

Some say it's better to burn out
than to fade away; that's
bullshit....

John Lennon

THE JOURNAL

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St. Mary's University
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Union and taxation officials attack Clause

Dear Santa,

How are you? And Mrs. Clause? And Rudolph and his deer friends? I assume that it is proper etiquette to preface a letter to you with some sort of greeting so, now that that's done with, on to the subject at hand.

It has come to my attention that a certain group of individuals (whose aims I must admit to supporting) have been involved in actively seeking to have your position as the symbol of Yuletide filled by someone a little bit more likely to sustain the ideals of the whole thing. The main thrust of their reasoning is that you have been corrupted by financial concerns and have become little more than a pawn of the capitalists. For evidence your support of various business interests (including your endorsement of the recent sexist advertisements in both Playboy and Penthouse) has been cited very convincingly. Certain photographs of you, or of agents of your organization, have been widely

circulated to show the surprising extent of your involvement with various commercial interests.

Apparently, judging from the photographs, you are on the payroll of no fewer than seventeen malls and department stores in the Halifax area alone. When calculating these figures on a global level I think it can be safely said that your income must be staggering from year to year, but more about that later. Another problem is that the quality of your newer recruits has declined badly in the last couple of years. I realize that you are not as young as you once were but neglecting the training of your replacements is inexcusable.

Another rather nasty business is your new policy of contracting department stores for your yearly toy deliveries instead of seeing to that business personally. In view of your involvement as a staff member of many department store

rosters I should think that such contracts represent at the very least a blatant conflict of interests. I have also personally received a petition from the head of the U.U.E. and R. (United Union of Elves and Reindeer) calling for immediate negotiation with your management staff. They have been without a contract since 1963 and with the recent lay-offs because of your staff because of reduced production they feel that some sort of agreement is very necessary. According to one spokesman (who would only reveal his first name, Blitzen) the personality cult that has evolved around Rudolph, who originally was used only on poor-weather trips, is why the other reindeer are having severe morale problems. The fact is that Rudolph is the only deer whose wages have roughly corresponded to the cost of living increases and with inflation most deer are now working for about a quarter of what they earned in 1958 when the last contract was signed.

strength of goodwill. Comparing these creatures with the expensively attired front-line at Eatons and Sears is embarrassing even to your supporters.

The last point that the organization seeking your replacement has discussed with me has been your refusal to speak out as a public figure against political and social oppression in the countries you serve, and your actual support of certain repressive regimes in some cases. For example, in the last five years in South Africa no fewer than 80% of your deliveries have been to white families despite the fact that whites form only 10% of the population. I think it's safe to bet that Santa Claus isn't a black man. They argue that your yearly support of the Salvation Army is for purely cosmetic reasons and, even if sincere, is hopelessly feeble. Even your support of that organization is usually limited to sending out third string recruits who look more like candidates for charity than a symbol of the

But this is all beside the point really. The point is that you are a resident of Canada and as such are subject to the same taxation laws as any citizen since you proclaim no definite religious persuasion, and have no right to the tax exempt status. In view of your rather substantial income (of which you annually write off 98% as expenses) I would suggest that a re-evaluation of your income tax is in order. Since your position is very dependent on our government viewing you in a favourable light I would suggest that in the future you tread lightly. I hope to hear from you soon. Merry Christmas.

Sincerely,
Joshua Josphson
Assistant to Assistant
Taxation Officer

P.S. I'll be expecting something very nice in my stocking this year.

Tw was the night before the Christmas issue

T was the night before the Christmas issue and all
through the place
It was completely amazing—there was, oh, so much
space,
Both in the office as well as the page,
To wisely determine this, took not a sage.

B ut to my amazement and to do just the trick,
Who joined the layout but good ol' Saint Nick.
"Talk about a masterplan" I whispered to Dan,
He said, "but yes, it's part of the plan."

W hen out in the hall there arose such a clatter,
In wandered Rudolph with compliments to flatter,
The Journal for being such a real good paper,
And that we shouldn't inhale so much smoke vapor.

R udolph told us that he'd really like to join,
Except that the Journal would tender no coin,
And that being a reindeer paid pretty good,
But joining the Journal, he said that he should.

A nd to my amazement who else then walked in?
'twas a whole frigging squadron of tiny elfin.
They finished the paper in really fine time,
The paper was perfect; each single line.

W ith batches of copy and PMT's to spare,
They filled up the pages to cure our despair,
But just when we thought that this help was the
best,
In stumbled some Wisemen who laid out the rest.

W ith gifts of frankincense and a few bags of myrrh,
The time passed so quickly and there's no doubt we
were,
Ecstatic and buzzing, joyful and burnt out,
Rudolph had more than a red nose, we started to
shout.

I t's true that the deer was pretty well wasted,
And all of that pizza, he thought, oh how good it
tasted,
Santa was reeling and so were the rest,
"flying back north" he said, "would sure be a test."

B ut now the old Journal has so many new staff,
Rudolph and Santa, I thought with a laugh.
The Wisemen are joining, they told me this evening,
And that they'd come back this Wednesday for the
meeting.

S o all of you out there who think were real bad,
Just remember what a marvellous time we had,
Putting our paper out onto the shelves,
With help from no one but those f-cking little elves.

Take a Look is a free notice column open to all members of the university community and to the city community with something to offer our community. Submissions must be typed and double spaced.

TAKE A LOOK

Take a Look is a free notice column open to all members of the university community and to the city community with something to offer our community. Submissions must be typed and double spaced.

CANADA WORLD YOUTH is selecting participants between the ages of 17 and 20 for its exchange programs with developing countries in Africa, Asia and Latin America.

If you're working, studying or looking for a job and you're interested in learning about international development and cross-cultural communication, both here in Canada and overseas, apply now. You'll live and work for 7 months with other young people from across Canada and from a developing country, doing volunteer work in fields such as agriculture, co-ops and social services.

All costs for the experience—food, lodging and transportation—are covered by **CANADA WORLD YOUTH**. Even some pocket money is provided.

The 1st program starts in July, and the 2nd begins in September. The deadline for receiving applications to both programs is February 19.

For more information and application forms, contact your nearest Canada Employment Centre or the Atlantic Regional Office of **CANADA WORLD YOUTH** at:

CANADA WORLD YOUTH
1652 Barrington Street
Halifax, Nova Scotia
B3J 2A2
tel: (902) 422-1782

The public are invited to attend a Recital by Faculty Members of the Maritime Conservatory of Music on Thursday, December 10, 1981 at 8:00 p.m. in Saint Mary's Art Gallery. There is no admission fee.

SINGER MAKES PROFESSIONAL ACTING DEBUT

When Judie Murphy first auditioned for Seaweed Theatre, artistic director of the professional theatre company Rosemary Gilbert was somewhat taken aback. The reason being that Judie was just exactly the right person Ms. Gilbert was looking for to cast in the role of "Elaine" in Seaweed's latest production "Hornpipers".

The character Ms. Murphy plays in the musical production is much like her in many respects. Both Judie and her character are from Prince Edward

Island, and further, both are excellent singers.

Judie is no stranger to the stage. She relates that while in High School in her native Summerside, she became involved with drama productions, and later went on to take part in the PEI Summer drama festival.

She furthered her acting skills after coming to Halifax, incorporating a couple of drama classes into her English degree. In fact, she says, "I would have majored in Drama, but I thought it would be easier to get a job with an English degree."

For the last two years, Judie has been a familiar face to metro area audiences as one of the most sought out lounge performers on the club circuit.

For "Hornpipers", she joins the trio of Miller's Jug—Sean McCabe, Dave Weir, and Bob Shortt—in this music rich production. The music in the play covers a wide range, all written by A. Macdonald, who was responsible for "Pogie" and "North Mountain Break-down."

