

Detroit — year of struggle ahead

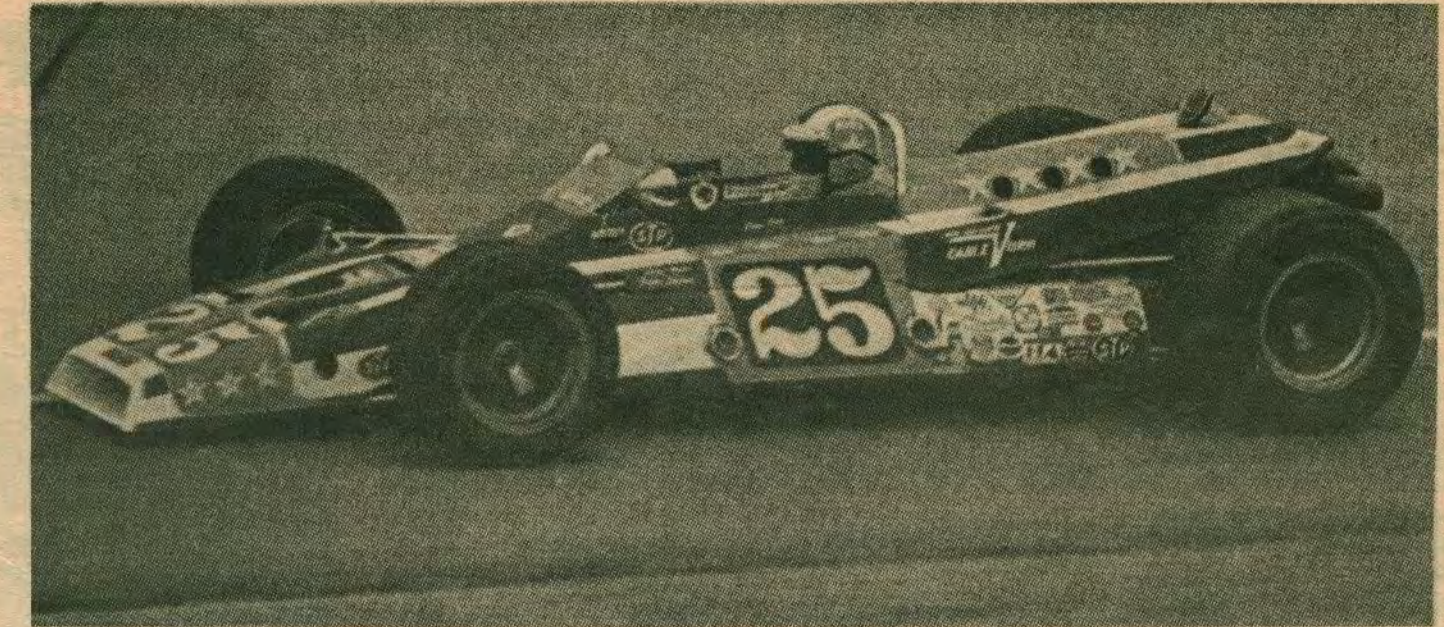
by Claude Isaacs

Journal Automotive Reporter

The American automobile industry is really up the creek this year, what with falling sales, strikes and the ever-increasing bite of the imports. This is just fine with me. I realize that it is the backbone of the economy, and that its collapse would mean chaos for all. Honestly, though, I'm not sitting here masochistically rubbing my hands together, contemplating the destruction of the economy.

I'm glad that the U.S. manufacturers are finding it rough because it's about time they did; they have been sitting around having it easy for a long time now, living off the fat of the land, making only token efforts to do anything constructive (like providing an automobile that could avoid a crash, or withstand one). Until recently they have been relatively unchallenged.

The first imports were laughed at, and probably with good reason. They were mostly British, except for the Volkswagen, and were not



thought of as any serious threat to the American market. They were designed for another market many miles away from here, with a different climate and even a different attitude toward the automobile; they did not sell well until late in the fifties when the VW came close to the 10% mark of the market.

Then it was that the Yankees decided to "invent" the small

car. 1960 saw the introduction of the compact, with Detroit extolling the virtues of a car that was smaller than a Sherman tank. But deep in the heart of every executive in Detroit lies the conviction that what the people who buy small cars really want is a big car, so every year they tacked on a few inches here and a few there until now the "compacts" are as large as the full size cars of a few years ago.

Meanwhile the executives at Detroit are looking at the statistics which show the increase every year in small car import sales. The tremendous surge in the past few years has been caused almost entirely by the Japanese. They have gone all out to catch Volkswagen and they are doing it. Within a few years they will pass Volkswagen in sales and could possibly push VW right out the market, at least the "bug" model anyway.

In 1970, with import sales nearing the twenty per cent of the American market (which,

for example is a greater percentage than that of the Chrysler Corporation) Detroit brought out the Sub-compact, and this year we have the invasion of the small cars once again. There is the Pinto, the Vega and the Gremlin, and of the three the Vega is the only one that isn't a bunch of old parts glued together in a new

way.

The point is, that unless the American manufacturers realize that the small car buyer is a man who wants a small car, in a few years we will be seeing the "big new Pinto", "The 427 Vega" and the same unsalable Gremlin that they are pushing today.

Pozan nets 15 in Huskies win

The Saint Mary's Huskies coasted to an 88-72 victory over the University of New Brunswick in MIBC action at the Forum Jan. 15.

Val Pozan, playing in his first game, led the Huskies with fifteen points, along with Luddy Bartkus who also netted 15.

Bill Thomas, the definite team leader, although he did not dominate the game, scored 14 points, mostly in the second half.

Mike Chambers, the fine

rebounder, scored ten, as did Brock and Venema, while MacPherson rounded out the scoring with 4 points, for SMU.

So far this year, the Huskies score point has been shooting accuracy and this was also the case against UNB. The Huskies were good only 30% of field goals and 50% of free throws.

That is really miserable shooting. If the Huskies hope to regain their MIBC crown, their shooting will have to improve.

The scholarly pomp house gang

(continued from 7)

the problem of control and to reach decisions about collective action. They met for hours and rapped and reached concrete decisions about what they would do to oppose arbitrary control of their lives by the Council.

The Council meanwhile held meetings at which they tried to formulate counter-strategies. Questions were raised about what to do about the remaining students on the Council. They had supported the decisions reached at the mass meetings. They had turned their backs on the generosity and benevolence of the Wise Scholars. They had acted in the interests of the students.

