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# THE JOURNAL

Vol. 76 · No. 9 · November 12, 2008

The Student Newspaper of Saint Mary's University · Halifax · NS

## HUSKIES WIN THE LONEY BOWL

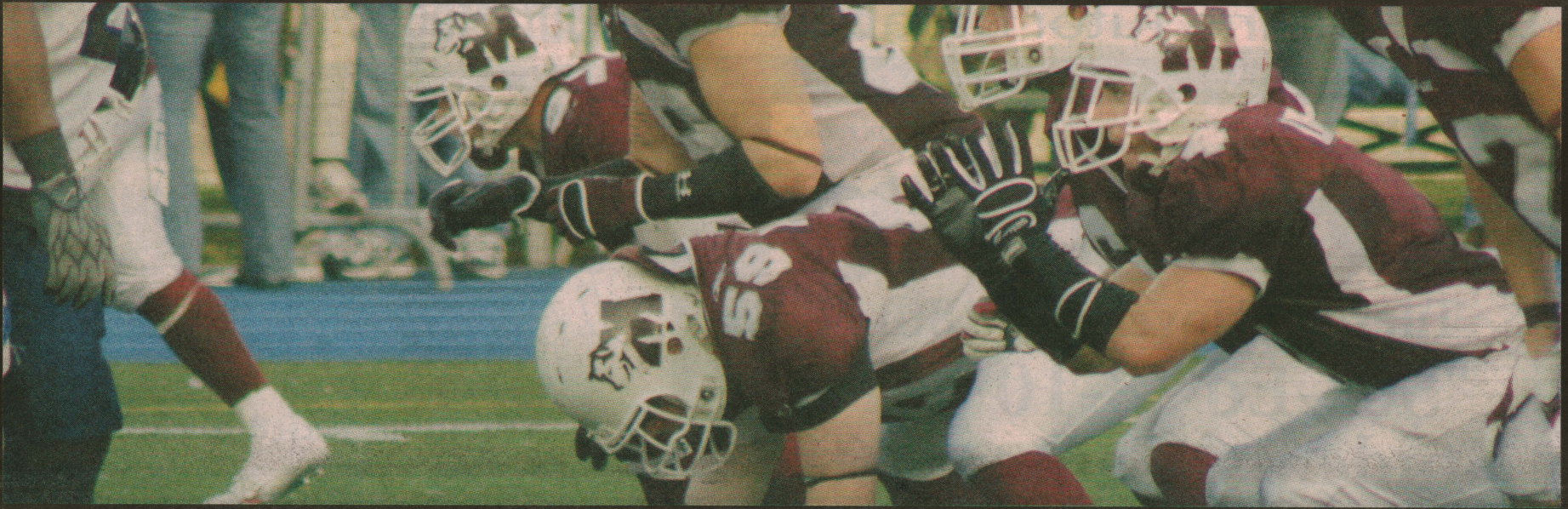


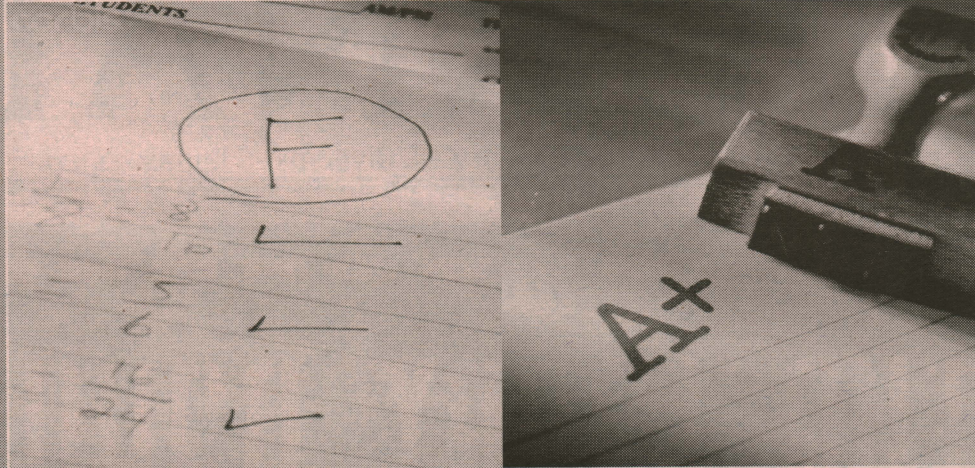
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Speech By Paul LeBlanc Extreme Group

November 19

4pm

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Wednesday and Thursday 9-10:30pm

**2 \$ DRAFT**

WEDNESDAY

November 12th

**OPEN MIC NIGHT**

THURSDAY

November 13th

**D.J. TOMBSTONE**

FRIDAY

November 14th

**GEOLOGY SOCIETY FUNDRAISER**

SATURDAY

November 15th

**INTL SOCIETY FUNDRAISER**

SUNDAY

November 16th

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MONDAY

November 17th

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TUESDAY

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# PERSPECTIVES

FIND OUT WHAT SMUDENTS ARE SAYING THIS WEEK

## ORCHESTRATING A CLIMATE BAILOUT: PREVENTING ENVIRONMENTAL BANKRUPTCY

Mick Levin

Only when the last tree has died and the last river been poisoned and the last fish been caught will we realize we cannot eat money, says a proverb of the Cree people.

If there's one thing that the rich and powerful can agree on, it is that they all wish to remain rich and powerful. Response to the recent global financial crisis was swift, significant, and expensive. Within hours of the collapse, governments intervened and insisted that all would be well, proposing billions of dollars in cash to bail out the terrible decisions of international financial firms. After a few volatile weeks of adjustment, markets are beginning to stabilize and it's back to business as usual.

In contrast, the response to the climate crisis has been fragmented, ineffective, and marginalized, with the major players deadlocked in disagreement on how to proceed. Evidence of climate change has been building for decades with recently observed negative effects that exceed previously predicted worst case scenarios. Today, climate change is accepted worldwide as being caused by human industrial activity, and equally understood to hold the potential for the sort of global catastrophes that could claim millions of human lives through drought, famine, flooding and other disasters. The global response to the financial crisis illustrates that world leaders have the ability to combat climate change in a meaningful and cooperative way.

When evidence of market failure surfaced, governments recognized the dire circumstances and

mobilized within days to intervene with huge sums of cash. Action was taken to address an overnight catastrophe with immediate monetary repercussions while the gradual nature of climate change, which will undoubtedly have enormous costs in the future, remains the unspoken elephant in the room.

The financial sector keeps detailed records of the value of their transactions and, even when inflated and absurdly overvalued, numbers on paper seem to be what matters in policy decisions. Today, Gross Domestic Product is the primary yardstick of success for almost every government. GDP is an outdated, incomplete indicator of progress built on the same framework that caused the financial crisis. Its use will continue to undervalue the negative external effects of pollution and resource depletion that contribute to climate change. With GDP, preserving the environment is almost always seen as a cost, rather than a benefit, and as a result there can be no real progress made in tackling pollution and climate change. Our current measurement system is flawed, but luckily better measures exist. One such indicator is GPI, or the Genuine Progress Index.

Created over ten years ago by a non-profit research and education organization in Nova Scotia, GPI is a more comprehensive indicator of social, economic, and environmental progress and ought to be adopted as a sober compliment to GDP. Rising sea levels, drought, famine, extreme weather, and extinction of many plants and animals can all be priced with the same tools that economists and financial professionals use today. The Genuine Progress Index values

the change in quality and quantity of many key environmental indicators, such as forest stocks, air quality, marine resources, water quality, energy, solid waste, greenhouse gases, and agriculture. The costs of climate change are real and quantifiable. Swift, coordinated, international action is needed now.

Climate change has taken a back burner to the financial crisis in the media and in politics. We have seen that money can motivate significant international action. However, as long as the market trades polluting commodities like fossil fuel at low prices that do not account for the expensive externalities of pollution, disincentives are created for firms to invest in alternative fuels and technologies. Positive action is unlikely as long as polluting is less expensive than reducing emissions. In fact, under current accounting practices, polluting can actually be profitable. Polluters can purchase or create other firms to mitigate or clean up their own environmental messes and write off those costs as tax deductible expenses, while the clean-up firm makes a tidy profit. National accounts, such as GDP, also benefit from environmental disasters, as the clean up costs are counted just like any other work-creation initiative. International adoption of the Genuine Progress Index would cause governments to more highly value environmental issues, leading to better policy. We must not allow climate change to be the mechanism that teaches society the real value of the environment, the value that Indigenous peoples have tried unsuccessfully to convey for so long. See [www.gpiatlantic.org](http://www.gpiatlantic.org) for more information

## DID SMU FORGET TO REMEMBER?

Last Wednesday I attended Open Mic. night at the Gorsebrook. I was wearing a poppy to honour and remember our veterans. I was shocked and surprised that I was the only SMU student wearing a poppy. This included unnamed members of the SMU executive council and the Gorsebrook staff. I asked myself why nobody was wearing a poppy. Could it be because the poppy (to my knowledge) is not sold on campus or because SMU students simply don't care? To me the poppy is a cherished right. So many brave men and women gave their lives in order for me to have the freedom to wear a poppy. Granted the Second World War may have ended over sixty years ago and it didn't directly impact our lives but it still deserves to be properly recognized. Many

SMU students unfortunately seem to have forgotten about Remembrance Day. We seem to have forgotten why we enjoy the freedoms we do today and the sacrifices that our brave men and women in uniform made in two world wars. Next year, at the very least, veterans should be invited on campus to sell poppies. It would hopefully make us stop, think, and most importantly remember why we pause for Remembrance Day. I believe deep down SMU students care about the sacrifices made by our veterans. They should because many veterans paid the ultimate price so that we can live in freedom. This is a challenge to all SMU students to wear a poppy. It is a small price to pay to honour our veterans who fought so valiantly to defend our freedom.

