

# THE VOICE

## MAGAZINE

Volume 18 Issue 10

March 12, 2010

### **The Emerald Isle**

Ireland on film

### **Still Alice**

The Butterfly Plan

### **AU Options**

German for reading  
knowledge



*Plus: Maghreb Voices, Eras in Education,  
Dear Barb, and much more ...*

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The Voice  
Magazine

[www.voicemagazine.org](http://www.voicemagazine.org)

1213, 10011 109th  
Street NW  
Edmonton AB  
T5J 3S8

800.788.9041 ext. 2905

Email  
[voice@voicemagazine.org](mailto:voice@voicemagazine.org)

**Publisher**  
AU Students' Union

**Editor-In-Chief**  
Tamra Ross

**Managing Editor**  
Sandra Livingston

**Regular Contributors**  
Hazel Anaka  
John Buhler  
Christina M. Frey  
Barbara Godin  
Jason Sullivan  
Bethany Tynes  
Wanda Waterman St.  
Louis

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# LETTERS TO THE EDITOR

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## SATURDAY NIGHT AT THE (OLD) MOVIES

Christina M. Frey



## The Wearing of the Green

This coming week, everyone's a little bit Irish as we celebrate St. Patrick's Day. Ireland's green hills and rich heritage have inspired filmmakers for years, both in modern times and during the classic film era. In this instalment of "Old Movies," we'll look at some of these Ireland-inspired films: some powerful, deep movies and some lighter fare.

The Academy Award-winning *The Informer* (1935) is set during the 1920s Irish War of Independence. Irishman Gypo, anxious to impress his mercenary girlfriend and gain a reward, informs on an old childhood friend (and member of the IRA). Gypo's guilt follows him through his subsequent "successes," and the film skilfully tracks the man's slow and painful mental and emotional disintegration. Excellent acting makes this tragic film a must-see.

*Trivia:* Director John Ford sought realism from his actors, particularly Victor McLaglen, who played Gypo. For example, prior to filming the trial scene, Ford arranged that McLaglen would go out drinking, in order that he would show up on set hung over and

emotionally overwrought (much like his film character was supposed to be). Ford used similar tactics throughout the shooting of the film, angering McLaglen, but it paid off; both McLaglen and Ford won Oscars for their acting and directing, respectively.

Another Ford film, *The Quiet Man* (1952), ends on a happier note. Nominated for Best Picture, with a star-studded cast including John Wayne and Maureen O'Hara, *The Quiet Man* follows the fortunes of Sean Thornton, an American boxer who has retired from his career after accidentally killing his opponent mid-fight. To escape his past, Thornton returns to live on his ancestors' farm in the Emerald Isle. He quickly falls in love with fiery redhead Mary Kate, but her controlling and stubborn brother, Will, first refuses to allow them to marry, and then withholds Mary Kate's dowry. Mary Kate is furious that her new husband refuses to fight for her inheritance, but Thornton's unwilling to revisit the pain of his past. Sweeping, sweet, and romantic—with a happily-ever-after for all parties!

*Trivia:* Victor McLaglen—*The Informer's* Gypo—was a favourite character actor of Ford's. In *The Quiet Man*, he plays Will, Mary Kate's stubborn brother.

Another Irish romance is 1948's *The Luck of the Irish*. Fitzgerald, a New York journalist visiting Ireland, meets a leprechaun—and a beautiful girl. When he arrives home in New York to his wealthy girlfriend, he finds that the leprechaun has followed him. Hoping for a little assistance in matters of the heart, Fitzgerald enlists the leprechaun's help, but the meddling fellow only succeeds in complicating the love triangle. It's a light but enjoyable romantic comedy.

*Trivia:* In the original theatre release, the scenes that take place in Ireland were filmed with a green filter in order to tint them a more “Irish” colour.

*I See A Dark Stranger* (1945) tells the story of Bridie, a fiercely patriotic young Irish woman. When Bridie turns 21, she decides to join the IRA and force the British out of Ireland. Her timing, however, is poor. The Second World War is in full swing, and in her haste to fight against England, Bridie begins aiding a Nazi spy. Things become more complicated when she begins to fall for a British counter-spy who is unaware of her loyalties. It’s part spy tale, part love story, and its darker themes are juxtaposed with moments of light comedy.

*Trivia:* You might recognize Deborah Kerr (*An Affair to Remember*, *From Here to Eternity*); Bridie was one of her earlier, pre-Hollywood roles. The Scottish-born actress began working in the US a few years after this film was released.

*Finian’s Rainbow* (1968) is the odd combination of Ireland, a musical, Francis Ford Coppola, and Fred Astaire. Surprisingly, it works! Irishman Finian and his daughter are bound for America, but Finian hasn’t quite left the old country behind: he’s carrying a pot of gold he stole from a leprechaun. As they settle into Rainbow Valley in the fictional southern state of Missitucky, Finian and his daughter become entangled in the local drama, including that created by the loud and racist state senator. However, Finian has troubles of his own; the leprechaun has followed him, and is desperate to regain his gold.

*Trivia:* When *Finian’s Rainbow* was filmed, Fred Astaire was nearly 70 years old and hadn’t done a movie musical in 11 years. Although the settings were not conducive to the suave routines seen in most Astaire musicals, the screen legend soon settled into his role.