The play is based on the perils and pitfalls of opening a bar in the Maritimes. Ms. Murphy says the roles played by both her and "the boys" are easy to relate to, not only for the audience, but for the actors themselves.

"We have both spent so much time performing in pubs and bars, by now we have a pretty good idea what the bar scene is all about" she says.

Hornpipers is the second play of Seaweed's first season in Dartmouth. It opens at the Dartmouth High School Audio-Visual room on Thursday December 3 at 8:30 p.m., with nightly performances through Sunday, Dec. 6. A special matinee is being held Sunday at 2:30 p.m.

Radio CHNS is sponsoring a special preview performance of the play on Wednesday, December 2 at 8:30 p.m., with part of the proceeds going to a charitable cause.

Further info:
Seaweed Theatre—463-4935
Rosemary Gilbert, artistic director
David MacKinnon, general manager
interviews can be arranged on request.

CANADIAN HOSTELLING ASSOCIATION—NOVA SCOTIA TRIP SCHEDULE

Interested people can register for trips at the Trail Shop, 6260 Quinpool Rd. in Halifax. Registration must be made several days before a trip and requires a \$5.00 deposit. Departure time and place, unless otherwise stated, will be at 8:30 a.m. at the Trail Shop.

Dec. 13

DAY HIKE ALONG SALMON RIVER AND LAKE ECHO (just east of Dartmouth). Enjoy hiking to a look-off in the crisp air of early winter. Leader: Glen Buckmaster, 463-2742.

Dec. 20

HIKE TO PENNANT POINT. Take a break from hectic Christmas shopping. Enjoy an invigorating hike along the coast from Crystal Crescent beach to Pennant Point. Leaders: Al Bent, 429-8131, and Claire Osborne, 469-8985.

Dec. 27

HIKING OR SKIING TO BLUE MOUNTAIN, Bedford. Shake the post Christmas humdrums, and loosen up from the frenzy of Boxing Day bargains. Leader: Paul Davidson, 455-2728.

Jan. 9

CROSS-COUNTRY SKI CLINIC LEVEL I, Wentworth. Learn the basics of cross-country skiing: skiing techniques, waxing and clothing. The clinic will be held at the Wentworth Hostel. Skis, boots and poles may be rented there. Register at the Trail Shop, 6260 Quinpool Rd., Halifax, (423-8736).

Jan. 9 or 10

CROSS-COUNTRY SKIING AT GRAND LAKE. Spend a relaxing day skiing across frozen lakes. The trip starts and finishes at a cabin on Grand Lake. Leader: Ralph Fleming, 429-3493.

Jan. 16

CROSS-COUNTRY SKIING AT SPIDER LAKE. Enjoy skiing in this beautiful area between Dartmouth and Waverley. Leader: Ylonka Soontiens, 429-3569.

Jan. 17

GASPEREAU SKI TRIP, Skiing on the many nice trails on Gaspereau Mountain with a panoramic view of Blomidon and Minas Basin. Snow conditions are usually excellent. Option: To ski to Gray Mountain via Bishopville. Leader: Dave Dermott, 469-9968 (home), or 426-3100 (work).

Jan. 23

CROSS-COUNTRY SKI CLINIC LEVEL I, Wentworth. Learn the basics of cross-country skiing: skiing techniques, waxing and clothing. The clinic will be held at the Wentworth Hostel. Skis, boots and poles may be rented there. Register at the Trail Shop, 6260 Quinpool Rd., Halifax, (423-8736).

Jan. 24

WINDSOR SKI TRIP. Skiing on Gray Mountain, Falmouth, near Windsor. Option: To ski to Gaspereau via Bishopville. Leader: Dave Dermott, 469-9968 (home), or 426-3100 (work).

Jan. 30, 31

CROSS-COUNTRY SKIING TO FIRST BRANCH LAKE, near Kejimikujik National Park. Now a yearly hostelling tradition, we ski to a cabin in the backwoods. Dinner cooks on a wood stove while we explore other lakes and trails in the area. Leader: Tony Bonner, 463-7664 (home) or 426-3100 (work).

Feb. 6 or 7

SKIING ON THE OLD ST. MARGARET'S BAY ROAD. Leader: Ylonka Soontiens, 429-3569.

In the spirit of the Christmas season, CBC Radio's **OPEN CIRCUIT** brings together people who have practiced non-violent methods of resolving conflict. They'll be heard Sunday, December 20, at 9.05 p.m. (In the Atlantic provinces on Saturday, Dec. 19, at 10.05 p.m. 10.35 Nfld.). Host: Harry Mannis. Executive producer: Doug MacDonald.

HEART'S RESOLVE: EXPERIENCES IN NON-VIOLENCE was prepared by Gerry Shikistani, young Toronto poet who edited a Japanese-Canadian anthology of poetry to be published before Christmas. He has written for the CBC and a number of Canadian publications.

In this cynical age, with economic forecasts predicting a future brimful of social crises, the threat of global war growling over the shoulders of all nations, and violence and terror on the increase, is there any hope for a more caring and non-violent society? This program offers no ready answer, but Shikistani says he'll be opening a lot of doors for listeners so they can peer inside and get an idea of what non-violence really means today, and what its radical perspective is in a time of declared war. The program looks at non-violence in global politics and in day-to-day life. No matter how large or small the scope, modern non-violence has had its effect on the achievements of such well-known people as Gandhi and Martin Luther King—and also on Canadian families who have learned to settle their conflicts peacefully!

Heart's Resolve is a hopeful show. Among those heard from are: a couple of pacifists from the Second World War who tell of their experiences then, and what their perspectives are now; Father Danile Berrigan, a New York Jesuit, and his brother Philip, who were probably the best-known activists during the Viet Nam War, when they poured blood over draft cards and burned them, and who more recently were arrested and jailed when, with six others, they marched on a nuclear nose-cone plant in King of Prussia, Penna., and poured their own blood over documents; Eileen Egan, editor of

The Catholic Worker newspaper, which serves a small but strong Christian pacifist group in the U.S.; Norman Taylor, a Canadian trainer in non-violence and civil rights demonstrator who worked with Martin Luther King, and who tells how to practice non-violence even when attacked in the street; Adolfo Perez Esquivel, an artist from an extremely violent country, Argentina, who won the Nobel Peace Prize in 1980; Edgar Epp, director of a Mennonite Central Committee in Saskatchewan, who discusses his work in prisons; and members of a demonstration against a missile parts plant in Rexdale, Ontario.

"Canadians can often put themselves down and forget to realize that it is the cultural diversity of this country that makes it unique," says Markandrew Cardiff. "Black Music in Nova Scotia", produced by Cardiff for CBC Radio's Identities, has won this year's top award in the Radio Entertainment Program Category of the Gabriel Awards.

As well, musical roots run deep in the black community of Nova Scotia. There is a spiritual reassurance and celebration within the music. Cory Adams as well as member of the East Preston Baptist Fellowship Choir, talk of the presence of this spiritualism in their music and performances.

The program was written by David McLaughlin, recorded by engineer Glenn Misener and technicians Karl Falkenham and Wayne Stay. Identities, produced by Ross Porter, will rebroadcast "Black Music in Nova Scotia" on December 13 at 3:05 ET, 4:05 AT, 4:35 NT, 6:05 CT, MT, PT

There will be a special performance by 2 music boxes from the collection of the Nova Scotia Museum on **Sunday, December 6 1:00-3:00 p.m.** Visitors are invited to bring any old music boxes they might cherish to join in this musical experience.

Give To Christmas Seals

Giving to Christmas Seals means so much to so many people.