### SMU CARIBBEAN SOCIETY PRESENTS:

#### From Dreams to Reality Fashion Show

Everyone is welcome to attend a Fashion Show in Loyola 290 (Conference Room), this Saturday November 15th. It starts at 7:30 goes til 9:30 and the \$15 ticket covers entrance to the after party at the Gorsebrook.

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## DOES CHRISTIANITY VALUE ACADEMIC AND INTELLECTUAL HONESTY?

John David MacNeil

Professors Elden Wiebe and Cathy Driscoll wrote a response to the Cranky Professor (aka, professor Mark Mercer) that I feel should not go unchallenged. The central thesis in their article was that, contrary to the Cranky Professor's claim, Saint Mary's University places a special emphasis on the Christian tradition and values derived therefrom, as is stated in the academic calendar. I must admit that my initial reaction to this claim was, at best, one of incredulity. Other than in name, Saint Mary's is, academically speaking, as secular a university as any. If I thought for one moment that it wasn't, I certainly wouldn't have studied here for the past three years, for I have no desire to have my learning experience twisted, distorted or otherwise programmed by a theology to which I do not subscribe. Professor Wiebe cited academic honesty and integrity as examples of Christian values emphasized at Saint Mary's. But are these fairly called "Christian values"? I wondered if he had ever been confronted with the academic research that has been done on the canonical Christian texts. Would he still maintain that Christianity

promoted academic values?

I've seen it argued before, most memorably by R.G. Collingwood, that Christianity could be credited with creating or at least promoting academic honesty and integrity. The line of reasoning went as follows. Christianity, unlike many religions that came before it, placed an emphasis on having the correct beliefs rather than observing the right practices. According to Paul of Tarsus, who is arguably the most important Christian thinker (even more so than Jesus—after all, it was Paul of Tarsus and NOT Jesus or his disciples who was responsible for establishing the major churches in early Christianity), theological justification comes from having the belief that Jesus is the messiah who died for our sins, rather than from observing the Jewish law (Romans 3:28 NIV). Jews, of course, should keep the law, but a gentile who tries to keep the Jewish law shows, according to Paul, that he fundamentally does not understand the path to justification (see the Epistle to the Galatians for further information). Having the correct beliefs, therefore, is of paramount importance within Christianity as it was taught by the apostle Paul. The idea of apostolic authority within Christianity also

gave rise to a problem. There was a plethora of religious documents purportedly written by apostolic authorities that claimed to express the correct theological beliefs, and many of them expressed irreconcilable theological differences. But the existence of these problems and the importance of having the correct beliefs, goes the argument, led Christians to become concerned to maintain the integrity and determine the authenticity of religious documents which in turn gave rise to standards of academic honesty and integrity. This argument is not entirely without merit, but I think scriptural differences reveal a different and contradictory value embedded in the Christian tradition that undermines the previous argument. As I mentioned, there were many different documents all claiming to have the correct theological perspective. There were, for example, different Christologies expressed in different religious documents. The gospels themselves show disagreement when it comes to understanding Jesus' theological significance. The overarching theme in The Gospel According to Matthew (I use capital letters here to indicate a title rather than a description because the gospel *continued in next page...*

### THE JOURNAL

SUITE 517, STUDENT CENTRE  
SAINT MARY'S UNIVERSITY  
HALIFAX, NOVA SCOTIA  
B3H 3C3  
902.496.8201

NEWS EDITOR  
JEFF CUSACK  
[NEWS.SMU@GMAIL.COM](mailto:NEWS.SMU@GMAIL.COM)

SPORTS EDITOR  
ROBBIE NAUFFTS  
[SPORTS.SMU@GMAIL.COM](mailto:SPORTS.SMU@GMAIL.COM)

BUSINESS EDITOR  
LAURA MACINTOSH  
[BUSINESS.SMU@GMAIL.COM](mailto:BUSINESS.SMU@GMAIL.COM)

ARTS & ENTERTAINMENT  
EDITOR  
DAWN DAVIS  
[ARTS.SMU@GMAIL.COM](mailto:ARTS.SMU@GMAIL.COM)

FEATURES EDITOR  
KIMBERLEY DARES  
[FEATURES.SMUJOURNAL@GMAIL.COM](mailto:FEATURES.SMUJOURNAL@GMAIL.COM)

ART DIRECTOR  
MARLON SOLIS  
[DESIGNS.SMU@GMAIL.COM](mailto:DESIGNS.SMU@GMAIL.COM)

AD-MANAGER  
KOREY MCINNIS  
[ADVERTISEMENTS.SMU@GMAIL.COM](mailto:ADVERTISEMENTS.SMU@GMAIL.COM)  
902.496.8203

DISTRIBUTION MANAGER  
ROBERT HARRIS

WEBSITE MANAGER  
ELIE KHOURY

THANKS TO ALL CONTRIBUTORS

THE JOURNAL IS THE STUDENT NEWSPAPER OF SAINT MARY'S UNIVERSITY. THE PAPER IS PUBLISHED EACH WEDNESDAY BY THE JOURNAL PUBLISHING SOCIETY AND FUNDED IN PART BY THE STUDENT BODY.

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## SHUT UP, PLEASE!

Sean Daye

A peaceful place to study at SMU seems to be nothing more than a lingering memory for the majority of Saint Mary's students. When I started my degree at Saint Mary's three years ago, the third floor of the library was a calm, quiet refuge for dedicated students who truly needed a distraction-free environment in which to do their homework. In the evenings, you would scarcely find more than a couple dozen people working alone on their readings and assignments. Today on the other hand, if it weren't for the lack of a coffee vendor, the library would be indistinguishable from Perks, Starbucks, or any other trendy coffee-shop where douchebags gather to discuss their relationships and write on their lap-tops in public. This afternoon for example, as I sit up stairs writing this article I have the unwanted privilege of being a member of a group meeting. I am subjected to two sexually charged, vulgar, curse-word laden cell-phone conversations, and I seem to be caught in the midst of a couple's heated domestic dispute. The "Quiet Floor" has become a bloody circus.

Now I know for a fact that the student-body population of Saint Mary's has not increased significantly in the last three years, so we can't explain the influx of obnoxious people with that cop-out. So what has happened? Is it possible that the addition of more modern furniture has beckoned more people to do their studying at the library instead of elsewhere? It seems unlikely. This study space has become steadily more crowded over the last couple of years now. I am not saying that not everyone has a right to use the third floor, but why bother using it for a group discussion when there are two other floors not designated as "qui-

et"? In fact, the Second Floor has special "group study" rooms. Come on! If you are taking time to tutor a fellow student that is great, good for you; but there are plenty of places which are more appropriate for this kind of study: commerce lounge, cafeterias, First Floor Library, Second Floor Library, coffee shop, your own home, etc. This situation has become so ridiculous that as I left the Third Floor today there was actually a girl sitting in the stairwell reading because it is actually less noisy in there than the library itself!

So I wonder if it is just our generation which is becoming more ignorant, more self-centered and more obnoxious with each passing semester. I mean honestly, people today can't seem to be able to put in one hour of study without their cell phone, their computer, and their entourage. Either people are just too stupid or too lazy to read the damn signs:

### Quiet Zone:

For individual study,  
No audible music,  
No cell phones.

That's all there is to it. Be respectful, be smart, and consider your fellow students and their right to at least one quiet study space. If you want to host a group chat, reminisce about last weekend's drunken escapades, or break-up with your significant other, there are countless other places around campus to do it. So the next time you think about turning around and sneering at someone for kindly asking you to be quiet remember where you are. Shut up and give us back the one place where we could actually hear ourselves think.

continuation of DOES CHRISTIANITY VALUE ACADEMIC AND INTELLECTUAL HONESTY?.

itself does not claim to be written by anyone named Matthew and we have reason to believe that it wasn't written by a disciple) is that Jesus is the Jewish messiah sent to the Jewish people in fulfillment of the Jewish law. Jesus is best understood, according to this gospel, as someone who taught the Jewish people how to keep the Jewish law better than the scribes and Pharisees, and the gospel is tailored to support this theological message which is why the genealogy for Jesus is, in this case, traced back through the Jewish line all the way back to Abraham. Jesus also makes it clear in this gospel that he comes not to abolish the law, but to fulfill it (Matthew 5:17 NIV) and it appears that the author of Matthew believes that the followers of Jesus must also keep the law. Obviously there is a tension between the message of this gospel and the teachings of the apostle Paul. A Christian apologist might argue that these views are compatible, but I am familiar with nothing in The Gospel According to Matthew that would indicate its author would accept Paul's theology. The Gospel According to Luke (capital letters again for the same reasons as before) also contains a genealogy for Jesus, but because it has a different theological agenda, the genealogy is different. In this case the message is that Jesus is to be understood as the savior of all humankind and consequently, Jesus' genealogy is traced back to Adam (which is quite a genealogy!) and, embarrassingly for those who take all the gospels literally, this genealogy differs radically from the one in Matthew. The gospels Mark and John (again, these documents are were written anonymously and passed off as the writings of apostles) have different theological agendas, and their authors (whoever they were) did not seem to think a genealogy would be important enough to the message for them to include one. The birth narrative is only mentioned in Matthew and Luke for similar reasons. One would think that parthenogenesis would be noteworthy biographical detail for anyone writing about the life of Jesus—a detail known to all disciples and apostles if it were true, and therefore, known to the authors of the gospels if they were actually written by apostles and disciples as Christianity claims they were. The two birth narratives also differ in significant and irreconcilable ways. There are also many other problems and inconsistencies with the stories about the other parts of Jesus' life and death (e.g., Jesus dies on the day of Passover in the synoptic gospels, but in John he dies on the day of preparation for the Passover). The conclusion we are led to when performing an academic analysis of

the texts is that at least some of our Christian authors fudged the facts to make their stories more convincing. Despite the many inconsistencies, however, there is no shortage of Christians who still insist on the historical accuracy of the gospels and the theological truth of the other documents in the New Testament. What a Christian has to say about this differs depending on his/her particular theological convictions. Certain discrepancies, we are told, can be ignored because they are of no theological significance. They are merely embellishments by the authors, despite evidence that they were used to convince non-Christians of the theological message (as Dr. Bart Ehrman once quipped, these gospels were not written to provide objective history lessons on first-century Palestine, they were written to convert people). Yet in other places we are asked to take the scriptures at face value as evidence. On the whole, the New Testament is thought to be divinely inspired by Christians. But an academic analysis of these writings leads us to different conclusions. Intellectual dishonesty has been practiced by the definitive Christian authors and theologians: pseudepigraphy (in the case of the gospels), plagiarism (in the case of the synoptic gospels), and pseudonymity (in the case of the Epistle to the Ephesians and several others), and general fact-fudging/fabrication throughout the New and Old Testaments.