A learned cleric who was also an oracle gave the Council his advice. He suggested that the Chief Wizard assume all powers to cope with the students and remove all students from the Council.

"They have acted against the best interests of the Council and of the rich merchants and

speculators who support this university. They have tried to serve the interests of the students. Their dedication to ideals like democracy and Truth has crippled our Council and reduced its efficiency", he said.

All students who had been elected to the Council were removed. They were later examined by the full membership of the Council and to explain their actions.

Students could not understand why this decision had been made by the Council. They did not hold any more mass meetings; they returned to classes.

Is there a moral to this story related by one of the Young scholars? There is, of course. Power, that magic element in the management of men's lives infects those who hold it. It destroys the energy of the idealist and makes the scholar at the gate forget his training. Those who have no control over their lives like these students

can do several things. They can accept the control without analysing the alternatives open to them. They can begin to understand the ways in which they are oppressed and take action against the ruling class.

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Female Athlete Trophy


After completing two intramural sports the following girls are tied for total points in participation and team play for the Top Intramural Female

Athlete Trophy, which will be awarded at the end of the year. The three girls are: Julie Fraser, Louise Boudreau, and Donna (Tuna) Duffy.

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This might not be what you would call summer employment, but it might be all that most of us will have to do unless the summer job situation improves. These people are smoking by the Rideau Canal in Ottawa. See stories this page.

It's still too early but

Summer outlook drab

Things are looking bleak for student job hunters this summer. At least, that's the impression one gets from looking at the unemployment situation across the country.

However, SMU Manpower Director Tony Benson said that it's still too early to tell.

"We should be able to get a better picture in February," he said, "mainly because the many factors involved are taking some time to come to the surface."

"Enrollment at SMU is up by approximately 700 students," he said, "and Dalhousie is also up by several hundred."

"Enrollment across the country has increased by ten to fifteen percent," he added.

He said these are all factors that would affect the em-

ployment situation.

Benson added that the unemployment situation across the country may have some bearing on the summer market for student jobs.

"Companies that have laid men off in the winter may be forced to rehire these men because of union agreements before they can consider student help," he said.

Although inflation may not directly affect the student market for summer employment, there may be some detrimental effects to the situation as a whole. "It's true that bank rates are going down, but employers are watching the situation carefully," he said.

"At this rate, it may be March or June when they know if they're going to hire."

If you're unemployed this summer

Take a bus, join the army; don't expect a job

by Susan Reiser,

Canadian University Press

OTTAWA — Last summer there were 200,000 students involuntarily out of work. This summer the numbers will grow even larger.

The federal government is being pressured from all sides to come up with some fast

answers to this crisis.

A fleet of 25 chartered buses which would carry our youth free across the country is one of the proposed solutions of an inter-departmental committee set up to study this unemployment.

The committee has completed its report but the federal

government is studying it and nothing will be released until some time in February.

The cost of the committee's proposals is estimated to be in the \$50 million bracket. The government spent \$28 million last year for the same group of people.

The idea of a fleet of buses has

brought much sarcasm from the opposition in Parliament, but it would alleviate the hitchhiking problem a little. Last summer at times there were more hitch-hikers on the roads than there were cars.

The buses would transport the travellers from one hostel to another across the country. Passengers would be required to disembark at various stages to make room for others who had stopped off and wanted to continue their journey.

Youth hostels will be set up in major cities across Canada. The defense department will approve of the use of their armories again this summer and the federal government will probably offer subsidies to people who operate hostels in their own communities.

In order to avoid the friction that developed last year between some communities and those who ran the hostels, government employees, members of the communities will be invited to participate in the running of the hostels and the federal government will not interfere.

The committee also proposed the creation of a youth village, perhaps somewhere outside of Ottawa, modelled after European examples in Germany and Switzerland.

There will also be an extensive campaign to boost student summer employment and the government may set up

information kiosks in major centres to inform transients of hostels, routes they should travel, and points of interest.

A project involving some 30,000 students planting trees and clearing salmon streams has already received verbal approval by many members of the House of Commons. The greatest number of students, 20,000, would come from B.C., Quebec and the Maritimes, where unemployment is the highest. The students would be paid \$10 per day.

The militia program which involved some 5,000 male students last year will be renewed this summer.

All of the programs suggested by the government inter-departmental study are meant to be for youth rather than just any unemployed person. A member of the committee said they do not plan to discriminate among those who use the program, including those who would have access to free transportation across the country, but some means will be taken to ensure that older unemployed don't take advantage of the government sponsored program.

The main obstacle standing in the way of implementing any recommendations is the 'Rochdale experience'. Rochdale is one of the political footballs of the year and opposition members are going to complain

Gay and other "sex offenders" castrated — tortured in "hospital"

SANTA BARBARA, CALIF. (LNS) — Just north of Santa Barbara, travelers on U.S. 101 pass what appears to be a beautiful school. Its neatly chopped lawns, its unobtrusive cyclone fence, and its majestic location on a hill top add to the image of tranquil serenity.

It is the Atascadero State Hospital, a maximum security facility designed to treat "sex offenders, sociopaths and cultural deviants." Most of the patients are plain, ordinary homosexuals.

Under the Mentally Disordered Sex Offender Act, any person who is suspected of committing a sex crime can be held at Atascadero until "cured." All sex acts other than solitary masturbation and a married couple fucking with the man on top are defined as "SEX CRIMES" under California law.

In several rural counties it is the practice to commit all such suspects to Atascadero. In addition to the homosexual "patients" there are also many heterosexuals. Among them is a young man who allegedly was caught performing an "unnatural sex crime against nature" with his girl friend in an automobile parked on a secluded road.

Under the MDSO law, the suspects can be sent to a state "hospital" for observation. They need not be convicted of a crime, or even arrested; thus the inconveniences of a trial and evidence are avoided. Once committed, the person loses all legal rights, and can be kept in the "hospital" forever, used for atrocious medical experiments and even murdered.

The newest experiments tried out by the masters of Atascadero are with death

panic and acute anxiety producing drugs. The purpose of the experiments or "exploratory study" was to find out if the drug was effective as "an agent in behaviour modification," according to Dr. Martin J. Reininger, chief psychiatrist at Atascadero.

When the drug, succinylcholine, takes effect, the victim loses all control of his muscles but retains consciousness.

Dr. Nugent, chief psychiatrist at Vacaville Medical Facility (who also use the drug) says "the sensation is one of suffocation and drowning. The patient feels as if he had a heavy weight on his chest and can't get any air into his lungs. The patient feels as if he is on the brink of death."