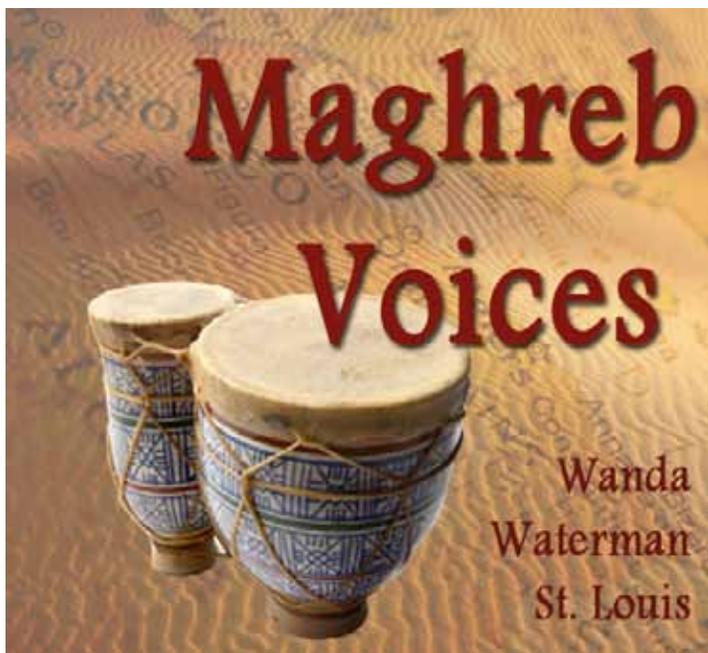


Finally, for family viewing enjoyment, *Darby O’Gill and the Little People* (1959) is a good St. Patrick’s Day choice. Darby O’Gill, the former caretaker of a wealthy estate, spins tall tales about his encounters with leprechauns. Fantasy becomes reality, however, when he’s captured by the leprechauns and brought to their king. The ensuing battle of wits between himself and King Brian—played out alongside the budding romance between Darby’s daughter, Katie, and his replacement caretaker, Michael—makes for an entertaining evening.

*Trivia:* Yes, Michael McBride is played by a very young Sean Connery. In fact, his role in this film caught the attention of the wife of producer Albert Broccoli, who a few years later would cast Connery in his iconic Bond role in *Dr. No*.

The films reviewed here are only a smattering of those that bring us to the Emerald Isle, immersing us in its history and culture. Other noteworthy mentions include *Odd Man Out* (1947) and *Ryan’s Daughter* (1970), both Oscar nominees. Although many of the old Ireland-focused films are difficult to locate on VHS and DVD, several have expired copyrights and are available online. Happy watching!

*When she’s not watching old movies, Christina M. Frey can be found blogging about kids and media at [Woozles and Heffalumps](#).*



## A.T.B.: A Blogger on Blogging on Morocco, Part I

*A.T.B. is an award-winning Moroccan-born blogger who writes one of the net's most insightful English blogs on Morocco: [A Moroccan About the World Around Him](#). He is also a poet of extraordinary insight and sensitivity. A.T.B. diligently disseminates relevant information to the English-speaking world regarding the struggles of a region where human rights are upheld in theory but where exercises of these rights are sometimes violently repressed.*

*A.T.B. often praises the bloggers of Morocco for their perseverance in spite of official silencing, a determination still urgent today (see note at end of this article). Recently A.T.B. spoke with*

*Wanda Waterman St. Louis about his Moroccan childhood, his foreign travels, and his commitment to human rights and freedoms.*

### Early Years

I was born into a family that was, at the time, atypically small. My parents had to work, so I was put in a Christian nursery run by nuns for a couple of years and then a Koranic school. Both the nuns and the faqihs traumatized me. My parents made my childhood memorable, though. They're not rich, but we travelled often; I also spent countless summers camping.

My parents had always stressed dependability, accountability, and independence. They fostered an environment of respect, acceptance, and understanding of the other.

One summer when I was nine or 10 my parents took the family on a trip to Spain. In Seville my father, who neither drank alcohol nor smoked, walked me into a bar, perched me on a stool, and ordered a coffee and a soda and chips for me. I sat there befuddled by the colourful bottles of liqueurs and wine ornamenting the bar, at the patrons with scores of empty beer bottles before them like battlefield badges; most were chain smoking and boisterously laughing.

My father turned to me and, with his trademark deadpan verve, said, "A man has to experience everything in life."

A few years later, I was hanging out with neighbourhood friends when one of them pulled out a cigarette. We were all in our early teens and none of us really knew how to smoke. We lit it and pulled on it, passing it around as we choked and coughed.

All of a sudden my friends scampered off and I turned around in time for my face to catch my father's slapping hand. He grabbed me by the collar and, almost lifting me off the ground, dragged me to the house. My mother had spread out some piri piri peppers (known in Morocco as Sudaniya) to dry.

He snatched a handful of peppers and rubbed them against my lips and forced them into my mouth saying, "You wanna put fire to your mouth? Here is fire for that nasty mouth of yours!"

Needless to say I was burning; the Sudaniya were so potent my lips swelled. I cried for hours. I've never smoked since.

There was an abundance of books and music in my parents' home. Their choice was eclectic; they instilled in me a passion for reading and listening to music. My father was always giving me French and English books to read and my mother always had one or two classical Arabic books for me. I grew up listening to the vinyl records of Um Kaltoum, Fareed Al-Atrach, Abdelhalim Hafez, Frank Sinatra, Miles Davis, Duke Ellington, Julio Iglesias, and many others.

### Adventures in the Big World

When I was old enough to hitchhike I donned a backpack and started hiking across Morocco and Europe. I must have been 15 when I started working during the summers. My first job was in a sardine factory in Safi; I spent two months stacking boxes of canned sardines on wooden pallets.

### Identity

I see myself as a Moroccan-American. I am Moroccan by virtue of my culture and not because of any religious or political affiliation; I draw a bold line between culture, religion, and politics. For me, being Moroccan does not necessarily mean being Moslem or supportive of the policies of the Moroccan government. Birthplace and documentation aside, to be an American, to me, is to respect and act in accordance with the spirit that drives this nation.

*Maghreb Voices celebrates the art, culture, and struggles of the peoples of Algeria, Morocco, and Tunisia, in northern Africa.*

### Notes from the front:

On March 7, 2010, Said Benjebli, President of the [Association of Moroccan Bloggers](#), announced that after a long delay the Association has been denied status as a legal organization. Without legal status the Association cannot even appeal this decision. No explanation was given as to why legal status had been denied, and while inquiring about the Association's file Mr. Benjebli was physically attacked by a government employee. The Association continues to defend the rights of bloggers in Morocco and in particular to call for the release of blogger Boubken Alyadib and Internet café manager Abdullah Boukfou.

### DID YOU KNOW?



#### Convocation Checklist

Planning to graduate this June? There are some important dates to keep in mind, and AU has an online [convocation checklist](#) to help you get ready for the big event!

Convocation will take place from June 10 - 12 this year, and "for Convocation in June, Applications for Graduation must be submitted by April 1st, and all requirements must be met by May 7, 2010."