It means vital assistance in our battle against lung diseases of all kinds... chronic bronchitis, emphysema, lung cancer, tuberculosis and many others.

Your donation makes many important community programs possible.

Join in the battle against lung diseases by giving to the Christmas Seal Campaign.

It's a Matter of Life and Breath.

For further information please contact:

Your  Lung Association
"the Christmas Seal people"



STÄFF BOCHS



The Journal is published each Wednesday of the academic year by the Saint Mary's University Student Association.

The opinions expressed in the paper are not necessarily those of the Student Association, the University, or the staff of the Journal.

The Journal welcomes contributions from students, faculty, and other interested people. We regret that for reasons of style, policy, lateness of arrival, or lack of space, we cannot guarantee that everything will be published. The Journal reserves the right to edit all submissions for publications.

All submissions, including letters to the editor, must be typed double-spaced and signed by the author or authors. If the author(s) provide(s) a good reason for requesting anonymity, it will be granted. The Journal is a member of Canadian University Press and its regional ARCUP bureau.

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Co-Editors: Greg Merchant (of Boston), Dan O'Leary (of course)

We still don't have a News Editor

Entertainment Editor: Marc Chiasson

Business Manager: Doreen Malone

Production Manager: Nicole Watkins

Advertising Manager: Kevin Biggs (gone to Ad Boycott Re-Education Camp)

Photo Editor: Robert Vandal (doesn't like Journal parties)

Sports Editor: Please send one for Christmas

Circulation/Distribution: Cecil Trites

Help with this week's Journal didn't arrive. However, there were a few people who did help with the interment. To these go salutes and cash in plain brown envelopes: Bryan MacLean, Dale Rafuse, Jo Landry, Owen MacDonald, Tanya Perger, Stephen Shevoley, Giovanni Biscotti (who is still in Toronto with his family for the Holidays with Perry Como and Al Martino as guests), Kathy MacDonald (who also works for the Gazette), Tom Fitzpatrick (who also works for ARCUP), and anybody who wants to fill in their name:

By the way, a special thanx goes out to all of the staff who took the time to help put out a really damn good issue despite exams. And for those who could not afford the time, we appreciate you all having let us know. Merry Christmas, Happy Hannukah, and happy holidays to those of you who are already on vacation.

- Deanne Skinner
- Ken Hollingum
- Kim MacDonald,
- Will McConnell,
- Kamal Thapar,
- Robert Emin,
- ddie Westlake
- Martin Burns

- Ken Hollingum
- Holly Hames

and more!



Transcendental meditation—not a religion, not a s

By Brian Howlett
of The Silhouette
Reprinted by Canadian University Press

In the past twenty years, a great many cults, movements and organizations have sprung up and flourished in our society. This phenomenon is basically a response to the growing hunger for alternative methods of coping with complex modern day realities.

However, many serious questions have been raised concerning the validity of some of these groups' intentions and their possible effects on the people involved.

Transcendental Meditation is one of the most familiar of these alternatives. It has developed into a movement that has penetrated all facets of society, including politics and education.

Terry Wilkins, a former instructor in TM, showed *The Silhouette* a highly confidential report submitted to the Quebec provincial government in 1978 by the World Plan Executive Council (the executive board of TM) outlining the benefits to be had by introducing TM into the Quebec public school system at the primary level.

At the Board meetings of the World Plan Executive Council Canada, there were discussions about the way in which universities could be approached with TM. According to Terry, some of the Governors were university professors. There were attempts made to get some TM courses into the curriculum at almost all Canadian universities.

Invitations to introductory lectures appear in such mainstream publications as well as on bulletin boards lining university halls. University students comprise one of the biggest targets of TM recruiting methods.

Yet, in spite of this mainstream acceptance, growing number of former members are now speaking out against TM. *The Transcen-*

dental Mirage, Transcendental Hesitation and Transcendental Misconception are just a few of the books that have been written in opposition to the TM movement.

Essential contradictions in its ideology have been revealed in an attempt to tell the public what TM really is, rather than what it claims to be. These people claim that TM is religious in nature, and not a science as it professes to be.

"Today, my purpose is not a ridicule, condemn or judge TM," said Wilkins. "What I'm doing is making available the secret knowledge which the instructors have in order to let the uninformed public make an informed decision.

TM was introduced to North America by the Maharishi Mahesh Yogi in California in 1951. Born some 60-70 years ago in India, Mahesh studies physics at Allahabad University. He later entered a life of spiritual pursuit and took vows as a disciple of Swami Brahmananda Saraswati, or 'Guru Dev' (divine teacher) for short.

Guru Dev was one of India's most powerful and revered holy men. Mahesh entered into a close relationship with him, learning the essence of the yoga techniques he later simplified and offered to the world as TM.

Mahesh was dealt a traumatic blow when Guru Dev died. He went to the Himalaya Mountains where he remained by himself for two years in meditation. He came out of the mountains with the self-proclaimed title Maharishi (Great Sage) Mahesh (family name) Yogi (one who has achieved union with God).

He met with little success in preaching his message to the native people, since there were virtually gurus on every street corner in India. He brought his technique to the West, whose inhabitants, he said, "are in the habit of accepting things quickly."

He began with small house meetings. Small groups of people

listened to him talk. Those who were interested made small donations in support of him. As yet, there were no set initiation fees.

Although it is shrouded in the mystery of Eastern mysticism, TM does not bear the stigma that is associated with extremists such as the Moonies or the Hare Krishna.

It is recognized and accepted as a safe, effective method of overcoming tension, achieving serenity and peace with oneself and the environment, clearer thinking and tapping hidden potential, enabling one to be more successful in whatever one does in life. The Maharishi has shrewdly juxtaposed his unique brand of Eastern mediation against the priorities and aspirations of the Western World.

TM is not the official title of the movement. It is called the International Association for the Advancement of the Science of Creative Intelligence. Its headquarters are in Switzerland. Many groups fall under this parent group, including Maharishi's International Academy in Fairfield, Iowa, the Britannia Lodge (Ontario Capital of the Age of Enlightenment) in Huntsville, the International Meditation Society, the Spiritual Regeneration Movement and the Students' International Meditation Society. The list goes on, but all incorporate the technique of TM.

More significantly, it is practiced by people from all walks of life, including such professionals as accountants, lawyers, engineers, actors and university professors. Yet, because of the widespread acceptance and practice, the allegations that the TM movement engages in a routine concealment of its nature and a systematic misrepresentation of its purposes cannot be ignored.

Terry Wilkins was, like a lot of other young people in the 1960's, looking for answers that just weren't being supplied by the older generation. He was no longer content to accept the theory

of life, but wanted to experience it.

He heard about a meeting that was being held to discuss the merits of Transcendental Meditation. When he arrived, he saw a lot of young people just like himself who were looking for answers to the same questions he was. There was nothing extreme or radical about these people. In fact, they seemed better adjusted than most people he had met.

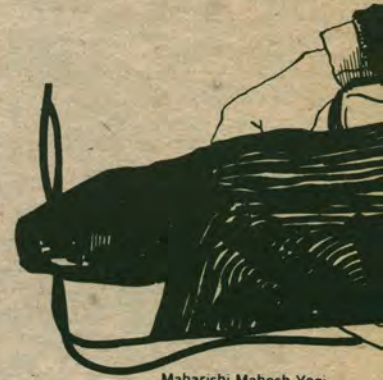
On December 15, 1968, Terry was initiated in TM.

The movement was at this time experiencing accelerated expansion. The Beatles, at this time riding the crest of their careers, had heard about the Maharishi through Donovan, a fellow musician. They travelled to the Ganges River in India to meet him and John Lennon was so inspired by their meeting that he wrote a song about the Maharishi, entitled "The Fool on the Hill".