All of these techniques have been used by Christians throughout history to spread the Christian faith since its inception. The successful spread of Christianity is in no small way, due to the practice of academic dishonesty. And yet professors Wiebe and Driscoll claim that academic honesty and integrity are values derived from Christianity. Quite frankly, it has not been my experience that devout Christians practice academic honesty and integrity when it comes to their spiritual beliefs—though perhaps they do in other areas of their lives. Intellectual honesty is, rather, the first casualty of faith. I know many Christians who are actively discouraged from reading philosophy or taking courses in the sciences because the research done in those disciplines is thought to undermine faith.

The first intellectual fraud was perpetrated by the early Christian writers, but every Christian who has failed to apply the standards of academia in examining his/her own beliefs has contributed to the problem. And an even greater intellectual crime has been committed by every Christian who has proselytized children, friends or family, without first thoroughly investigating the

claims of Christianity. All of this academic and intellectual dishonesty gets justified by the idea that Christian values are necessary for the moral fabric of society—and now, apparently, for standards of academic integrity at our university. Christians do exactly what Plato advocated and what modern academics decry: propagate mythology in hopes of keeping society glued together. Theological justification through faith—a core philosophical idea in Christianity—represents a threat to academic values rather than a positive influence. Christianity demands that the faithful shrug off any nagging doubts one has about the religion or face being left out in the cold by the creator of the universe (Actually, the penalties for this are much worse, according to the scriptures, but belief in them has fallen out of fashion with many modern Christians), and when contradictory evidence is too challenging to shrug off, some Christians simply deny the research; e.g., evolution, geology, heliocentrism, 1st century history, etc.. In academia, however, this is not the standard. At Saint Mary's this is not our way. Here, the standard—our aim—is fidelity to the truth, even if it is an obstacle for our theological agenda; even if our academic community comes unglued or is divided in opinion; even if our religious teachers disapprove. I am fully prepared to concede that Christianity is from whence I came, but the statement in the academic calendar is not about where we come from, but rather, where we're going; and to read it, you'd think we're going to Bible College. It might be an interesting point to mention in a history lesson about the university, but it has no business being part of our mission statement. It's also true that we can trace our ancestry to the Middle East and Africa, but the university isn't trying to take us back to our African roots. Maybe Christianity can be credited with promoting academic values, or that our academic values are in some sense derived from Christianity. But given the concerns I have raised in this article, the many others I have not, along with the countless other possible contributors to our academic values, I think the claim is highly contentious and far from obvious. I certainly don't consider my values to be Christian, even if there is some overlap with Christianity. If my values are derived from Christianity, I certainly don't hold them for theological reasons, and neither should our university. And even if the genetic claim about values turns out to be true, Saint Mary's is now sufficiently non-Christian for the description to be seriously misleading.

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# SMUES

SAINT MARY'S UNIVERSITY ENVIRONMENTAL SOCIETY

## GREEN TIP OF THE WEEK

Hang-dry your clothes instead of using the dryer. Dryers use an enormous amount of energy, so if you can get by without one do it. Plus if you are one of the lucky ones who do your laundry at a laundry mat, you can save money by skipping the dryer!



# A DETAILED RESPONSE TO DR. ROBERT DAWSON

Elden Wiebe, PhD  
Department of Management  
Sobey School of Business  
Saint Mary's University

Dr. Dawson suggests that the values of honesty, trust, fairness, respect, and responsibility are not particular to the Christian faith. Cathy Driscoll and I would agree with that, while also asserting that these values are clearly associated with the Christian faith. That these are not exclusive to Christianity does not invalidate that they can and do stem from Christian faith/practice and are associated with Christianity. In supporting Saint Mary's special emphasis on the Christian tradition and values in higher education we are claiming a strong foundation on which to assert these values.

Dr. Dawson is puzzled by our assertion that future temporal rewards is a Christian value. He seems to be reading a highly edited New Testament. The matter is not summarized in the Sermon on the Mount, as Dr. Dawson suggests, which reference is taken out of context. Rather the whole of the Christian message is of looking forward to future reward. Jesus himself is a prime example, who looked past the suffering of the cross to the life and joy beyond. Furthermore, according to the record, the apostle Paul also suffered for the sake of sharing the Gospel while looking forward to the resurrection. There are numerous other examples that we could point to. If, on the other hand, Christianity is nothing but a sham, we should, as the apostle Paul himself recognized, take up the

cry and the beer mug of those who do not look forward to the future and rather only live for today: 'Let us eat and drink for tomorrow we die.' Christianity is future oriented, a value which has great reward for those sacrificing now for an education and future gain.

Dr. Dawson suggests that ethics must have a basis outside of religion in order for us to judge religious assertions such as 'God is good.' He also suggests that it is a primitive attitude to hold that the basis for ethics is religion. I would like to know what basis he would use for ethics and how his basis for ethics would be different from a religious or faith basis.

Dr Dawson includes several references to the biblical text. While we appreciate that effort, we also find that the references are taken out of context, and therefore used in a misleading manner.

□ The reference to Abraham's sacrifice misses the relationship between God and Abraham, and in that relationship the faith and trust Abraham had in God to trust both God's word to him and God's ability to raise Isaac from the dead. Here was faith tested (sort of like exams) and it proved real. In that context, the event is not pointless (just as exams are not pointless). Even more, the event becomes something of a paradigm for Jesus' own death and resurrection.

□ In its context, the reference to the fig tree is not so much about fairness as it is about the lack of 'fruit' produced by Israel, a figure of speech that often shows up in scripture denoting how the relationship of the nation with Yahweh was to pro-

duce good 'fruit' both in the nation itself and for its neighbors. In spite of Yahweh's immeasurable patience, the nation and its leaders were stubbornly refusing to be in relationship with Yahweh, and the resulting 'lack of fruit' is here symbolically condemned in the withering of the fig tree. This is hardly an illustration of unfairness.

□ The parable of the laborers in the vineyard certainly does depict what we would not want in the workplace. But that is not the point. The point of this parable is that God is generous and gracious to all people, and he is so to a fault. Dr Dawson raises the issue that the Christian scriptures have been used by its leaders for social control. Christian social justice until relatively recently, he says, was more about keeping the people and the poor in their place. This is simply not true. Moreover, as anyone in political science or organization studies will tell you, it is common for systems—whether belief systems, government systems, organizational systems, etc—to become co-opted and misused for purposes well outside of their original intent. Control of the poor to keep them in their place is certainly not the original intent of Yahweh nor is it a practice of his followers. Rather the original intent is to feed the hungry, give clothes to those who need them, to provide shelter to those without, to give water to the thirsty, to visit the lonely and those in prison. Christianity has always been about good news to the poor and disenfranchised. It is those who would seek their own agendas who distort the meaning of the Christian Gospel, and who for their

own benefit use (abuse) it to control the poor and maintain class disparity. These are NOT Christian values. By the way, the Society of Friends has not been keeping pace with secular attitudes; they have been way ahead of general secular society for a very long time.

Dr. Dawson points out that the ethic of reciprocity (Love your neighbor as yourself) is evident in many of the world's religions. We are both aware of this and do not deny it. Nor did we ever claim that it was exclusive to Christianity. However, the Christian golden rule also transcends the idea of an ethic of reciprocity. For example, Jesus asks us to love our enemies. This is well beyond the ethic of reciprocity, and moves into territory that most would think unthinkable.

Dr. Dawson leaves us with the impression that to keep the clause, "give special emphasis to the Christian tradition and values in higher education", in the General Information section of the Academic Calendar is scary. As long as no one took it seriously, it was no problem. This is generally how religion is treated in our society. Keep it meaningless and it is no problem. Now that he knows of at least a couple of professors who do take it seriously, he seems more than willing to see it removed. Yet, as we have shown, the values that find grounding in the Christian faith (even if found in other belief systems) are not scary, but quite to the contrary—they are of real value and benefit to the university. We are not claiming that some of these values (though not all) can be derived from other sources. What we are saying, however, is that given Saint Mary's

historic roots in the Christian faith, to continue to draw on that faith for values that bring good things to this university is worth preserving and acting upon.

Finally, it seems important to point out that our application of Christian values and tradition in the context of our classes, reported in our original letter, directly confronts what Alexandre Gervais laments in his most recent letter to the editor entitled, "Got tuition? The demise of humanity not the 'economy' has left students broke." There he points out that the focus on the dollar, and its insidious control over us, is centrally implicated in the financial and ecological crisis we are facing right now. He concludes that "it's time that morality and empathy have some valued influence on which road we choose to travel." We agree, and we have put that into action. By reaching into Saint Mary's Christian tradition, we ARE challenging the me first/money first attitude so prevalent in business, and we are hopefully creating MBAs and BComms who are much more broad minded and creative in their management in the real world. Moreover, we are aware of a new textbook on management, published by a major textbook publisher that incorporates a way of managing founded on values that honor multiple forms of well-being for multiple stakeholders. These initiatives in the classroom, based on Christian tradition and values, have the power to overcome the demise of humanity rightly decreed by Gervais. Is this not worth preserving?

