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# the VOICE

## QUOTE OF THE WEEK:

**"The tragedy of life doesn't lie in not reaching your goal. The tragedy lies in having no goal to reach."**

--Benjamin Mays



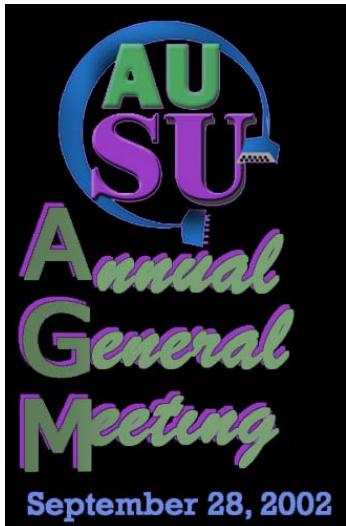
## A Bug In Your Ear...

### AUSU Newsletter

Last week the first official AUSU News was mailed to AU students everywhere! AUSU is working hard to keep students up to date with issues about the website, the upcoming AGM, groups, clubs and committees, and other pertinent information regarding things like student I.D. cards and

**awards. Make sure you fill out your contest ballot and get your name in for cool new prizes.**

**Your copy should arrive in the mail soon; however, if you are too excited to wait you can check it out at:  
<http://www.ausu.org/ausunews0902> !**



## **ANNOUNCING THE AGM Provided By AUSU**

**THE VOICE September 11, 2002**

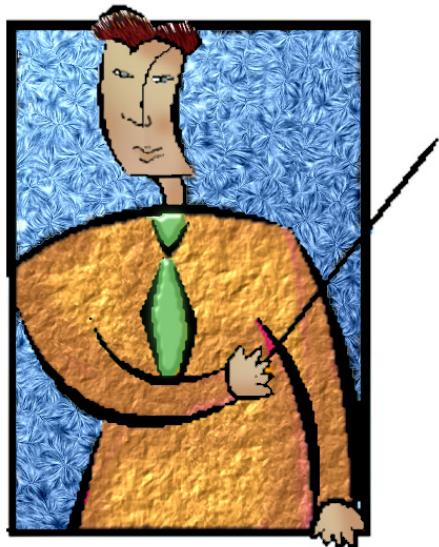
The 9<sup>th</sup> Annual General Meeting of AUSU for 2000/2001 has been scheduled for September 28, 2002, at 1 PM MST. It will be held at the AUSU Office, #306, 10030 107 Street, North Tower, Edmonton, AB. All members of AUSU are invited to attend, either in person or by teleconference.

This Annual General Meeting will present financial statements for 2000/2001 fiscal year, along with activity reports for the past year.

For further information, please contact [ausu@ausu.org](mailto:ausu@ausu.org), or call 1-800-788-9041, ext. 3413. Students who wish to attend by teleconference will need to book in advance. We look forward to seeing you there!

**Debbie Jabbour, President  
AUSU**

## A Professor By Any Other Name...



### ***The Stinky [In]Accuracy of Educational Terminology***

**By Tamra Ross Low**

**THE VOICE September 11, 2002**

Many factors led to my decision to attend a distance university rather than the traditional Calgary choice – the U of C. Overall I'm very pleased with the level of education that I'm receiving from AU, but one thing has always bugged me about our school: Tutors.

No, I'm not referring to the instructors themselves. While AU tutors certainly run the gamut from excellent to abysmal – I've found that the great tutors greatly outnumber the poor ones, and I have had many tutors who have been a tremendous asset to my education. So it is not the tutors, *per se*, who are the problem, but rather that ridiculous word.

*Tutor*. I don't know about other people, but for me that word brings to mind a very low level academic assistant. A tutor might be a senior high-school girl who helps out junior students with their math homework. It is a non-specific term denoting no particular level of education, respect or authority. People call themselves tutors with no license to teach, and no significant academic credentials. I imagine that some of those non-academic correspondence trade schools might use this term for their academic assistants, but certainly not a university.

Tutor is a word which does not adequately describe the function of AU's academic staff. When I have mentioned to my family members or friends that I'm waiting for a call from my 'tutor', I have been asked – "Oh? Are you having trouble with your studies?" I assure them that I am not, so they then ask – "Why do you need a tutor?"

It's a fair question. 'Tutors' are usually people you hire when regular school instruction has failed to suffice. 'Tutors' provide additional assistance, on top of what the school provides. If you are flunking out, you need a tutor. Conversely, good students never require tutors. This is how most people see it.

Etymologically, the word is correct – if you prefer the dictionary definition to the common public perception. According to the Canadian College Dictionary, a tutor is 'a private teacher', 'a college teacher who gives individual instruction,' or a college official entrusted to the tutelage and care of undergraduates assigned to him [sic].' In law, it refers to a guardian of a minor or a

woman. I don't quite understand that one, but any term that suggests women require guardians irks me a little.

What is at issue here is the common public perception of the term. With so much disdain focused on distance universities, it is vital that institutions like AU lead the way in making open distance education as respected as traditional education. The use of a term like 'tutor' separates AU from other universities, and gives the appearance that AU has no 'real' instructors or professors. On the contrary – often a course tutor is also the course professor obscured behind that unflattering epithet.

Tutors sound like instructors from a school that only aspires to be a university. Those not familiar with AU might [understandably] assume that AU uses the term because its instructors do not have the credentials to be called professors. Already too many people refer to AU as a 'community college' or a 'trade school.' The term 'tutor' is one more reason to lump AU in with the dubious schools like International Correspondence Schools [you know, the one Sally Struthers ebulliently recommends].

The term 'tutor' adds to the perception that we are not taking real university courses – universities have professors, by common understanding. I understand that AU may have chosen this term in order to demonstrate the greater level of academic support that tutors provide compared to traditional professors, but the term is too detrimental to be properly descriptive of this important position.

AU has made a big deal about changing other terms that are no longer accurate. For example, the term 'Home Study' was recently replaced with 'Individualized Study.' Ok, fair enough, but is it much of a difference? Yes, the latter term better encompasses the varied methods of at-home course delivery, but it still does not seem like a very important change, and it is one that led to much confusion when it first occurred.

I feel comfortable telling people that I'm taking a home-study course, but I often feel embarrassed to say that I have to call my tutor. I often say 'instructor' or 'professor' to better describe the function of the individual. Am I the only one that feels this way? Drop me a line and let me know: [tamra@gmx.net](mailto:tamra@gmx.net)

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

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## From My Perspective: Quitting An Addiction

By Debbie Jabbour

**THE VOICE September 11, 2002**

Addictions are complex, and they affect people differently. In the last two weeks I've discussed some of the mechanisms involved in the addiction process, since greater understanding can help develop a more tolerant perspective of addictions and people

who become addicted. In this final article, I take a look at the process of quitting an addiction.

