

Canadian Radio-television and Telecommunications Commission,
Ottawa, ON
Canada
K1A 0N2

PAP

December 30, 2004

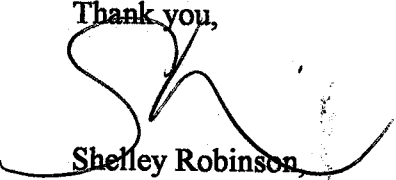
Dear Commissioner,

Please find enclosed the renewal for an FM Broadcasting license for CKDU-FM, a community-based campus station in Halifax, Nova Scotia.

Please accept my apologies for the lateness of this return. Because of computer incompatibility I was unable to file the return electronically so have included the paper renewal forms.

Please feel free to contact me if you have any questions or concerns.

Thank you,



Shelley Robinson
Station Co-ordinator
CKDU-FM

CRTC AM11:22 04JAN'05

For Commission's use

Application number

Canadian Radio-television and Telecommunications Commission Application to Renew a Broadcasting Licence for a Campus Radio Programming Undertaking 1. GENERAL INFORMATION

TYPE OF STATION

Community-based campus: AM () FM

Instructional: AM () FM ()

LOCATION OF UNDERTAKING: Halifax, N.S. CALL SIGN: CKDL

1.1 IDENTIFICATION OF LICENSEE

NAME: CKDL-FM Society
 ADDRESS: 6136 University Ave. Halifax, NS B3H 4J2
 FAX: (902) 494-5185
 E-MAIL: info@ckdl.ca

CONTACT PERSON REPRESENTING THE LICENSEE (if there is no appointed agent under question 1.2)

NAME: Shelley Robinson
 TITLE: Station Co-ordinator
 TELEPHONE: (902) 494-6479

Please indicate the E-Mail address and FAX number that should be specified in a Public Notice.

FAX: (902) 494-5185
 E-MAIL: info@ckdl.ca

1.2 APPOINTMENT OF AGENT

I, _____, the licensee, hereby appoint _____ as my agent for and on my behalf and in my name to sign, file and complete (if necessary) an application with the Canadian Radio-television and Telecommunications Commission and to sign and file a reply with respect thereto and I do hereby ratify, confirm, and adopt as my own act, such application and all replies made thereto.

Date:
 At:
 Signature:
 ADDRESS OF AGENT:
 TITLE:
 TELEPHONE:
 FAX:
 E-MAIL:

CRTC AN11-22 04JAN'05

1.3 DECLARATION OF THE LICENSEE OR ITS APPOINTED AGENT

I, Shelley Robinson SOLEMNLY DECLARE THAT:

- a) I am the representative (representative/appointed agent) of the licensee named in this Application Brief and as such have knowledge of all matters declared therein.
- b) The statements made in this application, or any document filed pursuant to any request for further information by the Commission, are (will be) to the best of my knowledge and belief true in all respects.

- c) The opinions and estimates given in this application, or any document filed pursuant to any request for further information by the Commission, are (will be) based on facts as known to me.
- d) I have examined the provisions of the *Broadcasting Act* and the broadcasting regulations relevant to this application.

AND I HAVE SIGNED

Signature:

[Handwritten Signature]

Date:

Dec. 17/04

WITNESSED BY

Signature:

[Handwritten Signature]

Name (Printed):

W.G. (Lilly) Robinson

Date:

Dec 30/04

At:

2:05 pm.

1.4 EXAMINATION BY THE PUBLIC

Indicate a location, within the area served, where the application may be examined by the general public.

ADDRESS:

*in on-air studio
CKDU-FM Offices
6136 University Ave. Halifax, N.S.*

2. OWNERSHIP

B3H 4J2

2.1 If no changes or amendments were done to the constituting documents (for example, Letters Patent, By-Laws etc.) of the licensee since the last renewal, please sign the following attestation:

I hereby declare that no changes were done since the last renewal.

amendments attached.

Signature of Licensee or its appointed agent:

2.2 In the revised campus radio policy set out in Public Notice CRTC 2000-12, the Commission stated that it expected the board of directors of campus radio stations to include balanced representation of each of the following:

- . the student body;
- . the associated college or university (for example, faculty or administration);
- . station volunteers; and
- . the community at large.

In addition, to ensure continuity of direction, campus stations were also encouraged to establish positions on their boards of directors for terms of more than one year.

Does the current structure and composition of your board of directors comply with this policy?

YES

NO ()

If NO, provide detailed plans outlining how and when you will bring the structure and composition of the board of directors into conformity with the policy or, in the alternative, reasons why the policy should not apply to your station.

2.3 Complete the following table relating to the directors and officers, including the Chief Executive Officer, of the licensee. Please note that all sections must be completed.

DIRECTORS AND OFFICERS				
Name	Complete Home Address	Citizenship	Position Held	Directors, please specify: - Date and Term of Appointment
<i>see attached.</i>				

				represented

SUPPORTING DOCUMENT TO BE APPENDED:

APPENDIX 2A All changes or amendments to the constituting documents (for example, Letters Patent, By-Laws, etc.) of the licensee.

3. PROGRAMMING

The following section relates to the programming obligations set out in the Commission's *Campus Radio Policy* in Public Notice CRTC 2000-12 dated January 28, 2000. The commitments and conditions of licence proposed in this application are to replace the licensee's programming obligations set out in the current Promise of Performance.

Reference should be made to Public Notice CRTC 2000-14 entitled *Revised Content Categories and Subcategories for Radio* issued on January 28, 2000 for details on content categories and subcategories.

Licensees are reminded that, except where the Commission has provided otherwise in a condition of licence, they must also comply with the regulatory requirements set out in the *Radio Regulations, 1986* (the regulations), as amended from time to time.

For the purpose of answering the following section: in accordance with the regulations, a "broadcast week" refers to the total number of hours devoted to broadcasting during the 126-hour period extending from 6:00 a.m. to midnight, for seven consecutive days beginning on Sunday.