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## THE VIRGIN MARY, THE BRIDGE BETWEEN ISLAM AND CHRISTIANITY

Marlon Solis

In honor of the very women which this university is named after, I've decided to talk about the importance of the Virgin Mary in the eyes of billions of people. Many are surprised to hear that Saint Mary, venerated by Catholics, is just as relevant to Muslims. In Islam the Mary or Maryam in Arabic, (pbuh) is the mother of Jesus, Isa in Arabic (pbuh) who conceived Jesus by the will of God miraculously without a father. But the only difference is that neither Mary nor Jesus are divine but rather special messengers of God.

What's more ironic about this is the fact that even though the Catholic Church places such reverence and devotion to her, only little emphasis is given to her in the Holy Bible. However an entire Chapter of the Holy Quran is devoted to Mary who is a symbol of submission to God and piety. And Furthermore Jesus's extended family is given special importance as well. Joachim, or Imran, the father of Mary also has a chapter. What's more remarkable is the fact that the Virgin Mary is slowly beginning to bring the two faiths together.

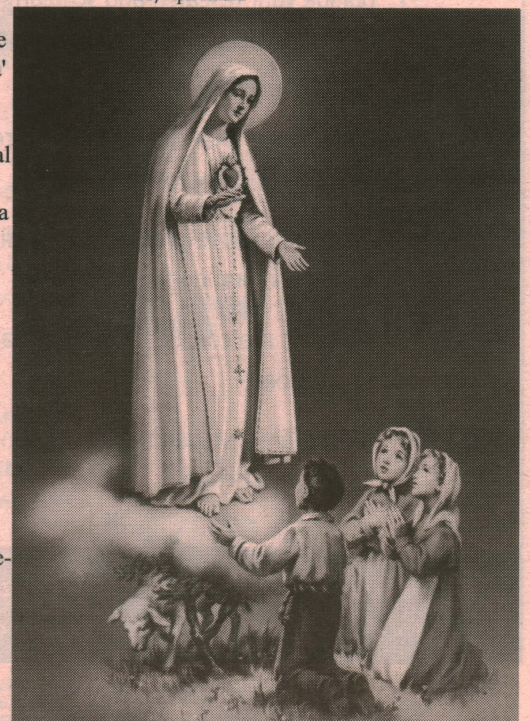
Francis Johnston, in his 1979 book *Fatima: The Great Sign*, explains the connection between the faiths:

"The Moslems, who have a certain devotion to Our Lady and recognise her Virgin birth and Immaculate Conception, were intrigued by the fact that Mary had appeared at Fatima, which was the name of Mohammed's favourite daughter and regarded by the prophet as the highest woman in Heaven after Our Lady. In Zanzibar, the Moslem sultan placed a wreath of flowers at the [Fatima] statue's feet, while the Moslem chief of the Ismaeli tribe in Mozambique placed a golden necklace about the statue's neck saying: 'Thank you, Our Lady of Fatima for the work of love you are accomplishing in Africa' " (p. 126).

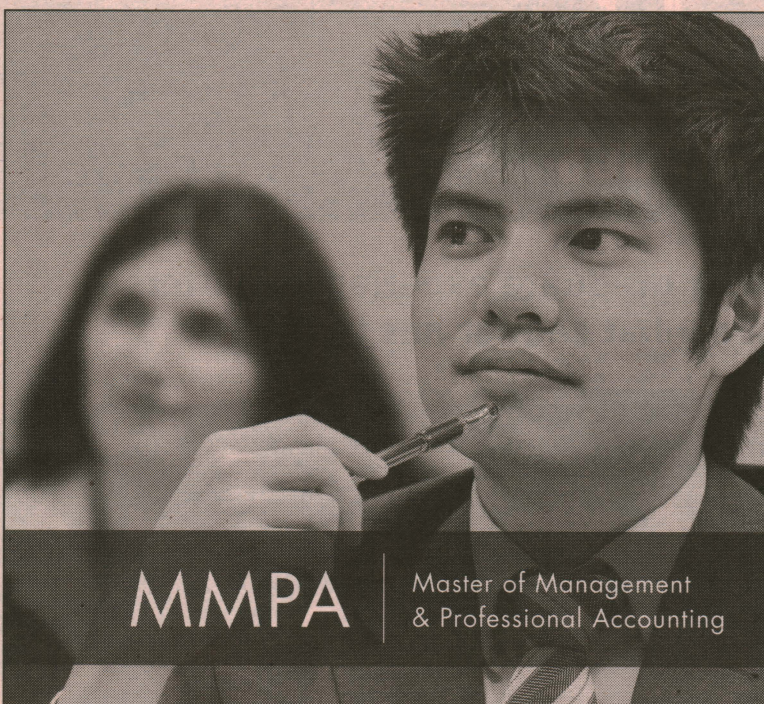
A small town in Portugal named Fatima, three shepherd children, Lucia dos Santos and her two cousins Francisco and Jacinta marto claim to have seen the Virgin Mary appear to them. The Virgin Mary confided with the children and gave them three secrets which would be known as the Three secrets of Fatima which were visions and prophecies concerning images of hell, and the end of world war I and the beginning of World war II. The visions not only

gain attention by Catholic world but by also the muslim World who saw it as a sign specifically directed to them. The shrine of our lady of Fatim has become an interfaith shrine where Christian and Muslim pilgrims alike celebrate the beauty of the Virgin Mary. Mohammed himself (pbuh) stated that the Virgin Mary is one of four of the most perfect women in the world. In light of such a startling revelation she is truly a mother of many nations.

Image Source: campus.udayton.edu/mary/meditations/Apr99.html



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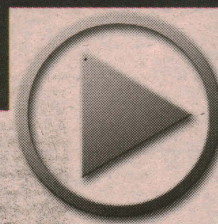
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# NEWS

CATCH UP ON WHATS BEEN HAPPENING AT SMU AND AROUND THE WORLD



## HAPPENING @ SMU:

Jeff Cusack

**November 7:** Atlantic University Sport awarded Steve Sumarah, coach of the Huskies football team, the honour of coach of the year. Huskies rookie Jahmeek Murray took home Rookie of The Year.

**November 7:** Saint Mary's awarded 37 students the "all Canadian" award, which is given for excellence in both athletics and academics. Does this mean those of us who don't do sports are only sort of Canadian?

**November 14:** Saint Mary's is having another Open House on Friday, so you know what that means, opportunities for free snacks! The prospective students will be having coffee from 9:30 to 10:00 in the

Sobey Building Lobby, and a lunch and resource fair from 12:00-2:00 at an unknown location.

**November 14:** More opportunities for free food! The SMU annual employee recognition awards happen at 1:30 today. Everyone is invited and afterwards there will be free refreshments.

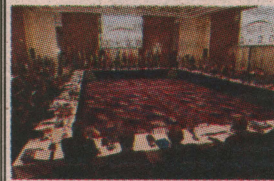
November 14: The SMU African Society is having an 'African Jeopardy' from 7-11pm in Sobey 165. The ad says "Do you like original Jeopardy? Well, we have it all: Categories, SMASS, \$."

**November 19:** A seminar for learning about a career in various forms of education is happening in Loyola 276. People can register at sec.marketing@smu.ca.

**November 19:** Voting for the Study Abroad Photo Competition happens in the Loyola Colonnade. I won't encourage you to vote for Jeff Cusack's photo... But, you know...

**Saint Mary's Cracks Maclean's Top 10:** Maclean's Magazine has released the preliminary results of its annual university rankings. In the 'Primarily Undergraduate' category, Saint Mary's moved up 1 rank from 11th place overall to 10th overall. Mount Allison, UNBC, Acadia, and St. FX came first, second, third, and fourth respectively. Memorial came in 5th overall in the 'Comprehensive University category', tied with UNB. McGill, Queens, and U of T were the top 3 schools in the 'Medical University category', while

## NEWSFEED



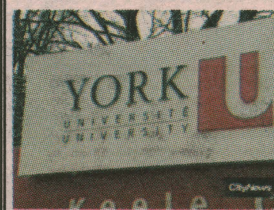
The Group of 20 nations, which include Canada, have announced that they are going to take urgent action to reform the economy. Some nations, such as France, have even suggested that at the head of state meeting on November 15 in Washington, leaders should look creation of new international financial institutions to help put the country back on track. Other countries do not want to go as far as this but still feel the need for big changes. Of course, one country is suspected to go against all the other countries and lobby for a conservative program deemphasizing international agreements. Stupid Americans going against everyone else.... Oh wait it's us this time.

Melissa Fung, a Journalist for the CBC, was released from her month of captivity in Afghanistan at the hands of an extremist Islamic group that maybe wasn't the Taleban. If you didn't know that one of our journalists had been kidnapped, that's because the media who was aware of it, (why does the Canadian Press never keep me in the loop?) decided on a media blackout. Although everyone claims a ransom was not paid, many experts agree that a ransom was probably paid.



St. Mary's, a town in Ontario, woke up to a gruesome site when a tanker truck filled with chicken blood broke a valve and emptied its contents on Main Street. Hopefully what happened in St. Mary's Ontario will never happen at Saint Mary's in Halifax.

A study has coming out showing that headphones can deactivate pacemakers and defibrillators, so stay away from that combination.



Part-time staff at York University have gone on strike, cancelling all classes at the University. The faculty there want an 11 percent wage increase over two years, as well as increased job security and benefits. The universities best offer was a 9.25 percent raise over three years and increased benefits. The strike puts 50,000 students out of classes. The last time the university had a strike it lasted 11 weeks.