Then a technician commences to brainwash the vic-

(continued page 2)

(continued page 6)

Council finally out of debt — Smith

by Ken. T. Langille

"The Student Representative Council is finally out of debt," said SRC Treasurer Bruce Smith last Wednesday, Jan. 20.

Last year's debt was \$17,705.65 because several

societies were overdrawn in their budgets. Smith said: "These societies have repaid some of their debt and thus we are out of the red."

The Annual Budget estimates, that were compiled

in December, 1970, will be voted upon at the next council meeting on Tuesday night, Jan. 26. The revenues of the council were \$42,200.00. These monies came from the student fees, functions, etc. The total expenses of the council were \$41,859.63. Thus \$340.37 is left over. The expense came from two categories.

First was the cost ad-

ministrating the SRC. This total came to \$28,514.63. The sum included employees, last year's debts, stationery, etc.

The other, \$13,345.00, came from the other category. These expenses came from five of the major societies on campus, including the JOURNAL, Radio Saint Mary's, Movement for Christian Action and Kamp and the Helpline.

The JOURNAL received the highest grant. They got \$5,700.00. Radio Saint Mary's was next with \$4,000.00. Kamp and the Helpline got \$1,000.00 each and the MCA got \$645.00.

"The Council does not know just how much over the top they are," Smith said. "This will not be known until the final payment of student fees from the administration."

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Seats reserved on board/senate

The Student Representative Council has decided to leave one seat on the University Board of Governors and another one on the University senate for a council member.

According to Saint Mary's University act 1970 the board of governors is the owner of and highest governing body in the university. By law, it contains four students, two of which are now serving two-year terms, and one out of others that is to be elected on January 27 (today). The board has 30 members.

The academic senate has

general charge of the university academic affairs and has five student representatives, three of which were to be elected today.

SRC External Affairs Representative Roy Hanson said: "The plan to leave two seats vacant was to improve communications between the SRC and the board of governors and senate. I feel this can be accomplished by having a SRC member sit on both bodies."

The plan is to leave these seats vacant during this upcoming election. After the new council has come into office, the

seat will then stand for election. The SRC President-elect will be one of the nominees for this seat but any SMU student can also run.

The SRC passed the resolution but some of the representatives did not agree with the plan wholeheartedly. One was SRC Engineering Representative Bill Turner. He said: "I think a seat on the board of governors would be a good seat to be left open but as far as the seat on the senate goes I feel that next year's SRC members should run for that in the upcoming election."

continuing oppression for "sex deviants"

(continued from 1)

tim, scolding him for being "wicked".

The doctors feel that the victim might connect the behaviour he is being scolded for with the feeling of dying and

therefore refrain from such behaviour in the future. 167 men have been treated in this experiment.

Dr. Grant H. Morris, professor of law at Wayne State University (Detroit) recently visited Atascadero.

"The succinylcholine experiments were conducted in apparent violation of the Nuremberg Code, the Declaration of Helsinki and the AMA's 1966 ethical guidelines for clinical investigation," he said.

Although no judge or other official has the power to order an involuntary castration, section 645 of the state penal code provides that an operation "for the prevention of procreation" may be forcibly imposed on anyone found by state doctors to be a "mentally disordered sex offender," or who is convicted of certain sex crimes.

Because California law provides for "indeterminate" prison sentences, the state parole board has a long tradition of refusing to fix the length of sentence for "sex criminals."

Therefore, persons convicted of sexual irregularities are virtual lifers. Moralistic judges

use the threat of life imprisonment in a mental hospital as a means of forcing men to sign papers agreeing to "voluntary castration." When the victim still adamantly refuses to sign the papers, hypnotic drugs have been used to coerce him.

How many operations have been performed in California nobody knows. The state department of mental hygiene reports that 19,042 involuntary "sterilizations" have been ordered by judges. What percentage of these operations are vasectomies and what percentage are castrations is not revealed.

San Diego county superior court judge Lawrence N. Turrentile boasts (in Time magazine) of ordering 60 such castrations. Los Angeles county superior court judge Frank C. Collier (retired) claims credit for 41. Warden Duffy (retired) of San Quentin mentions many such castrations at San Quentin in his autobiography.

An example of the type of castration victim the "hospital" selects: A 24-year-old UCLA law student who was charged with "child molestation" — he was having a love affair with a 16-year-old boy.

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Winter Carnival to do own thing

The annual Saint Mary's University Winter Carnival or Senior Weekend will do its own thing this year, and within its own budget, according to its organizers.

"The theme of the carnival is D.O.O.T. 71, which means 'Doing Our Own Thing', which means what it says," said Winter Carnival Chairman Cam Rhindress. "That's because this is the first time that Saint Mary's has had a winter carnival on its own," he added.

It will last from February 18 to 21. "The carnival has a budget of \$7,000 but I cannot guarantee that we will make a profit, but I do plan at least to break even," he said.

The Winter Carnival Committee says it has worked extremely hard to create a program that it hopes will appeal to the students.

The first event will be a hockey game on Thursday at 3:00 or 4:00 p.m. The SMU Student Representative Council will take on the Dalhousie University Student Council.

Following the game the SMU Football team will lead a torchlight parade back to a Smoker with food and a bar. This will last until about 7:00 p.m. After that, the Winter Carnival Ball will take place at the Fleet Club costing \$7.00 per couple and including a smorgasbord and bar set up by the Fleet Club.

On Friday there will be an outing at Mount Martock — 11 a.m. - 7 p.m. Tickets for this event will cost from \$3.00 - \$5.00. For \$5.00 there is a bus trip to Mt. Martock, ski lounge facilities as well as areas for ski-doing, also the lodge will be open where a bash will be held in the afternoon with the Universal Power. The \$3.00 covers everything but the bus trip.

Klondike Night begins at 8:00 in the Gym where only beer will be served. The gym will be modelled after a saloon in the old days of the Klondike. A Dixie Land Band, Arnie Benson, will be playing from the center of the gym. Around it will be gambling facilities and dancing.

On Saturday there will be another hockey game between UPEI and SMU. Following the hockey game there will be a Pub at the Arrows Club from four to seven. Then at 7:00 p.m. the Original Caste will play for University and High School students and the public.

Following the performance, the gym will be cleared at 9:00.

Between 9:00 and 9:30 the Winter Carnival Committee, with the help of the Engineering Society and the Campus police, will decorate it like the Copa Cabana night club in New York with tables, smorgasbord, bar,

atmosphere, and the Original Caste on stage with backing by J.T. and the Hurricanes.