The Maharishi, who had by now acquired a good deal of money (initiation fees at the time being \$75 for adults, \$35 for students), rented a resort in Poland Springs, Maine, for three months in 1969. Here one thousand TM meditators at a time were given instructions that pushed them closer to becoming instructors themselves. Terry Wilkins was there. "This was the first full-scale TM teaching course in America," he explained. "it cost each person approximately \$400 for one month period."

When first instructed, Wilkins felt less fear, thought clearer, had more energy, slept better and experienced an all round feeling of well-being. He enjoyed great success within the movement, and three years later was made an instructor by the Maharishi himself.

He instructed over 500 people, gave Science of Creative Intelligence courses, residence courses and held weekly meetings in several cities. He was elected Vice-president of the Spiritual Regeneration Movement and became an Executive of the Board of



Maharishi Mahesh Yogi, Founder and World Leader of TM

Directors of World Plan Executive Council Canada.

By 1973, two years after becoming an instructor, he had quit his job and devoted his life to TM. He received half of the initiation fees paid by new members that he recruited. This, although it was a small amount, was sufficient to support him. Money had little value in his life.

When a person is instructed, they receive one mantra, which is supposedly a meaningless sound. This mantra is silently repeated twice a day for twenty minutes. This constitutes the meditation. As a person becomes more involved in TM, he receives more advanced meditation techniques, enabling him to maintain a higher state of awareness.

said Wilkins. "Eighteen months later I was given my first advanced technique. It was another meaningless sound, 'Namah'. This was given to me by the Maharishi's right-hand man, Brahmachari Sattyanand, the National Leader of TM in India."

"After another year, I was given another sound. It was again 'Namah'," he continued. "At this time, by now being an instructor, I realized that this word was in the Puja (the initiation ceremony) and in checking my notes I saw that 'Namah' means 'I bow down'."

Wilkins experienced the first pangs of doubt but continued until he received his fourth and final mantra, 'Shri', which was placed in front of the other three. The four mantras formed a sentence which he repeated every day, unaware of its meaning.

But he could not shake the doubts that were beginning to creep in.

"I started adding things up and realized that what I was doing was worshipping a Hindu deity. The four mantras I used for meditation 'Shri Aima Namah Namah', translated into 'Beautiful Glorious Lord Aima (name of Hindu deity), I bow down, I bow down.' And we were told that the mantras were meaningless!" he said.

The initiator tells the recruits that he has been trained specifically by the Maharishi to know which mantra is suitable for

"... as any teacher of the TM technique will tell you, it is not a religious ceremony at all. In no way does it involve religious belief, or any belief at all."

**Jonathan Shear
Professor of Philosophy
Maharishi International University**

by *The Silhouette*

On October 19, 1977, the U.S. District Court for New Jersey ruled that TM was religious in nature, and that its presence in the public schools violated the establishment clause of the first amendment to the U.S. Constitution.

In a course entitled "Science of Creative Intelligence", TM and its associated doctrinal teachings had been offered as an elective in five New Jersey high schools at public expense, using both the state and federal funds.

This arrangement was challenged by the Spiritual Counterfeits Project and a group of local parents and clergymen, who claimed that TM was a religious teaching and practice and had no place in the public schools.

In the case of *Malnak vs. Maharishi Mahesh Yogi*, Judge Meanor ruled that the government was "establishing" a religion by supporting TM, thus violating the constitutional principle of separation of church and state. Judge Meanor concluded: "Although defendants have submitted well over 1500 pages of briefs, affidavits and deposition testimony... defendants have failed to raise the slightest doubt as to the facts or as to the religious nature of the teachings of the 'Science of Creative Intelligence.'"

The U.S. organization of the Maharishi Mahesh Yogi appealed the

"TM is a religion masquerading as a scientific technique. The initiation technique is unmistakably religious. Their claim for tax exemption status on the basis of it being a science is bogus. I have personally found that many of their claims are highly exaggerated to the point of being false."

**Tom Harper
Religion Editor
The Toronto Star**

decision, which was heard on Dec. 11, 1978, by a three-judge panel of the Circuit Court in Philadelphia.

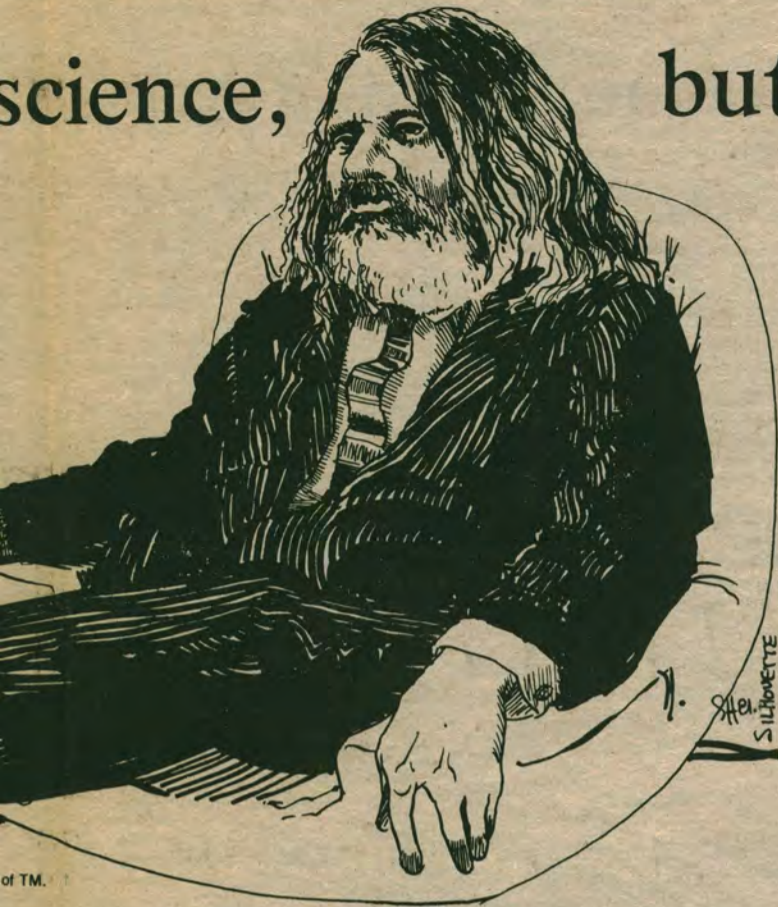
On February 2, the three judges handed down their ruling. It supported Judge Meanor's decision in the original hearing, finding the SCI-TM course to be religious in nature.

Judge Adams, a member of the panel, observed the need to define religion and proceeded to do so. He suggests three specific elements which identify religion (1) The nature or content of the ideas in question. Do they relate to "the sum and essence of one's basic attitudes to the fundamental problems of human existence?" (2) While a science course may approach ultimate questions (such as, where did the world come from?) Adams says that, "it is unlikely to offer a systematic series of answers to them that might begin to resemble a religion." This would include formal services, ceremonial functions, and structure and organization.

Judge Adams finally stated that TM is not just "religious", but is a "religion": SCI-TM is not a Theistic Religion, but it is nonetheless a constitutionally protected religion. It concerns itself with the same search for ultimate truth as other religions and seeks to offer a comprehensive and critically important answer to the questions and doubts that haunt modern man."

science,

but a good business nonetheless



of TM.

which individual. Although the initiator says the mantras have no meaning, he says that the physical sound created by the letters is scientifically arranged to produce the best results possible in the meditation. The initiator tells the recruit that he has spent a long time being taught which mantra will enable which individual to achieve the maximum results.

In truth, there are sixteen mantras and they are merely designated by age. As well, when the Maharishi first began in California, there were only two mantras, one for males and one for females.