The Liberal party has announced the rules for their leadership contest. In order to run you must pay the party \$90,000 (up from \$50,000 last time), and can raise a maximum of 1.5 million dollars for your campaign (Obama could have gotten that in an hour!) In addition 10% of all money raised is tithed by the party.

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# EVERYBODY WAS MONK-FU FIGHTING!

# NEWS EDITORIAL:

Jeff Cusack



Last week a fight broke out between Armenian and Greek Orthodox Christian Monks in one of Christianity's most sacred places. The Armenian Monks were trying to celebrate the Feast of the Cross inside the Church of the Holy Sepulchre, the apparent site of JC's crucifixion as well as his tomb. The feast was to commemorate the 4th century A.D. discovery of what Armenian Orthodox Christians believe was cross Jesus died on. There have always been a lot of tensions at the church, control of which is divided between the Franciscans, Greeks, Armenians, Egyptians, Ethiopians and Syrians. Thus, outside of the Franciscans (Roman Catholics) most of the Church is based along ethnic divisions. This system, by the way, was put in place by the Islamic Ottoman empire as a way to stop the violence between extremist Christian fighting. In order to keep the door open to all Christian religions, two families of Muslims control the main entrance. Scuffles between orders are not uncommon when a member of one

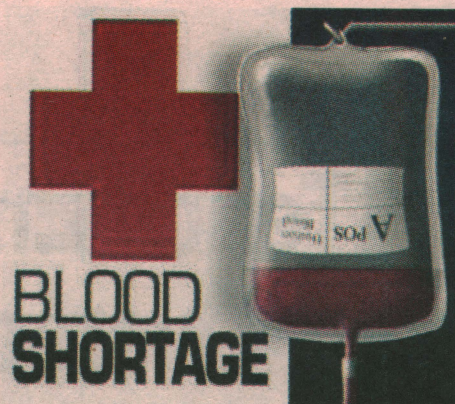
order treads on the turf of a member of another order. Currently the roof is in danger of collapsing; renovations are unable to proceed because no group can agree as to who has control of the roof. In 2002 a Greek (Coptic) monk was stationed on the roof to express a claim to Ethiopian territory. When the Greek monk moved his chair into the shade from the Ethiopians attacked, believing this to be an aggressive action. In the fight that ensued 11 people were hospitalized. In 2004, during an Orthodox celebration the Franciscan's left their door open, which was interpreted as a sign of disrespect by the Orthodox Christians. A fistfight broke out and several monks were arrested. During this year's Palm Sunday, a Greek Monk was ejected from the church, which led to a gigantic brawl. Police tried to arrest

the brawlers but were also attacked and beaten. The rules of Status Quo which define the areas of the Church also leave room for common area, the arrangement of which no faith is allowed to alter. Because of this a ladder which was placed on a ledge above the main entrance in 1892 is still there today. The Greeks have control of the largest portion of the Church, and insist on having a guardian inside the Church at all times. The Armenians rebuffed the guardian's attempt to be present during the Feast, which led to a protest by a large number of Greeks. The Armenians interpreted this as interference and that's how the present fight broke out. When all was said and done two Monks were arrested by police but no one was injured. An Israeli film of the fight is currently on Youtube, and has received numerous angry accusations that it should not have been posted, and is simply aggravating existing tensions. Links to videos of the fight are posted on my blog, at [www.smujournal.ca](http://www.smujournal.ca). Just click on Blogs, then Jeff Cusack.

Nick Madore

Evidently, Canadian Blood Services is short on donor blood for hospitals. Even their emergency supplies are running low. Apparently, people just don't like giving up their blood. In a university environment, where piercings and tattoos are in growing abundance, many of us are unable to donate for at least six months. Recruitment efforts are being amped up all across the country, as evidenced by the Red Cross people all over downtown and campus recently. However, despite their desperation for blood, Canadian Blood Services still insists on discriminating against homosexual males (not women.) I realize they're just trying to be safe, but why can they not simply test the blood for AIDS and other STIs? They will let the most promiscuous woman in the world donate all the blood she wants, but as soon as a gay, sexually-active male comes in, even if he wears a condom each and every time he has sex, he will be shown the door. If you're so desperate, why not allow gay, sexually-active males to donate? Don't they test every donation for diseases anyway? I'm fairly certain that if some-

one is bleeding out, they won't mind if they receive life-saving vitality juice from a gay dude. While I would love to keep ranting on Canadian Blood Services, there are people who need your blood. If you don't donate it willingly, surely it will simply be wasted on vampires, or at least some form of the undead. Save a life - get some free cookies and juice! According to the Canadian Blood Services website, this year only one in 60 Canadians have donated blood. Want to stand out in a crowd? Earn street cred as a minority? Join the (apparently) counter-culture and donate your blood! Note: when Chuck Norris donates blood, he denies a needle and instead requests a gun and a bucket.



# PROPOSITION 8



Jeff Cusack

California's voters have voted to impose a constitutional amendment which would ban gay marriage. The controversial Prop-8 received large amounts of attention as celebrity actors and actresses spoke out against the measure. Funding for pro-Prop-8 advertisements came ironically, mainly from Utah's Mormon community, which was established so that Mormon's could escape persecution due to their practice of polygamous marriage. Many Christian churches also donated to anti-Prop 8 causes. The anti-Prop 8 category also spent large amounts of money, though not as much as the pro-Prop 8 side. Sex columnist Dan Savage also campaigned for donations against the proposition in his column.

Many of the advertisements were quite controversial as well. Urban populations were targeted with advertisements claiming that if Prop-8 failed, then their religious leaders could be jailed for speaking out against homosexuality. Other advertisements claimed that Prop-8 required homosexuality to be "taught" to kindergartners. Both of course, are not true. California Governor Arnold Schwarzenegger said that he was disappointed that the proposition passed, and would seek to reinstate gay marriage rights when possible. Others have said that since the motion would require the constitution to be changed, then it cannot be changed by this method and would require a separate

referendum with 60% of the vote in order to change the constitution.

Last Sunday supporters of Gay Marriage around the United States protested against the Churches which funded anti-Gay marriage advertisements, including the Mormon Church, the Catholic Church, and Rick Warren's Saddleback Church, which has a weekend attendance of 20,000 people. Sunday was chosen specifically so that protests could interfere with Church ceremonies. Frequent protester arguments were that the Churches should be taxed and that the Church needed to stay out of public life. The All Saints Episcopal Church broke from the pack and protested passage of the proposition. The All Saints Episcopal Church has been blessing same-sex unions for the last 16 years.

The approval of Proposition 8 was surprising to most people, as there had not been a single poll which showed the "yes" side in the lead before the election.

[Random Picture of the week]



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War is the messiest situation possible, because there is no grey area. The constant hoarding of resources while contributing to the slow deaths of millions in poorer nations—that is a grey area. And many people fall into this category, people who have a lot of fun pointing their fingers at “war”: uninformed, ignorant, ungrateful, and spoiled. Passchendaele is a new film about an old War. But it’s one of the first indictments made on the purpose behind World War One.

We start out with our protagonist leading a group of doomed young men; upon the Sergeant’s survival he jams an 18” inch steel blade through a German teenager’s forehead. We are left to contemplate the morality of this character throughout the remainder of the film.

The phrase “live by the sword, die by the sword” has proven itself to be true, time and time again. But if you are not a part of this dynamic then you have no right to pass judgment on a front line soldier. I mention this movie because it points out some important facts about Canada’s involvement in the war. I quote the following British article:

“And as always, Canada will bury its dead, just as the rest of the world, as always will forget its sacrifice, just as it always forgets nearly everything Canada ever does. It seems that Canada’s historic mission is to come to the selfless aid both of its friends and of complete strangers, and then, once the crisis is over, to be well and truly ignored [...] That is the price Canada pays for sharing the North American continent with the United States, and for being a selfless friend of Britain in two global conflicts.”

-Kevin Myers, 'The Sunday Telegraph' LONDON  
Passchendaele cries back by saying “We just do it, because we’re used to it”. It would seem that this country is perpetuating its pragmatic contribution to the fight by serving in Afghanistan. You can spend all day and night debating whether it is right or wrong. There is a lot of protest to war in general, it’s a well-intended point of view—but while people bitch about things they are not involved in, Canadians soldiers still continue to do: what they are used to doing. It is Canada’s legacy to pick up the slack for other countries, including ones that are so unstable that they cannot keep themselves from killing each other. The alternative is to stand back and let shit sort itself out. Is that what we should do? Does anyone out there have a critical action plan for change—effective change, for war-torn countries without the use of force? No one is conscripted to fight, this is a choice. That is why even our soldiers today still deserve our respect. Maybe they aren’t fighting for your freedom anymore, but they ARE fighting for someone else’s. They can be exalted for at least for one day a year.

Remember the Swift

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## THE CRANKY PROFESSOR VOTES FOR CHILDREN, PART 2

The voting age in Canada ought to be sixteen, if not fifteen or fourteen

MARK MERCER  
DEPARTMENT OF PHILOSOPHY  
SAINT MARY'S UNIVERSITY  
HALIFAX, NS B3H 3C3  
(902) 420-5825

or thirteen, or so I argued last week. My argument was that because sixteen year-olds are agents in the public world, denying them the vote means that they have no formal say regarding the laws and policies to which they are subject. This is unfair to them as individuals and, for that reason, is contrary to the principle of consent of the governed.

The point that sixteen year-olds have public interests yet lack the ability to consent to public arrangements is, I think, sufficient justification for lowering the voting age. That is, I would hold that the voting age ought to be sixteen or lower even were politicians actually taking the public-sphere interests of children into account when fashioning policy. The argument for lowering the voting age is not made stronger, but simply becomes more urgent, when we note that sixteen year-olds are getting a raw

deal. School funding, the content of secondary education or vocational training, job opportunities and job conditions, the minimum wage, opportunities for recreation—all these and more are matters about which many young people are dissatisfied.