The checklist includes links to check the date for your convocation ceremony, see daily schedules of events, find travel info, and more. Watch *The Voice* for more updates and full convocation coverage in June!

## AU OPTIONS

Bethany Tynes



### GERM 306 - German for Reading Knowledge

GERM 306 is a senior, three-credit course offered by AU's Centre for Language and Literature (CLL). It "teaches reading strategies for understanding a German text," and allows students to "learn the fundamentals of German grammar . . . and how to decipher the meaning of a text." GERM 306 has no prerequisites.

"While courses in German reading comprehension have traditionally been a popular draw, most Canadian universities have stopped offering such courses," says Richard Slipp, a

German tutor in the CLL. "German 306 at Athabasca is therefore a unique course offering that attracts many undergraduate and graduate students from other institutions across the country and around the world."

"There was a time not that long ago when German was the dominant language of academic publishing. While this is no longer the case in most disciplines, the ability to read German remains invaluable to scholars in history, philosophy, political theory, cultural studies and the natural sciences," Slipp says. "Apart from the massive body of secondary literature out there in German, one only has to think of names like Kant, Nietzsche, Marx, Freud, Kafka, Weber, Arendt, Adorno, Habermas (I could go on) to realise how enriching the ability to read original texts in German can be."

But "don't be thrown off by the course number," warns Slipp. "It is misleading, but German 306 is not our most senior course; in fact, not only are there no language prerequisites for this course, but students who have credit in German 202 and 203 may not enrol in German 306. German 306 stands outside of our regular language course offerings (German 202, 203, 302 and 303) which seek to develop a more comprehensive communicative competence in German. German 306 is intended to impart strategies to analyze and understand a text with the assistance of a dictionary."

Meghan Roberts is an AU student currently pursuing a double major in history and anthropology, and planning to one day complete her master's degree in "material culture or medieval studies." Roberts recently completed GERM 306. "I needed a 'Reading German' course for the grad schools I'm interested in," she says. "More than half the literature in my field is published in German."

Roberts says that she "found the course structure to be unhelpful" as it "made heavy use of an English-speaker's intuition for language" and deliberately presented ideas "that would be 'obvious' to an English speaker to create a pattern of success." Roberts found, however, that she has "studied too many languages to have/trust that kind of intuition."

"I really took my own path through the materials and found some other grammars and vocabularies to work with," she explains, "and used the actual materials more as a guide/self-test." On the whole, though, she feels that "the course did an unusually good job of covering the bases," even though this is often "tough in a short language course."

According to Roberts, GERM 306 was "definitely worth taking . . . It covered the rudiments well enough, and gave me enough grounding to go further on my own," she says. She also enjoyed the support she received from her tutor throughout the course. "The tutor was amazing. The best I've had!" she says. "He sat on the phone with me and helped me translate passages for my personal research as practice and to help out with technical terms in my field . . . The [university] should hang on to tutors like these!"

## ERAS IN EDUCATION

Jason Sullivan



### Israel's Kibbutzim: Farm Life Combined with Classroom Life

The concept of “school smart” as compared to “life smart” permeates every corner of society and the schooling that takes place within it. From elementary school onward, students feel a conflict between what they will actually use in the “real world” and what they are being taught in class.

It is interesting, then, to find other cultural settings where practicality and academia are closely linked. One such instance of

interdependence between work and school is found in the Israeli institution of the kibbutzim, or collective farms.

There are about 270 kibbutzim in Israel, with the first being established in 1910. Kibbutzim are located in all regions of the country, “from the Lebanese border in the north to near the Red Sea in the south.” In geographical terms, the early settlers established themselves “wherever land could be bought, most often on desolate wasteland or inhospitable swamps.” The basis of kibbutzim was agriculture. Jewish people arrived from Eastern Europe with little money but a socialistic belief that collective farming could work.

They also were Zionists, who believed in the God-given right of Jewish people to have their own country in Israel. “Returning the Jewish people to the soil and to nature was a vital part of the Zionist revolution.” Just as populating what is today Israel with people of Jewish descent was seen in part as a religious mission, so too did “making the desert bloom” seem like a fulfillment of God’s will. The contributions of the kibbutz collectives range from “irrigation to pest control, from cotton growing to dairy farming, from fish breeding to tropical fruits, from flower growing to desert cultivation.”

An important part of the kibbutz’ collectivist ideology was its education system. To understand the way kibbutz schools were run it is useful to look at the orientation of the kibbutz movement as a whole. Not unlike a church with its Sunday-school component, kibbutz schools were contained within a perspective that held that all aspects of people’s lives were part of an organic whole. Overall the kibbutz ideology was based around “direct democracy” and principles of mutual aid. The idea of “tilling the soil of their ancient homeland and transforming city dwellers into farmers was an ideology, not just a way to earn a livelihood.”

Along these lines, educating young people was not only about teaching them “facts of life” or the “ways of the world”; schooling was directed toward actively creating the world in the image of a desired model. Just as society is created and recreated according to how we perceive social reality and human nature so too were the kibbutzim created by a conscious world view. It is relevant that by making their points of perspective obvious and aware, the kibbutz did what our society rarely does: admit that all action occurs within particular ideological orientations. There is no outside, no social truth “out there” waiting to be found. The way pupils are taught either reproduces or challenges prevailing social norms, values, and behaviours.

Maintaining their own schools meant that daily kibbutz life's agricultural activities would almost invariably play a part. In part as a result of the rhythmic and seasonal nature of farming, and in part because the founders did not wish to enforce authoritarian norms, schools held a "less formal atmosphere" than those of the surrounding areas. This may have nurtured students' creativity; "a high percentage of the leading figures in all fields of Israeli culture are products of kibbutz education."

*Students brought up in this sort of environment, with less focus on money and competition, perhaps paradoxically find themselves more able to express themselves creatively.*

High-school age pupils were expected to "devote one full day each week to work in a branch of the kibbutz economy" and this requirement furthered a sense of belonging to larger society. Sociologically speaking, solidarity is always formed by participating in activities beyond one's immediate life circle.