Not only is the development of addiction surrounded by misconceptions, there are myths and fallacies surrounding the quitting process as well. It is commonly believed, for example, that an "alcoholic" has to "hit bottom" before they are motivated to quit drinking. That fallacy has led many people to view quitting as an insurmountable journey up from the gutter, climbing a very high mountain of sobriety. In reality quitting involves stages of change very similar to the way the addiction began, and a person can be almost anywhere along the continuum when they make the decision to quit. The notion that one has to "hit bottom" can have a psychological effect that allows a person who is in the abusing stage to feel they do not need to quit, since things haven't become intolerable yet. Things do not have to be at their worst for someone to make the decision to quit an addiction. Quitting the use of an addictive substance does not imply that one has lost control either. It simply means they have recognized that the activity or substance is causing unacceptable consequences and are making a conscious choice to change.

Often family members think that once the person has decided to quit an addiction that's the end of it. Unfortunately it is just the beginning, and the process of recovery may be a long and difficult one with many setbacks. Quitting is a process – a person does not become addicted overnight, nor do they recover overnight.

Most important is understanding the addiction and the withdrawal process. Do not minimize the depth of the addiction. Smoking is not just a bad habit; it is a powerful addiction as strong as cocaine or heroin. Drinking or gambling may represent a lifestyle that is deeply entrenched into the person's sense of who they are. A person who is struggling to deal with an addiction needs encouragement and support, and their own fear of failure can be daunting. Yet failure and relapse are a reality, and are part of the process. The disappointment and censure of family and friends when one relapses can be an overwhelming blow to person who is trying to conquer an addiction. Relapse does not mean an automatic return to addiction. A common myth around

quitting smoking is that if you go back to smoking it will be harder the next time you try to quit. Some even think that if they go back to smoking after having quit it will make it impossible to quit again. The opposite is true. The quit process allows a person to develop skills that make them stronger as they learn coping mechanisms and triggers to avoid. The average smoker, for example, tries seven times before achieving success. Yet it can be done - in Canada there are now more ex-smokers than there are smokers!

For more serious addictions such as cocaine or heroin, relapse can be devastating to all concerned, and a person trying to recover from these addictions needs to be in the care of a physician and/or a structured treatment program due to the extreme physical effects of withdrawal. Withdrawal is a problem for every addiction, of course, but it is very individual. Some become very ill, others have few or no symptoms. Rather than looking at withdrawal as something dreadful, view the symptoms as positive signs. Your body is trying to heal itself by returning to a healthy state, and withdrawal symptoms are all signs of healing, “recovery in disguise” (AADAC, 2002).

Another common myth is that a person with an addiction must quit totally. This is true of some addictions but it is not always the case. A Capital Health program called “Drinking Decisions” teaches strategies that help a person reduce their intake of alcohol and regain control over their alcohol use (Robson, 2000). Remember that addiction is a continuum, and a person can move back and forth in the stages. A person who is abusing a substance such as alcohol or gambling can learn to control their behaviour. A pack-a-day smoker can cut back to only a few cigarettes a day. These strategies are called “harm reduction,” and are built on the philosophy that some people may not choose to quit an addiction or may not be able to quit - therefore it is better to minimize the impact of the addiction by working towards reduction rather than total abstinence.

Harm reduction strategies are not appropriate for every person or every situation, of course, and many individuals do need to completely quit the addiction in order to remain free of the harmful effects on their lives. For some people this may mean completely staying away from people, places and situations that are addiction triggers. Alberta even has a program where a person with a gambling addiction can have themselves voluntarily banned from all casinos (AGLC, 2002). A person trying to quit alcohol or smoking may prefer to avoid bars, and someone with an internet addiction may have to disconnect their online connection.

We hear a lot about the “addictive personality,” a personality trait that is said to make a person vulnerable to developing addictions. While there are certainly genetic and environmental factors that may put a person at risk, this does not mean a person will automatically develop an addiction. When it comes down to it, all of us could be considered addictive personalities - we all exhibit tendencies to overdo things we enjoy, and the line between a passion for something and an addiction is a thin one (Vue, 2002). We all need creative outlets for things we are passionate about, ways to find personal control. Ironically, addiction is a way many people seek to control outside pressures. An important part of addiction recovery is finding a balance in life, a way to cope without wild excesses.

A person who has relied on an addiction for a long time may find their social and communication skills have stagnated – and they no longer know how to enjoy life without the addictive

substance. Recovery may require a complete lifestyle change, and it is here that the behaviour of family and friends can have a profound effect on the person recovering from an addiction. I know of one person who was attempting to quit drinking alcohol, yet at every family gathering, alcohol had always been a prominent part of the “good times.” When this person would attend family events, they would all hide their drinks, while exchanging furtive glances at the “alcoholic,” waiting for him to leave so the party could start – hardly conducive to the recovery process.

You cannot force someone to quit an addiction, but you can be a source of positive support to help them once they’ve decided to quit. Remember that they are your loved one or friend first, a person with an addiction second. Change is a difficult process, and when people around you want you to change, it can cause stress. Lectures, nagging, bribes, guilt trips, put-downs, and force do not work. Treating the person with dignity is an important part of recovery. Understanding the addiction and recovery process will help you cope. Relapse is not failure. Do not get angry or belittle the person who is trying to quit and do not make them feel guilty if they relapse. Do not assume that you know best what to do - ask them what would be most helpful, what they want you to do. Be sensitive to their needs and to any withdrawal symptoms they may be experiencing. Addiction is a process through stages of change, and recovery is also a process. Anyone can become addicted – but everyone is capable of change.

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

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## **Fed Watch!**



***News Across The Nation...  
Adult Learners Week, Senate  
Committee on Joint Legislation***

**By Karl Low**

**THE VOICE September 11, 2002**

### **Adult Learners Week**

This week is International Adult Learner's Week, and is the first year that Canada has participated in the festivities. Events are happening across the country throughout the week and beyond, so check out what's happening near you at the ALW [web site](#). Some provinces are getting more into the spirit of the ALW than others, and some of the events can be taken advantage of no matter where you are. In particular, you may want to look at the [Reading Dreams eBay Auction](#) where you can pick up memorabilia autographed by various Canadian Celebrities including David Duchovny, Margaret Atwood, the Bare Naked Ladies, David Suzuki, Anne Murray, and a number of others, all to support adult literacy programs.

A notable absence I see in the various schedule of activities is any mention of Athabasca University. It seems a shame, as Adult Learners Week would be an excellent time for AU to get some free publicity as helping adults to further their education no matter where they are in their lives.

Perhaps it's just me, but I would expect that a university trying to attract attention to its MBA and graduate programs would take advantage of any free publicity they could come by. I guess the alternative is simply raising student fees every year to try and purchase their own publicity.

Fortunately, the Alberta [press release](#) suggests that the ALW is simply the kick-off to a yearlong national campaign to highlight the importance of adult learning.

## Senate Committee on Joint Legislation

You may have heard that a Senate Committee on Illegal Drugs has put forward [a report](#) recommending the legalization of marijuana. The report suggests that given the current research findings, marijuana could be decriminalized and put under such restrictions as alcohol and tobacco are under currently. Personally, I think this is a mistake, and we can use alcohol and tobacco to show us why.