"This is a direct expression of the type of truth that is being taught in TM. He (the Maharishi) always says that if it's true it never changes. How come he's shifting in mainstream?", Wilkins asked.

"An instructor, knowing these things and telling the public differently, I couldn't justify it in my mind. I was lying to the public, and knowing what I was doing bothered me."

"At this point I started asking myself some questions. If TM is good, makes you more aware, more harmonious with your environment, family and friends, how come I became aware of such a profound state of contradiction?"

"For the next few months I started to examine the whole movement, the teachings, the purpose and the reasons, coming to the conclusion that TM is definitely religious, and not a science at all," he continued, "I had no choice but to express my views and show my fellow teachers the contradictions."

"Unfortunately, the teachers don't have the ability to think, make decisions or choose for themselves. They are totally under the influence of Maharishi. When you talk to an initiator, the only thing that he will talk endlessly about is TM. If he has any doubts or questions in himself concerning anything about the movement, the teaching, or the Maharishi, they're always kept within himself because if he questions these things he believes that he is not following the simplest path to enlightenment. This is blind devotion to the master. This type

of devotion is referred to in the Hindu religion as Bahkdi Yoga, and then they claim that faith and devotion have nothing to do with TM," he said.

"I realized that the instructors can and do believe in somebody or something, sincerely thinking that it's right and yet it's not."

The Puja, or initiation ceremony, is the foundation of the TM movement. No one can be initiated in the TM without first being initiated.

The initiation room has a table, on which a candle and incense burn. The image of Guru Dev is on the table.

Although the candidate for initiation is invited only to witness the initiation ceremony, it is clear that he is involved in the initiation both actively and passively. He involves himself actively by bringing a clean white handkerchief, six flowers and two pieces of fruit (as he is instructed to do) for use in the procedure. He is also invited by his initiator to participate actively by removing his shoes before entering the initiation room and bowing alongside his instructor at the end of the Puja. He involves himself in a passive way merely by being present.

It is here that the inherent contradiction in TM is revealed. Jonathan Shear, professor of philosophy at Maharishi International University, wrote in an article in the Fairfield Daily Ledger (June 26, 1975) that "the person learning the TM technique doesn't involve himself in the ceremony at all, he merely witnesses it. Secondly, as any teacher of the TM technique will tell you, it is not a religious ceremony at all. In no way does it involve religious belief, or any belief at all."

But the instructor, at the beginning of the ceremony, recites the names of beings of legend and history. According to Wilkins, "the initiator says that it is his way of expressing gratitude to the tradition of teachers that have passed this down through the ages. The initiator is paying homage to dead Hindu masters. This is a Hindu tradition. TM is teaching Hindu religion under the guise of science."

The instructor speaks in Sanskrit, and the candidate has no

idea of what his is saying. Only the instructors are given the English translations of the Puja. **The Silhouette** was shown this translation.

The instructor then makes seventeen separate offerings before the image of Guru Dev, saying at the end of each presentation, "I bow down". He then invites the candidate, who has not understood a word of this, to bow down beside him. The initiate is then given his mantra, and allowed to meditate for the first time.

"Although he may not believe what's going on," said Terry, "there is absolutely no doubt in my mind that there is powerful, subtle effect. Regardless of belief or disbelief of the initiate, this is my observation after teaching for five years and having instructed over 500 people."

During the Puja, the instructor lights a piece of camphor and lifts it up in front of the picture of Guru Dev making a circular motion. This is one of the seventeen offerings. A direct quote out of the instructor's manual explains the process: "The offering of the light presents a silent demand for Supreme Knowledge . . . Camphor burns without smoke and without leaving any residue. It burns free from any stain or darkness . . . This signifies that celestial light of pure sattiva which forms the basis and the material for the world of angels. It is the finest field of creation. When our consciousness is infused by celestial experience, then life is lived in the light of God."

In a book written by Maharishi, entitled **Serenity Without Drugs** (Signet, 1968), he says "There are some who try to make use of the supernatural power of creation by contacting the spirit world through a medium or through invoking spirits. That is on a limited level of strength because no spirit

is in possession of the total power of nature. There may be spirits who may be more powerful than man, but invoking these spirits or behaving as a medium for them is not a practice to be encouraged."

"But what else is the Puja but the invoking of spirits?", said

Wilkins.

When Wilkins became an instructor, he signed the Initiator's Pledge of Loyalty, a highly confidential document. The following

are some excerpts; ". . . as a teacher . . . except as agreed in writing I expect to receive no monetary compensation but am fully compensated by the love and joy that I receive from the work . . . I further recognize that as a Meditation Guide and Initiator I am a link in the chain of organizations that you have founded."

It continues, "It is my fortune, Guru Dev, that I have been accepted to serve the Holy Tradition and spread the Light of God to all those who need it . . . and I promise on your altar, Guru Dev, that with all my heart and mind I will always work within the framework of the Organizations founded by Maharishi."

"Scientific, huh", commented Wilkins. "You see, Maharishi claims to be an exponent of truth, which he claims is a non-changing reality. If that be true, how can truth and deception walk hand in hand?"

Unable to reconcile himself with this essential fallacy any longer, Wilkins left the TM movement on October 21, 1975, giving up a powerful and prestigious position.

He is not alone. A lot of people involved in TM, especially those still in their first few months of belonging, are dropping out. As well, according to Terry, a lot of the initiators are splitting up their marriage.

Raj Hathiramani, a McMaster student, presently practices TM.

"It has helped me be more objective about my personality," he said. "I can differentiate between vanity and pride, I can control my ego, and I can numb my senses. This helps me be less tense in otherwise tense situations."

"The whole ideology behind TM," he said, "is that you can attune your mind to reaching the higher astral causal levels of the universe. But it's definitely not a science, it's an art. It is culturally blind. You can't teach someone TM or Hinduism because it's a way of life. It's the same as trying

to teach someone a martial art. You can show them how to do it, but it's impossible to show them how to live it."

Raj has never been instructed in TM. Instead, he learned it unofficially from his mother and grandmother and their guru. "I'm very orthodox," he said. "I don't think TM should be taught. You don't know what you're getting into."

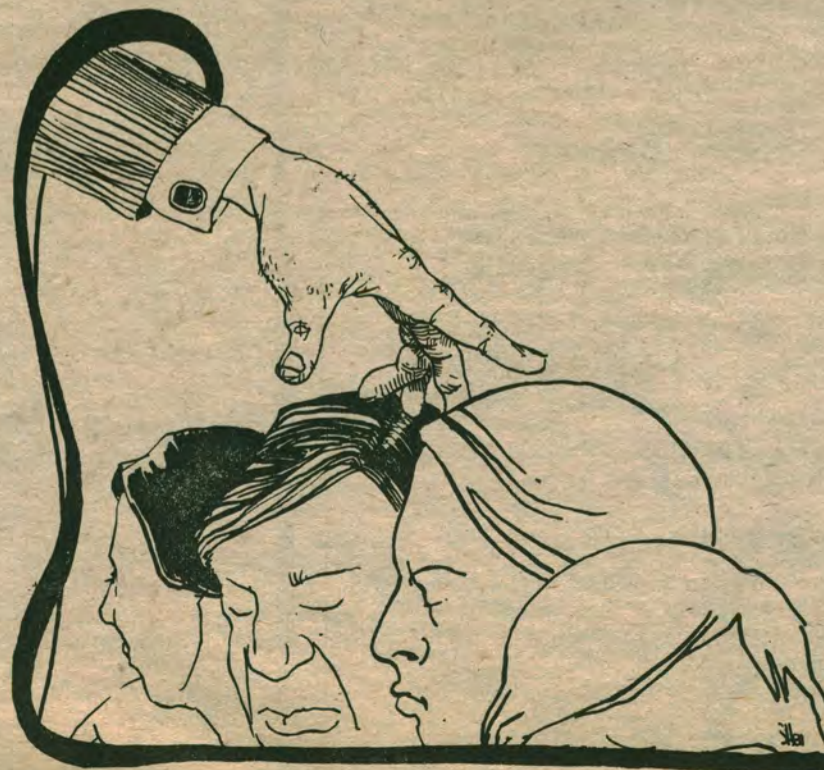
What does all this mean? Why are the people involved in TM at the instructional level apparently deliberately attempting to deceive others. Most TM teachers according to Terry, are sincere in what they do and say. They are merely agents for the Maharishi's own intentions.