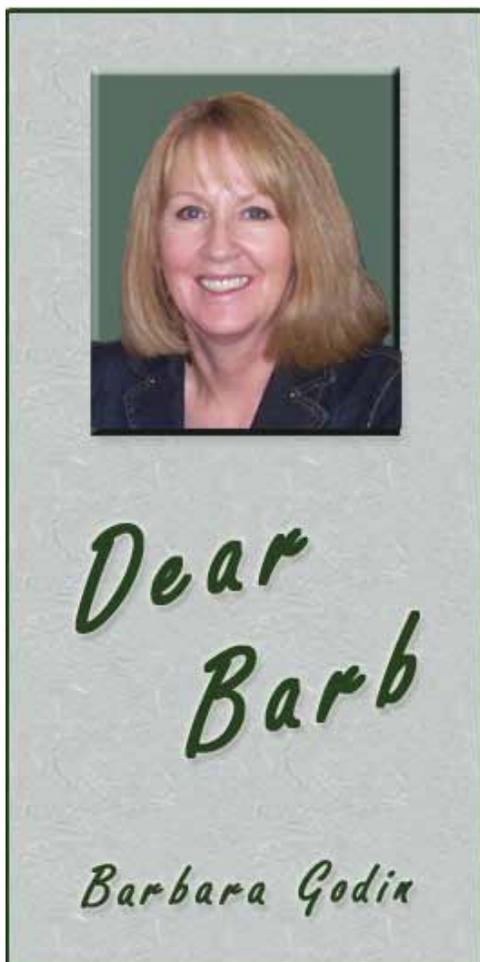
The beliefs of the kibbutzim founders were transmitted into the curriculum. Above all, an emphasis on "cooperation in daily life" and involvement in duties and decision-making within "age-appropriate tasks" led students to experience a relatively seamless transition into adulthood on the kibbutz or, if they chose, to move away into the outside world.

The degree of interaction and involvement with the outside world was a subject of debate within the kibbutzim. Today, "elementary schools are usually on the kibbutz premises, while older children attend a regional kibbutz high school serving several area kibbutzim, in order to experience a broader range of academic subjects and social contacts."

Historically, however, a greater degree of isolation was the norm. A resulting "size dilemma" led to debate about how integrated with the surrounding Jewish society kibbutz schools should be. Probably today this issue is best illustrated by the way in which school boards try to allow for practical training, such as in trades and culinary fields, at the high school level. For the kibbutzim, though they were generally self-sufficient, outside social influences were still important. Young people may have felt isolated at times and this isolation may have led them to see the world differently than their peers did. Certainly in an era prior to mass media young people would not have shared in a larger cultural world view.

Today, kibbutzim have been forced with a world in which socialistic and communal mentalities have generally not thrived. As such, kibbutzim have "adopted various methods of administration and organization to adapt their economic structure to the needs of the times without losing a sense of mutual responsibility and equality of work." Instead of traditional money and banking, kibbutzim members typically "allot themselves a predetermined amount of credit each year to spend as they wish." Students brought up in this sort of environment, with less focus on money and competition, perhaps paradoxically find themselves more able to express themselves creatively.

In recent years there has been increasing numbers of people seeking to join kibbutzim, and today there are 20,000 "children under the age of 18" registered as kibbutz inhabitants. This number would be higher were it not for a "lack of housing for absorption." This demand for a life and education that is at once practical and self-affirming perhaps lends credence to Ivan Illich, a theorist of education, who once stated that "we have come to realize that for most men the right to learn is curtailed by the obligation to attend school." Perhaps to a certain extent the kibbutz, with its synthesis of practical and academic education, has overcome the barrier that tends to separate "life smart" from "school smart."



## It's Time to Shake Up the Status Quo

*Dear Barb:*

*I am 28 years old and have always lived at home with my parents. I have three sisters and they are all married and have families. I have a girlfriend, but it is not a serious relationship. I've never wanted to move out of my parents' home, even though all my friends have their own places. Therefore I was devastated when my parents recently announced that they are selling the house and moving to Florida.*

*Where am I supposed to go now? I can't believe they are leaving me with nowhere to go. Parents aren't supposed to do this, are they?*

*Randy*

Hey, Randy, good for your parents! They are moving on with their lives, just as you should be doing. Your parents have taken care of you long beyond the time they had to and now it's time for them to enjoy their life.

If you were in school that may be a different situation, but you didn't mention if you are or if you are out working. I assume you are working and have probably saved up a bit of money through the years. Therefore you will have a good start on your new life.

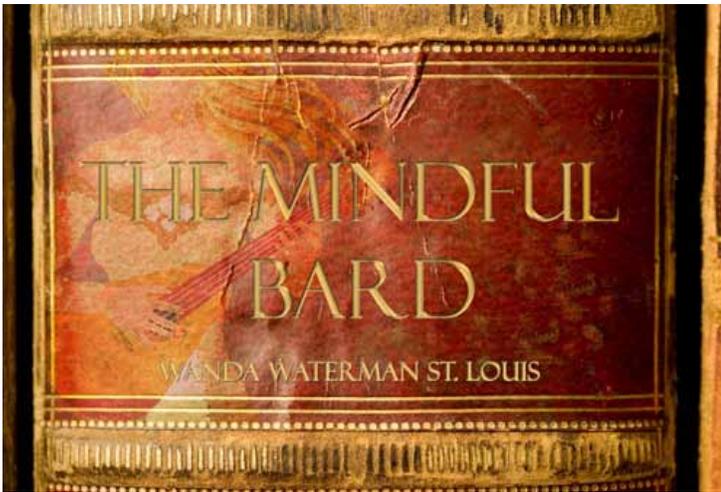
It sounds to me as though you have become comfortable with the status quo. Try to think of this as a new adventure; get excited about having your own place with your own things. No one can tell you what to do, what to eat, or when to clean up. There is a great sense of freedom in having your own space.

I'm sure you can see that I'm trying to get you to look forward to your future. Your parents have probably worked all their lives and are finally able to do what they want. It must have been difficult for them to make the decision to move and sell their home. You need to show them that you are okay and will be able to take care of yourself.

So, Randy, yes parents are supposed to do this. They have a responsibility to raise their children to become responsible adults who are able to care for themselves. Sometimes adult children just need a little push along the road of life and that may be exactly what your parents are doing for you.

