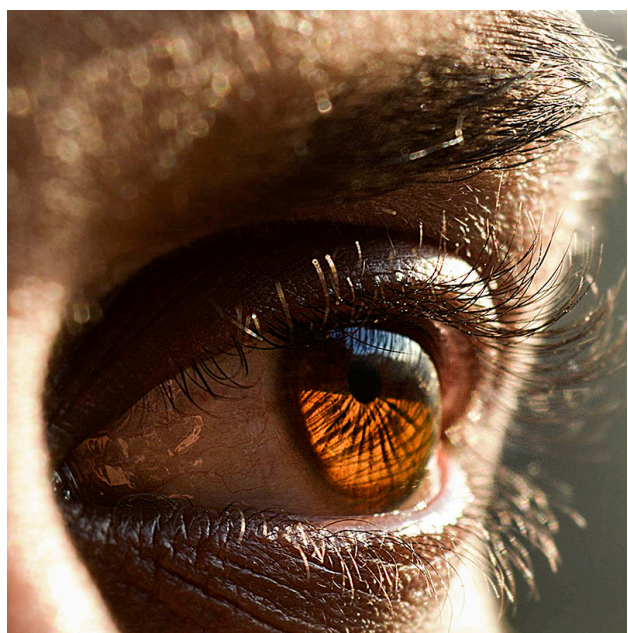
Questions?

If you have any further questions regarding the course, please do not hesitate to contact the Course Coordinator at erics@athabascau.ca. Happy learning!

Karen's taking her Computing Science degree at AU, learning French and Korean, and is into K-pop, SF, and politics

Focus on the Process

Marie Well



I've got a secret that will help you stay on target academically and at work, even if the world turns upside down, even if a series of failing grades arise, even if job security becomes threatened. This little secret is discussed in stock trading books and in Daniel Kahneman's new bestseller *Noise*. It's a golden rule that top minds espouse as a valuable insight.

The secret is to focus on the process, not the outcome.

Even if you haven't made a penny after six months of investing in the stock market, don't dwell on the poor outcome. Focus instead on the process.

It's six months into my new career and my sales have been lagging. I take comfort that other organizations are having issues selling the exact same product. Maybe it's COVID. Maybe it's the product pricing. Maybe it's me.

Instead of turning into a stressed-out mess, I'm heeding my own wisdom: focus on the process, not the outcome. I spend all day working at my career and all night learning vital skills. In the process, I'm developing a swiftly growing skill set.

It's natural for people to want to immediately see their goals realized. They don't realize that any worthwhile goal takes a lot of work—and a lot of errors. Mistakes are a natural part of self-development. But we must not see the blunders—especially when they run rough shod on our self-confidence. Instead, focus on the process.

If you're focused on the process, you're stable emotionally and more likely engaging the rational prefrontal cortex area of your brain instead of the emotional amygdala center.

Focusing on the process means you keep trying and keep learning. You are basically trying and learning until you come up with a solution. And you will find the solution if you focus on the process. You are also evaluating actions you've taken, doing more of what work and less of what fails.

If you're focused on the outcome, not the process, you won't make the biggest gains. And you could lose confidence fast.

An owl patiently waits for its prey and sometimes the owl goes hungry for a day. But it should never let a series of failed meals shake its confidence in its own survival. And the owl likely never thinks that way. It just knows it's going to be successful, eventually. Like an owl, we must focus on the hunt—the process—in order to be fed.

Similarly, say you buy a lotto ticket as opposed to going to work for eight hours. You're focused on the outcome, not the process. It's true that the likelihood of ending life as a millionaire is slim either way, whether you work or buy a lotto ticket. But with work, you learn how to make money. If you focus on the process, not the outcome, you eventually solve the concern of financial need.

As well, a coach can help you successfully focus on the process. So, approach your TA or professors as often as they are available. Hire a tutor. Take online courses. Read books. The process, not the outcome, is where all the learning takes place. For those of us facing poor grades, missed deadlines, or the threat of loss, focus on the process, not the outcome. It's the process that yields the sweetest success.



Homemade is Better Greek Salad

Chef Corey

It's been sweltering here in Edmonton these last few days. This week, it is going to hit almost 40C. I'm writing this just before Canada Day, and I did not feel like using the oven or the grill. I have wanted to make Greek salad, and today felt like the perfect day for it; it was hot, and I thought some cool vegetables for a salad would be perfect!