Currently, the majority of cases that the police deal with are related in one respect or another to the consumption of alcohol. Drunk driving, fights, general stupidity, and even a large amount of petty crime are often the result of people consuming too much alcohol. Anecdotal evidence abounds, simply watch any episode of *To Serve and Protect* or *Cops* to get a half-hour helping of our police dealing with alcohol's effects.

When we consider tobacco, we see that there are increasing calls for tightening of the legislation around it as we have found a number of effects that were not known - effects that even occur to those who never smoke a cigarette themselves. Do we really want to be legalizing marijuana before we have an extremely good idea of what kind of secondary effects we might see from the increased usage? The amount of research done, especially with regards to secondary effects from marijuana is extremely small, no doubt hampered by the illegality of the substance, but moving to a regime where marijuana is available to the general public before undertaking these types of studies strikes me as foolhardy at best.

Finally, there is the simple issue of those who do not enjoy the smell. Marijuana is worse than cigarettes for the amount of smell it creates, for how long the smell remains, and for how badly the smell clings to those who smoke it. When going into the local convenience store, if anybody has had a joint recently, it's immediately apparent throughout the whole store. If, like me, you find the smell unpleasant (which is actually putting it rather mildly - personally, the smell makes me physically recoil and nearly gag, but that could just be me) then even if the smoker has been entirely within their own home previously, it still doesn't stop the stink of it from affecting you.

Now, if people were content to bake the stuff into brownies or cake, I know that I personally would have considerably fewer problems with it, but I know the chances of that happening are low. For some reason we still have this primal fascination with being able to inhale burning products into our lungs and not die. Too bad.

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

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## The Debate over the Public Sector: Major Issues

### Part Two: Capitalism vs. Social Conscience

By Wayne E. Benedict

THE VOICE September 11, 2002

Dr. Alvin Finkel (1994) describes the social security system that was enacted during Great Depression of the 1930s as

encompassing: unemployment insurance (presently known as employment insurance or EI); old age pension; Canada Pension Plan (CPP); greater access to higher education; and social housing. Finkel believes that these social reforms were a radical departure from the traditional role of government in Canada because previously, the government (and the majority of society at large) presumed that individuals who were in need were somewhat the authors of their own misfortune. The unemployed or disabled (poor) were expected to either make their own way or rely on their families to support them; failing that, charity was supposed to support them and; failing that, possibly the municipal government (if it could afford it). When the central (federal) government admitted that these conservative sorts of support methods were unable to cope with social needs in an urban industrial society, it began to build the state-supplied social safety-net of the post-war period—a radical departure from past policies. Presently, the pendulum seems to be swinging to the right once again as Canada's social safety net falls under attack from the powerful political-right, which would see a return to the ruthless, and yet profitable, "free market". One need only view documentary films of the Great Depression era to foresee what a future devoid of government-provided social programs would deliver to the citizens of Canada. While pressures mount, and governments act, to reduce the benefits provided by Canada's social security system due to its being "too generous", in fact "the advance of the welfare state in Canada, while greater than in the United States and Japan, has been less than in Europe" (Musgrave et al, 1988, p. 77). So why, when Canada's social expenditures are less than those of European countries, is the Canadian public seemingly turning its back on our "welfare state"? Today's Canadian public, which is more than a half-century removed from the sufferings of the pre-governmental-interventionist period, is fed a steady mass-media diet on the merits of "less government", "lazy malingeringers", "free-market", and innumerable other right-wing ideas. Herman & Chomsky (1988, p. xi), in their seminal work *Manufacturing Consent*, speak to the issue thus: "...the workings of the media...serve to mobilize support for the special interests that dominate the state and **private activity**, and... their choices, emphasis, and omissions can often be understood best, and with striking clarity and insight, by analyzing [the media] in such terms" (emphasis added).

While there are ongoing vigorous debates raging over Canada's social safety net (should its levels be maintained, increased, or decreased?), an equally visible public debate surrounds the issue of para-public enterprise. As mentioned in the introduction, those on the political-right are heavily pushing for the privatization of publicly held assets and services. The voices of those on the political-left, who largely oppose the divestiture of public assets, seem to be largely drowned out by the noisy throngs of capitalist predators rushing to feast on their share of the state carcass. Still, some voices of social conscience can be heard above the din of gorging capitalists. Cameron (1988, pp. 2-3) claims "crown corporations were not created to be 'efficient' enterprises pure and simple, but rather to be useful instruments for the delivery of public services and for the implementation of public policies". He claims that public enterprise, in addition to being as economically efficient (or more-so) as the private sector, is "policy efficient" where the private sector cannot be. By "policy efficient", Cameron is referring to the efficient means with which the public sector can be used as an instrument of government policy—as opposed to the inefficiencies associated with the use of private enterprise as an instrument of government policy. Some of the policy roles that the public sector enterprise can fulfill include: operate in a commercial private sector fashion, with emphasis on profitability and the need to maximize return on investment; operate as an efficient deliverer of non-commercial services to the public; maximize profits to directly serve the interests of the community as a whole (through government) rather than a narrow group of private shareholders; generate government revenue; provide goods and services to communities and regions which could not support a private sector enterprise on commercial grounds; provide services which are deemed to be important, or even essential, to the public interest even if they do not meet the narrow criteria of operational efficiency; provide quality service; provide services which are important on broad community and economic development grounds; utilize major procurement decisions to generate significant industrial benefits for the Canadian industry (negotiate: "we'll buy this from you but you must provide that in return"); operate as an example to the private sector (be a "model corporate citizen"); promote government ideals, such as decentralization, bilingualism, technological change, & employment equity; provide government with direct access to detailed information on industry costs and practices (for better policy decisions); undertake major capital projects which are marginal on a straight "bottom line" basis but which create jobs in a period of downturn and minimize uncertainty over the future (Cameron, 1988, pp. 10-18).

*Next week: Privatization Mania*

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## Film Review: "Memento"

By Laura Seymour

THE VOICE September 11, 2002

Admission: As this is my second film review...I'm becoming Leonard Maltin! But if I grow a beard...I quit!!

The film Memento is currently running on Shaw Cable movie channels and stars Guy Pearce, whom some of you may remember from The Adventures of Priscilla: Queen of the Desert. Wildly, he is sans Australian accent and no dresses are present...indeed he is difficult to recognize.

A bit of background: He was born in Cambridgeshire, England, in 1967, and immigrated to Australia to live in Geelong, Victoria, with his family when he was three years old. He is an accomplished musician and a famous Australian soap star.

And now the film...

Memento starts out in suspense and leaves us gripped to the wonderfully twisted end. Guy plays "Leonard", a man with short-term memory only from a violent incident. Any of you taking Psyc 289 will revel in the quick and easy way to remember your facts about this rare brain damage syndrome courtesy of a gripping film and a completely unique format. Indeed, this film turns and twists so many times you may wonder if you came in mid way!