Good luck, Randy, and thanks for writing.

*Email your questions to [voice@voicemagazine.org](mailto: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.*



## Books, Music, and Film to Wake Up Your Muse and Help You Change the World

CD: Miller-Kelton, *Goodbye Cindy*

Label: East Tompkins Music, 2009

Soundtrack to an Examined Life, with Tracks that Bear Up Under Repeated Playings on Endless Road Trips

*"She was the girl who ruined Sunday*

*She laughed too much but never smiled*

*I see her out there talking sentence structure*

*I don't understand!"*

Reilley Forman, from "The Girl Who Ruined Sunday," *Goodbye Cindy*

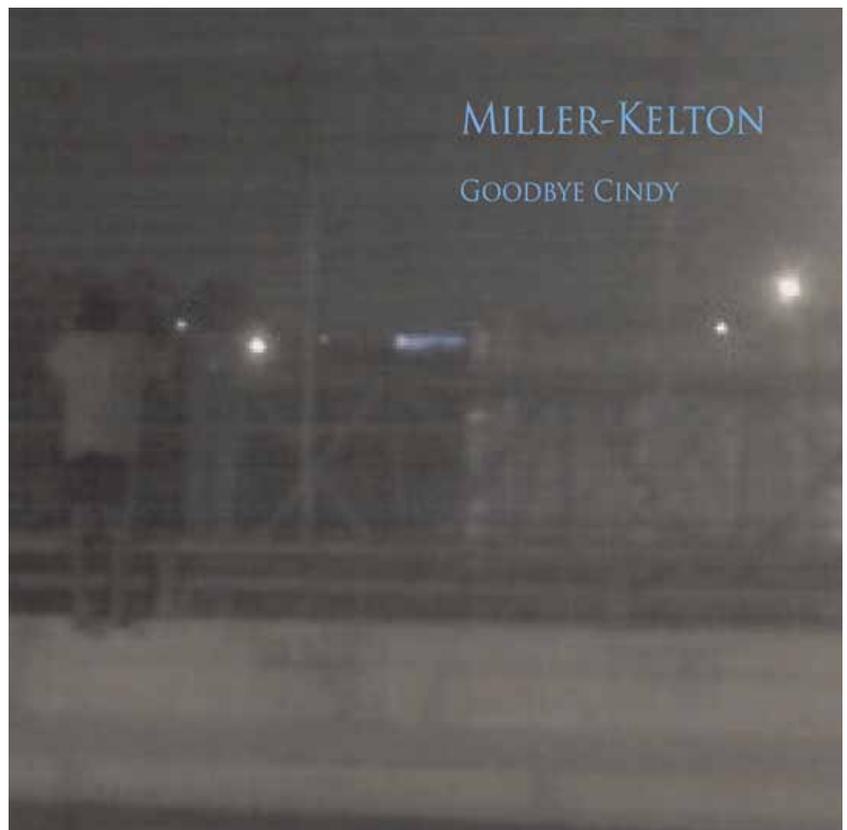
I'm a diehard old folkie. For various intervals in my life it was the only music to which I'd listen. At the same time I'm now so jaded by folk rock—and not always because most of what I hear sounds so contrived—that it's really hard for musicians playing in this genre to grab my attention. I still write about folk rock occasionally for a couple of reasons, the main one being that good stuff is still, occasionally, being recorded.

Remember those old songs that you used to play to death? The tracks that got you through depressions, breakups, the terrible angst-filled loneliness of youth, the music that was just as much yours in the city or the country?

Doesn't your heart still skip a beat when you hear "Keep On Keeping On" or "Moonshadow"? Are not these songs so evocative that they can single-handedly summon lost memories and buried emotions?

Is it possible to create songs with built-in nostalgia? Is it possible to pen a brand new tune and lyrics that immediately bring to mind the clouds and tall grasses of childhood, the tortured self-absorption of adolescence? Yes.

And here it is. The poignant but relevant lyrics, tight harmonies, wonderfully jangly stings, and brilliant teamwork of Miller-Kelton, a post-Bush alt-folk/country band from Columbus, Ohio, are reminiscent of



that folk trio/duo era I'm always harping on about (see [Human Statues](#), [T@b](#), and [J.D. Miner](#)) and will continue to harp on about as long as I have enough self-possession to indulge my whims.

Julia O'Keefe's voice is as smooth, powerful, and heartfelt as that of mountain singers I heard at camp meetings years ago—pitch-perfect, resonant, and ripe with holy zeal. Her phrasing is thoughtful and her annunciation is a great vehicle for these lyrics. Her singing has that quality that the *Mindful Bard* admires more than almost any other in a vocalist: sincerity. She means what she sings and she sings what she means.

I am also put in mind of the odd groups that have brightened my days through the years even though not necessarily falling into the "great albums of all time" category or even any conventional musical movement: Poi Dog Pondering, The Incredible String Band, and one album, *Ram*, by Paul and Linda McCartney are all prime examples. Like these, *Goodbye Cindy* just makes it seem like the band was having an incredibly good time, and that's infectious.

My favourites are "Summerflies," "Glad to See You're Pushing Me Again," and of course the title track, but they're pretty much all good.

*Goodbye Cindy* manifests six of The Mindful Bard's [criteria](#) for music well worth a listen: 1) it is authentic, original, and delightful; 2) it confronts, rebukes, and mocks existing injustices; 3) it displays an engagement with and compassionate response to suffering; 4) it inspires an awareness of the sanctity of creation; 5) it is about attainment of the true self; and 6) it provides respite from a sick and cruel world, a respite enabling me to renew myself for a return to mindful artistic endeavour.