3.1 LANGUAGE(S) OF PROGRAMMING

- a) The principal language of programming will be: English
- b) Other languages of programming:

Languages	Per broadcast week		
	Hours	Minutes	% of total programming
Other official language (MAXIMUM)	1	00	1% (.9%)
Languages of Aboriginal Canadians (MINIMUM)	—	—	—
Third-language programming ⁽¹⁾ (MINIMUM)	7	30	5%

(1) Licensees who provide ethnic programming must respond to questions 3.15 and 3.16 (Ethnic Programming).

3.2 HOURS OF BROADCAST

The licensee **UNDERTAKES** to broadcast an average of 126 hours per broadcast week.

Please indicate any period of the year during which you will not be broadcasting:

3.3 MUSIC CATEGORY BREAKDOWN

Please indicate the music mix broadcast by the station by specifying the **MINIMUM** percentage of music in one or more of the subcategories set out below. The total percentage may not exceed, but need not add up to, 100%.

MUSIC SUB-CATEGORY	DESCRIPTION	MINIMUM % OF TOTAL MUSIC
21	Pop, Rock and Dance	33.3%
22	Country and Country-Oriented	1.19%
23	Acoustic	1.58%
24	Easy Listening	1.98%
31	Concert	2.77%
32	Folk and Folk-Oriented	7.22%

3.3	World Beat	9.52 ⁰⁰
34	Jazz and Blues	3.17 ⁰⁰
35	Non-classic Religious	.79 ⁰⁰

3.4 SOURCES OF PROGRAMMING

a) The licensee proposes to operate as part of a network:

YES ()

NO (X)

If YES, specify the name(s) of the network(s) and the number of hours (based on 24-hour days) and type of programming to be broadcast per week:

Name	Hours:Minutes	Type (1)

(1) Type of programming delivered by network (for example, sports, talk, entertainment, etc.)

b) The licensee proposes to broadcast programming originating from another station:

YES (X)

NO ()

If YES, specify originating station: CKUT-FM

3.5 LOCAL TALENT DEVELOPMENT

Please provide plans for the licence term with respect to the development of local talent, in particular projects to promote and feature music by new Canadian artists, local artists and artists whose music is seldom heard on other stations.

3.6 TRAINING OF VOLUNTEERS

a) The approximate percentage of total programming that will be produced by students to fulfil requirements of courses they are taking will be 39 % per broadcast week.

b) Please provide a general plan concerning the participation of students and other volunteers in the station's production and broadcasting activities, specifically with respect to recruitment and training in broadcasting, as well as control mechanisms that will be put in place to supervise volunteers and ensure that the programming obligations are respected during the licence term.

3.7 CONDITIONS OF LICENCE

The licensee will adhere to all conditions of licence stipulated in Public Notice CRTC 2000-156:

YES (X)

NO ()

If NO, provide reasons.

ETHNIC PROGRAMMING

Licensees who provide ethnic programming must complete questions 3.8 and 3.9.

For more information on ethnic programming, licensees should consult Public Notice CRTC 1999-117 entitled *Ethnic Broadcasting Policy*, and consequent amendments to the *Radio Regulations, 1986*, set out in Public Notice 2000-92.

3.8 Market with a local ethnic radio station

The licensee operates in a market served by an ethnic radio station:

YES ()

NO (X)

3.9 Ethnic programming by linguistic category

Complete the following table relating to the broadcasting of ethnic and third-language programming.

Please note that a "broadcast week" refers to the total number of hours devoted to broadcasting during the 126-hour period extending from 6:00 a.m. to midnight, for seven consecutive days beginning on Sunday. Percentages should be based on the total number of hours of programming broadcast by the station in a broadcast week (that is, the total number of hours of programming by the station in a broadcast week may be less than or equal to 126 hours).

Please note that ethnic programming means programming provided in any language, that is specifically directed to any culturally or racially distinct group other than one that is Aboriginal Canadian or from France or the British Isles. Ethnic programming may be in English, French, a third-language or a combination of languages. Third-language programming means programming in languages other than French, English or those of Aboriginal Canadians.

In determining the languages of ethnic programming, DO NOT consider music, advertising, station contests and community and emergency messages during a particular ethnic program. However, in calculating the actual duration of each program, those elements must be counted.

See attached.

Language in which ethnic programming is provided	Ethnic group to which it is directed	Total duration of this programming per broadcast week (hours:minutes)	% of the total programming provided during each broadcast week that is devoted to this type of programming
% of the total programming provided during the broadcast week that is devoted to ETHNIC PROGRAMMING			
% of the total programming provided during the broadcast week that is devoted to THIRD-LANGUAGE PROGRAMMING			

BOOK OF SUPPORTING DOCUMENTS

APPENDIX NUMBER AND NAME		APPENDED (Yes or No)	E-FILED (Yes or No)
SECTION 1: GENERAL INFORMATION			
1A	Supplementary Brief		
SECTION 2: OWNERSHIP			
2A	Amendments to constituting documents		

This document is available in alternative format upon request.
 CRTC 107 (2004-04-19) - Campus Radio - Renewal
 version française disponible

End of Document

Salim Yaqub, Department of History, University of Chicago, is the author of *Containing Arab Nationalism: The Eisenhower Doctrine and the Middle East* (forthcoming from University of North Carolina Press). He is currently working on a study of U.S.-Arab relations in the 1970s.

Endnote

1. Robert J. Allison, *The Crescent Obscured: The United States and the Muslim World, 1776-1815* (Chicago: University of Chicago Press, 1995), 35, 57-59.

American Orientalism

Mae M. Ngai

John Kuo Wei Tchen. *New York before Chinatown: Orientalism and the Shaping of American Culture, 1776-1882*, Baltimore: Johns Hopkins University Press, 1999. xxiv + 295 pages. Illustrations, notes, and bibliography. \$42.50.

Edward Said's seminal work, *Orientalism* (1978), identified and critiqued a nexus of European intellectual and cultural views about the East as a constituting element of Western colonial identity and power. Although Said wrote about Orientalism as a body of knowledge produced by British and French imperialism about the Middle East and India in the nineteenth century, the concept of Orientalism now often serves as shorthand for negative Western stereotypes about all Asians, across time and across a capacious area that stretches from Turkey to Hawaii. That slippage is perhaps testimony to the enduring power of Said's analysis, even as critics have called for more historically and nationally specific analyses of Orientalism.