Guy Pearce and Carrie-Anne Moss portray totally real characters in this tale of a man out to revenge his wife's brutal rape and murder. Those of you worried that I've spoiled the plot need to see the film to realize there is *no way* for me to do that!

There are few glamorous sets or details to this film. It holds your attention with well-done performances and incredible script. Intriguingly, the script calls for no brazen, flung-in-for-the-hell-of-it sex, or useless violence. There are shots from guns and murders but the director allows us to figure out what is going on without beating us to death with gory visuals! Gotta love the film if you are tired of blatant violence!

One last detail slaps us in the face-- full characterizations from each of the main characters. Indeed, even the motel desk clerk has character built up. Each character builds in reverse, with the film. The director performs this little trick with small steps. Each scene is taken to a point where we are thoroughly confused, but only JUST. Then the director takes us back a step to show how Leonard got to that point in the first place. As we see the first few seconds of the scene that just played and Leonard's complete confusion over who he's talking to, we are stepped back in time yet again. It plays well and leaves us constantly interested in what happened just before.

Lighting is stark and real. Music is kept to a minimum and performances are –well as I said—egad! Am I getting short-term memory?! Did I already write this review??!

Just kidding!

Hope you give it a look and find it as well done as the hubby and I did.

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

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## The Harried Student Goes to the Doctor

### By Audrey Karperien

It all started with the toilet. There was this discussion about who should clean it. Obviously, it would be impossible for the person holding the anatomy textbook in the portions of her upper limbs distal to the radiocarpal joints, but no problem at all for the person currently taking the toilet duck out of the grocery bag. Obviously. This I boldly argued as I lay my head on the textbook to take a nap on the kitchen floor.

And that led to the next thing: me—distance ed student in the last year of a masters program, been squeezing distance ed into my life since before Hippocrates took the oath, dragged into the doctor's office. Pah. My husband says I'm there because he

thinks I should relax my schedule, that I am overdoing it, have lost touch, am way caught up in what I am learning, am taking naps in the middle of conversations, etc. I disagree. I think he's going to great lengths to avoid cleaning the toilet. Regarding my excellent diction, I'm just applying new knowledge. With respect to the sleeping, I happen to have the flu or something. I can hack the program. I just need a pill, vitamin, hormone shot, quick fix miracle Max chocolate pellet, pat on the shoulder, hair removal therapy, hair transplant therapy, whatever.

In fact, in stunning distance ed form, I am picking bare the bones of every second, reviewing my anatomy textbook as I wait to talk to the doctor. She calls me in. I get up slowly, mentioning to her that I'm fatigued today and apologizing for dragging the lower, pedal, podalic, extremities of my legs a little.

Her head does this quirky little sideways thing, and then she calls my husband in, too. I get suspicious, but sit down anyway. She asks what I do for a living. I get more suspicious. I squint a little and tell her that I work 39 hours a day, 14 days a week as a mother and masters wannabe. She doesn't like my math, but she doesn't offer me a position in her Amway pyramid, either, so I am relieved. But only momentarily. She pauses 30 painful seconds, flipping through lab reports stacked as thick as my textbook, then abruptly breaks my moment of deep thought as she starts to talk. From under her glasses, in a wholly unimpressed way, she says "Weeeeeell, it looks like you've got lupus, maybe some other autoimmune disease, but anyway, whatever it is, there's not much to do other than what you do already. Maybe you'll want to consider a career change to something low stress, where you can rest when you need to."

I let my anatomy text slip silently to the floor. My husband and I exchange glances. Then I lose it. I shinny up her vertebral column, slam her with a drop kick in the lateral portion of the scapular region (where the scapula joins with the clavicle and humerus and is covered by the rounded mass of the deltoid muscle) and deliver a flurry to her solar plexus on the flypast down. And I say, "Is 'that looks like you've got some kind of autoimmune disease but there's nothing to do about' it enough for YOU?"

There is a discrepancy in the story here. My husband says that never happened. He says I took the news unruffled. Or maybe unconscious, which was why my book crashed to the floor. But I was not sleeping at all. I was taking the scene in through alternate ports of entry...his eyes and ears. I was meditating on what I'd read in the anatomy book, was merely resting the folds covered with skin anteriorly and lined with conjunctiva posteriorly, bearing eyelashes, and covering the fronts of my eyeballs.

Anyway, we got the news and went home. All the way back, my husband nodded knowingly and infuriatingly. ALLLLL the way home. Readily integrating the doctor's words into his world, he said the diagnosis is proof positive that I simply have to ease up on the masters thing, that maybe I should take up a lighter hobby, like cleaning toilets.

Obviously much wiser, I, in contrast, refused the doctor's disinterested diagnosis entry to my cranium. For days I worked on refuting it. With my superior knowledge and insight, and the occasional reference to my anatomy book, I came up with an alternate, much more sensible, and most importantly, treatable diagnosis. It was obviously an infection I'd picked up from cleaning the toilet.

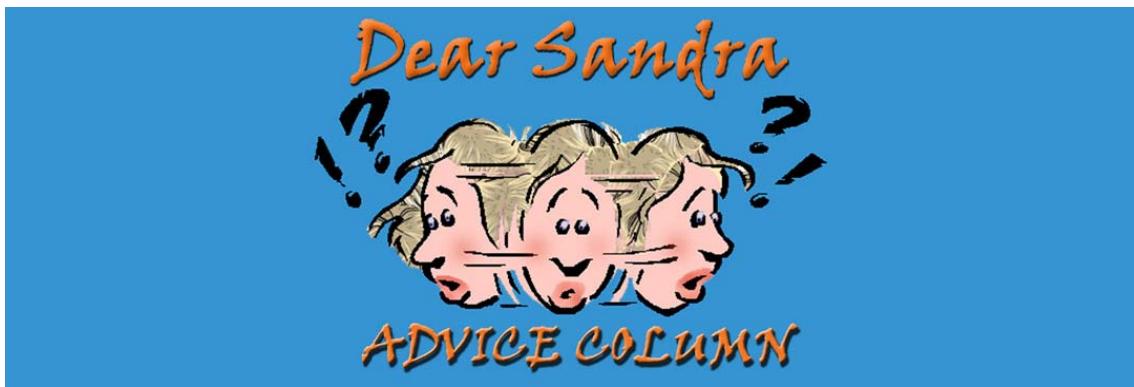
My husband, brute that he be, did not support me in this. Nonetheless, now, in the end, I am pleased with the doc's original diagnosis and have worked the malady into my schedule. In fact, I embrace the disease. Making extensive use of my retinas, I discovered that a realignment of one's career goals is a good idea, but what the doctor suggested and my husband reiterated only highlight their fundamental misunderstanding of some key issues. Fortunately, I found a website written by someone with insight, that said patients can take on life's challenges without going over the bend, where doing things like becoming a distance ed student are on the to do list for recently diagnosed sickees who want to learn but need flexibility. When I read that, I thought, weh-hell, and sticking the muscular tissue bearing the organ of taste and occupying the cavity of my mouth in the general direction of the doctor's office, I said, I'm good to go now, ain't I?