On Sunday there will be a hockey game between UNB and SMU. After the game, a Skating Party will be held with free hot

dogs and hot chocolate.

The Winter Carnival ends with the Annual Talent Show held by the Engineering Society.

According to Rhindress, the total cost of tickets is \$36.00.

There is one all-event ticket at \$25.00 per couple. The ticket is good for every event during the Carnival. Also, booklets for a single will be sold at a discount to be announced.

Mid-term break set for March

by Ken T. Langille
The Student Representative

Council has approved a plan by
Arts Representative Richard

Coughlan to hold a mid-term
break from March 1-6.

behind them. The questionnaire is extremely simple in format. It explains what they are trying to do and then asks whether or not the students are in favour of this break.

Coffee house may go in residence

Council has decided to help the Liturgical Committee turn the Residence Liturgical Centre into a coffee house, open to all Saint Mary's Students.

According to Council Secretary, Barb Moreton, the chairmen of the Liturgical Centre Committee, "the room is not being used to its full capacity and would serve as useful purpose if a coffee house atmosphere could be implemented." She suggested that the room should be left open from 8 p.m. to 2 a.m.

"The reason for this is that these hours are the least difficult for students to meet informally. These hours are flexible and will run from Sunday evening to Thursday evening," she added.

Moreton said the room can accommodate 20 - 30 students. They plan to serve coffee and donuts free of charge. "Also it is

hoped that Father Hennessey, Fr. Merchant and Fr. McMannus will act as drop-in advisors," Moreton said.

"The cost of operating this Coffee House is minimal as only coffee, milk, sugar, donuts and paper cups are needed", Moreton said. "Also the suggested hours of 8 p.m. to 2 a.m. Sunday to Thursday appear to be most appropriate as it would alleviate the problems of someone being there during the day for security measures and bear the responsibilities," she said.

The coffee house plan is still up in the air at press time because the committee is still waiting for the decision of Fr. Merchant.

Coughlan plans to prepare a brief that will be brought up in the senate. "The reason for this break is that any student would be able to finish any work he has in the form of term paper, essays, etc.," Coughlan said.

The March break was cancelled a few years ago because the senate said it thought the time was not being used for the purpose of studying.

Coughlan and Residence Rep. Mark Gilbert plan to issue a questionnaire to the student body and faculty this week. This questionnaire will give them an idea of the support

"It should be noted that most of the Universities have a mid-term break, while we do not", Coughlan said.

According to the SMU calendar Saint Mary's does have a break in April from the 7th to the 13th, but Good Friday, Saturday, Easter Sunday and Easter Monday are regular holidays anyway. The recess begins after the last class on Wednesday.



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Administrator of the week

St. Mary's Assistant to the registrar Tom Smith has gone far in the world. From being a student here a few years ago, he now helps Registrar Kevin Cleary. He was everybody's buddy, and success hasn't changed him. He's still the same old Tom.

A few senior students used to be his subordinates and now are his subordinates, but that doesn't bother Tom. Interim president Edmund Morris has often said that Saint Mary's is a place where the personal approach is stressed, and Tom seems to share this feeling. So, next time you see Tom around say, "Hi, Tom," and be ready for his answer.

COMING EVENTS

JANUARY 28

— School of Education in the Liturgical Centre 11:30 - 1:30.

JANUARY 29

— SUB function sponsored by Liberal Club, details to be announced.
— Mime Theatre, Rebecca Cohn Auditorium.

JANUARY 30

— Dalhousie Arts Centre at 8:30 p.m.
— Residence Society Smorgasbord, Residence Dining Hall 4:30 - 7:30.
— Discotheque sponsored by Campus Police.

FEBRUARY 1

— Arts in Residence at UNB, the pax Quartet will play music of Hayden, Mozart, and Beethoven. In the new reading room.

FEBRUARY 18 - 21

— Winter Carnival: D.O.O.T. 71.

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Women begin liberation II: If I could turn you on

By LIZ WILLICK
Canadian University Press

Note:

This is not a normal sort of feature. I'm not attempting to write the definitive Canadian paper on Women's Lib.

What I want to do is communicate some ideas and perceptions of the world, as a person who's thought some about what it all means — being human.

And I find that when I try to intellectually abstract from my experience, I become academic and lifeless.

So I'll just rap at you for a while.

* * *

I'm a woman of twenty-three and I took two years off from life to become a nurse; so I was rather a late bloomer for the radical student movement.

When I say that I am oppressed, I don't mean there's a whip over my head and I am fed on bread and water. I don't mean I am unique in my oppression, and I'm not asking for sympathy.

Each and every person in this country is oppressed — from the stars like Schmuck Pierre to the smallest cogs in the big machine.

We are all oppressed because we have little or no power over the course of our lives.

We are oppressed when the place and conditions of our birth most likely determine our place and role in society.

We are oppressed when we don't want to keep up with the Jones', but try anyway; when we can't find a job; when we have to go hungry; when we hate our work; when we live with someone we don't like very much because he or she is called husband or wife.

We are oppressed when our car falls apart after five years. We are oppressed when we can't afford a home while others have three. We are oppressed when we are hungry and millions of bushels of wheat rot in the Prairies. We are oppressed when we breathe the air that will kill us before our time. We are oppressed when, to be socially acceptable, we must buy and wear the right clothes, buy and use the right cosmetics, buy and eat the right food, buy and think the right education, know and like the right people. We are oppressed when we dislike ourselves and distrust others; when we cannot love.

We are all oppressed.

But some people in Canada are more oppressed than others: because they are poor or uneducated; or because, like the Quebecois or the blacks or the Indians, their racial origins or skins are different; or because, like the Jews or the Menonites or the Catholics or the Protestants, their religion is different; — or because they are women.

Women's oppression

Women's oppression does not only affect women, and it can not be eradicated by them alone. Women's oppression also oppresses men, even though they are its immediate agent.

Women are oppressed when their self-definition of themselves, as well as their world's definition of them, is dictated by men — when their status is judged by that of their fathers, their boyfriends, their husbands, their sons.

Women are oppressed when they must conform to a definition not of their own choosing — a self-definition built into them by closer physical contact in infancy, by their first doll, by their first frilly dress and ringletted hairdo, and by their instructions in being ladylike — how to sit and walk and talk and be quiet and polite and restrained and good.