Is there a nineteenth-century American Orientalism? Said argued that American Orientalism did not emerge until the immediate post-World War II period, when American social science reworked European Orientalism into area studies, just as the United States displaced Britain and France as the dominant Western power in the Middle East.¹ This may be correct insofar as Orientalism is narrowly defined as an academic discipline. But if we take a more expansive view of cultural knowledge, then might we identify an earlier Orientalism that comprises more than episodic cultural representations, an Orientalism that is constitutive of American national identity and racial power?

A partial answer may be found in the field of Asian American studies, which has approached this question from the vantage of the historical and contemporary racialization of Asian ethnic minorities in the United States. A growing corpus of scholarship has studied processes of racial formation as cultural representations and stereotypes, as legal constructs, and as embodiments of cheap labor. Orientalist tropes—China as despotic, the Asiatic as heathen, servile, clannish, and inscrutable—are deeply implicated in these constructions and in the marginalization of Asian American communities. **[End Page 408]**

Asian American studies has also offered new insight into the workings of United States imperialism. It has re-centered the colonization of the Philippines and United States economic and military projections into Asia and the Pacific throughout the twentieth century as critical sites for constructing both Asian America and America's self-image as a modern nation. This work both recovers the experience of Asian Americans and offers a window to understanding central themes in American history and culture. It also opens up the question of nationalist historiography and the perils of working unproblematically within the normative framework of the nation-state and American exceptionalism specifically, which relies on the erasure of conquest and empire.²

Asian American studies complicates the meaning of Orientalism by re-framing the question of distance and the location of the subject. Said carefully distinguished Orientalism, a distant geographic and historical imaginary created by European colonialism, from the actual history of real people in the "Orient." But if oriental difference relied on distance, that difference was altered, but not eliminated, by the mass immigration of Chinese to the American West in the mid-nineteenth century. The racialization of Chinese and other Asian immigrants is thus properly understood both as a domestic racial production, which takes place as part of U.S. national development and in relation to African American slavery, segregation, and other domestic racial formations; and as a

Q.3

**CKDU-FM Society
Directors and Officers
2004/05**

Name	Complete home address	Citizenship	Position held	Directors, please specify: -date and term of -appointment -the group represented
Derrick Hiltz	6239 Allan St.	Canadian	Chair	Oct. /04 1 year volunteers
Troy Richter	1279 Hollis St.	Canadian	Vice-chair	Oct. /04 1 year student
Michael Catano	6015 Willow St. Halifax	Canadian	Treasurer	Oct. /04 1 year university alumnus
Tamara Conrod	6136 University St. Halifax	Canadian	Secretary	Oct. /04 1 year student union
Cherise Adjodha	2690 Agricola St. Halifax	Canadian	Director	Oct. /04 1 year volunteers
Dave Ewenson	6072 Allan St. Halifax	Canadian	Director	Oct. /04 1 year alumnus
Elling Lien	1-5654 Cornwallis St. Halifax	Canadian	Director	Oct. /04 1 year student
Nanette Morin	7-5310 Tobin St. Halifax	Canadian	Director	Oct. /04 1 year alumnus

A more serious objection is that Little sometimes allows narrative to take the place of explanation and analysis. On the whole, *American Orientalism* is highly successful in outlining the motivations of American policymakers, but it is less so in presenting those of Middle Easterners. Why did the Palestinians reject the United Nations' 1947 decision to partition Palestine? Why did Nasser goad Israel into war in 1967 when a third of his army was bogged down in Yemen? Why was Israel so reluctant to relinquish the territories it seized in that war? Why, in recent decades, has political Islam become such a potent force in Arab and Muslim societies? Little's reticence about addressing such questions makes Middle Eastern conflicts seem faintly mysterious, a surprising flaw given his criticism of histories that are "long on chronology and short on analysis" (p. 3).

The lack of attention to Middle Easterners' perspectives is especially evident when it comes to the Arab-Israeli conflict. Here more than anywhere, one wishes that Little had paused in his narrative long enough to elucidate the actual positions of the parties to the dispute. From 1948 to 1967, he writes, Israel was "interested in trading land for peace" while the Arabs "rejected this principle" (pp. 268, 6). Little does not fully articulate the standard Arab position on peace with Israel; if he did so, he would have a hard time portraying that position as rejectionist. To be sure, Arab leaders in this period did not speak with one voice, and some of them were committed to Israel's destruction. But the official position of most Arab governments (with some backsliding here and there) was that there could be no peace until Israel relinquished the territory it had seized in excess of its allotment in the 1947 UN partition plan and until it repatriated or compensated the Palestinian refugees. The implication was that peace *would* be possible if Israel took the above actions. Perhaps these were unrealistic demands, but they had a basis [End Page 623] in standing UN resolutions. Israel, by contrast, was willing to return only part of the excess land it had acquired and to repatriate only a fraction of the refugee population. Washington pushed the Israelis to be more forthcoming, but its positions, too, fell short of the settlement outlined in UN resolutions. Rejecting Israeli and U.S. proposals was hardly tantamount to rejecting the "land for peace" principle altogether.

Similar distortions occur in Little's treatment of the failed Camp David summit of July 2000. Seeking to explain that fiasco, Little writes that Israeli Prime Minister Benjamin Netanyahu's "born-again expansionism [from 1996 to 1999] helped stimulate the born-again PLO rejectionism that led to stalemate at Camp David" (pp. 305-6). That Israel's Labor politicians also share some of the blame is a proposition Little never seriously entertains. Instead, he praises Prime Minister Yitzhak Rabin for pledging in 1992 to halt the construction of Jewish settlements in the occupied territories, ignoring Rabin's insistence on expanding existing settlements, a policy that contributed to a near-doubling of the settler population in the Oslo years (p. 300). As for "PLO rejectionism," Little is apparently referring to PLO chairman Yasser Arafat's demand at Camp David that Israel "return to its pre-1967 borders," a position widely shared in international opinion (p. 304). How this amounts to "rejectionism" is never explained.