And I found extra comfort in some other advice for minimizing symptoms. I found this really great web page that says, basically, that I should rest the prominence formed by my gluteal muscles when I need to. The way I see it, in my house we will no longer need a toilet duck, because we are going to get a toilet dad.

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*Audrey is a distance ed maven and part-time writer living in the United Kingdom. She is finishing her last year of an honours Master of Health Science degree, in preparation for a distance ed PhD in how to get a distance ed PhD. A mother of four, she sporadically sleeps, is in love with fractal math, and has found peace where neuroscience and Java programming meet.*

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THE VOICE – September 11, 2002

**Dear Sandra:**

**I am a full-time university student in my thirties.**

**I'm proud to be completing my education, even if I did start later than a lot of others. The problem is that many of my friends and family members cannot understand why I'm in school at my age, instead of working.**

**How should I respond to people who want to know when I'm going to finish school and get a full-time job? I feel guilty when I'm asked about this, and I feel that I have to make excuses for why I'm not done my degree yet.**

## **Guilty Student**

Dear Guilty Student,

It is human nature for people to envy others who are achieving great things. You are achieving great things and you have no reason to feel guilty. If anyone should feel guilty it should be those people who are directing these ridiculous questions at you. Family and friends are the closest people to you and it is frustrating when they cannot support you in something you are so passionate about. Believe me, when you have accomplished a degree and you are earning more than what you previously earned or are happier with your new career than you were before, these people will not be so quick to condemn your decision to return to school.

Attending university is no easy feat, many people are still convinced that students at AU are completing degrees similar to those mail order colleges in the States that promote themselves

with coupon mail outs where you can pick a diploma from the list of stickers, lick and stick it to the postage paid reply card and a few months later you will be accredited. I suppose this gives many people the impression that AU is easy and simple. Completing university courses or degrees at any age, whether it is at 20 or 80, takes an extremely dedicated and hard-working person. In most cases completing your education is more difficult than performing the job it leads up to. Any AU student can attest to this especially since most of us are completing 3-6 courses a semester, holding down jobs, raising families and still trying to have something that resembles a personal life for an average of four years. When these people ask you when you will be finishing school and getting a real a job, hold your head up high, ignore that air of ignorance in their voice and tell them that you are already working full-time toward your dream.

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*This column is for entertainment only. Sandra is not a professional counsellor, but is an AU student who would like to give personal advice about school and life to her peers. Please forward your questions to Sandra care of voice@ausu.org*

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## **Self and Other:**

### ***An Introduction to Ethical Anarchy***

**By b.e. hydomako**

Religion and ethics often walk hand-in-hand. In other words, if we are of a specific religious persuasion, then we are typically prescribed a moral code which is intended to promote correct conduct. Even if we are atheists, we usually find that the laws of our

society have been derived (at least in part) from some religious system. The difference for the non-believers is that they think they shall be punished by society and not by a disapproving deity if they should transgress the rules. In either case—judgement by the divine or by society—we are encouraged to be moral by outside sources. However, since the acts we commit in the world are intrinsic to our being (in the sense that our acts and our being appear as congruent to each other), the codes that govern these acts ought to be intrinsic to our being as well. It should be the responsibility of each of us to impose our own morality upon ourselves. We can think of this as Ethical Anarchy. [1] In this examination we will see that it is possible to formulate an ethics

which does not rely on any outside force, divine or otherwise, and that such a morality is intrinsic to the activity of being human.

We shall begin at the end. The thrust of our entire analysis arrives at the moral code summed up by Confucius when:

Zigong asked Confucius: “Is there any one word that can serve as a lasting principle for the conduct of one’s whole life?” Confucius said: “Perhaps it is the word ‘reciprocity.’ Do not do to others what you would not want others to do to you. [2]

We find in this no reference to a deity, nor to a system of socially conceived laws. It is a simple principle that relies only on how we ourselves desire to be treated. In other words, our Ethical Anarchy comes down to how we ought to treat ourselves. However, in order to adopt this principle we must come to an understanding of what the self is. There is wisdom in the sage advice, “know thyself.” Thus, we shall now endeavour to get to know our self.

In “The Reincarnating Soul,” Sri Aurobindo tells us that the self that we normally see ourselves as is not *the Self*, but only an, “...ego-sense that makes us cling to the life of a body.” He asserts that, “the Self is imperishable, immutable...[and that it] is not born and does not exist in the body, rather the body is born and exists in the Self” (362). [3] Clearly, Aurobindo’s conception of the Self is not what most of us think of the self to be; however, we can understand what he is getting at by removing the relational components of our common notion of self. This deconstruction clears away the many facets of self which are contingent upon things external, and thus, will allow us to get at the self as it is in itself.

If we are true to this task, then we find that we remove everything we commonly feel the self to be. We must give up the body—physical relations in the world have shaped it. Since our personality, knowledge and memories have been created by our bodily experiences over time, they too must go. We see that there is nothing about our individual ego-sense of self left, but only a Self that is universal to all things. [4] This is what Aurobindo calls, “...the timeless identity of the Self” (363). Thus, we now have a better recognition of who we are: we are a singular and eternal Self expressed in a myriad of ways.

We might think this a bit peculiar, but we can come to understand why we experience difference where there is only a singularity. Martin Buber, in “I and Thou,” asserts that there are two types of “Primary words [which] do not describe something that might exist independently of them, but being spoken they bring about existence” (172). [5] In Buber’s thought, we find that these word pairs, *I-It* and *I-Thou*, are basic to every individual’s experience of the world. The *I-It* is the word that “...can never be spoken with the whole being” (*ibid.*). In this sense, we find that it is this primary word which brings about the existence of difference: merely a facet of our being speaks it, but not the whole self. The *I-Thou*, however, “...can only be spoken with the whole being” (*ibid.*), and as we have seen, the whole being—our Self—is that which is found in everything. This is likely why Buber says that all else lives in the *Thou*’s light (*ibid.*). The *I-Thou* is what the Self speaks to itself in order to recognize the singularity of Being, whereas the *I-It* is spoken by our ego-sense (to use Aurobindo’s term) in order to pick out partial and specific

instantiations of the eternal Self. In other words, when we experience the external world (including the people in it) as separate from ourselves, then we are speaking the *I-It*, and this is spoken by only a portion of our actual Self. However, the whole Self speaks the *I-Thou* in its recognition that there is no separation between self and other.

In our deconstruction of self we discovered that there is a Self which is universal to all things. Further, we recognized that there is an internal dialogue which the Self maintains. This dialogue is what gives rise to the different manifestations in the world. When the communication is incomplete—when only a part of the Self speaks—then only another part of the Self receives the transmission. Regardless, the dialogue of Being is always within the Self. This is why all of us are obligated to impose a morality upon ourselves. Each of us is a part of the Self in relation to itself; thus, we see that there is every reason to not act towards others in ways that we ourselves would not want to be acted upon: our actions are always towards our Self.