## CLICK OF THE WRIST – Eire

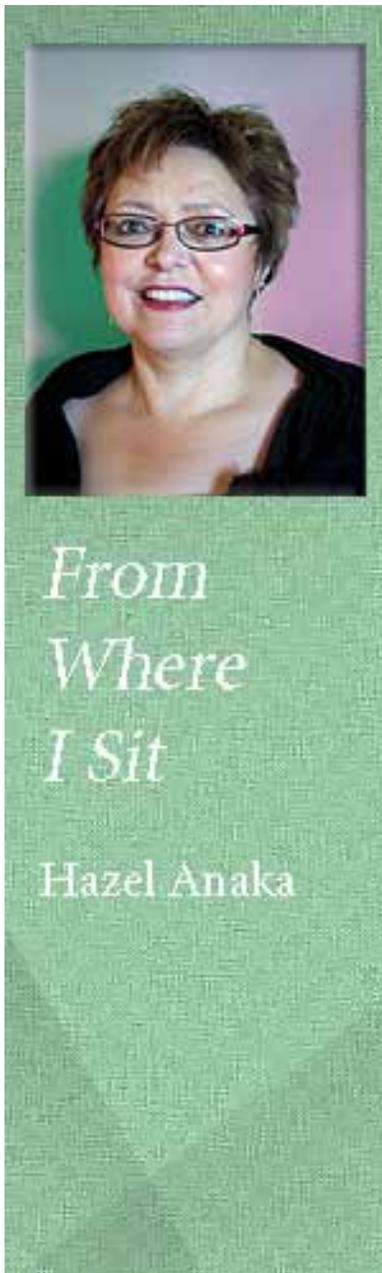
Ireland. Eire. Erin. Hibernia. Whatever you call it, everyone becomes a little bit Irish on St. Patrick's Day, celebrating the history and culture of Ireland. This week, we take a look at some of the most well-loved traditions from the Emerald Isle.

[History of St. Patrick's Day](#) - According to this History Channel video, the patron saint of Ireland wasn't even Irish. He was kidnapped from Britain and spent several years in Ireland as a slave, only to escape and eventually return to Ireland as a priest. March 17 marks the day of his death in 461 AD.

[A Guide to Irish Fairies](#) - Are they real, or simply a lively piece of legend and imagination? Believe what you will, the creatures of Irish myth include more than leprechauns. There's the dullahan, the black-robed horseman; changelings, the ill-tempered fairy babes exchanged for mortal babies; banshees, and many others.

[Leprechaun Watch](#) - Leprechauns are elusive creatures, rarely glimpsed by human eyes. You can improve your chances, though, thanks to the "leprechaun fairy watch webcam," hidden in a field in Tipperary, Ireland. And if you're lucky enough to catch a glimpse of one of the wee folk, you can report it to the site.

[St. Patrick's Day Parades](#) - Whether you're in Dublin, Dubai, or one of dozens of points in between, chances are there's a St. Patrick's Day parade going on. This site offers info on parades and other St. Patrick's events around the world—along with links to plenty of pubs to enjoy the spirit of the day.



## The Butterfly Plan

If you want to be simultaneously touched and horrified, read Lisa Genova's *Still Alice*. It is a first novel by Genova, who holds a Ph.D. in neuroscience from Harvard. It takes the unique position of writing from the perspective of a 50-year-old woman with early onset Alzheimer's.

Dr. Alice Howland is a psychology professor at Harvard who begins experiencing moments of confusion and forgetting. The story opens with her forgetting a word during a presentation at a conference. Who among us hasn't had words, names, details elude us? Even more terrifying to me was when she got disoriented during her routine run and couldn't remember her way home.

We are carried along in the beginning hoping against hope that her lapses are caused by the onset of menopause or a hectic schedule or not enough sleep. I see myself in the list-making strategy. I know the disconnect I feel when a keyword I jotted down no longer means a thing.

Genova walks us through the appointments with the doctors; first the family doctor, then the neurologist. We are privy to the questions asked and at least in my case, I supply my own answers right along with Alice. We hear the words: John Black, 42 West Street, Brighton.

I find myself trying to remember that information as the question recurs throughout the book. I worry that someday I might not know the answers. I cringe for Alice and any other person going through this process. I'm angry she doesn't involve her husband sooner. I feel her sorrow as she learns that she has passed on the genetic linkage to at least one of her children.

This book is incredibly powerful in that it, according to those living with Alzheimer's or observing it, accurately portrays the ravaging of the mind that occurs. It shows the impact on a spouse and children. It shows the embarrassment and distancing that occurs with colleagues, friends, and strangers. It shows the loss of freedom, the increasing reliance on others,

the falling away of favourite activities.

Perhaps most poignant is the plan Alice hatches during a more lucid time. She sets her Blackberry to vibrate every morning at eight. At that time she is prompted to answer five questions: what month is it, where do you live, where is your office, when is Anna's birthday, how many children do you have. "If you have trouble remembering any of these, go to the file named Butterfly on your computer and follow the instructions there immediately." We see Alice stockpile medications. We see the quality, accuracy, and detail of her answers decline as the book and her disease progresses. We see a woman who would rather be dead than live with this horrific condition.

Run, don't walk, to your library or book store and get a copy of this novel. It will inform and terrify you. It will change you forever. It will prompt you to cherish each day, from where I sit.

# Sister Aurora

*There's a rainbow dancing in the sky tonight, and I think I'm gonna go outside...*



#  
31

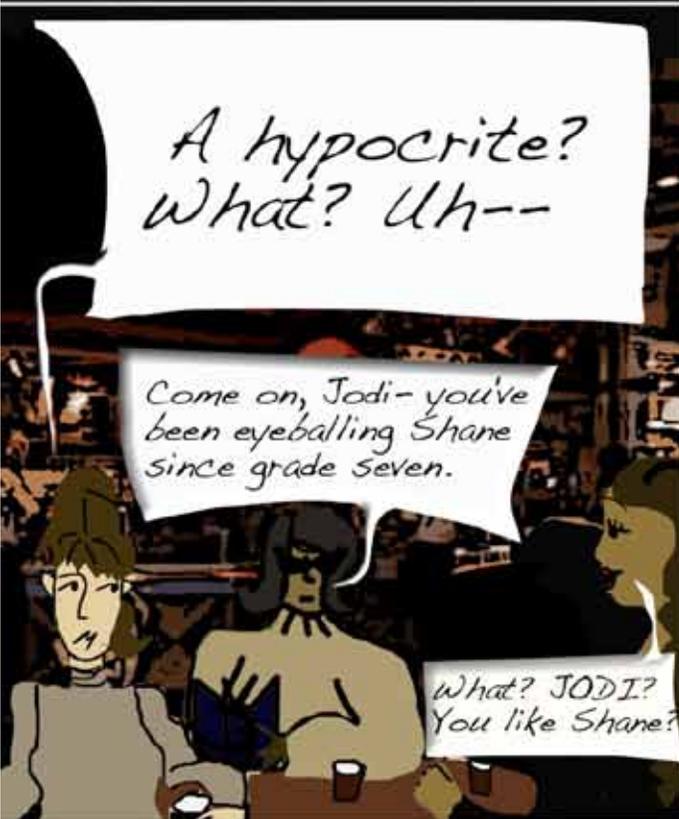
Thanks a lot,  
BERT!