As noted earlier, Little is far more successful in capturing the complexity of U.S. motivations than he is in conveying Middle Eastern perspectives. There is one instance, however, where his treatment of the American side could use a bit more subtlety and rigor: his analysis of the influence of "orientalist" thinking on U.S. Middle East policy. Since 1945, Little writes, U.S. leaders have "tended to dismiss Arab aspirations for self-determination as politically primitive, economically suspect, and ideologically absurd" (p. 11). Little buttresses this claim with a multitude of disdainful remarks by U.S. officials. George Kennan, the architect of Cold War containment, sees Arabs as "inclined to all manner of bigotry and fanaticism" (p. 26). An American diplomat writes, "[T]he Syrians had a well deserved inferiority complex" (p. 26). Another diplomat predicts, "If Arabs ever took over [the] world, they would start instantly to tear it down" (p. 30). These are eye-catching quotations. Still, one wishes that Little had been less concerned with establishing the mere existence of anti-Arab sentiment and more concerned with fashioning a definitive theory for the resonance of such sentiment with American political culture. A good example of the latter approach is Robert Allison's *The Crescent Obscured*, a study of early American involvement with the Muslim world. In the late eighteenth century, Allison argues, the presumed failings of Islam served as a foil for Republicans and Federalists alike. To Republicans, Muslim societies were stultifying despotisms that demonstrated the evils of powerful central government. To Federalists, Islamic [End Page 624] history was an object lesson in unbridled anarchy, illustrating the dangers of decentralization. ¹ A similarly articulated model would give Little's own treatment more analytical bite. Not only would it account for variations within American thinking; it would make it easier to gauge the actual impact of orientalist tropes on U.S. policy.

Little is more successful in his treatment of American attitudes toward Jews. Until about 1920, he writes, America's Protestant-dominated establishment tended to regard Jews about as disdainfully as it did "Mohammedans." Over the next few decades, however, "the eagerness of Jewish newcomers to assimilate themselves into Main Street's mainstream and the awfulness of the Holocaust combined to reduce American anti-Semitism and to stimulate U.S. support for the creation and preservation of Israel, despite Arab objections" (p. 41). Little argues that American attitudes toward Arabs and Muslims, by contrast, have undergone comparatively little change over the decades. "How Jews Became White Folks" is a familiar story, of course, but Little handles it with a degree of dynamism and nuance that one would also like to see in his treatment of anti-Arab and anti-Muslim stereotypes.

These reservations aside, Little's book is a valuable contribution to scholarly literature on U.S. involvement in the Middle East, one that will appeal to a wide range of readers. Specialists will admire its extensive research and incisive analysis of U.S. motivations and policies. General readers will appreciate its lively prose, broad narrative sweep, and freedom from academic jargon. Both groups might wish to supplement the book with works that foreground Middle Eastern perspectives, but *American Orientalism* is an impressive achievement in its own right.

Shelley Robinson	6524 Edgewood Ave. Halifax	Canadian	ex-officio Director	Oct./04 1 year staff rep.
Mark Szepes	6136 University St. Halifax	Canadian	Director	Oct./04 1 year student union
Vacant (appointed community Rep)				Jan./05 2 years
Vacant (appointed uninvolved student Rep)				Jan./05 1 year

rooted in deep misgivings about radical political change that dated from the nineteenth century" (p. 5). Nasser's program of pan-Arab agitation abroad and quasi-socialist redistribution at home was indeed distasteful to U.S. officials. Still, it was difficult to tell whether the Nasserist movement represented an avenue of or a barrier to communist penetration of the Middle East, or whether Nasserist Egypt would more likely sabotage or facilitate U.S. efforts to resolve the Arab-Israeli conflict. In time, Nasserism gave way to a movement whose rejection of Western influence was more vigorous and profound than anything dreamed up in Moscow—militant Islam. In hindsight, Little concludes, "greater sympathy for the devil of revolutionary nationalism after 1945 might have helped to prevent America's hellish confrontation with Osama bin Laden and Islamic extremism early in the new millennium" (p. 317).

Little sees yet another broad pattern in the political consequences of American efforts to promote modernization in the Middle East. "America's national security managers," he writes, "believed that by combining Yankee ingenuity with Middle East petrodollars, the United States could nudge traditional societies such as Iraq, Libya, and Iran down the road toward evolutionary change, thereby making revolutionary change impossible" (p. 193). Yet in each of these three countries, he argues, U.S.-sponsored reform efforts caused social dislocations that eventually produced anti-American upheavals. In the 1950s Washington encouraged Iraq's conservative, pro-Western government to use its oil revenues to promote economic development in that country. The result was "a revolution of rising expectations that culminated in July 1958 when Colonel Abdel Karim Qassim toppled the Hashemite monarchy and tilted Baghdad toward Moscow" (p. 194). Late that same year, huge petroleum reserves were discovered in the sparsely populated and tradition-bound kingdom of Libya. As in Iraq, "[t]he oil revenues that began surging through the Libyan economy during the early 1960s . . . stimulated a revolution of rising expectations," and in 1969 Libya's monarchy was overthrown by a defiantly anti-Western army officer named Muammar Qaddafi (pp. 206-12). For three decades after World War II, and especially in the early 1960s, U.S. officials encouraged the shah of Iran to defuse domestic criticism of his regime by undertaking political and economic reforms. The shah responded with a series of programs—secular education, women's suffrage, and limited land reform—that infuriated conservative Shiite clerics without appeasing the secular left. The shah's position became increasingly **[End Page 621]** precarious, and in the late 1970s his government, too, was overthrown (pp. 215-26). The pattern of backfiring reforms is clearer in the case of Iran than in the other two cases, but the argument is intriguing and worthy of further study.