Greek salad is an exciting dish. I've had in a few different places, and some restaurants put lettuce in while others do not. The traditional Horiatiki Salad (peasant or village salad in Greek) does not have lettuce. It's western countries like Canada and the US that put lettuce in this dish. Authentic Greek salad has only eight ingredients: onions, tomatoes, cucumbers, Kalamata olives, green pepper, feta cheese, oregano, and olive oil. That is it, that's all. It could be one of the easiest salads to make, yet one of the

easiest to mess up. There are some rules to make authentic Greek salad; after that, you can spice it up as you want.

The rules are simple:

- 1) No lettuce.
- 2) All the ingredients are to be cut in larger pieces, not huge, but just big enough that you can fit them into your mouth.
- 3) Do not crumble the feta.

After these rules, you can make it your own, except with red pepper. If you're going for authentic, do not add red pepper; however, if you don't care about authenticity, the sky is the limit.

For this salad, I chose to mix a vinaigrette instead of just using olive oil. I like the flavour of red wine vinegar and a bit of lemon juice. I find this combination adds more flavour to this salad and helps balance some salt from the feta.

I hope you enjoy this cooling salad!

Greek Salad

Ingredients:

- 1 cucumber – diced
- 2 Roma tomatoes – diced
- ½ red onion – diced
- 1 green pepper – diced
- 1 cup of Feta cheese – diced
- 1 tsp kosher salt
- 1 tsp fresh black pepper
- ½ cup olive oil
- 2 TBSP red wine vinegar
- 2 TBSP lemon juice
- 1 tsp dried oregano



Directions:

- 1) First, make the dressing, add the oil, vinegar, lemon juice, ½ tsp Kosher salt, ½ black pepper, and oregano, then mix thoroughly.
- 2) Combine the tomato, cucumber, green pepper, red onion, black olives, and feta cheese in a salad bowl.
- 3) Pour the dressing on top and mix.
- 4) Taste and add the rest of the salt and pepper if you think you need it.
- 5) If you don't eat it all, this salad can be kept for up to 3 days, but it doesn't usually last that long in my house.



Chef Corey is a student in business management who first graduated from NAIT's Culinary Arts Program in 2007

Fly on the Wall

The I and the Me, AU Style



A Magical Mystery Tour Of Consciousness

Any child can answer a simple closed question. What do dogs do? Bark. What do bees do? Sting. Well, hopefully not, we say, and then we perhaps ponder the potential for a family viewing of a harrowing epic documentary about beekeepers in Macedonia. It's called *Honeyland*, and it depicts a family where members of all ages are expected to help in the subsistence economy of a beehive business (Ljuma, online). Our AU labours, however, are not privy to wee tot helpers. As we write and research and absorb rafts of material piled higher and deeper, amidst books and papers stacked like pedantic beehives, we are at once alone and connected to our fellow pupils.

Above all, though, we must, to succeed, be connected with our self. And our studies require adult thoughts. Or do they?

Maybe we overthink this whole education thing, and that's where we get stymied. For instance, my day job is in reforestation ecology. I bushwhack through woodlands like they were the darkest corners of an online library. Occasionally in a dense thicket of second-generation pine tree seedlings, now sprung up to twice my height, a snowshoe hare will leap into my consciousness. What do rabbits do? They leap! Simple definitions give way to complexity. *Lepus americanus* is one species here in Southern BC; the prairies are more Jack Rabbit country. But ontology and meaning are often secondary to pure awareness. AU isn't about facts and trivia; it's about combining knowledge and making it purposeful. Rabbit holes of awareness arise from being open to new inputs. So, after an attentive leap—as though I'd startled her, the rabbit shortly paused a timeless momentary pause and its ears became still and I saw their translucence reflected in the dawn sunlight.

What was the rabbit thinking? Who's to say. Even if we knew its thoughts would we really know, you know? (For more on that, check out Thomas Nagel's essay 'What Is It Like Being a Bat?' (Nagel, online.) Education teaches us to be open to what we don't know, and even to what is unknowable. Strictures of certainty give way like a Tim Hortons drive thru lineup when a flock of Canada geese waddle amidst the tail pipes. Yet I knew what I was thinking: here's another moment tough to capture in the written word, let alone in a textbook or university course! Yet, maybe I'd never have felt this moment in the same way without recourse to philosophic reasoning acquired at AU.