She's just trying to get us  
to face stuff, Jodi.



Then maybe she needs  
to walk her talk.

Orrrrr--  
mmmmaybeee---  
YOU should  
stop being such  
a hypocrite.



A hypocrite?  
What? Uh--

Come on, Jodi- you've  
been eyeballing Shane  
since grade seven.

What? JODI?  
You like Shane?



Oh, BERT, it's not  
like that. I'd never  
try to-- I mean--

No, no! I'm cool  
with it!

## AUSU UPDATE



### AUSU Election!

It's here! The Election for your 2010-2012 Council. AUSU is looking for interested individuals who believe they can speak for the students of AU. To be eligible, you need to have completed at least one course, and be currently enrolled in a course. Self-nominations will be accepted until February 15th. Voting starts on March 7th and runs until March 11th. For more information, see our election page.

### New 2010 AUSU Handbook/Planners – Delayed!

We know you want them, trust us, we want them too! Unfortunately, our printer has informed us that there was a problem with the paper order for our planner cover, and so there's going to be a little bit more of a delay. Don't worry though, we've been assured they're doing everything they can and we want to be getting these planners into your hands as soon as possible! If you haven't already pre-ordered your planner, now's as good a time as any to do so. You can reserve your copy here: <http://www.ausu.org/handbook/index.php>

Remember, we only print a limited number of these each year, so when they're gone, they're gone.

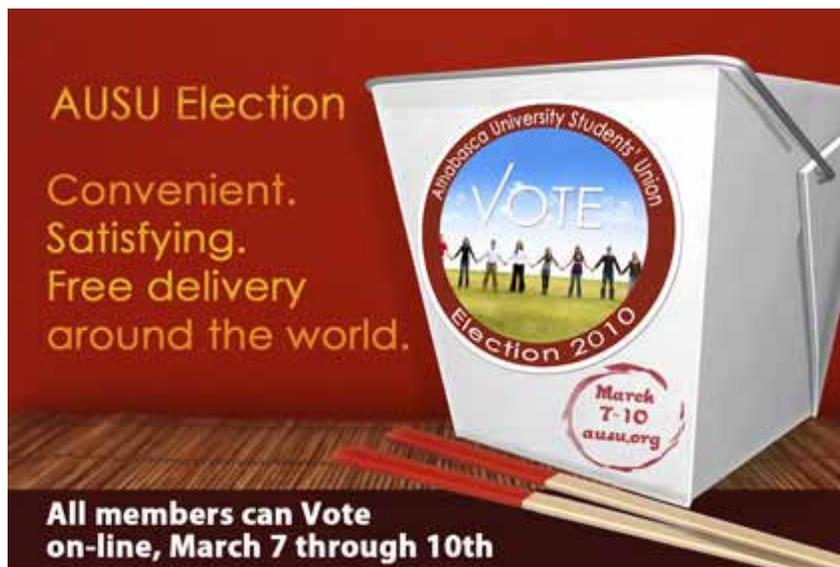
### SmartDraw Program Renewal

Some of you who took advantage of our program to provide SmartDraw software to members have been getting notifications that your software license will soon be expiring. Fortunately, AUSU will be continuing this program, so if you haven't already, go to the AUSU home page to download the newest version.

SmartDraw allows you to create a wide range of graphics for your assignments and submit them electronically in a Word file. You can also place your graphics in Excel or PowerPoint files, or export them as TIF, GIF, or JPEG files to make a web graphic or even a logo. Just a few of the graphics you can make include Venn diagrams, genetics charts, graphs, organizational and flow charts, and Gantt charts.

For any course that requires charts that cannot be easily created in Word or Excel, this should be a real time saver and make it easier to submit all portions of an assignment by email.

Remember, though, that you should always check with your tutor to find out if there is a specific format he or she prefers. Your tutor does not have to have SmartDraw to view these graphics, however. Installations under this program are good for one year. The package includes both the Standard and Health Care editions of SmartDraw.



## Let 'em Know who Represents for You!

AUSU logo mugs, hoodies, USB keys, and much more are all available for sale from our office. Also, used locks can be purchased at half price! Check out our merchandise catalog on our front page. You should check out our hoodies in particular—made in Canada and 100% bamboo, we're offering them for just barely over our cost, and they're both durable and comfortable.

## AUSU Council Down to Seven

Lonita Fraser recently tendered her resignation to Council. Lonita's gotten busier and realized she wasn't really keeping up with what it meant to be an AU Student any longer. As a result, she chose to step down from Council, saving AUSU some money. AUSU extends its thanks to Lonita for her service, and wishes her well in her ongoing endeavours. This brings us down to seven just before the election.

## AUSU Scheduling Meeting with Tutors' Union – Update!

We're still waiting for a response from the Tutor's Union as to when we might be able to meet with them to discuss ways that AUSU and the Tutor's Union can work together to ensure that students are getting the contact they need. Unfortunately, they haven't yet replied, so we're stepping up our campaign to get in touch with them. If you want to help, the next time you're talking to your tutor, ask them if they know when the Tutor's Union will meet with AUSU so that the groups can work together on common issues.