Later on, that self-definition gets tangled up with Maiden-form bras, and vaginal deodorants, and Revlon cosmetics and breasts and legs and eyes and hair and clothes and men, men, men. And with women who cry when the cake falls, and women who are international spies, and women who are jealous of someone else's laundry, and women who glide gracefully in thousand-dollar gowns and marry three millionaires.

Their bodies become ornaments for the pleasure of masculine eyes and bodies. Their minds, having become moderately irrelevant, split off — stamped, 'danger, do not enter'.

And what does that mean for a man? He may be able to boast to his friends that "his woman" is "all woman" — but at what price?

When it means the sacrifice of the honest reality of that human being — her mind, her individuality, her human potential — is it really such a bargain?

Structure of oppression

Until a year and a half ago, I had never really had a close warm relationship with a woman. I don't think that I was particularly unique. Sure, I had friends, but when I needed a mind to stimulate me, when I wanted to really talk, when I needed a shoulder to cry on, I always turned to men.

I wrote off the personal human worth of a whole half of the population — other women were competition, but they were also mainly unthinking and uninteresting.

In high school, a girl is miserable unless she is popular. And popularity for a woman is judged by the men she attracts — quantitatively and qualitatively.

So having the required physical assets, I very quickly became a success. I was confident I could get almost any man I wanted. I learned to be what they wanted me to be. I could conform to the appropriate role quickly and well. But the power that ability gave was hollow.

Like most women, I felt (consciously or not) that my function in life was to make some man (or men) happy. To do that I had to be all the stereotypes of femininity — which require in response, all the stereotypes of masculinity. And if that response was not forthcoming, my identity as a woman was threatened.

The only trouble with the whole setup of course is that it's all a game. Chameleon-like you adapt your role to get what you want — which means in the case of men, playing up to their chauvinism, which is part of your definition of what men are all about — and accepting their increased chauvinism toward you in particular as a tribute. Which of course it is — but only to the you that is not real, that is the role you have assumed, that is a part of the game.

So, naturally, it is a hollow victory, only usually you never know that. You have no alternatives. You may not be happy, your marriage may be the shits, you may be afraid you're beginning to hate your children, but you never know why. You keep trying to be more adept with the roles, better at playing the game — the loyal, devoted loving wife and mother; or the swinging amoral playgirl — it doesn't matter which. You still lose as long as you play by rules you didn't make, don't understand, and maybe don't even know exist.

Casting off structures

Many of us have abandoned our careers, dropped out of university, thrown away our bras and makeup and expensive clothes, lived 'common-law', smoked dope, and been unemployed. Some of us have learned to write and to speak, to take positions and make decisions — to claim our right to independent, meaningful human existence.

It is never easy — this breaking out of the old structures and roles — but is necessary if women's liberation, men's liberation, human liberation, is to become a reality.

But still, the final goal for many of them is a "good" husband. And oddly enough, when marriage comes along, most of them expect that their promiscuous past will be just that — past. Endit. Most of them — and a goodly number of men too, assume that signing on the dotted line and saying the eternal words in front of a little man in black will wipe out that part of their biological make-up which foments a sexual attraction for any but the chosen partner.

Because a wife is loyal and faithful (not necessarily to a fellow being she honestly values greatly, but to her 'husband'). And if she isn't, then no one is supposed to know — or let on that they know. How absurd.

So the man you marry is often the one you can be least honest with. To him you are a doll and a monument — a plaything and an idol. And you must live in that precarious balance — maintaining his illusions — being the counter foil for his masculinity, tension-managing his frustrations, bringing his physical comfort and release, subordinating yourself to his

distrusting and despising our bodies, stop binding them, and painting them and squeezing them into shapes they aren't. We must take back our lost sensuality.

And all of us, men and women alike, need to confront the thorny question of what is called homosexuality.

If I have a warm, loving, human relationship with another person, is not the sensual and sexual expression of that love a theoretically logical step — even if that person is another woman?

Unlike some of the feminists, I do not believe that what needs to be accepted by women seeking liberation is the end of sexual relations with men. Rather, it is the possibility of sexual relations with our sisters.

For me as a woman who has been able to relate well to some men on at least some levels, the rejection of men as sexual partners has never been a real consideration. Rather, the understanding of the possibilities for the sisterhood of women; for relating closely, warmly, lovingly to a whole half of the population with whom before I could only be competitive or superficial, is simply mindblowing.

Perhaps I want to have my cake and eat it too. But why not? I have found that with some men, I can have a relationship of love and understanding and honesty and (yes) equality. This does not mean that our relationship is ahistorical; that we can ignore our socialization, my oppression, his chauvinism. It does mean, however, that we can recognize the necessity for dealing with that, honestly and continuously as human beings — with love, because we've all been fucked over for the same kinds of perverted ends. It means we have the basis for struggle.

Perversion is not when two people of the same sex sleep together or when two people deviate from the traditional kinds of male-dominant, 'love-making' positions.

Perversion is the process whereby our minds and hearts are cut off from our bodies; whereby we are made incapable of love; or whereby the sensual expression of love, the sexual extension of warmth and love and sensuality is denied by our very selves because our understanding of ourselves is external and fragmented by our history and our society; whereby false dichotomies exist between sensuality and sexuality, homosexuality and heterosexuality; whereby our humanity is overthrown by rigid role definitions, and the concept of sex as an end in itself instead of the normal expression of love.

We have alternatives

We as women must learn to relate to men as human beings. We must stop seeing them as property or status objects or as the means for extending our limited conception of self.

More important, we must learn to relate to our sisters as human beings, not 'the competition', not part of the gossip grapevine. We must reach out to them in warmth and love, for they share our oppression. The image they often project is only the societal stereotype they have been moulded into. They did not choose it, although they may believe in it so much that they feel happy in it.

We must demand alternatives. If necessary, we must create them.

maintaining his illusions — being the counter foil for his masculinity, tension-managing his frustrations, bringing his physical comfort and release, subordinating yourself to his needs and wishes and plans — your way of life, the food you eat, your very identity depends on it.

And as long as we deny any part of what is real in us, as long as we try to be what we are told we should be without knowing why, we lose, and so do our men.

Strength in awareness

The very essence of a loving human relationship is honesty, trust, and understanding. All these words have been grossly violated and misused. The word 'love' in this class society of consumerism, competition, social games and artificiality has been desecrated almost to the point of no return.

To be honest one must trust. To trust one must know. To know one must be unafraid.

We must learn not to be afraid to stop playing the games. We must learn not to be afraid to identify and understand them. We who are women must learn that our position of relative powerlessness is not an individual failure.