Perhaps even worse is that in Canadian law and policy, sixteen year-olds can be required to shoulder adult responsibilities and burdens. We used in this country to have an effective young offenders act, an act that proclaimed, truly and reasonably, that adults are adults and children are not. While adults, the act implied, may properly be punished in the spirit of retribution, children most certainly must not be. The past few governments, though, have sought to destroy the act, so that authorities within the justice system would have leave to treat young offenders as adults. Now treating a child as an adult in virtue of the heinousness of her actions is seriously objectionable in itself—and crazy, too, as if the greater the offence, the more an adult the offender must be. Canadian adults and Canadian politicians, though, at least outside Quebec, seem to see nothing wrong with punishing children for the sake of punishing them, or else they would have made the matter

an issue during the recent federal election. We adults didn’t make it an issue. We didn’t bother even to mention our government’s sickening attitude toward Omar Khadr, a Canadian child long confined and abused at Guantanamo Bay.

We adults didn’t make barbarism in the justice system toward sixteen year-olds an election issue, and the sixteen year-olds, the very people potentially subject to barbaric treatment, were legally barred from doing so.

I don’t actually think that things would improve for young people were sixteen year-olds to have the vote. I don’t think any one of our five federal parties would suddenly become worth voting for. I don’t think sixteen year-olds would be any more attuned to or careful regarding their interests than their elders are. That the interests of sixteen year-olds are neglected, that sixteen year-olds can lawfully be punished in the spirit of retribution, that our government will neglect them should they be kidnapped overseas—probably none of that would change. Nonetheless, that conditions are bad for them does make urgent the project of bringing fairness to the political regime under which sixteen year-olds currently live.

www.smujournal.ca



# ARTS & ENTERTAINMENT

## JUMP ON, SMU ARTISTS!

Dawn Davis

From the 27th of November to December 14th the Saint Mary's University Art Gallery is hosting their 29th annual Faculty, Alumni, Student and Staff event. Anyone affiliated with the University this way is welcome to display their artwork, or do some musical performance or reading. All pieces should be applied and submitted for November 23rd, a maximum of three works for each individual.

For information on submission, please contact Pam Corell (pam.corell@smu.ca) or Renee Gruszecki (renee.gruszecki@smu.ca), or just visit the art gallery to ask questions. Each piece needs to be accompanied with paperwork, so make sure to contact the gallery ahead of time. The Journal will be covering this event, and the spotlight would look great on a resume or in a portfolio. If you have a secret fine arts ability at SMU, put it on the wall and show us what you're worth.

## I LOVE LITTLEBIG PLANET



Nick Madore

Straight up. I love it. It's like sliding in a disc of pure joy into your PlayStation 3.

First off, anyone can play it quite easily. It plays like a regular platformer. Go right, jump, and grab on to things when necessary. If the gameplay sounds simple, it's because it really is. However, that is the only thing about the game that is simple. Every level on the disc in the main story mode is made with the same tools as in the level creation mode. Not only that, but you can edit any of said levels on your own, in case you think it needs an extra ramp, or a few more fire pits. Each level is riddled with collectable bubbles which include pieces for the level editor, stickers used to make your mark wherever you go, and costume pieces to customize your Sackboy or Sackgirl, the adorable little character you use to traverse each landscape.

While the story mode (I won't call it "single player mode" because you can play it with up to four people, off- or online) is fun, it really is

mostly just showing you what you can do with the main part of the game: the level editor. While LittleBigPlanet would be considered a platformer, the soul of the game really is creating your own levels. What is truly impressive about the whole experience is the ease of use of the many, MANY tools provided. Although the tools are easy to use, however, there is no limit as to what you can create, if you know what you're doing and have a lot of patience (a new site by the game's publisher used to make blueprints and plans for your level, LittleBigWorkshop.com, helps a lot). Seriously, you can make just about anything you want. There are a number of different textures you can use, such as sponge (which is very grippable and good for swinging across pits or hanging onto in a fast vehicle), glass (very slippery, good for ramps), wood (good for platforms or vehicles), and much, much more. I can't possibly go over every tool you can use, as I haven't even tried them all out yet (there are just so many!), but there are short, simple tutorials for each and every one, narrated by a friendly Englishman.

Thought the game has only been out for a couple of weeks, there are already some TRULY impressive pieces of work already out there (besides the many, MANY remakes of World 1-1 from Super Mario Bros.). So far, I've seen a very creative Tetris remake, wherein the blocks fall from the top of the screen and you manipulate them by hand after they fall. The blocks even disappear once you make a line. I've seen a Batman-themed level, where you start out in a recreation of Wayne Manor. Once you push in a bookcase on the wall, the floor gives way and you fall into the Batcave. From there, the user has created a Batmobile you use to drive down to Arkham Asylum. I won't spoil it from there, but my point is that people are making some pretty interesting and creative stuff.

It's so nice to see a new game that focuses on just having fun, as opposed to focusing simply on violence or the best graphics (not to say that this game doesn't excel in the graphics department). If you own a PlayStation 3, like to smile and have a soul, buy this game.

# Hot

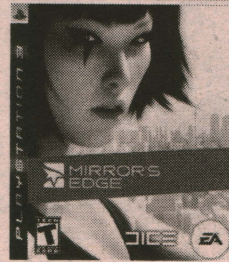
- Winning
- Portion control
- Clementines
- Britney
- From Dreams to Reality
- Getting Caught Recycling
- Coke
- Pre-screenings
- Parade of Lights
- Frost warnings

# Not

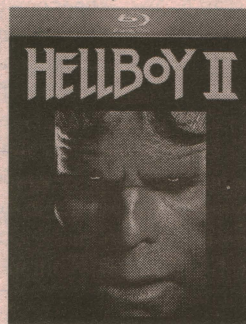
- Mascot fighting
- Eating out
- Eggnog
- Madonna
- Living in a dream world
- Littering
- Coke
- Overpriced popcorn
- Mid-November
- Scraping your windshield

## BITE SIZED

## ENTERTAINMENT



**I'm Runnin'! I'm Runnin'!**  
Finally, Mirror's Edge is out for the PS3 and the Xbox 360. This will be one of the talked-about games of the season if you still have money left after all of the other releases this fall. Student loan? Who needs it when you can spend term-paper season playing games. (Sometimes I really wish I could.)



**"I'm Not a Baby, I'm a Tumour!"**  
After being thoroughly overshadowed by the other summer blockbusters of this year, Hellboy II: The Golden Army is now available on Blu-Ray and DVD for all of you who missed it in theatres. The special editions come with all sorts of stuff, like comic books and Golden Army figurines. Surf the web for what different stores are offering before you purchase!



**Possibly my Favourite Horror Flick Ever**

This week, on Thursday November 13th, The Thrillema returns again after their moderately successful screening of Friday the 13th which was preceded by retro trailers from the 80's and prizes all over the place. This week, they will be airing John Carpenter's The Thing. The screening takes place in Empire's Theatre 6 on Portland Street in Dartmouth starting at 8:30. The whole thing breaks your wallet by costing a stunning \$5.



**"If I Must Have a Past, I Would Prefer it was Multiple Choice."**

Since the returned popularity of Batman and his franchise, the Joker has come out with a brand new one-shot comic, simply called The Joker. Created as a collaboration between writer Brian Azzarello (100 Bullets) and artist Lee Bermejo (Hellblazer), the piece has been called the most powerful tale of the Joker since The Killing Joke. If you're dying for the Dark Knight DVD, this should hold you over and maybe make a great gift for fans of the movie.



# RACHEL GETTING MARRIED



Jean Brunet, sizzlingpopcorn.com

Rating: Sizzling Popcorn

With just over three months until the world's eyes are glued to the boob tube to watch the most prestigious film awards event of the year, critics are already making predictions on who will be nominated for an Oscar and who will be the winners. One film that has been talked about amongst critics since its North American premiere at the Toronto International Film Festival is Jonathan Demme's *Rachel Getting Married*, starring Anne Hathaway (*Get Smart*) and Rosamarie DeWitt (*Cinderella Man*).

After getting out of rehab, Kym (Hathaway) is going home for the wedding of her sister Rachel (DeWitt). Kym brings along with her a lot of baggage from her past: the drug addiction, the dysfunctional family and the loss of her brother Ethan, for which she is blamed. Rachel and her fiancé are hoping to enjoy the company of their friends and family, but with Kym's dramatic monologue at the rehearsal dinner, the family feud is rekindled.

Director Jonathan Demme takes a very different path in producing *Rachel Getting Married* than most films in the genre. Demme chooses to film this drama as if it was a documentary. During the shooting, spontaneity

was a big thing. Musicians were instructed to play when inspired. The actors were told to be ready anytime as they camera could be focusing on them. What Demme has done makes you feel like you're watching a home video of a family member's wedding. The cinematography of the film is very well done. In the first 10-15 minutes of the film, the audience feels like they're stocking Kym, whether it be a shot from the ground looking up at her or a close-up on her face. This sense of stocking her that the audience has is actually how Kym really feels. She finds that after getting out of rehab her family is constantly watching her. Later on in the film, there's a scene where the audience sees various shots of people dancing at the reception. We get a feeling of boredom. This is another part of the film where the cinematography illuminates how Kym is feeling. Although the directing and cinematography are great, that's not the reason for all the Oscar buzz around this film. The hot topic of *Rachel Getting Married* is the exceptional performances by Anne Hathaway and her supporting actress Rosamarie DeWitt. From being a princess in *The Princess Diaries* to a naive young woman looking to become the assistant to a New York fashion editor in *The Devil Wears Prada*, none of Hathaway's roles can equate to Kym. Her honesty and vulnerability with her role as a young woman fa-

cing many challenges in life is very Oscar-worthy and will transform her career as casting agents will see that she can play more serious roles. On the other hand, DeWitt has been receiving attention for her role in the film, which will hopefully receive a nomination for best supporting actresses. The chemistry between the two actresses creates in the film this image of two sisters fighting over the attention of family members amongst other things. *Rachel Getting Married*, distributed in Canada by Mongrel Media, is a must-see! Its directing, cinematography and acting are three things that make this film Oscar-bound and worth your buck (actually ten bucks)! The film released at the beginning of October in limited theatres, but is now making its rounds to more cinemas in the bigger markets. Will we be seeing Anne Hathaway and Rosamarie DeWitt taking away the female acting awards in February? We'll just have to wait and see!