#### References:

[1] ‘Anarchy’ in the sense that the laws and codes which govern the individual are self-formulated and self-imposed and do not derive from an outside prescriptive agency or institution.

[2] The reference to Confucius is from “Analects,” found in the anthology, “Philosophy of Religion Toward a Global Perspective,” by Gary E. Kessler. Printed by Wadsworth Publishing Company, Belmont, CA, USA, 1999.

[3] References to Aurobindo are from the same anthology by Kessler.

[4] Although the focus in this paper is on human relations, we do literally mean all things! We could imagine doing this process (stripping away the parts that are determined by external factors) for anything that exists and find that whatever a thing in itself is, this thing must be common to all things as it is undifferentiated (by the suggested process) from anything else; that is, it must be ubiquitous and homogeneous.

[5] References to Buber are from the anthology by Kessler.

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

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## Commemorative to September 11, 2001

By Mark Gueffroy

**THE VOICE September 11, 2002**

The first anniversary of the terrorist attacks on the Twin Towers and the Pentagon is rapidly approaching, and with it the emotions of horror and anger that raged through my body are rekindled. The events of September 11, 2001 shockingly reminded us of our own mortality as individuals and as a nation, and we bonded together as a country to offer our support and compassion to those, both Canadian and American, that were personally affected.

Recently, US President George W. Bush issued an official public statement that designated September 11th as Patriot Day, in honour of those who sacrificed their lives in New York, at the Pentagon, and on the flight that crashed before reaching its deadly destination. The Vancouver Sun [reported](#) Bush as stating in the proclamation, "I call upon the people of the United States to observe this day with appropriate ceremonies and activities, including remembrance services and candle light vigils." Bush also requested state governors and government officials across the nation honour those who died by flying the flag at half-staff on September 11th, and encouraged Americans to lower their flags at home and at their places of businesses. The President also requested that a moment of silence be observed at 8:46 a.m., this being the moment when the first of the four planes crashed into the World Trade Center in New York.

I can still vividly remember the feelings of anger, horror, moral offence, fear and helplessness that I was unable to control as I sat watching the tragedy unfold last year. This tragedy touched me in another more tangible manner, as that same day I also received a phone call which left me even more shocked and upset- my grandfather was in the hospital and most likely would not live. Although he did survive the unrelated medical trauma, I was unable to make the excursion to be with him in Texas because of the security regulations that were imposed as a result of 9-11, and the ensuing chaos that became international travel.

It is my opinion that we, as individuals and as a supposed democratic country, take for granted our personal and national security. September 11th was a harsh reality to face, and each one of us reacted differently. Some of us blamed God, while others blamed what they referred to as the state of Godless-ness into which our society has descended. Specific cultures, groups and races were blamed and subsequently discriminated against by certain individuals. It seemed that almost everyone required some way to rationalize how such a terrible incident had occurred. The question still remains: Is there a way to rationalize evil?

The key to overcoming and preventing such horror from reoccurring does not exist in finding blame with those who are not responsible, or even alleging those we believe are indirectly

responsible are worthy of blame. Such incidents will continue to occur until we become tolerant and accepting of those who we do not agree with. Is tolerance and acceptance too much to ask? I don't believe so -each of us is fallible and imperfect. We appreciate the forgiveness of others when we make mistakes, so should we not extend the same courtesy to others and allow them the same freedom of choice?

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*Mark Gueffroy enjoys media and public relations consulting, and working in the non-profit sector. Mark identifies as a member of the gay, lesbian, bisexual, transgender (GLBT) community and is active in civil rights for the GLBT community. He welcomes your comments and may be reached by via email at voice@ausu.org with ATTN: MARK in the subject line.*

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## **President Continues Term Contributed By The Insider**

**THE VOICE September 11, 2002**

AUGC Chair Robert Fulton announced Sept. 5 that President Dominique Abrioux will continue his term of office until June 30, 2005:

"When agreeing to a second term in 1999, Dr. Abrioux had opted to commit to three more years as President, rather than the normal five years that had been the AUGC's preference. Today's announcement, endorsed by AUGC on Sept. 4, 2002, will in effect result in Dr. Abrioux completing a second five-year mandate.

"Governing Council is delighted that Dr. Abrioux will continue to lead the University and preside over important organizational changes that will allow for the immediate implementation of our new Strategic University Plan.

"We are confident that through the collective contribution of Athabasca University's excellent staff, the University will build on the successes of past years and continue to flourish."

*Photo: Dominique Abrioux performing some of his presidential duties- giving an interview to the ACCESS crew that visited AU this week.*



## **Tutor Honoured**

### **Contributed By The Insider**

**THE VOICE September 11, 2002**

Belated congratulations to Bill Wiehler, who is an AU tutor for CHEM 301: Introductory Biochemistry. He was honoured at the end of May with the Governor General's Gold Medal as the graduate student with the highest academic standing at the University of Calgary. Lt.-Gov. Lois Hole presented Bill with the medal on behalf of the Governor General and not only mentioned his demonstrated excellence as a student, but also acknowledged the positive impact he has made in teaching undergraduate students. AU is fortunate to have Bill as part of the team.



## Free Health Benefits for Children in Low-income Families

From information provided by Alberta Human Resources and Employment

**THE VOICE September 11, 2002**

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

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

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

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

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

### To get an application form:

1-877-4MY-KIDS

1-877-469-5437

[www.gov.ab.ca/hre/achb](http://www.gov.ab.ca/hre/achb)



## **Outstanding Practitioner Contributed By The Insider**

**THE VOICE September 11, 2002**

Rory McGreal, Associate Vice President, Research received the Mildred B. and Charles A. Wedemeyer Award for Outstanding Practitioner in Distance Education 2001. This is the most prestigious distance education award in the U.S. Rory received the honour at the 18th Annual Distance Education Conference in Madison, Wisconsin on Aug. 16, 2002.

The Outstanding Practitioner Award is presented each year, in conjunction with the American Journal of Distance Education. It has a dual focus, recognizing in alternate years outstanding distance education scholars and practitioners.

The award honours Dr. Charles Wedemeyer - scholar, researcher and distance education innovator and his wife Mildred. In the 1950s and 1960s, Dr. Wedemeyer received several million dollar-plus grants from both the Ford and Carnegie Foundations to explore how other media might be integrated with print. His Articulated Instructional Media project was foundational to the advent of the British Open University, Athabasca University, Indira Ghandi Open University and countless others.

Past Wedemeyer award winners at Athabasca University include the 1990 recognition of Andy Woudstra and Rick Powell for their outstanding article *Value Chain Analysis: A Framework for Management of Distance Education* (published in the American Journal of Distance Education, 1989-90).