We must learn how and why our socialization is determined by the same society that fosters racism and poverty, the War Measures Act and political prisoners, the wheat surplus and the American economic control, Pierre Elliot Trudeau and the FLQ.

And then, recognizing and accepting our history we must begin to rebuild our self-definition, our lives and our world.

We must learn to accept our sexuality as an integral and beautiful part of our particular humanity. We must stop

feel happy in it.
We must demand alternatives. If necessary, we must create them.

Power in the people

I am not a liberated woman. I shall never be free of my past. And none of us can ever be liberated while we live in a society of inequality and inhumanity.

Like socialism, no island of peace and love will ever exist in North America. It will be foreclosed by the bank, torn down by urban renewal, or routed out by mineral excavation, exploration rights, or irate and threatened neighbours.

If we, the young men and women of the seventies, want our liberation — the freedom to control our destinies, to be equal, to love — we must fight for it. No one will do it for us.

Those few who have money in this hierarchical world of ours are also those who have power. And it is in their best interests of retaining and increasing that money (and power) to maintain the status quo.

Our strength — our power — is in our numbers. We must be prepared to struggle in our daily lives to fashion the beginnings of a viable alternative by rejecting the stereotypes, the roles, the values that are imposed upon us.

And as our knowledge and understanding grows, we must be prepared to help others to know and understand their oppression and their capacity to end it.

Our common practice must be our struggle to survive, to share warmth and love and laughter, to create as best we can the conditions and processes that screwed us all so badly. Together we can be strong.

if i could turn you on

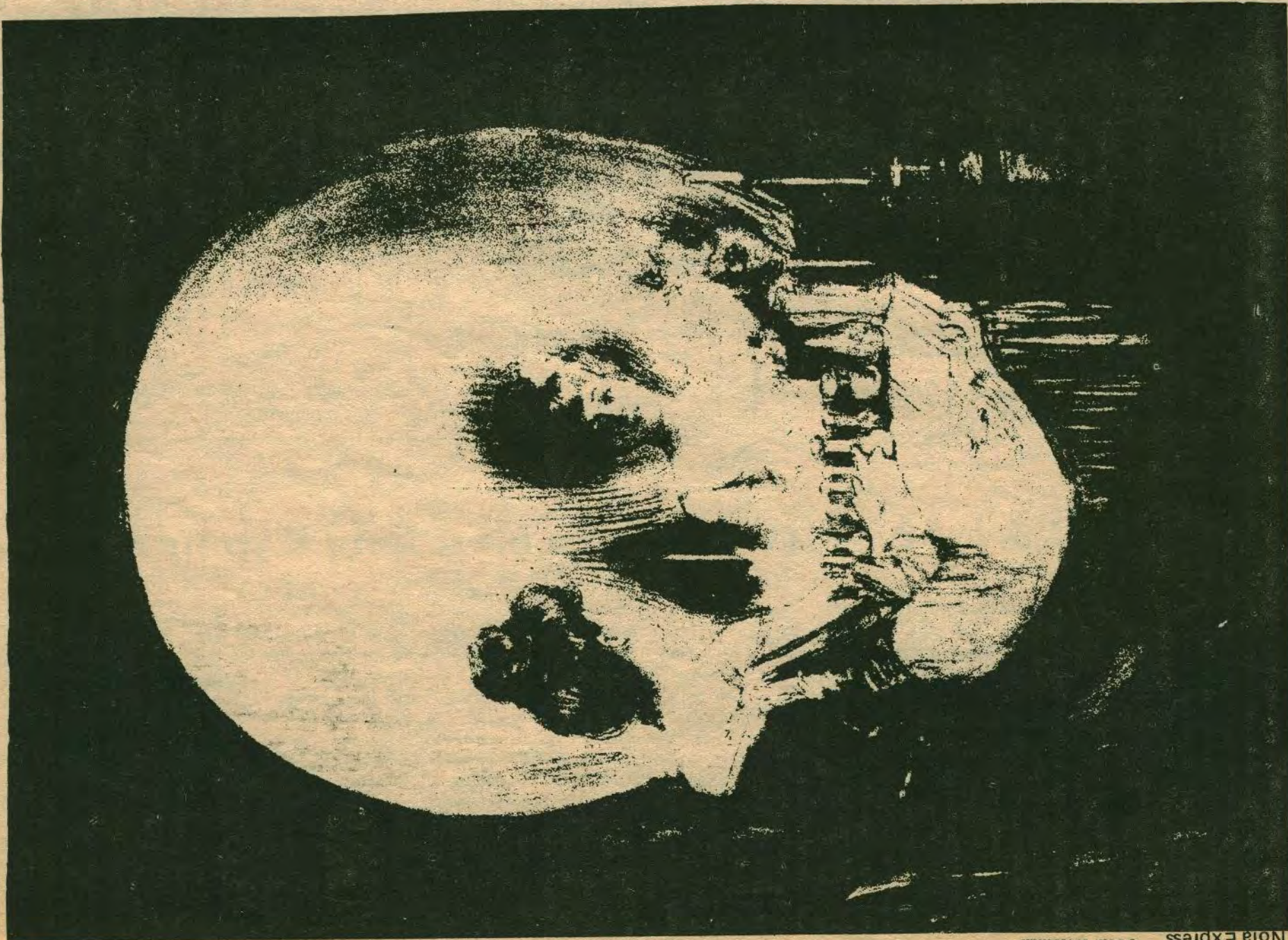
If I could turn you on, if I could drive you out of your wretched mind, I would let you know...

I have seen the bird of paradise, she has spread herself before me, and I shall never be the same again.

There is nothing to be afraid of. Nothing Exactly.

The life I am trying to grasp is the me that is trying to grasp it.

r.d. laing



Radio SMU to keep out of news service

Radio Saint Mary's has no intention of joining the Canadian University Press radio news service at the present time.

(Radio stations in Canadian universities are eligible to join the CUP news service. This was one of the motions passed at the 33rd annual CUP conference, held in Naramata, B.C. last Dec. 26 - Jan. 2.)

The decision is purely financial, according to program manager Doug Keefe.

"We are really broke", he said.

"We are so broke, that if we don't get some money soon, our phone will be disconnected."

"Our first priority is records," Keefe said.

"We need at least \$500 a year for records and we just haven't

got it. Also we are in desperate need of new equipment."

"We have about \$2,000 worth of equipment, while Dal Radio has about \$10,000 worth of equipment.