Obviously, the policy-making process starts at the top. TM is very much a pyramid structured organization, with the Maharishi sitting alone at the top. Wilkins described the Maharishi as a very shrewd businessman, who believes that the ends justify the means and adapts TM's sales pitch to fit the mood of the times in order to achieve those ends. It is not so important how people are recruited into the program, so long as they are recruited.

The Maharishi's aspirations for TM go beyond the desire to help people relax. In 1972, the Maharishi inaugurated the World Plan. One TM instructor predicted that on the day that the World Plan achieves its objectives of delivering one teacher of TM for every thousand people in the world, "all job applications will feature the question, 'Are you a meditator?'"

Jerry Jarvis, the president of the TM movement in America, said at an advanced lecture at the Student's International Meditation Center that there should be a law forcing people to practice TM.

In Maharishi's own words: "(there is) only one law that is necessary for the governments to make and then every man will be spontaneously law-abiding. And that law would be gain the knowledge of Science of Creative Intelligence and practice Transcendental Meditation twice a day, with this one law, the purpose of all laws will be fulfilled."



Sign language valuable aid

by Philip McLean

Mr. Craig Anderson is a linguist and co-ordinator of services for the hearing handicapped at North Eastern University in Boston. He became interested in deaf people through his research with sign language. He was fascinated with the way people communicated with each other and he used foreign languages as a model for studying sign language.

He says that at first sign language was taken up by the psychology department as a key to redefining language, besides spoken language. In 1976 it was made a credit course and the first deaf person was enrolled. Then the program became part of the services for the handicapped and its main goal was to evaluate prospective interpreters and train support persons for the staff and the students.

Mr. Anderson feels that deaf people should be encouraged to

enroll in colleges, "because a hearing university is only a mirror of society." He stressed the distinction between "a program for the deaf which uses highly specialized personnel with masters degrees, and a service to the deaf which employs other deaf people and is more easily accessible." He adds that his university is a "co-operative one", where students may study for 6 months and work for 3 months. "It will take someone 5 years to get a 4 year degree but it is great that they have all this work experience before they leave school, when you think of how much they are discriminated in the workforce," he says.

The college also has "a freshman alternative year" where students who don't have the best academic standings but have some potential, can learn basic skills in smaller classes with a reduced course load, he says.

Craig Anderson says that in the

past the deaf were taught mainly "oral communication (lip reading, speech, etc.), rather than manual communication." He says that lip-reading is not related to intelligence but rather to good guessing and a knowledge of English prior to hearing loss." Mr. Anderson says that writing is not natural to language and that it's a relatively new thing. Deaf people have a low verbal level because they sign differently than we speak." For example, "he says, the phrase 'think me nice day it is' sounds like bad English but it's very good American sign language." "When a deaf person communicates in standard English, he finger spells it but not with sign language because it is an inflected form of language," he says.

He also remarked that sign language is not internationally comprehensible and that the folklore and literature of deaf people is very rich indeed.

Red River SRC strikes again

WINNIPEG (CUP)—A disc jockey for student radio CMOR at Red River community college was fired, and then mysteriously reinstated, after announcing a social on air.

Frank Stecky Jr. was performing his duties as a disc jockey for CMOR October 30 when he announced an upcoming social sponsored by The Free Times.

The Free Times is an independent students newspaper at Red River College, formed in protest against the Red River Students' Association's (RRSA) installation of its communications director Norm Fontaine as editor of the Projector.

The Free Times has been publishing every two weeks throughout the fall, and hopes to become instated as the official student newspaper at Red River. But the RRSA is continuing to publish its paper under the name of the Projector. It claims the Projector is the real student newspaper, though most of its contributions are from its hired news editor and

RRSA Council members.

After Stecky announced the social, projector editor Fontaine, who is also communications Director for the radio station, immediately reprimanded him and fired him.

When RRSA president Steve Dawson was approached about the matter, he said there was a misunderstanding, and that Stecky had never been fired.

Norm Fontaine had no comment.

Socials are often promoted on CMOR. A recent social sponsored by the Red River school of Nursing was announced several times on air without interference of Fontaine or any other SA member.

The Social announced by Stecky was scheduled for the same date as an SA-sponsored social. That Social, however, was sold out when the Free Times Social was announced.

Stecky is back at CMOR, but insists that Fontaine swore at him, then dismissed him because of his actions.

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Ed Asner pushes for leftist Guild

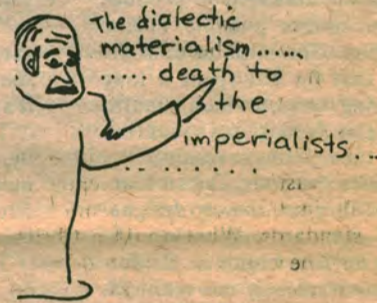
(PNS/CUP)—Last year's 13 week actor's strike may be a taste of things to come, now that Ed Asner is President of the American Screen Actor's Guild.

Asner convinced fellow actors they should elect an "activist" President who'll hold out for more the next time the Union negotiates Royalties for pay T.V. programs.

He also promised to speak out

on political issues—including American involvement in El Salvador and the Air Controller's strike.

That marks a change in tactics for the Actor's union, whose President's have steered clear of politics since the early 1950's when Ronald Regan aligned the union with the late Senator Joe McCarthy to identify and blacklist left-wing actors.



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Letters to the Editor . . .

Dear Editor:

As a student and a member of Saint Mary's University Board of Governors, I feel I must comment on the recent controversy over the discrimination on the Campus Police Force.

1. Any rules involving male/female ratios or restrictions on work opportunities based on sex are illegal. This fact is the bottom line in this whole affair. Mrs. Lyall, in admitting to having a working policy against women on patrol, has admitted to a violation of the laws of Nova Scotia. The policy of a male/female ratio is also clearly a violation. Regardless of what reasoning process is used, the law is the law.

2. I strongly disagreed with the terminology employed by Ms. Plant in her original letter. Jerry

Court is not and never has been deserving of such names. However, history has shown that the excuse "I was only following orders" does not absolve a party from some guilt. If Jerry Court and Drew Franklin are sincere in their support for female participation, as I believe they are, then we should see a push for real reform coming that direction after Christmas.

3. The constant references to the physical capabilities of males compared to females are becoming tiring. People should be considered as individuals, not a stereo-typed members of sexual groups. Furthermore, while physical capabilities are important attributes for a campus police person to possess there are quite a few characteristics I would consider

more vital. The old saying goes "an ounce of prevention is worth a pound of cure". A calm rational individual who stops a fight before it happens is just as important as the six C.P.'s who must break up a fight that is allowed to start. Also, when was the last fight you remember at a student social function? I have served on S.R.C. executive for 3 years and I find myself hard pressed to remember more than 2 to 3 incidents over that period. And would not the best approach be to make it very clear to everyone attending a function that it touch a C.P. regardless of sex, shape, or size means automatic expulsion (This is a FACT).