For more information about the Wedemeyer award:

<http://www.uwex.edu/disted/conference99/wedemey.htm>

For information about Charles Wedemeyer:

<http://tel.occe.ou.edu/halloffame/wedemeye.html>



## COMMENTARY AND FEEDBACK!

### LETTERS TO THE EDITOR

#### **Letter To The Editor:**

In the past issue of the voice Mr. Low discusses the costs of going to AU compared to other traditional institutions. I was just wondering if he added the cost of writing exams for non-Albertan students. I pay \$40 per exam for the privilege of writing at the University of Ottawa. Since the average course I have taken has a mid term and final, that's an extra \$80 per course plus parking fees. If a student was taking a 5 course load that would add \$400 a year to their costs. Maybe it's just time for me to shop around the other at the other institutions.

Still, from the few universities I am familiar with, AU is still one of the lowest.

Trevor Siwak  
Ottawa

*[Editor's Note: Due to publishing timelines, actual article in reference was FED WATCH! in the August 28, 2002 issue]*

Dear Trevor,

Your concern is a valid one, and the increasing cost of post-secondary education is one shared between all post-secondary students at the many various institutions. Your students' union, AUSU is working with AU to make sure student concerns regarding increasing costs are heard. Please forward such concerns to [ausu@ausu.org](mailto:ausu@ausu.org) to make sure your voice is heard and counted with your many peers. Don't let the illusion of isolation in distance education keep you quiet and afraid to speak out!

Tammy Moore  
Editor of The Voice

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**Dear Readers,**

**I have received a number of email asking for printable editions of the current Voice. The current issue is always included in the list of PDF Archives for your printing convenience.**

**Thank-you for your readership and support!**

**Tammy Moore**

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

**\*\*PLEASE REMEMBER ALL LETTERS TO THE EDITOR INTENDED FOR PUBLICATION MUST BE MARKED “FOR PUBLICATION”.**

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

**Tammy Moore**



## AUSU News – Summer

PUBLISHED IN THE VOICE September 4, 2002

Provided By AUSU

July was an exciting month for AUSU. At long last the Voice Students' Publication has a permanent home online. Our new site launched with the July 24th issue. The completion of the Voice website is a landmark event as we are now able to move on to an even larger project - the construction of the new AUSU home site. We realize that many of you have been frustrated with the changes that have occurred over the last several months, but you won't have to wait much longer. We are planning to have the new site up and running by fall of this year, and it will feature everything you liked about the old site plus a lot more.

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

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

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

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

Another topic of discussion was volunteers. Some of you have generously offered to donate your time, but we have not been very good at taking you up on it! This is going to change. We are currently discussing projects that will make good use of volunteer hours and you

should be hearing from us shortly. We really appreciate your offers of time and expertise, and we do need you!

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



## **Notice to AU graduate students and those considering entering graduate studies at AU: PUBLISHED IN THE VOICE September 4, 2002**

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

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

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

For more information contact:

**Shirley Barg, Vice-President**

**Athabasca University Students' Union**

**Email: [sbarg@ausu.org](mailto:sbarg@ausu.org) or call 1-800-9041 ext. 3413**

**Edmonton local number: 497-7000**

**Calgary local number: 298-2905**

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# **Conference Connections**

**PUBLISHED IN THE VOICE September 11, 2002**

## **Contributed By AU's *The Insider***

- **Public Sector Management Development** - 17th annual conference - Sept. 12-14, 2002 - Erlangen, Germany - "Where Public and Private Meet - Challenges for Management Development." Details: <http://www.efmd.be>
- **American Political Science Association** - 98th annual meeting - Aug. 28-Sept.1, 2002 - Boston, Massachusetts. Details: <http://www.apsanet.org/>  
Mark your calendar for the Association's Centennial meeting - Aug. 28-31, 2003 - Philadelphia, PA.
- **National Policy Research** - October 23-25, 2002 - Ottawa - "Future Trends: Risk." Details: [http://policyresearch.gc.ca/page.asp?pagenm=conf\\_wel](http://policyresearch.gc.ca/page.asp?pagenm=conf_wel)
- **AU Learning Services** - Oct. 25-26, 2002 - Annual conference to be held at Crowne Plaza Chateau Lacombe in Edmonton. More information to follow.
- **Canadian Multicultural Education Foundation** - Sept. 25-28, 2002 - Edmonton, AB - "Canada: A Global Model for a Multicultural State." Details: <http://www.cmf.ca>
- **European Conference on E-Government** - 2nd annual - October 1-2, 2002 - St. Catherine's College, Oxford University. Details: <http://www.mcil.co.uk/2g-eceg2002-home.htm>
- **Society of Research in African Cultures** - Nov. 7-9, 2002 - Montclair State University, New Jersey - "Internalist vs. Externalist Interpretations of African History and Culture." If you propose to give a paper, abstracts must be received by August 30, 2002. Send to [Dr. Daniel Mengara](#), Executive Director, SORAC.
- **CASE District VIII** - March 8-11, 2003 - Coeur d'Alene, Idaho - "Connect in Coeur d'Alene." Details: <http://www.connectincda.com>
- **ICDE World Conference** - 21st annual - June 1-5, 2003 - Hong Kong. Deadline for abstract submission is Aug. 1, 2002. Details: <http://www.ouhk.edu.hk/HK2003>
- **CADE** - June 7-11, 2003 - St. John's NF
- **International Studies Association and the Central and East European International Studies Association (ISA/CEEISA)** - June 26-28, 2003 - "The Global Tensions and Their Challenges to Governance of the International Community" conference at Central European University in Budapest, Hungary.

# **ESSAY CONTEST 2003**

## **The Elie Wiesel PRIZE IN ETHICS**



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### **SUGGESTED TOPICS:**

**Reflect on the most profound, moral dilemma you have ever encountered and analyze what it taught you about ethics.**

**How can human beings move beyond hate toward reconciliation?**

**Explore ethical responses to fanaticism, hate and violence.**

**What ethical issue concerns you most and what concrete proposals would you make to deal with it?**

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## **DEADLINE: DECEMBER 2, 2002**

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- **ELIGIBILITY:** Full-time undergraduate juniors and seniors during the fall 2002 semester.

**Students must complete an Entry Form along with their Faculty Sponsor.** Any interested professor may act as a Faculty Sponsor and endorse the quality and authenticity of the student's essay. In addition, students are asked to include a letter from their registrar verifying eligibility.

FIRST PRIZE: \$5000.00

SECOND PRIZE: \$2500.00

THIRD PRIZE: \$ 1500.00

HONOURABLE MENTIONS: \$ 500.00 EACH

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Entry forms, detailed guidelines and further information are available online at [www.eliewieselfoundation.org](http://www.eliewieselfoundation.org), or by sending a self-addressed stamped envelope to:

The Elie Wiesel Prize in Ethics  
The Elie Wiesel Foundation for Humanity  
529 Fifth Avenue, Suite 1802  
New York, NY 10017

Telephone: 212.490.7777

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## **ENLIGHTENING INFORMATION!**

### **WRITE FOR THE VOICE!**

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

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## **Adult Learners Week Contributed By The Insider**

**THE VOICE September 11, 2002**

Mark your calendars for **Adult Learners Week** - September 8 to 14 - which is part of a worldwide initiative organized by UNESCO (United Nations Educational, Scientific, and Cultural Organization). AU, together with seven other organizations, will host a **Festival of Learning** in Athabasca on September 14 from 10 am to 3 pm.