"As far as the news service goes, I'd really be interested in it", Keefe said.

"It's really hard to get news,

and anyone who is interested in being a reporter would naturally want to join The JOURNAL."

"When we go into the cafeteria, we will be playing easy listening music from 12 p.m. until 2 p.m.

It will be mostly a music-

information show and the type of news that would come in on the news service would really help us, but we simply can't afford it", Keefe said.

The JOURNAL has been in the Canadian University Press (CUP) for a number of years.

!!! GRADUATES !!!

The last day that we will accept graduation pictures for those who want their mug shot in the Yearbook is February 28th. That gives you five weeks to have your pictures taken.

If anyone wants their name stamped in gold ink on the front cover of the book, please fill in

the form below and bring it up to the Yearbook office. It will set you back \$1.00.

Name (print)

.....

.....

Degree

.....

Rutman reviews

THERE'S A GIRL IN MY SOUP

by PETER RUTMAN

There's a Girl in My Soup does recreate simplicity. Mr. Sellers promotes frustration through an over-developed ego. Goldie Hawn's interpretation of sincerity may be a more accurate reproduction of her sex. Though the film is basic, it is not perfect. Some design to photograph trees accompanied by music was too lengthy. Direction seems underdeveloped. But the film is enjoyable; Sellers plays his parts with good judgement, sympathy and nostalgia.

There are some negative

opinions of this movie. These may be accounted to the poor previews and lack of dynamism in the main feature. But the main theme is accurately developed. And there seems to be more than a human body clothed in distracting humor. If anything, what drama exists appears only in its most reasonable state right down to the reasonable ending.

If this film has any relation to The Magic Christian (Sellers' last film), the exaggerated trivia acquires an entirely new and most meaningful perspective. I wonder...?

TORA, TORA, TORA

Tora, Tora, Tora is an accurate replication of the Japanese attack on Pearl Harbour, and despite Hollywood, the film still promotes like a palpierized documentary. This does not delete the quality of the film, however, or undermine the enormous efforts that went into

its production.

Action was occasionally choppy and the build-up appeared more systematic than intuitive. Though not a decisive social statement, this movie is historically novel and will reveal a natural bias prevalent even today.

CAMPUS COMMENT WITH

Ken T. Langille and Gerry Diamond

QUESTION:

WHAT DO YOU THINK OF THE NEW SYSTEM OF CHRISTMAS EVALUATION?



Roy MacInnis

Roy MacInnis, Comm. 3: I don't like the new system because of the broad ranges of the A, B, C, . . . I think they should have a plus or minus at least!



Marie Kavanaugh

Marie Kavanaugh, Arts 2: I like the new system.



Ray Comeau

Raymond Comeau, Comm. 3: It is too ambiguous. I don't think it shows a fair range of the marks that a student makes. A plus or minus would improve it a great deal.



Mrs. R. Comeau

Mrs. Raymond Comeau, Comm. 3: I don't think too much of it, because you don't know where you stand. It is kind of a frig up if you have a scholarship.



Michael Gaudet,

Michael Gaudet, Science 3: I don't think that it is very good. I prefer the old system.

There were many other students interviewed. The general opinion was negative and many wanted to see the idea of plus or minus added to the lettering system.

got a job? — it's going to be a long summer

(continued from 1)

that they don't want any youth village or bus shuttle service turning into another centre for drug trafficking.

The inter-departmental committee will have to convince the cabinet that this won't happen if such a youth community is to be designed and constructed.

But even as the federal government is considering these make-shift solutions to unemployment, some provincial and municipal

politicians have already indicated that they will be cracking down on the very people the federal government is trying to help out.

Vancouver's Mayor Tom Campbell, arriving back in Vancouver from a trip to Hawaii and other sunny climes, stepped off his plane with a warning to other "transients". He was referring to students and unemployed youth.

Campbell warned them to stay away from Vancouver. He said he would aim at strict en-

forcement of the law as far as transients are concerned.

"One thing I would like to make clear to them," he said, "they can't come here on the excuse they are looking for work, because there isn't any."

Meanwhile Vancouver is attracting more and more of those very people. The city has become the mecca of travelling Canadian youth.

Youth on the road — under 25, from backgrounds varying from upper middle class to below the poverty line, living on

unemployment insurance, welfare or spare change they beg off the streets, dealing and sharing.

These are the nouveaux-pauvre, 30,400 of them in B.C. alone — the under 25, unemployed product of education and an affluent society.

Young people, many of whom are recent school drop-outs, pick up and move to the west coast, hoping for something better. But the Good Life in B.C. shows an unemployment rate of no less than 8.6 per cent. It has

risen above 10 per cent this year.

The Canadian labor force is spilling over. School enrollment is on the decline. No longer will the job market be aided by a beanstalk education system that goes on forever thereby keeping the number of people on the labor market down.

The Trudeau government is facing a heavy crisis that could prove our system has all the answers it claims.

What are you going to do this summer? And next September?

the absolutely dignified pomp and circumstance page

Convocation — just pomp(ous)

by Luke Vorstermans

St. Mary's, not unlike other universities, has been caught in the ever-growing student enrollment and, as a result, the graduating class this year will be five times the size of four years ago. With over 500 seniors eligible for degrees this year, the annual convocation show should be bigger than ever. But regardless of the size, the graduates will be paying most of the bill. It's not a free show by a long shot. Rather, the entrance fee is twenty dollars.

Garry O'Neill, Senior Class President, gave an account of where the \$20 fee is spent. "The parchment itself cost the university \$10 each", he said. "Furthermore, the gown fee is \$5.00 and the remaining \$5.00 is for incidental expenses, such as flowers and tea."

To view this from a total expenditure the figures are staggering! To print up five hundred degrees would cost the university \$5,000, while the incidental expenses runs up to another \$2500. As for the rental charge of the gowns, it is un-

certain as to whether they are rented from an outside company or whether the administration has invested a large sum of money in clothing which they hope to recover over the years from the graduates. All tolled, graduates will be paying out nearly \$10,000 for a ceremony which has become a systemized handshake and farewell.