Getting a Reading on Our Selves in our Course Readings

We can only know how we feel and what we think in terms of other moments and other versions of ourselves. It's a lot of navel-gazing, perhaps, but it's part of the examined life. Henry Miller summarized how so much in life is lost when we quantify or measure it:

"No matter how active, the barometer can only register boredom" (Miller, 144). Register the world we must, though, and if we're social science or business or arts students our ability to combine the personal with the pedagogical is the stuff of good grades. There's no learning without recapitulating what we've absorbed. Ontology follows phylogeny, if we materialize into imagination our thoughts as brain tendrils growing out from hitherto barren terrain.

Jason Sullivan

Miller follows up his trite insight by claiming that “everything is borrowed, everything is vicarious. He is no longer an actor but an agent, or a re-agent. In the world of the imagination he had boundless freedom; in the creature world he has empty power, empty possessions” (144) When our time concludes at AU we shall have little tangible evidence of the grand edifice we’ve erected within ourselves. A bunny leaping may impart no more sense than before but perhaps we’ll know what our momentary bliss is here for.

To empty the vessels of our mind, like a watering pot into a garden, requires humility and deference to authority. Yet, most of all, perhaps, it requires at least a tangential awareness of what thinking really is. When we’re sitting there just being, in between times where we say to ourselves “here I am, being myself”, a case can be made that we’re not really there at all. That is, we’re not conscious of the us that is us. It’s when we reflect on ourself, alighting our minds onto a sort of recursive awareness we may find that we are actively, consciously, thinking. Yet, we are at once thinking about ourselves as the thinker as well as thinking about the subject that we are thinking about: ourselves. We become twinned in the mind, as it were. No ouroboros snake could better gnaw its own tail and yet awareness of the multiplicity of self opens new doors to perception of the academic world; only bored simplicity reduces the universe to simple answers and slogans, by this token. To be truly there and aware is thus to be at least two places at once: our self, and our self viewing ourselves in our mind’s eye.

Learning requires this distance from immediacy so we can open ourselves to take in new material. George Herbert Mead called this two-faceted essence of consciousness the I and the Me. He wrote, “the body can be there and can operate in a very intelligent fashion without there being a self involved in the experience” (Mead, online). Like that moment when a child answers about what an animal does, we might first think that we humans think and act as ourselves. This would be wrong, according to Mead. We are each essentially two: an inner self and a social self. It behooves us then to surpass our singular sense of self so that we may grow out in new directions. This implies the softest of boundaries of identity and probably a little psychological bravery. Canadian theorist Henry Giroux described “understanding how fragile identity is as it moves into borderlands crisscrossed within a variety of languages, experiences and voices” (Giroux, online).

So, the self involves a certain duality, a certain dialectic, and this may even be why we identify with other beings (like a mystical rabbit) as though we share something with its identity. It makes sense to see ourselves in the world; after all, much of who we are depends upon external definitions and roles, not to mention marks and feedback. H.G. Hegel here comes to mind and especially his concept of *aufhebung*: to surpass while maintaining. We are always there, though flowing and changing in each moment, and we are also growing and learning. Hegel wrote that “the I begins where it did not begin or where it did begin before the I thought” (Derrida, 24). The wheels are always turning, and some would say that our unconscious, inaccessible by nature to our level of conscious awareness, functions to propel us forward like a boat motor along the surface of a seemingly placid lake. Enter the rabbit of the mists; magical happenings occur when even our unconscious is surprised.

Our form of growing at AU presumably allows us to surpass past mental states at a greater paced than our less-bookish brethren, albeit one enforced by study schedules, contract dates, and our

Bannock and a Movie July Edition: Inuit and Inuk Stories

Jul 1 to Jul 31

Online

Hosted by AU Nukskahtowin

www.athabascau.ca/indigenous/bannock-and-a-movie/index.html

Access through above link

The Grad Lounge

Fri, Jul 9, 5:00 to 6:00 pm MDT

Online via Microsoft Teams

Hosted by AU Faculty of Graduate Studies

fgs.athabascau.ca/news/events/index.php

No pre-registration necessary; access through above link

All events are free unless otherwise noted.

own inner inertia driven by expectations that led us to register in courses in the first place. Jacques Derrida even notes of our self that “it can know itself and become actual only to the extent that it objectivates itself” (Derrida 21) He was referring to Hegel’s concept of the world spirit (as a metaphor for human creativity and down through history) but this may be, in microcosm, the truth of our essential subjectivity.