American Orientalism is extremely well researched, drawing on a multitude of archival, documentary, journalistic, memoir, and monograph sources. Little's resourcefulness, combined with the broad scope of his treatment, yields a wealth of arresting—and sometimes incriminating—revelations. We learn, for example, that faulty intelligence on Iraq is nothing new. On July 3, 1958, eleven days prior to the army coup that extinguished the Hashemite dynasty in that country, the U.S. Central Intelligence Agency concluded that the Iraqi army "lack[ed] the immediate capacity to overthrow the regime" (p. 202). In 1989, the year before Saddam Hussein invaded Kuwait, the State Department speculated that Iraq had changed "from a radical state challenging the system to a more responsible, status-quo state working within the system, and promoting stability in the region" (p. 253). If U.S. officials seemed better prepared for the Ba'athist coup of 1963 (which launched Saddam on his bloody political ascent), it was probably because they had a hand in fomenting it (p. 63). Arab-Israeli peacemaking inspired covert action of a different sort. When Secretary of State William Rogers unveiled a comprehensive peace plan in late 1969, President Nixon and National Security Adviser Henry Kissinger quietly sabotaged the effort. With Nixon's apparent blessing, Kissinger asked Leonard Garment, the president's special liaison to the American Jewish community, to deliver a private message to Israeli Prime Minister Golda Meir as she began a speaking tour of the United States: "Tell her wherever she goes, . . . we want her to slam the hell out of Rogers and his plan" (p. 286).

Little's book is a pleasure to read, rendered in crisp, lively, and often irreverent prose. The author sets the tone in his acknowledgments, noting that, while he is "not fond of self-indulgent acknowledgments where the author thanks everyone but his pet ferret for help along the way," he nonetheless has accumulated a huge number of intellectual and personal debts (p. ix). Quoting an American diplomat's fatuous recollection that, just prior to the 1958 revolution, Iraq was so prosperous that it "was beginning to take on the aspects of biblical Mesopotamia," Little suggests that a more appropriate biblical analogy might be "Noah's Babylonia on the eve of the great flood" (p. 199). Of a 1962 meeting between President Kennedy and the shah of Iran, Little writes: "Pointing out that Washington had recently approved a big military aid package for its NATO allies in Ankara, the shah complained that 'America treats Turkey like a wife, and Iran like a concubine.' JFK, whose taste in concubines ran in other directions, retorted that the United States stood ready to protect Iran from external aggression, provided the shah did not stand in the way of modernization and reform at home" (p. **[End Page 622]** 219). Little is also adept at resuscitating lifeless metaphors, as when he writes that the U.S.-Israeli special relationship has run hot and cold but remains a permanent fixture of American foreign policy (p. 78).

Sometimes, though, Little the storyteller tries a bit too hard, and the results detract from the narrative more than they enhance it. Little seems to be reluctant to use any proper noun more than twice in the same paragraph, and the search for synonyms often leads him to tired journalistic conventions: "Foggy Bottom" for the State Department, "the Empire State" for New York, "the Peacock Throne" for the shah's government, even "the land of the midnight sun" for Norway. Such over-writing sometimes extends to verbs as well. Leaders don't speak; they "thunder." Officials don't make policies; they "hammer them out." The president doesn't receive reports; they "land on his desk." It's a wonder the diplomats can hear each other over the din. Actually, the events Little recounts are interesting enough without these injections of artificial drama.

Local Talent Development

Please provide plans for the licence term with respect to the development of local talent, in particular projects to promote and feature music by new Canadian artists, local artists and artists whose music is seldom heard on other stations.

To promote talent, CKDU will continue its culturally diverse programming, active promotion of local and unreleased (demo) music and wide publication of our alternative chart.

CKDU sponsors CD and video releases for local independent bands and events that showcase them. In the last year this has included: the Jazz Festival, Fathom, Ruth Minnikin, Universal Soul, the Halifax Pop Explosion, The DJ Olympics, Joel Plaskett, City Field and Just Friends Records.

CKDU is an active participant in the NCRA/ANREC's Dig Your Roots project, featuring independent Canadian artists in lesser-known genres. As a member station CKDU broadcasts the cross-Canada live performances and acts as a hub for information and distribution of the CDs produced.

The station strongly encourages interviews and live performances on-air and in 2003 produced 500 copies of "The Best of CKDU Live" CD, featuring local and national acts from many genres who had played live at the station. We have plans to produce and release CDs often, the next one in 2005 for our 20th anniversary of being FM. Individual shows are also encouraged to produce live-music CDs, including three in 2004. At least two programmers are now hosting inter-provincial and inter-continental music exchanges with programmers from other stations, highlighting their local material.

This January will also see the re-emergence of an hour-long artist profile show. The show, open to all station volunteers, will have pre-produced and live components and is being slated for a prime (Friday evening) slot.

Of the hundreds of station IDs produced for the station, many feature lesser-known and local artists.

Finally, even in its fundraising, CKDU encourages programmers to hold live events featuring live local bands.

do even bigger things. You are forward-looking, enterprising, and enthusiastic about new projects. You are not happy in situations that do not offer you challenges and the potential for growth and expansion in the future - no matter how secure or satisfactory they may be in other respects. You enjoy competition, but you compete mostly with yourself, to see how much of your vision and potential you can really achieve. You make a good leader, inspiring courage and confidence in others. You usually enjoy good health and high vitality.

Your desires are very strong and at times you could be quite forceful and impulsive in your sexual expression. You want to be with those who are closest and most important to you and have a great need to express your affection for them.

Working with others seems to make you happy and you are likely to be a much sought colleague or co-worker. You have a need to keep in contact with people and enjoy open communication with them.

In meeting your challenges and difficulties in life, Sara, you do have allies: your ability to tolerate tension and ambivalence, your ability to compromise, and a capacity to endure discomfort. Remaining steady in the midst of crisis or sudden change is an aspect of this, as well as knowing when to wait and when to make necessary changes. Your timing is usually good.

Your ambitions and long-range goals in life are apt to be personal, subjective, and related to inner development or inner satisfaction. Others' recognition or accomplishing something great in material or public terms is quite secondary to you.