Sizzling Popcorn Rating Legend

<b>Sizzling Popcorn:</b> Great Movie (Blockbuster/Oscar-bound)
<b>Butter Popcorn:</b> Great Movie (Not Blockbuster/Oscar-bound)
<b>Popcorn:</b> Good movie
<b>Kernel:</b> So, So (Rent It)
<b>Burnt Popcorn:</b> Don't waste your money...not worth it.

## CAPTURED IMAGES ~ PHOTOPOLIS AT THE SMU ART GALLERY

Dawn Davis

I love to draw when I'm not swamped with work. My favourite part of the process is colouring, which I always do with coloured pencils – a habit I have yet to shake from high school. The most important thing in using them is to have the option of a velvety, inky black for dark hair shades. For this, I will hunt down a watercolour pencil which has been named "Ivory Black". It always struck me as an amusing paradox that to emphasize the smooth dark of this particular pencil, they would use a word that described a shade of stubborn off-white.

Susan Dobson makes a much more poignant statement about this sort of phenomenon in her 2002 series of *Paint Palettes*. These mounted works show 65 small pictures of different garage doors painted different colours, each marked with their name. The *Romance Collection* highlights a wide variety of shades, lining "First Kiss" next to "Commitment" next to "Secret Affair". The *Black Collection* suggests we can select the exact same shade of black called "Nocturne" above another shade called "Asphalt". In the gallery publication on the exhibit, Curator Robin Metcalfe writes "This exercise in wishful thinking attempts to persuade us that this shade of off-white is not only distinguishable from its neighbours, but pregnant

with a distinct perfume of emotional associations. The joke here and in *The Black Collection* is that there is actually no difference whatsoever in the colours, yet the artist has found that viewers perceive subtle differences where they do not exist."

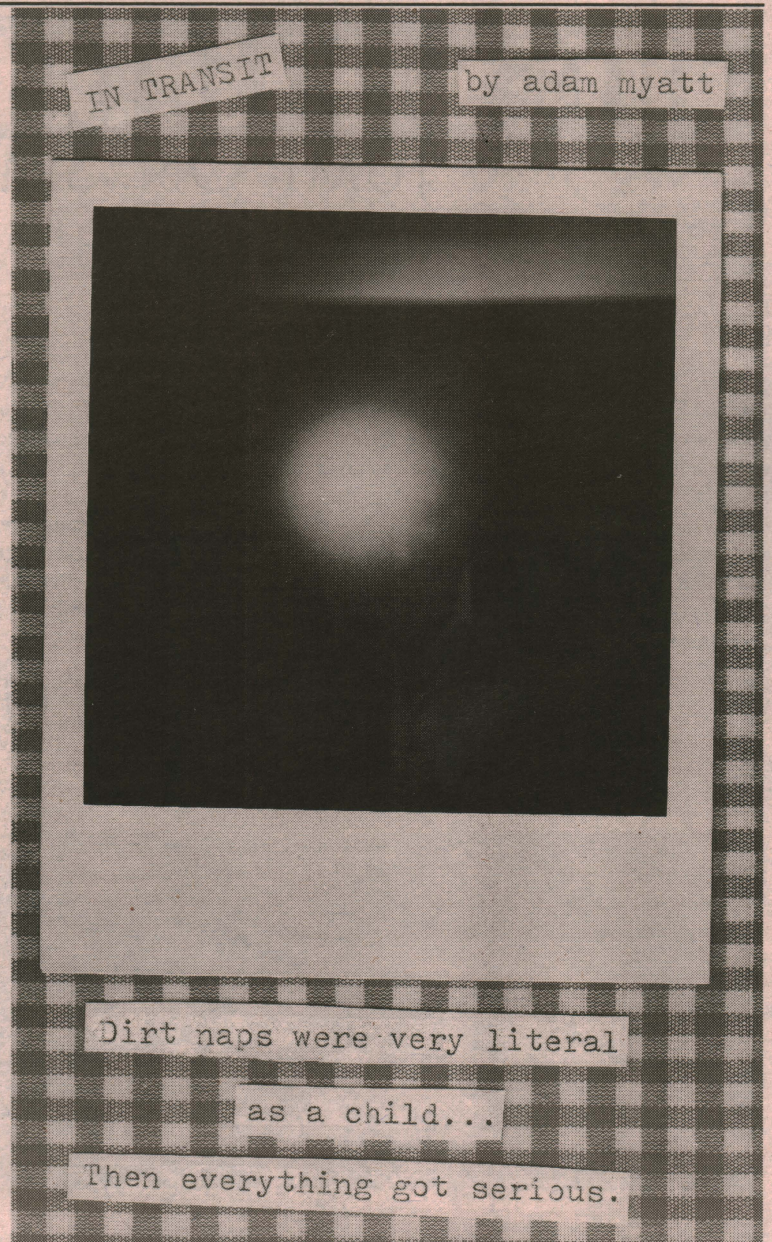
Dobson's second series of work, *Retail*, bears a similar look at modern consumerism. A series of photographs of big box stores are taken across a parking lot, with a striking blue sky beaming out from behind these grayed-out buildings. Some are recognizable due to their shape, but others such as Sears are nothing but a long shapeless rectangle. For someone who lives in Clayton Park, these images are uncomfortably familiar with their Bayer's Lake style scenery. These images of course would be recognized by anyone across the country, due to the cut-and-paste structure and design of big-box stores. The grey boxes of where these buildings had once been are repulsive in their void, but also curiously welcoming in their familiarity. These two pieces make up Dobson's *Temporary Architectures* exhibit.

The second exhibit in the gallery is complimentary, but also in sharp contrast. *Bar Beach* lies on the coast of Australia, which is used in a long photo shoot in *Bar Beach (Beyond the Sea)*. A long series of photographs by Allan Chawner spliced into a long film with music by Andrew Chubb. As human beings, our fascination with the sea

is inescapable. We may forget about it, but a trip even as far as Point Pleasant can inspire imagination and creativity. The two prominent movements in *Meditation at Bar Beach* by Andrew Chubb are of thoughtfulness and trepidation as strangers move about, eyes on the horizon. We've all been there, looking out on our own ocean.

The piece is set up on three separate projectors, casting a long panorama upon the walls of the second gallery. Sometimes *Bar Beach* fills the whole wall, but at other times they each display separate images, your eyes dancing around to absorb it all. I find the pieces of film very difficult to explain. Much of it you have to experience for yourself.

The artwork in the SMU Art Gallery this period have been chosen for the sake of *Photopolis* – a city-wide celebration of photography. Photography is widely loved and explored by nearly everyone, but because of its accessibility the medium is frequently underestimated. *Photopolis* is a festival arranged to open our eyes to this fascinating art form that is the easiest and hardest to work with. The festival is being held in art galleries all across the city until November 15th, so pick up your pamphlet at the Gallery and explore.



### Contact Self Defense

This is a preferred approach to the martial arts, specific focus on immediate attacks against close quartered assailants. Hi my name is Knrev and I have spent seventeen years learning the Japanese art of judo, along with its self-defense technique list known as the Gokujū-Kata. I want to share what I feel to be the most effective means of protection in a hostile situation. It is always best to avoid resorting to violence, but sometimes it can be impossible to avoid such situations. I am offering an opportunity to express how to confront such situations with a relaxed state of mind- followed by the necessary physical reaction. Classes begin on November 2<sup>nd</sup> and continue on Sundays from 12:30pm until 2:30pm. I encourage a steady attendance but also welcome drop-in participants. Please come ready for intense aerobic/gymnastic exercise—and remember, you can always improve no matter what! Let me share my training experience with you,

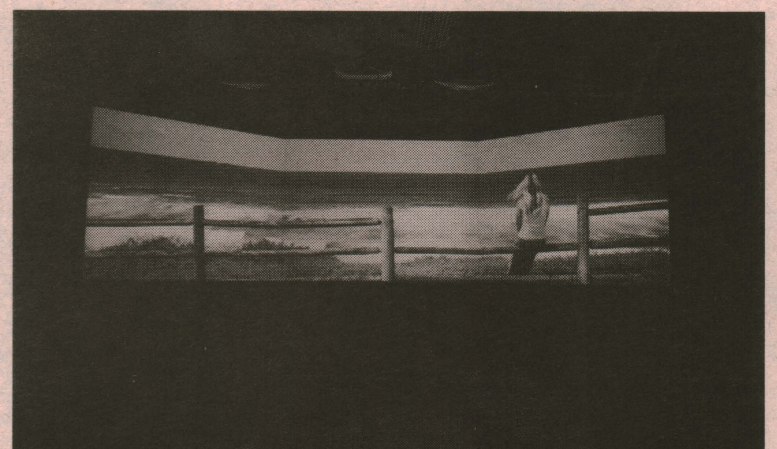
you can expect:

- ✓..... Increased flexibility
- ✓..... Toned limb structure
- ✓..... Advanced balance control
- ✓..... Higher Energy levels
- ✓..... Leg and fist attacks that connect
- ✓..... Flipping techniques (throws)
- ✓..... Efficient use of space and time for defending
- ✓..... An Enthusiastic Instructor!

Sessions will be held on Grafton Street at the Dance Nova Scotia facility, inside the Catholic Church headquarters.