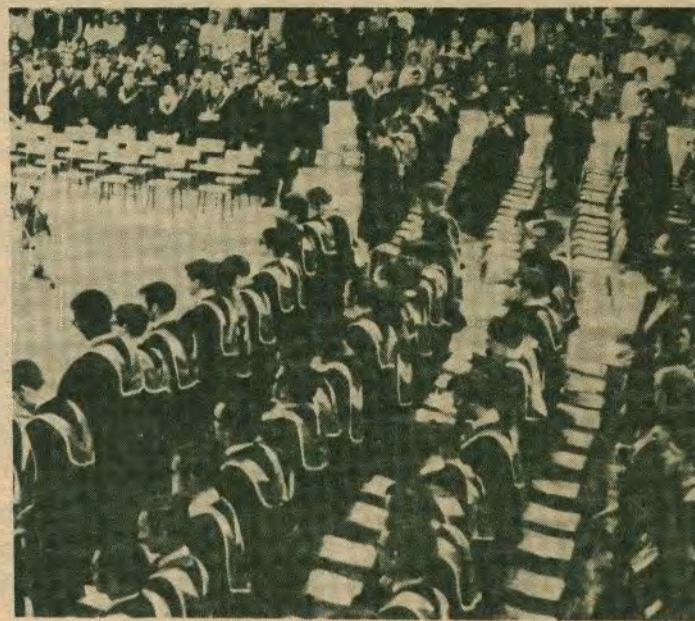
Mr. Tom Smith, chairman of the Convocation Committee, is trying to implement some changes in the convocation to make it more meaningful to the graduates, parents, etc., but the changes are only superficial. The speeches will still be the same, as will the line-up for the conferring of the degrees. And the bored parents will still sit through the whole ceremony even though their son was first in line.

However, Tom Smith is at the mercy of the graduates' desires. At a Senior Class meeting held two weeks ago with only forty students present, it was decided to have the traditional 'tea'. And if

sipping tea isn't enough, the valedictory, laid to rest years ago in most educational institutions, was suddenly revived by the senior class. Most students demand change so things will be more relevant to the seventies. At St. Mary's, we demand change to satisfy the dead. Even the gowns are similar to those worn by the pallbearers in the stories of Edgar Allen Poe.

For those who would rather not participate in the boring ceremony, the cost is even higher, an additional fifteen dollars. Again Garry O'Neill had the fee breakdown. "The cost of mailing the degree (mailing tube, office work, stamp, etc.) is seven dollars. The other eight dollars is a penalty fee for not participating."

Now if the administration wants to charge \$20 for graduation exercises, and the graduates are fools enough to pay, that is one thing. But to charge students \$35.00 for graduating in absentia is outright robbery! The fee at



pompous but under extenuating circumstances

most other universities is equal to the graduation fee. One notable exception is Mount St. Vincent which also charges \$35.00. However, they were honest when questioned why with the reply that a large number of graduates at a convocation makes for a good image of the university. Let's hear someone from St. Mary's argue that this is not the reason why they too charge so much. But what a blow to the SMU image if only ten students were present at the convocation and the other 490 went in absentia. Dalhousie does not outrightly

charge for their graduation fee although it is included in their tuition fee. However, their tuition fee is still lower than St. Mary's. And again, graduating in absentia is the student's choice with no penalty fee.

Maybe it's about time that we re-evaluated the validity of the whole convocation exercises. Tradition for the sake of tradition, and to the tune of \$10,000 is no longer justifiable, let alone necessary. If we hang on to the rituals of the thirties, we will never progress through the seventies. So come on — be heard — do something.

Scholarly fable about scholarly pomp house gang

In a certain city there was an established university, filled with great scholars and enthusiastic, but humble students. These students were eager to learn from the great scholars and to emulate them in every way. Some of the students, however, were not satisfied with the way in which the university was controlled. They were convinced that they should be allowed to decide what they were going to learn and from whom.

The shamans and respected doctors of law who controlled the established university began to worry about the threat of student power. They were concerned about losing their

positions. How could they continue to benefit from their positions in the university if students had equal authority? How would they be treated by their colleagues from other universities and rabbinical schools if they agreed to student demands?

To reach a decision the shamans met for several weeks, fasting, meditating, and consulting the oracles. Their decision was to allow the most co-operative students to sit with them on the ruling council. And, as we all know, this council was known as The Council of Wise and Just Scholars. Students were to be elected from among a list of approved candidates.

They were to be given different ranks in the council and these ranks were conferred by the Chief Wizard, a wise scholar known as the Chairman of the Council.

Students were elected to the positions on the Council. But many of them became conscious of the new power which they held. The idea of controlling the lives of other students corrupted them. (In short, they were coopted by the ruling class and became a willing extension of its authority.) A few of the students recognized the dangers of too much control and the ways in which power can corrupt. They often opposed the majority decisions and were censured for their defiance.

Meetings of the Council became less frequent. Secret debates were held to which not even the student members were admitted. The concept of joint decision-making was replaced by strict control and discipline imposed from the top. The young scholars who had been elected to the Council felt that they were being intimidated by the older members of the Council. But they were afraid to speak to the assembled Wise and Just Scholars.

For the students who had elected the young scholars to the Council the choice was clear. They decided to analyse

(continued page 8)



Meeting of the Council of Wise and Just Scholars to determine the opinions of one of the student members of the Council. From left to right: Student on rack, wise scholar, the Chief Wizard, assorted shamans and scribes and doctors of Law. Photo credit: Joe Torquemada.

Journal pomp The JOURNAL

The JOURNAL is a member of the Canadian University Press (CUP), adheres to the CUP statement of principles, and would like to think of itself as an agent of social change. It is the official undergraduate publication at Saint Mary's University, and we try to get it out every Tuesday during the academic year.

The editor regrets that for reasons of style, lateness of arrival, or lack of space, he cannot guarantee everything submitted will be printed, but all contributions are welcome from students, faculty, and others interested.

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a, bc, c, d, said george. gee i learn something new every day he said to debbie who was in an astounded state of mind as frabbott and frank (who quit smoking last monday and hasn't had one since) tried to teach her layout in the layout room but couldn't cause george kept bugging them, so debbie left and left them alone to put out the paper, just the two of them cause mike smith is on vacation earning money driving a taxi, while klod is at the house of mary lou every day who had her tonsils out and he hasn't been seen hardly at all, but paul just came in and said that the americans are in vietnam cause there are these big oil fields with billions and billions of crude oil (like peter only not so crude) which is buried in the ground which explains why they are there all this time. i new it all along. rootman whoose rutman reviews are back is going to come back at 2:30 and ken t. walked into the office late cause he missed his bus in from ecum secum, sin capital of nova scotia and abe the mike has been sick for a whole week but came back to tell us how he was unemployment and poor. kathi is having boy trouble and locked herself into a office to talk with the beck who was having the same trouble only the other way round or rectangle and that's all.