A great deal of your energy, attention, and fulfillment may be related to home, family, or fulfilling your heritage in some manner.

You are subject to frequent changes of mood and tend to lose courage quickly. You are inclined to vacillate between idealistic and materialistic objectives and could end up feeling confused and lost. Considering yourself weak and ineffectual, you then may no longer feel like advancing.

You are quite restless and indefatigable in the pursuit of your objectives. Only satisfied with maximum results, you fight to the last moment. Some of your endeavors could be a bit daring though, and your aims a bit high.

Very community spirited, you have a strong sense of belonging when you are with other people. You like to establish an inner contact with others and always strive for close cooperation with them.

Section 7: Growth and Expansion: Areas That You Enjoy

Your ability to think things through clearly, and to analyze and understand the smallest details of any plan, is highly developed. You have a modest nature and are more concerned with the success of your project or work than with personal aggrandizement. You enjoy working and are happiest when you are being productive and using your time efficiently, Sara.

You are successful in dealing with other people's money or material assets, either through your work or by combining and sharing what you have with someone else (marriage or business partner). An "inheritance" (either material or psychological) which comes through your spouse or other close partner is likely to benefit you immensely.

Although your vitality may be a bit low, Sara, you always have an optimistic outlook and the ability to enjoy the pleasant things in life. In spite of your somewhat weak constitution, you find a way to achieve success with little physical exertion.

You are a confident Taurus and have a healthy attitude about love. You are able to gain the affection of other people easily and have a strong need to give a lot of love. You are very popular and in general appear to be a happy person.

Section 8: Areas That Challenge You Or Are Difficult For You

You have a penchant for order and precision, and an almost compulsive attention to detail. You are often hypercritical and can be such a demanding perfectionist that you discourage yourself or others from even attempting something that won't be done exactly the way you know it should be done.

You frequently over analyze or pick things apart mentally. You may be something of a hypochondriac also. You must learn that you do not have to rationally understand everything in order for it to be valid, and also to relax your unnecessarily high or strict standards.

Fear of the unknown, of change, and/or of death may plague you. You strongly resist changes and transitions rather than greeting them with curiosity or a spirit of adventure, which makes them much harder for you.

On another level entirely, you are very careful about joining forces, and especially your material resources, with others. You want to keep your

orientation and 1.5 hours may be related to technical skills building)

- * a rules and regulations session covering CRTC and CKDU policies about music programming, as well as station operations

- * a spoken word session covering CRTC and CKDU policies about spoken word requirements, defamation, copyright, contextualizing challenging material and how best to provide an alternative in spoken word

- * a hands-on technical training session in broadcast equipment basics

- * a 30-minute demo which must show technical competence and adherence to CRTC and CKDU content requirements, approved by the Program Director, and which includes filling out a station log

- * four on-air fill-ins

- * a permanent card test which reinforces CRTC and CKDU policies

The best control mechanisms are good training to dedicated volunteers. Beyond that CKDU relies on staff and Board monitoring, monitoring by fellow programmers and comments received from listeners. This is made easier by an online searchable logger with three month archiving.

The station has a well-defined discipline policy, posted in the on-air studio, to ensure that programmers know the consequence of their actions. Can-con calculation charts (with calculator) and example contextualizations for profane, sexually explicit and controversial material are also posted.

The station is also in the process of re-starting annual show reviews by the Programming Committee (of which Board, staff and programmers are elected members) and will add a "Radio boot camp" re-training element.

Every Friday, a re-training session on logs and other show essentials is offered and extra training is available in:

- field recording
- portable recording equipment
- Audio editing
- live broadcasts
- remote broadcasts

These skills are particularly encouraged within the CKDU News Collective, which meets weekly and has new early-morning slots.

The station also maintains a Production Posse for volunteers particularly interested in production skills and work.

own and other people's property and assets very distinct.

You strive and struggle a great deal with your ideals or spiritual aspirations. You may go through periods of self-denial, asceticism, and serious study of religious philosophy and spiritual practices, or you may lose heart and become cynical about religious ideals, but never quite divorce yourself completely from your idealistic concerns.

Now we will discuss patterns of behavior which you instinctively and habitually revert to when under stress - a mostly unconscious process and one which you are apt to overdo because it is so familiar and thus easy for you. The direction you need to follow in order to develop balance, greater awareness, and wholeness is also described.

Sara, your path lies in developing yourself as an individual, discovering your own strengths and joys, giving expression to your uniqueness, and letting yourself shine and stand out from the crowd. This involves becoming a leader, even though your instinct is actually to be "one of the Indians" rather than the "chief". When under stress you are apt to seek safety in numbers, to go along with the group. Also, you may believe that striving to do your personal best and to excel is wrong or selfish, but you should let go of this notion. Finding your own center and doing what gives you delight and energy is the most worthwhile contribution you can offer the world at large.

The arena you are most likely to wrestle with these issues is in your marriage and other intimate, one-to-one relationships. You may see the qualities you need to develop more fully (described above) in your partner. It is important for you to recognize, appreciate, and listen to the people in your life who express such attributes, as well as developing them yourself. Put energy and attention into learning about others, and about yourself through others.

The following are specific activities that will support you in your growth. These may or may not feel natural to you, and often there is some feeling of resistance or initial awkwardness about doing these things, but they are important on your path to wholeness.

Be a warrior and cultivate a positive, victorious, active approach to life and to any problems you face. Act on your own behalf instead of stalling, waiting, or hoping someone else will do it for you. Assert yourself openly and courageously and don't be afraid to make mistakes or fall down. Any new initiative is likely to have a few trial runs. Stir up a healthy fighting spirit, pick yourself up, and go! Appreciate conflict and confrontation as a way to grow, Sara.

Develop faith and confidence both in yourself and in a higher power which can guide, nourish, and help you. Expand your willingness to dream and envision better things in life. Study religion, philosophy, and other subjects that enable you to see a larger, more inclusive view of yourself and the world.

Be generous with your time, energy and resources in helping others achieve a better life, Sara, and this in turn will benefit you.