Contact me at 429-6081

Image credit: *Bar Beach (Beyond the Sea)*, photo projection with music. Allan Chawner, photography, Andrew Chubb, music. 2007. Photograph by Dean Beletich





# BUSINESS & SCIENCE

ENTERPRISES MONEY STOCKS FINANCE TECHNOLOGY \$700 BILLION DOLLAR BAIL OUTS

## ACE SMU, SAINT MARY'S UNIVERSITY & EQ MEDIA ANNOUNCE 3RD ANNUAL "TRUMPED" COMPETITION

**Halifax, Nova Scotia, November 10, 2008** – The Advancing Canadian Entrepreneurship SMU (ACE SMU) team, Saint Mary's University and local marketing firm, EQ Media are holding the 3rd Annual "TRUMPED" competition in early 2009.

ACE SMU's Trumped Competition is a spin off from the hit TV series *The Apprentice* and the 2009 Trumped Competition is back with a vengeance! This year the competition has been taken to the next level. To spice things up, we have invited our arch rivals. Teams of 4-5 students from SMU will compete in three exhilarating tasks against Dalhousie and Mount Saint Vincent University. The last team standing will take home the cake (and by cake we mean cash)! ACE SMU is proud to announce that this year's competition will be giving away \$10,000 in cash prizes to win-

ning teams!

The 2009 Trumped Competition will provide real world experience to students which will look excellent on their resume while also giving students the chance to build and enhance their networks. ACE SMU's Trumped Competition gives participants the opportunity to organize, direct, and implement business tasks. This competition creates an atmosphere for entrepreneurial-minded university students looking to obtain real world experience while encouraging team work, creativity, and leadership to help prepare for the challenges of a global marketplace.

Participants will be assigned three separate projects, each with an allocated budget, over the course of the winter semester and teams will be eliminated at the end of each round. The final round will require students to present a marketing campaign to a panel of

executive judges. These judges will select the most plausible and promising team and cash prizes will be awarded to the winning team. This competition is open to all Canadian and International graduate and undergraduate students at SMU, MSVU and DAL. Each graduate and undergraduate applicant can register individually for placement in a team or as a team consisting of a maximum of five members.

Entrants must submit individual and team forms no later than Friday January 19th, 2009 by 4:00 pm. Registration forms can be submitted on-line at <http://www.eqmedia.ca/trumped> Further questions may be addressed to the competition coordinators at [info@eqmedia.ca](mailto:info@eqmedia.ca)

**ABOUT ACE SMU** - ACE SMU is the Saint Mary's Uni-



versity chapter of ACE, (Advancing Canadian Entrepreneurship). ACE is a national non-for-profit organization whose goal is to teach students the important principles and values of entrepreneurship and market economics.

In 2000, ACE Canada joined with SIFE (Students in Free Enterprise), which has turned our society into part of a global not-for-profit organization, with over 1,800 teams in more than 40 countries.

Each year teams present their work in regional and national competitions to judges who are tops

in the business world. The winning of the ACE Canada competition goes on to compete against the world's best in the SIFE World Cup, held in cities around the world.

### CONTACT:

Leah Skerry  
Advancing Canadian Entrepreneurship  
Saint Mary's University  
Trumped Coordinator  
(902) 240-5324  
[info@eqmedia.ca](mailto:info@eqmedia.ca)  
[www.eqmedia.ca/trumped](http://www.eqmedia.ca/trumped)

## THE SEARCH FOR THE BEST MESSENGER CLIENT

[By TechGeek]

As I have outlined in my previous article I have gone through many operating systems, the same goes with Instant Messenger (hence forth, IM) clients. My time with IM clients is nearing a decade. Since most of the people I actually knew I saw everyday we did not chat with each other online, but that did not stop me from finding out as much as I could about the wonderful world of the internet. The first client I remember using was MSN messenger, I also remember using Yahoo Messenger, IRC and ICQ (anyone still using these?), though in this article I will talk mostly about the MSN messenger client.

I am sure a vast majority of you have use MSN messenger, a lot of you have your lives revolving around it, planning trips, outings. I've done it. I think I have pretty much used every protocol I could get my hands on, Yahoo!, MSN, Jabber, IRC, ICQ, AOL, VoIP. Not a big list but not limited either.

In my later years I found out I could use my yahoo email and chat with people on MSN which I loved, since I could use a desktop email client to read my emails, so all my contacts have been moved from hotmail to yahoo. While at university I desperately needed a computer to chat with my parents back home so I tried to use the computer labs, only to discover they did not have any IM clients, a close friend told me I could 'install' Trillian (there is a free version - BOO!) on the computers if I install it in the "My Documents" folder. For a long time after that I used Trillian the most amazing thing I have seen, one program that can allow me to chat with: MSN messenger, Yahoo, AOL, ICQ, IRC. Life was complete.

Well life was almost complete, I got my laptop and the need to tinker was born I had to install and un-install things it was within my nature. In my third year when I got brave enough to run Linux on

my computer I found a new need, how on earth will I chat with people, there was no Trillian for Linux, and there was no MSN messenger. Life became empty, a void was created within me.

Enter, Gaim (now known as Pidgin - YAY for free Open Source software), I discovered it was cross-platform compatible so I was using Pidgin when I was in both Windows and Linux.

So let's recap for a wee bit. I've used: MSN Messenger, Yahoo Messenger, AOL, ICQ, IRC, Jabber. That's good and dandy... then I got my Mac, no Trillian there, and I was not about to use a Microsoft product if I had a choice (stay tuned for a future article about Office Suites), yeah I am aware that I am embodying a typical 'non-windows' user with the whole 'eww windows', and 'microsoft is a demonic corporation set out to sell your souls and eat your unborn children' far from it, I will admit I do use Microsoft products every day (read: Microsoft Office)... but I digress, back to the IM clients and Mac OS X, there was no Pidgin, or Trillian, but that was not the end of the line for me... there was a fork that uses the same libraries as Pidgin, and it was called Adium, and out of all the client I have use it beats them all by a long run! And it was also free and Open Source.

So you can guess what I am using now Adium.

You might be asking yourself where can you look at the programs I have mentioned:

FREE OPEN SOURCE - YAY!!!:  
Adium: <http://www.adiumx.com/> (Mac OSX only)  
Pidgin: <http://www.pidgin.im/> (Linux and Windows only)

You have to pay for this - Boo!:  
Trillian: <http://www.ceruleanstudios.com/> (there is a Mac version on the way, but you still have to pay for it)

**SONGS FOR HAITI**

**NOVEMBER 15<sup>th</sup>, 2008**

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**7 PM - 10 PM**  
(DOORS OPEN AT 6:30 PM)

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**\$7 FOR STUDENTS**

**FEATURING:**  
iviva flamenco!  
samba nova  
jason macisaac  
verena rizg  
julian l'enfant  
team beaton

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



# SPORTS

BASKETBALL CROSS COUNTRY FIELD HOCKEY FOOTBALL HOCKEY RUGBY SOCCER TRACK & FIELD VOLLEYBALL



## SMU Varsity Sports Line Up

(Home games for the week ending Sunday November 16<sup>th</sup>, 2008)

### WOMEN'S BASKETBALL Tower

- November 14 vs. ACA @ 6pm
- November 15 vs. UNB @ 6pm

### MEN'S BASKETBALL

- November 14 vs. ACA @ 8pm
- November 15 vs. UNB @ 8PM

### MEN'S HOCKEY Halifax Forum

- November 12 vs. ACA @ 7pm

### WOMEN'S HOCKEY Alumni Arena

- November 15 vs. MTA @ 1pm
- November 16 vs. UdeM @ 1pm

### WOMEN'S VOLLEYBALL Tower

- November 15 vs. UdeM @ 1pm
- November 16 vs. PEI @ 1pm



www.smuhuskies.ca

COME OUT AND CHEER ON YOUR HUSKIES!

**\*\*FREE admission for SMU students with a valid student ID\*\***

Photo Credit: Jason MacDonald

## THE JOURNAL IS LOOKING OF A SPORTS EDITOR

Feel like the Sports section has been lacking in content the past couple weeks? You could be the one to change it.

The Journal is looking to hire a Sports Editor ASAP.

If you like sports and writing, paycheques and free pizza drop your resume off at The Journal office (5<sup>th</sup> floor of the Student Centre) or email it to [thesmujournal@gmail.com](mailto:thesmujournal@gmail.com) by Wednesday November 19<sup>th</sup>.

## HUSKIES HEAD TO MITCHELL BOWL

Kimberley Dares

The Saint Mary's Huskies are just one game away from another chance at the Vanier Cup. Ranked 5th in the CIS, the Huskies defeated St.FX in a nail-biter Saturday afternoon at Huskies Stadium. More than 4,000 fans came out to show their support for both teams as they competed for a spot in the Mitchell Bowl, to be played Sunday Nov. 16th in Ontario.

The 2008 Loney Bowl started out quickly with the X-Men leading 5-0 until the last play of the first quarter when Huskies first year Quarterback Jack Creighton dropped a long bomb, leading to Justin Palardy kicking for

3, closing the First quarter 5-3 for the X-Men.

Palardy's field goal in the first quarter spurred on the Huskies momentum, driving Creighton to throw two touch-down passes to Ryeann Warburton and Carl Hardwick, 14 of the Huskies 23 unanswered second quarter points.

At halftime the Huskies had a solid 21 point lead over St.FX with a score of 26-5. Keeping the lead proved more difficult for the Huskies in the second half as the X-Men scored two unanswered touchdowns. A field goal put SMU in the lead with a score of 29-26. St. FX tried to force a tie, kicking for a field goal with just minutes to go, but the kick flew just wide of the uprights.

## THE JOURNAL WANTS YOU



Interested in writing for The Journal? Join our meetings on Thursdays at 9am in The Journal office on the 5th floor of the Student Union Building

Check Out SMUtube!  
www.smutube.ca