We surpass ourselves and we learn and grow and it’s often those pauses that matter most. So I thank that snowshoe hare for reminding me of the rabbit hole of awareness that we each always-already are racing through just by being aware!

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Student Sizzle — AU's Hot Social Media Topics

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



AthaU Facebook Group

Challenging courses. A query about challenging a course for credit receives a detailed response, including the info that course materials aren't included in the challenge fee.

Discord

Student meltdown. AB and BC students swap tales of trying to beat the heat while they race against course end dates.

reddit

If everybody knew, nobody would need to ask. A freshly-enrolled student feels dumb for asking how to access courses and course materials. Responses are quick, to the point, and non-judgemental; everyone was new once.

Twitter

@AthabascaU tweets: "Earlier this year the Writer-in-Residence for 2020-21, Joshua Whitehead (@JWhitehead204) delivered a generous and open talk for the AU community and the public, discussing issues in the writing life, including mental health, queerness, and Indigeneity t.co/uOvdobhMMH."

Youtube

Here's hoping this becomes a thing! AU posts video intros for two courses: [ENGL 324](#) (Shakespeare I) and [ENGL 325](#) (Shakespeare II).





Dear
Barb

Barbara Godin

Camping Conundrum

Dear Barb:

My family has been anxiously waiting to go camping. Twice our reservations were cancelled, but we finally got to go last weekend. We always go to provincial parks; we like the natural settings and the peacefulness of nature. Unfortunately, we didn't experience any of that last weekend. For one thing the gypsy moths were explosive and disgusting, but it's a part of nature, so we did what we could to accept them. Lots of sweeping and cleaning and spraying and mostly keeping our heads covered. The worst part of the weekend was our noisy neighbors. They were a family of four, two adults and two younger teenagers. The parents were obviously heavy drinkers as that was the predominate activity of the weekend. The mornings weren't too bad, but as the day went on and the drinking continued the voices escalated to yelling and name calling. The parents called their kids idiots, assholes, and other names I wouldn't want to repeat. The kids didn't just take it, they yelled back. My husband and I tried to ignore them, but this went on most of the day, we couldn't even eat our dinner in peace. We didn't do anything about it, but if it happens again how would be the best way to handle this situation? My husband was going to talk to them, but I encouraged him not to do that. You just never know how people will react, especially if they are intoxicated. Should I talk to the park ranger, or maybe move to a difference campsite. What would you suggest we do in this type of situation? Thanks Trish.

Hi Trish:

It's too bad people act like this and spoil things not only for themselves, but for those around them. I agree with you, it is not a good idea for your husband to approach an intoxicated group, as the situation could escalate and become unpredictable. The best reaction would be to speak to a park ranger, as there are rules that must be followed in all provincial parks and the fines are fairly hefty for not following these rules.