You enjoy contact with others who can tune into the spiritual world and are likely to join groups or associations that sponsor psychics and that explore the connection with karmic influences.

Section 9: Originality and Imagination

Areas Where You Are Creative, Unique, Unstable, or Compulsive

You are likely to have a career that is highly unusual or that somehow challenges the mainstream of society and the status quo. Being an instrument for progressive change in the world is your role, whether in a humble or grand manner. You need to shake things up wherever you are, Sara. You also may change careers, life direction, and your long range goals many times in your life.

You are idealistic in your social and political outlook, and your ideals may impel you to join clubs, organizations, communities of like-minded people, or groups that share your vision and your concerns.

You have strong philosophical views and there are times in your life when you passionately crusade for a cause that you deem noble and of utmost importance. Although your intentions are good, you are not as objective as you think you are, and your views are more colored by personal experiences and concerns than you realize. Nevertheless, you can also be instrumental in bringing about positive change if you can avoid being dogmatic. Also, you may radically change or revise your own personal beliefs, even your most cherished convictions, many times during your life.

You are very lively and have the ability to enjoy every moment. A creative, inventive and colorful Taurus, you have a lot of ideas and would make a good public speaker with quick answers to any questions. You like change and are always ready to try something new.

You respond quickly to people around you, Sara, but may find yourself emotionally drained frequently by contacts with restless people in your

3.6b) Training of Volunteers

Please provide a general plan concerning the participation of students and other volunteers in the station's production and broadcasting activities, specifically with respect to recruitment and training in broadcasting, as well as control mechanisms that will be put in place to supervise volunteers and ensure that the programming obligations are respected during the licence term.

CKDU relies on its volunteers — students and community members — to produce and broadcast all station content. CKDU staff are mandated to provide comprehensive up-front training, supported by further skills-building (as necessary and/or as requested by programmers.)

CKDU does two kinds of recruitment:

Passive recruitment is through weekly orientations, with varying times, which are posted on the website and outside the office. This year we also held an all-day trainathon, fast-tracking participants through the process.

We broadcast recruitment announcements and advertise in local community newspapers and the Dalhousie student handbook. The station averages about 4 new people a week.

Active recruitment revolves around addressing under-represented communities within the station. To this end we started women's and LGBTQ collectives, are hiring a Diversity Outreach Co-ordinator, and have done specific outreach to street youth, home-schooled children and their parents, among other groups.

For the last two years we have used an HRDC summer student grant position to hire an outreach co-ordinator and are re-invigorating our outreach committee.

We offer co-op programs through four local high schools, a local college and APSEA, and have partnered with Leave Out Violence, Lake City Mental Health employment Program, Community Action on Homelessness and NSCAD University.

In 2004 CKDU hosted a co-op Dalhousie Library student, a class project for computer science as well as the work that individual students undertake.

To focus on students we have been a major sponsor of frosh week, attended all available outreach opportunities and broadcast many student events, including debates, live music shows and talks.

Currently, all prospective programmers must complete:

* a station orientation outlining CKDU's alternative mandate and opportunities for involvement

* five hours of volunteering (of which 2 hours may include a music library

environment. Some of your relationships also could turn out to be disappointing because of deceptive indications.

You may feel that you cannot rely on anyone but yourself and force is needed to get ahead in life. You tend to go your way alone and can be rather stressed and anxious at times. You may deny yourself things and rather go without than asking others for help.

Section 10: Generational Influences: Your Age Group

In this chapter we will discuss characteristics and traits of your generation, Sara. Of course, you may not share all of the characteristics of your generation, but you are greatly affected by the tone that is set by your generation.

The first topic is "The Subconscious and Emotional Drive of Your Age Group". In this section we will describe a deeply felt urge, even compulsion, of your age group. This deeply felt drive comes to the surface with great force and power, and consequently leaves in its wake considerable upheaval and change. The second topic is "The Ideals and Illusions of Your Age Group", that describes the dreams, fantasies, and spiritual aspirations of your age group. The third and last topic is "What is New and Different in Your Age Group", which describes areas in which your age group tends to be innovative, inventive, unusual, and also where it may be unstable and unreliable.

The characteristics described below may affect a group of people for anywhere from a few years to about 30 years. There are one or more different astrological factors described in each of the three sections below.

The Subconscious and Emotional Drive of Your Age Group

You are part of a 12 year group of people who are deeply interested in personal relationships. Your age group has a deeply-rooted yearning to see people relating and communicating with each other effectively and harmoniously. There is little egotism and a willingness to hear the other person's side of the story and a readiness to compromise and arbitrate different points of view, Sara. In fact, the need for harmonious, peaceful relationships is so strong that there is a tendency to overlook real differences and to focus only on the similarities in an attempt to bring different parties into harmony with each other.

Interest in psychology and sociology is high in your age group. There is a tremendous heightening of awareness of social skills. Your age group will experiment with different marriage styles, family relationships, and even business relationships in an attempt to bring fair treatment and effective communication between people. Interest and appreciation for other cultures is also strong, and your age group will work hard to preserve and support the cultural heritage of all ethnic groups.

Your strong yearning for equitable and harmonious relationships is also reflected in major advancements in trade agreements, arms control, and international cooperation that are designed and implemented by your generation. These agreements and policies foster a much safer and more cooperative environment for all, although there is also a tendency for greedy individuals to take advantage of the conciliatory atmosphere and twist situations to their own ends.

In short, Sara, you are part of a generation of individuals who are deeply interested in other people; you are a humanistic and humanitarian group. You will struggle and experiment with personal relationships, and forge new models for how people can relate as friends, family members, and members of nations as well.

The Ideals and Illusions of Your Age Group

You are part of a 14 year group of people that are extremely idealistic and farsighted in their dreams. Your age group is very liberal and expansive in outlook, and consequently churches become much more flexible and more eclectic in their approach during your life time. Religions that do not adapt to the broad-minded attitude of your age group simply are unable to attract very much interest and involvement from you.