4. If the AUAA insists on breaking the human rights code in the use of C.P.'s at games held at Saint Mary's University the university should refuse to host the games.

5. Universities are supposed to set the example for society. Yet government, and to some extent, society has recognized the equality of women as persons. Hopefully this bastion of conservatism will also stumble across that realization in the near future.

Sincerely,
Mike McNeil

Christmas 101

PROF:

J. Bryan MacLean

Ask any group of people what Christmas means to them and you will more than likely get several different answers; unless of course they have all been brought up under the same roof. The point being made here is that every family has its own traditions connected with the "Holiday Season," but there are customs that are accepted by all in this society as Christmas standards. What would a Christmas be without a brightly decorated tree, or Mistletoe, or special foods, or giving gifts to friends and family?

Have you ever wondered where our Christmas customs came from? In answer to this cry for information from ye students of higher learning, yours truly has combed the stacks at the P.L. Power in order to enlighten you (all).

First of all, the very day itself, December 25, was the universally accepted and celebrated birthday of various culture's sun gods. Early Christians identified Christ as the "Light of the World", and therefore began to use the pagan celebrations to glorify their own diety. Many astronomers believe, as do the members of the SMU Astronomy department, (last month's issue of "The Times") that the birth of Jesus was some time between late May and early July in the year 2 B.C.

The practice of using evergreen trees at Christmas arises from the ancient European custom of hanging boughs around their homes as a reminder that spring is on the way, and life will once again renew itself.

The tree itself originated in sixteenth century Germany. It was developed as a combination of the "Paradise Tree" from the Mystery Plays (a fir tree, hung with apples) and from the use of church candles to represent Christ as the Light of the World. The tradition at that time was for the tree to be erected in a room, and the parents were kept out while the children decorated and put gifts under it.

It was not until the early nineteenth century that the British began to adopt the German custom. Prince Albert, it is claimed,

was the first to erect a tree in England, at Windsor Castle, in 1841. However, it has since been discovered that they had been in use before that, and in fact, by 1840 the practice was widespread around the Manchester district. Within several years the custom had increased in popularity and spread to North America. It is now the most evident symbol of the season in today's world.

Another Christmas tradition that can be traced to the ancient Germans is the hanging of stockings over the fireplace. This practice pre-dates Christianity to the time of European society's birth. The original Santa was a mystical, magical fellow known as Woden. He brought gifts to all the children of Europe in a huge sled pulled by reindeer, and filled the stockings in the dead of night.

As Christianity spread, Woden was replaced by Saint Nicholas, a rather stern yet benevolent Christmas figure. Children would write letters to the saint and leave them on window-sills or chimney ledges in hopes that he would find them. On Christmas morning, children usually found their stockings stuffed with fruit and cookies, and if they had been good, they received what they asked for in their letters. If they had not been good, they either got a lump of coal or nothing at all. Ol' St. Nick didn't mess around!

One custom that appears to be purely British in origin is the hanging of mistletoe. The practice seems to have its origins in the Druid culture. These usually misguided ghouls do appear to have had a brighter side, as they used mistletoe to symbolize peace. It was hung over reconciled enemies as a symbol of their new friendship. In the eighteenth century it was revived as a symbol of Christmas love, and soon developed into the custom we know today; an excuse for a free kiss.

Christmas and its customs have become an indelible part of our society. Commercialism has taken over a great part of the celebrations, but it is heartening to note that it is still the customs from the past that make Christmas special. MERRY CHRISTMAS.



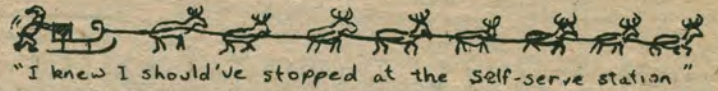
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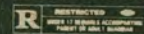


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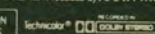


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Solidarity gives Polish press a moment of relative freedom

by Andy Mazun
of The Varsity
Reprinted by Canadian
University Press

This is the view of socialist author and editor Chris Harman, for whom free speech is the most crucial effect of the current **Solidarity** movement in Poland. People can now publicly say that they are living under totalitarianism, 'Poland has escaped the control of its government and that of its overlord, the Soviet Union,' Harman asserted. At a recent meeting near campus, the twenty year veteran of Britain's Socialist Worker's Party expressed a concern about the importance of the media—both inside and outside Poland—in the tense eastern European situation. This concern is shared among both political analysts in the international press, and local speakers and writers in their observations on Poland. **Solidarity** is the Polish trade union movement born in the labor protests of the summer of 1980. Originating in the shipyards of the northern port city of Gdansk, strikes spread through the Baltic region, and finally to the remainder of the country. Strike committees were elected in Gdansk, which became the focal point for the emerging **Solidarity** organization, as workers from other cities contacted the group or sent representatives. Lech Walesa, recently reelected leader of **Solidarity**, was an electrician who, in his own words, literally 'climbed the fence' to throw his lot in with the strikers occupying the shipyards. **Solidarity** succeeded in winning recognition from the government as there were changes in the Communist Party leadership, and a local, regional, and national structure developed by **Solidarity**.

One of the earliest demands of the **Solidarity** union was the right to publicize its message in the Polish press, television and radio. In late 1980, the Polish government reluctantly made concessions, but following a traditional tactic of east bloc governments, Poland's rulers subsequently resisted actual reforms. As a result, **Solidarity** during the past year found itself struggling constantly for the fulfillment of these agreements. The events of August 1981 seem to illustrate this struggle. At the beginning of that month, parliament passed a new more liberal censorship law. Yet by mid-August 40,000 printers were staging a two day strike to protest **Solidarity's** continued difficulties in gaining access to media, and also the treatment of **Solidarity** in the official press. The question of access to the media is vital for two reasons: unity of action by the Polish nation in the face of a staggering economic crisis, and the survival of **Solidarity** as the popular representative of the nation.

Joseph Wisniewski is a U of T law student and Polish emigre who is an ex-journalist of what he terms the Polish state's propaganda press. Wisniewski has termed access to the media the 'core of the conflict' between **Solidarity** and the Communist party. According to Wisniewski, 'The government is reluctant to grant access to the media to the union for the main reason that it has lost the trust of the people in Poland.' Yet, this

comes at a time when 'a sacrifice, a big sacrifice is needed by the population; they have to sacrifice their standard of living because of the mistakes. And now—no matter who is guilty—there is no other way to convince them than by a democratically elected institution. At the moment **Solidarity** is such an institution,' Wisniewski stressed. According to Wisniewski the Communist party has little choice but to reach an accord with **Solidarity**, trading the union's right to exist for help with economic reforms: 'Part of the compromise must be access to the media, because the government cannot expect that **Solidarity** will convince people to sacrifice, with the television and press run by the government, by the party. It's a contradiction in terms.'

Taras Lehkyj is a doctoral candidate in political science at York University, specializing in eastern European affairs. He visited Poland in April when he met with **Solidarity** members. In his view, the government is 'not explaining how this crisis came about in the first place, they're not explaining what impact the repaying of foreign loans has upon the economy's functions as a whole; they're not presenting options to the Polish people.' As a practical example; if a region has to cut back on electricity production, which factories lose out, those producing armaments, or consumer goods, or others? Or will private homes have to give up their share of electricity at certain times during the day? 'This is a decision that **Solidarity** says has to be made by the society; and therefore, information about the alternatives has to be there in front of society for intelligent choices to be made. What is needed is a 'political reform which will open up all these information channels and which will make people feel comfortable to discuss these problems openly.'