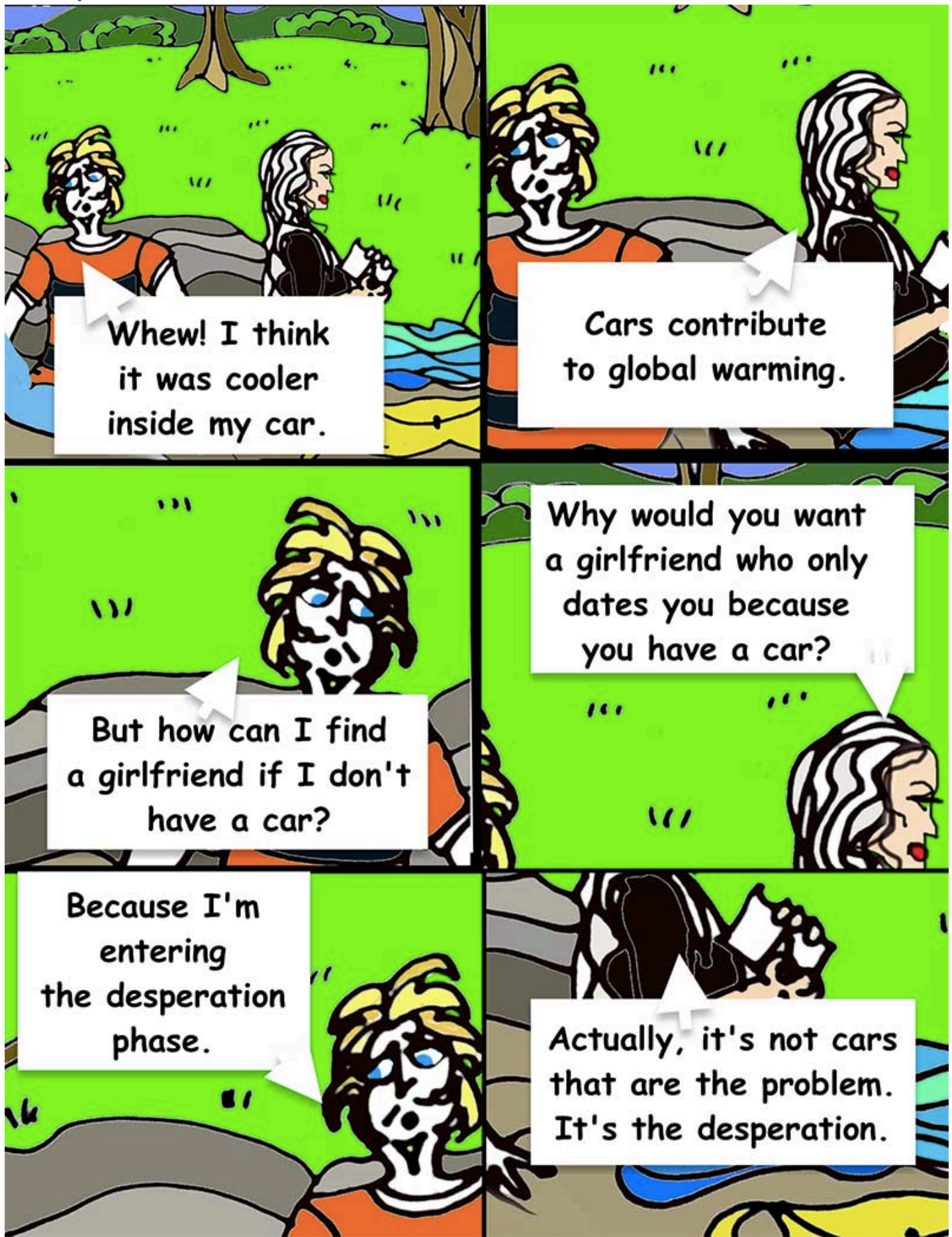
In particular there's a \$150 minimum fine each for making excessive noise, disturbing other persons, and using discriminatory, harassing, abusive or insulting language or gestures. You can find more at the [Ontario Parks' website](https://www.ontarioparks.com/)

I would recommend in the future you report these people and perhaps move to another site, as they will most likely know it was you that reported them and it may create a tense situation. On the other hand you could move to another site and report them on your way out. For the most part people at Provincial Parks follow the rules and respect fellow campers. Unfortunately you found someone who does not. Thank you for writing and I hope your next trip will be a better experience for you and your family.

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 Desperation Phase

Wanda Waterman





Happy Pride from your AU Students' Union!

Thank you to everyone who has participated in this week of recognition and celebration.

Our *What does Pride mean to you?* [social media contest](#) ends tonight at 11:59 pm MT and you don't want to miss out on awesome prizes so go to our [Instagram](#), [Facebook](#), or [Twitter](#) for details.



You can also check our latest Open Mic podcast, [Episode 46: Celebrating #PrideWeek at AUSU](#) hosted by Vice President Community and Wellness Natalia Iwanek and special guests.



Apply to become a member of the Indigenous Circle (IC)

We are looking for **up to thirteen AU undergrads who identify as Indigenous** to [join the Indigenous Circle at AUSU](#).

The Indigenous Circle represents Indigenous students at AUSU, as well as the greater AU community, and advises AUSU on various matters through the lens of Indigenous students.

Duties include attending Indigenous Circle meetings, reviewing proposals and providing feedback, and reducing barriers to education among AU's Indigenous learners.

Indigenous Circle members receive a \$50 honorarium for each meeting attended.

To join the Indigenous Circle, email your resume and a summary of why you are interested to Governance and Advocacy Coordinator Duncan Wojtaszek at governance@ausu.org.

You must be a current AUSU member and self-identify as Indigenous to apply.

CLASSIFIEDS

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

THE VOICE

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