A great deal of metaphysical musing and speculation is evident in your age group, Sara, and there is a very strong interest in all manner of psychic phenomena, UFO's, prophecy, etc. This interest will open many new doors and insights, but will also often lead to a great deal of fantasizing and speculation that is taken more seriously than it should be.

The entire generation to which you belong has tremendous opportunities for spiritual rebirth and awakening. This will not be forced upon you or precipitated by unavoidable events, rather it comes from an inner yearning and a natural propensity to seek the depths.

What is New and Different in Your Age Group

You are part of a 7 year group of people who break up all manner of taboos regarding death, sex, and any other personal, private, or difficult topics. Your age group is less modest about sex than other age groups and promiscuity is not uncommon. You love emotional intensity, and there are many extremists and fanatics in your age group.

3.9

Language	Ethnic group	Duration	Percent of total
Arabic	Arab/Middle Eastern	4:30	3.57 %
Greek	Greek	1:30	1.19 %
English/Spanish	Latino	1:30	1.19 %
English/Urdu	South East Asian	3:00	2.38 %
English/Eritrean	African	1:00	.79 %
English	Caribbean	1:00	.79 %
English	African Canadian	1:00	.79 %

Percent of total programming provided during the broadcast week that is devoted to
ETHNIC PROGRAMMING: 10.32 %

Percent of the total programming provided during the week that is devoted to THIRD
LANGUAGE PROGRAMMING: 5.95 %

**APPENDIX 1A
Supplementary Brief**

Re: Decision CRTC 98-160

Dear Commissioner,

CKDU-FM takes its role as a community broadcaster very seriously.

As such, our training reflects a three-tiered protocol for our programmers to deal with music or material that may include 1) profanity, 2) sexually explicit content and/or 3) possible hate or discriminatory material.

- 1) Profanity in music must be warned for, directly before the piece is aired, and the duration of the material given. This is in effect 6am-9pm. Programmers are never to self-originate profane material.
- 2) Sexually explicit content must be warned for, the duration of the material given and placed into context. This applies at all times. Programmer-originated sexually explicit content must first be cleared with the Spoken Word Co-ordinator.
- 3) Potentially discriminatory material must not be played unless it is in a journalistic or exposing manner, and then must be warned for, the duration of the material given and placed into an educational, political or worthwhile social context. This applies at all times. Programmer-originated discriminatory content must first be cleared with the Spoken Word Co-ordinator.

This is covered in the Spoken Word session of our multi-step training and tested, until correct, when the Permanent Card Test is undertaken. The regulations are also posted in the on-air studio.

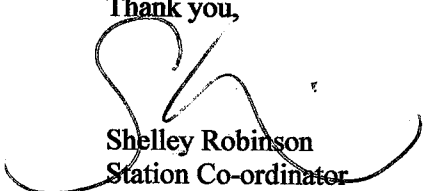
Any breach of these regulations is treated seriously and is put through our discipline structure.

The station will retain these policies and protocols, however would like its license to reflect only those same strictures placed against other community-based campus stations in dealing with controversial material.

CKDU looks forward to continuing its high-standard community and community-access programming, now entering its 20th year of FM broadcasting.

Please feel free to contact me if you have any questions or concerns.

Thank you,



Shelley Robinson
Station Co-ordinator
CKDU-FM

Appendix
2A

025391

Certificate

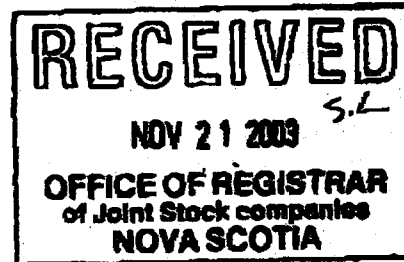
Society Name: CKDU-FM Society

I certify that the attached is a true copy of a SPECIAL RESOLUTION duly passed by not less than three-fourths of the members of the society entitled to vote as were present in person or by proxy at a General Meeting of the members of the society, held on 2003/10/28 of (YYYY-MM-DD) which meeting notice of intention to pass the resolution as a special resolution was duly given.

Date: 2003/11/06
(YYYY-MM-DD)

Director: Antoni Wysocki
(Name)

A.P. Wysocki
(Signature)



Be it resolved that By-Law 27 and By-Law 28 (sections [c], [d], and [e] only) of the constitution of the CKDU-FM Society be amended to read as follows:

OLD TEXT (PRIOR TO OCTOBER 28/03):

"27. There shall be a Board of Directors, which will include the officers of the society. The number of Directors shall not be less than four nor more than ten."

NEW TEXT:

27. There shall be a Board of Directors, which shall include the officers of the society.

OLD TEXT (PRIOR TO OCTOBER 28/03):

"28.(c) One member shall have an affiliation with Dalhousie University and be active as an alumnus, faculty or staff member, or as a current student and be active as a volunteer or in management at the station and shall be elected annually at the annual meeting of the Society."

NEW TEXT:

28.(c) Two members shall have an affiliation with Dalhousie University as alumni, faculty, staff or as current students; and be active as volunteers at the station; and shall be elected at the annual meeting of the Society.

OLD TEXT (PRIOR TO OCTOBER 28/03):

"28.(d) Two Members shall be members of the community at large and recruited biannually by the Board of Directors, and approved by the membership at the annual or other meeting."

NEW TEXT:

28.(d) Two Members shall be members of the community at large; and recruited for terms of two years duration by the Board of Directors; and approved by the membership at the annual or other general meeting. As of the time of nomination, one of the two shall be a member of the Dalhousie Student Union and not previously associated with CKDU.

OLD TEXT (PRIOR TO OCTOBER 28/03):

"28.(e) Two members of the Society and who are active as volunteers or in management at the station who are not necessarily but may be members of the Dalhousie Student Union, and shall be elected annually at the annual meeting of the Society."

NEW TEXT:

28.(e) Three members of the Society who are active as volunteers at the station, who are not necessarily but may be members of the Dalhousie Student Union; and shall be elected at the annual meeting of the Society.

A.P. Myrochni
Treasurer,
CKDU-FM Society