As it assumes a larger role in Polish society and attempts goals that are increasingly more complicated to achieve, **Solidarity** must be concerned with its inner democracy and unity. The recent **Solidarity** congress for instance, took place in the northern city of Gdansk, and to keep its members all over the country accurately informed of developments, **Solidarity** depended on its own media. Such widespread contact is needed for common action, as in a general strike. Unity depends on the open exchange of opinions. The rank and file must know what its leaders are currently working at, and must also have input, so that they will feel the union truly belongs to them. Lehkyj stresses that, 'In a society where the workforce is highly educated, and engages in a combination of manual and intellectual labor, and at the same time is involved in a movement like **Solidarity**, considering global problems as well as local ones, then you're going to have an explosive growth in the number of worker-journalists in the country. You're going to have a lot more people writing their views and sending them in to a variety of publications, than you do, say, in a place like Canada, because the entire climate in the country demands that people communicate with each other.'

A similar concern for **Solidarity** is government propaganda, which often aims at causing dissension from within. This was pointed up at the second phase of the **Solidarity** congress, when what was described as 'pandemonium' broke out among the delegates at an official state news report that major price rises for food had been agreed to by the **Solidarity** leadership. Lech Walesa, the re-elected head of the **Solidarity**, quickly denied the report, and protested to the government in anger.

Warsaw **Solidarity** chairman Zbigniew Bujak has been quoted as saying that 'Once we have gained access to radio and television, the effect of government propaganda will be nil.' Lehkyj interprets this statement as meaning that 'If **Solidarity** has the opportunity to respond immediately to an allegation or a statement from the government, then people will be able to decide for themselves who is right and who is wrong. Bujak is confident that there is a majority of the population that will agree with **Solidarity's** point of view of many stories.'

The new censorship law enacted by the Sejm (the Polish parliament) in the summer has made significant changes from **Solidarity's** point of view. There are now twenty-two specific publications in Poland, including some from the Union and the Church, which no longer have to undergo what is known as initial censorship. The editors of these journals must themselves keep the content within acceptable limits, but do not have to submit their copy to government censors prior to publication. Another part of the law is that anything printed under one hundred copies is totally free of censorship. This is chiefly important for **Solidarity** regarding its internal memoranda. With an eye to the Soviet Union, the new law, like the old, specifically forbids public discussion or debate on foreign alliances.' It is a more liberal law than previous, Lehkyj said. 'But at the same time there is still a censorship law that's going to be used fairly arbitrarily whenever the government feels threatened.'

Solidarity was obviously dissatisfied with the government's implementation of the law, the August printer's strike in Wisniewski's view was both part of the campaign for access to the media, and a protest 'against how the Communist press speaks about the union.' Lehkyj adds that 'the government wasn't allowing **Solidarity** to increase the press run of its main publication, *Tygodnik Solidarnosc*, which comes out of Warsaw.' This paper is only allowed to print 5000,000 copies, or roughly one copy for every twenty **Solidarity** members. Wisniewski is associated with the Toronto Polish Workers Solidarity Committee, a group interested in the 'unconditional' support of **Solidarity**, mainly through raising funds to help **Solidarity** get paper for printing on.

Wisniewski states that such efforts, especially those of western European trade unions to send photocopy machines, are a 'tremendous help to the Polish unions.'

The fact that **Solidarity** now has over one thousand publication's

has decidedly affected the Polish government's own propaganda. As a past member of the government press, Wisniewski noted a change early in September of 1981, before **Solidarity's** own press was really organized. The official revelation of the national debt, he found 'astonishing' since it was previously 'a state secret.'

'Now there is a tremendous change in the communist propaganda. They even write articles about Polish people who seek political asylum in the West. A reporter was sent to an Austrian refugee camp, where thousands of Polish people seek political asylum. In the largest Polish daily *Zycie Warszawy* the government wrote very true coverage of what's going on in Austria. I read this myself, and I wouldn't write anything better or more true than they did. So there is a change. You could hardly believe the propaganda before August last year. It was not permitted to publish the number of road accidents a year because some leaders from the Gierek group thought the population might not be enthusiastic enough in building socialism.'

Wisniewski emphasizes, however, that 'the thing where they are still simply lying is how they report about Polish affairs with the Soviet Union, and international relations in the east European bloc.' Currently **Solidarity** is being attacked as contributing to the economic crisis through industrial strikes and its resistance to price rises, its organization of worker self-management groups, and the appeal made at the **Solidarity** congress to the workers of eastern Europe. The Communist press throughout the Warsaw Pact responded hysterically to the latter. An extract from Wisniewski's own translation of this congress resolution:

... we feel very strongly about our common experience and predicament. We would like to assure you, that contrary to the lies spread in your countries we are a true 10 million representation of employees which emerged as a result of worker's strikes. Our goal is to fight for the improvement of living conditions of all working people... We believe, that your and our representatives will soon be able to meet to exchange our union experience.

Both the Polish and Soviet press played on isolated acts of vandalism committed earlier this year against Polish monuments to the Red Army in World War Two. There was no evidence that **Solidarity** had any connection with these incidents. In Lehkyj's own words, '**Solidarity** organizations across the country were as interested as the government in preventing any vandalism of this kind, or any kind of anti-Soviet actions of this type.' The state, however, 'inferred that **Solidarity** was condoning it. Basically what they were saying was that **Solidarity** had provided the climate for such acts to take place with impunity.'

No one cares to try to predict the outcome of events in Poland, even for the near future. There are too many question marks, such as the Kremlin's tolerance, the loyalty of the Polish armed forces, and, to a growing extent of the people in the neighboring coun-

tries, if the Soviet Union were to call for joint military intervention. But the media issue will figure prominently in whatever happens, simply because it is doubtful the people of Poland would be willing under any circumstances to back down on their demands for freedom of expression. 'I think it's going to grow even further,' Lehkyj notes. 'I think there's going to be even greater pressure, from outside of **Solidarity** as well, for this kind of political reform that opens up the media and allows for people to create their own mediums, such as radio stations, television stations.'

In Wisniewski's opinion, it would be an advantage to have two separate and equal media groups, that of the official government and that of society at large. 'The Polish want to be a pluralistic society with many different views. There is a place in Poland for the communist party, for a democratic party, a conservative party, for a Christian-democrat party and for a liberal party. This pluralism should have its own picture in the newspaper. This is what **Solidarity** is fighting for. **Solidarity** is not fighting for the monopoly of the press.'

Lehkyj acknowledges this pluralism. 'I am sure that whether the government agrees to giving access to the media or not, there's going to be a proliferation of different political viewpoints, and these actually are going to lead to creation of different political parties. If these parties form, they will want their own media.' This is precisely why 'crucial' is Wisniewski's word to describe the media problem: 'The next logical step after access to the media is access to the parliament. It's as simple as that.' Thus Lehkyj concludes that the situation of two equal media structures arising in Poland will never occur, for the present rulers of Poland would consider this an anathema: 'The creation of a significant media for **Solidarity** will provoke a big crisis in the country, ... The Polish communist party leadership does not know how to behave in a democratic environment, because it is a product of an autocracy. I can see a state media for a while, but I can't see that co-existence lasting very long.'

Finally, the other important aspect of the media struggle deals not only with what **Solidarity** says, but with who gets to listen. As mentioned previously the very existence of a message from the Polish union to the workers of the Soviet bloc was seen as dangerously radical. With their own radio and television transmitters, the opposition movements inside Poland could begin a large-scale campaign to preach their ideas to the peoples of countries like Hungary and East Germany. But again, like parliamentary democracy, such a situation is implausible. Taras Lehkyj sees events as too tense as they now are: 'It's quite possible that **Solidarity** will not develop a national media, and yet already there will be a regional conflict simply because its message is getting out through all kinds of other channels. But if there is a free press than **Solidarity's** message certainly will get out, and it will accelerate the crisis.'