Speakers will present such topics as Technology for the Technologically Challenged, Staff Training on a Limited Budget, and a Workshop for the Unemployed. Displays, prizes, and refreshments will round out the day. The event is free and everyone is welcome.

More information is available: <http://www.learning.gov.ab.ca/adultlearnweek/>  
or <http://www.unesco.org/education/uie/InternationalALW/>

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**Join us @ our Second Annual ...  
Picnic in the Parkland!  
Contributed Courtesy of Community  
Networks Group**

**PUBLISHED IN THE VOICE September 11, 2002**

**Sunday, Sept. 15, 2002  
Picnic from 1-3 pm, Music from 2-5 pm**

Join us, support the Parkland Institute, enjoy great food, great music and a beautiful location! INFOLINE: 492-0417

**Musicians:**

**The McDades** ... Terry McDade, Solon McDade, Jermiah McDade and Shannon Johnson, Lionel Rault, Ron Rault, Stewart McDougall, Kenny Chalmers, Jef Bradshaw. New and original work will be performed, plus excerpts from "The Gift," the musical celebration of the legacy of Ian Tyson.  
**MC:** Lark Clark, host of CKUA's "Radio Mondo" and "Tin Roof Radio" ...

**Location:**

The beautiful Mcfall Ranch on Hastings Lake, 45 minutes east of Edmonton off Highway 14. This is a fundraiser to support the educational programming and research of the Parkland Institute.

**Tickets:**

\$50 per Adult / \$10 Kids 5-14, Picnic lunch included.

To order tickets or to inquire about volunteering, call Parkland at (780)492-8558.

Tickets can also be picked up at Earth's General Store, Orlando Books, Audrey's Books, Belgravia Books and Kunitz Shoes.

Check our website for more details at <http://www.ualberta.ca/parkland> > Please help support the Parkland Institute by forwarding this information on to your friends, family and acquaintances!

PARKLAND INSTITUTE, 11045 Saskatchewan Drive  
Edmonton, Alberta (Canada) T6G 2E1  
Phone: (780) 492-0417/ Fax: (780) 492-8738  
E-mail: [racuna@ualberta.ca](mailto:racuna@ualberta.ca) / [www.ualberta.ca/parkland](http://www.ualberta.ca/parkland)

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## **COMMUNITY ANNOUNCEMENTS**

**PUBLISHED IN THE VOICE September 11, 2002**

### **Contributed By The Community Networks Group**

#### **AWARENESS PROGRAMS SOCIETY OF ALBERTA**

**Volunteers Needed and Invited to Help**

**Infoline: 924-3432**

We are a volunteer, registered non-profit society which has been serving the work of Wanjiku Kironyo in Kenya for seventeen years. Wanjiku works in the slum communities with the women and street kids, handicapped children and youth groups. Our chairperson, Rosalind Shepherd, is leaving for Africa and we need someone to help us to hold the work together while she is gone. Our Board consists of ten people, who work on various aspects of the work. We need someone who has space for a small office, and the skills to be hub of the wheel for a meaningful and satisfying international project for AIDS orphans. If you are a people-person who enjoys office work, has a little spare time and spare room, phone us at 924-3432, or e-mail us at [rozshep@oanet.com](mailto:rozshep@oanet.com).

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#### **The Psychology of Money With Dr. Dragana Breberin**

**PUBLISHED IN THE VOICE September 11, 2002**

### **Contributed By The Community Networks Group**

**September 25, 2002**

**Suite 710, Sun Life Place, 10123 - 99 Street**

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

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

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

## **INFOLINE: 448-2707**

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

### **About Dr. Dragana**

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

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

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## **The Barcelona Forum 2004**

### **Contributed By The Community Networks Group**

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

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

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

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

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## **Breaking Bread... For Women In Afghanistan**

### **Contributed By The Community Networks Group**

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

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

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

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

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# **ART EXHIBITIONS**

## **Call for Submissions**

### **Mujeres - Women: A journey of the Senses**

#### **Curatorial Statement - Vision**

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

#### **Exhibit Statement**

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

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

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

#### **Call for Submissions**

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

#### **Entry Fee & Deadline**

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

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## **Venue & Engagement**

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

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

Paz Walton, Artistic Director @ 479-6435  
Leo Campos A., Executive Producer @ 474-6058 / Cell: 995-6819

**Contributed and produced by:**  
**The Community Networks Group (c)**

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# when **People** need an ally ...

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



CANADIAN  
DIABETES  
ASSOCIATION

ASSOCIATION  
CANADIENNE  
DU DIABÈTE

Email Us!  
[www.diabetes.ca](http://www.diabetes.ca)

## What We Do

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

## What We Accept

We gladly accept donations of:

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

Canadian Diabetes  
Association  
403.509.0070  
403.509-0072 (fax)  
1.866.811.0070 (*outside of  
Calgary*)



## **Global Village Backpackers Banff**

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

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

### **Room rates**

October 1, 2001 - April 14, 2001

Dorm Beds	\$25.00	\$22.00
Semi-private	\$55.00	\$51.00
Weekly rate in a dorm room	\$129.50 (non-refundable)	

All prices include taxes and linen. Discounts are available to travelers carrying YHA, ISIC, VIP or GO cards.

### **2001/2002 Ski packages**

3 Nights/2 days - only \$169  
3 Nights shared accommodation  
2 days ski passes (Lake Louise/Sunshine Village/Mount Norquay)  
Transport to/from ski hills  
Free pancake breakfast daily.

6 Nights/5 days - only \$369  
6 Nights shared accommodation  
5 days ski passes (Lake Louise/Sunshine Village/Mount Norquay)  
Transport to/from ski hills  
Free pancake breakfast daily.

We require credit card details to guarantee reservations.  
We welcome group bookings. Please call the hostel directly for details.

Cheers

The Staff at the Global Village Backpackers Banff

449 Banff Avenue BOX 398

Banff AB Canada T1L 1A5

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



### **Are you an Artist? AUSU supports the arts!**

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

The works of art must:

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

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



## **WRITE FOR THE VOICE!**

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

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## **'Learning is Learning': Challenge for Credit Option Exists for AU Students**

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

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

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

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

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

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

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

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

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

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**CLASSIFIEDS:**  
**PUBLISHED IN THE VOICE September 11, 2002**

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**FOR SALE:**

1986 Chrysler Le Baron GTS [5 door] - burgundy, good interior with velour bucket seats and digital dash panel. New brakes/pads/shoes, cooling system and hoses, battery and engine coil. 162,000 kms. \$900. Call (403) 273-9434 in Calgary.

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