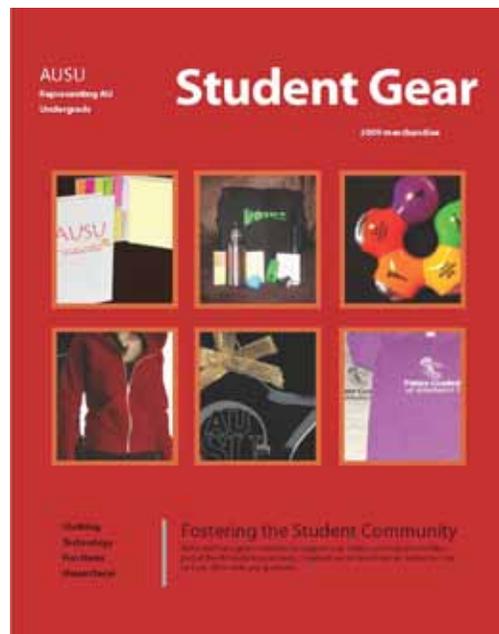
## Tuition Increase Upcoming

Recently, AUSU Executive met with the university executive to discuss the new year's tuition. AU, like all other Alberta universities, is raising tuition by the maximum of 1.5%. For AU that increase works out to only \$7 per three credit course. Even better, unlike U of A which is considering a mandatory annual fee of \$500, the other mandatory fees at AU—your Learning Resources and Lab Fees—will remain where they were last year, meaning that the \$7 per three credit course is the only increase you'll have to see this September.

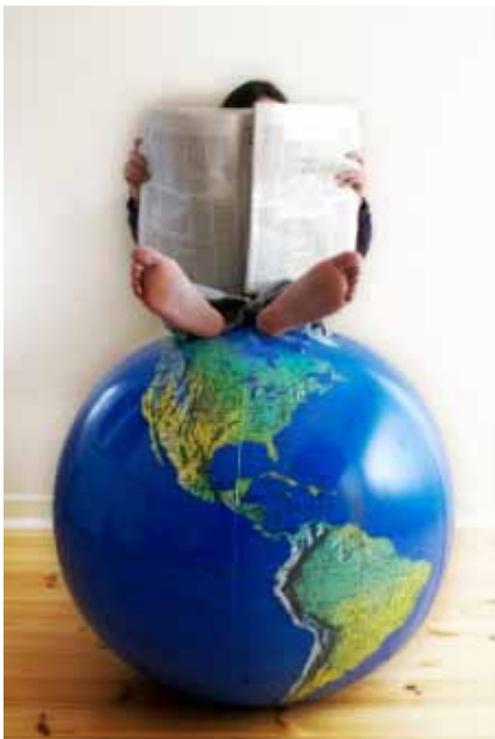
It's not all roses, however, as every university is feeling the crunch. For AU, they will be increasing many of the non-mandatory fees. For instance, the late exam and exam rebooking fees are both going up to \$100. While they had concerns that some students were abusing these opportunities to take exams beyond the course contract date, we convinced them to investigate this issue further, and possibly move to a graduated fee that would increase the more times you used the option. Of course, with some planning, you shouldn't have to pay these fees at all, so that's an even better option.

In addition, PLAR costs will be going up by \$250 to a total of \$750 to better represent the amount of work they have to pay for to carefully evaluate your PLAR, and the Write Site has proposed a fee of \$50 for students who need to take an online assessment and \$100 for non-students who want to use AU's expertise. In their discussion with us, however, they agreed to remove the Write-Site planned fee for students, and to slightly reduce the fee for non-students.

So while perhaps not perfect, we think it was a successful meeting, and we hope you do too!



## INTERNATIONAL NEWS DESK



### At Home: BC may brand itself as healthcare destination

British Columbia has plenty of wonders to attract tourists, including skiing, wine tours, and whale watching. And if the province's health minister has his way, BC could be known for a new tourist draw: health care.

As the [CBC](#) reports, BC Health Minister Kevin Falcon plans to "market health-care services to rich, offshore patients similar to the way the province sells higher education to foreign students."

The idea is still in the discussion phase but Falcon says it deserves a closer look. In theory, the plan would work similar to education services the province offers foreign students. Those students pay more than BC students do, and the extra funds are then used to "hire more teachers and create more spaces and opportunities" within the province.

"The principle, if it works in post secondary, we ought to look at it in health, and that's what we are doing," Falcon told reporters.

Falcon sees the potential to generate revenue for a provincial budget in which "health costs now account for more than 42 per cent of the total," but the idea worries some, including opposition health critic Adrian Dix. One of the major concerns is that wealthy foreign patients will receive "preferential treatment" over BC residents. Dix voiced those concerns to reporters, saying Falcon's proposal amounts to "organized queue-jumping, organized two-tier health care." Falcon countered the claim, saying that he would not support the plan if it meant that British Columbians would be put at a disadvantage in receiving health care.

### In Foreign News: Germany places strict controls on storing personal data

Germany's highest court has ruled that authorities can no longer store data from phone calls and emails, and that sweeping changes are needed to future policies on the issue. In 2008, a law came into effect that ordered "data on calls made from mobile or fixed-line telephones and e-mail traffic to be kept for six months for possible access by law enforcement agencies."

However, as [Spiegel Online](#) reports, all data stored so far under that law must be immediately deleted. The law was the result of a European Union directive, but there have been concerns since it took effect. In overturning the law, the judges noted that "the data storage was not secure enough and that it was not sufficiently clear what it would be used for." The president of the court, Hans-Jürgen Papier, said that keeping vast records of private communication, without clear intentions for it, could "cause a diffusely threatening feeling of being under observation that can diminish an unprejudiced perception of one's basic rights in many areas."

The case was filed by a group of nearly 35,000 people, including Germany's justice minister. The decision, and any future privacy laws, could affect companies such as Microsoft and Google, as the German government has already warned that private sector companies also "need to be more transparent" about storing people's personal data.

# CLASSIFIEDS

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Classifieds are free for AU students! Contact [voice@voicemagazine.org](mailto:voice@voicemagazine.org) for more information.

## THE VOICE

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1213, 10011 109th Street NW, Edmonton, AB T5J 3S8 -- Ph: 800.788.9041 ext. 2905 - Fax: 780.497.7003 attn: Voice Editor

**Publisher** Athabasca University Students' Union  
**Editor-In-Chief** Tamra Ross  
**Managing Editor** Sandra Livingston

**Regular Columnists** Hazel Anaka, John Buhler, Christina M. Frey, Barbara Godin,  
Jason Sullivan, Bethany Tynes, Wanda Waterman St. Louis

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