

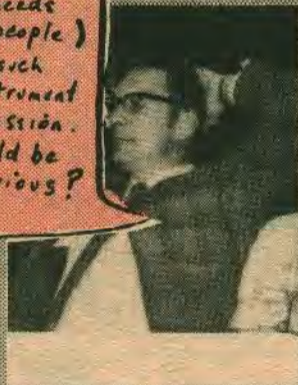
The JOURNAL

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Wednesday, March 15, 1972

Saint Mary's University

Volume XXXVII, No. 18



Controlled
as it is by the
ruling class
of society,
this university
serves their needs
(at the expense
of the needs
of the people)
and as such
is an instrument
of oppression.
What could be
more obvious?



DMDS production invited to Saskatchewan

Dalsaskamay '72 represents one of the most ambitious amateur theatre projects in Nova Scotia's history.

In mid-January of this year the Dalhousie Musical and Dramatic Society was invited to attend Theatre Canada '72 in Saskatoon, Saskatchewan and to perform their production of 'Bury the Dead', a play by Irwin Shaw concerning war and what its effects are on various individuals and groups.

According to director D. Ray Pierce, "Today we see a play called 'Bury the Dead', written as a preface to war, but just as viable and meaningful 35 years later. It is about the rights of individuals, the breaking of systems, and the value of life."

Dalsaskamay '72 is the title of the project which is responsible for sending forty cast and crew members to Saskatoon and keeping them there for one week.

The initial estimates of the costs involved run to six thousand dollars. They hope to receive funds at both the federal and provincial government levels, "but at best this will only total to three thousand dollars", said the president of D.M.D.S., David R. Jones.

He went on to say, "The remainder of the money must be raised through special performances and various other activities."

As the backbone of their fund campaign they are presenting the play in the McInnis Room March 23-26.



Henry Boyd



Fred Anthony

(bob jeffries/ da)

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SMU

Former employee exposes sweat shoppe

Moirs violating Safety Act regulations

by Bruce M. Lantz

Moirs Ltd. has been accused of violating the Nova Scotia Industrial Safety Act and adjoining regulations by a former employee.

"The only reason why Moirs isn't literally a sweat shop is that heat would melt the chocolates. It's often so cold there your hands go numb and you spill chocolates over the floor. The pay is poor and working conditions worse", she said.

The factory employs approximately 200 women at a wage of \$1.43 and 50 men at \$1.90 per hour. Most women spend

their eight-hour day trying to keep up with a conveyor belt that pushes endurance to the limit.

"It's much faster than an automobile assembly line", stated the ex-worker. "No matter how fast you go, you never catch up to that belt."

These conditions cause an overflow of chocolate products to the floor. During the daily cleanup they are swept up and recycled, creating many of their famous "double dipped" chocolates.

The Moirs plant had violated government regulations about drinking water, toilet facilities,

cleaning and sanitation practices and working facilities. They also have no marked fire exits or established emergency fire procedures.

Products are stored in uncovered boxes for days, allowing infiltration by many of the cockroaches, maggots, rats and mice that inhabit the building. When the plant is fumigated, the boxes are temporarily covered, providing a haven for these vermin.

Moirs exploits those who did not complete school. There are many such unemployed workers seeking low skilled jobs in the area. The company can hire workers and then lay them off after a short period of time — before seniority status demands a raise.

"The way Moirs deals with seniors is to avoid having anyone in a job for a long time", said the ex-worker. "Seniors pull quite a weight. Seventy-five women were hired on in September and by Christmas none remained."

Just before the new year, Moirs shifted hard candy operations to Sherbrooke,

Quebec. The 'thrift' measure affected the jobs of 23 workers.

Some of these workers were approaching seniority status but were shuffled to junior positions. Moirs 'protects' their pay for 18 months while they receive on-the-job training for better positions.

The Bakery and Confectionary Workers' Union supposedly representing Moirs workers, has done nothing to improve working conditions or pay scales.

The standard practice for worker hassles is a complaint to the shop stewardess, who takes it to the union. They may or may not decide to lend their support. If they do and the action requires a lawyer, the worker must pay the expenses.

Moirs Ltd. is owned by Standard Brands Ltd. which is connected with Standard Brands Inc. in the U.S. Standard Brands also owns Walter M. Lowney Ltd., Melrose Foods, J. C. C. Stores, Doctor Ballards Animal Foods, Jenny Lind, Bluebonnet and Planter's Nuts.

There is apparently no regulation stipulating a minimum frequency for factory inspection. It is left to the inspector to determine his own schedule. According to one secretary, "They're all kept busy answering complaints."

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Body ritual among the Nacirema

by Horace Miner

The anthropologist has become so familiar with the diversity of ways in which different peoples behave in similar situations that he is not apt to be surprised by even the most exotic customs. In fact, if all the logically possible combinations of behavior have not been found somewhere in the world, he is apt to suspect that they must be present in some yet undescribed tribe. In this light, the magical beliefs and practices of the Nacirema present such unusual aspects that it seems desirable to describe them as an example of the extremes to which human behavior can go.

Professor Linton first brought the ritual of the Nacirema to the attention of anthropologists twenty years ago, but the culture of this people is still very poorly understood. They are a North American group but little is known of their origin, although tradition states that they came from the east. According to Nacirema mythology, their nation was originated by a culture hero, Notgnihsaw, who is known for great feats of strength — the chopping down of a tree in which the Spirit of Truth resided.

Nacirema culture is characterized by a highly developed market economy which has evolved in a rich natural habitat. While much of the people's time is devoted to economic pursuits, a large part of the fruits of these labors and a considerable portion of the day are spent in ritual activity. The focus of this activity is the human body, the appearance and health of which loom as a dominant concern in the ethos of the people. While such a concern is certainly not unusual, its ceremonial aspects and associated philosophy are unique.

The fundamental belief underlying the whole system appears to be that the human body is ugly and that its natural tendency is to debility and disease. Incarcerated in such a body, man's only hope is to avert these characteristics through the use of the powerful influences of ritual and ceremony. Every household has one or more shrines devoted to this purpose. The more powerful individuals in the society have several shrines in their houses and, in fact, the opulence of a house is often referred to in terms of the number of such ritual centers it possesses. Most houses are of wattle and daub construction, but the shrine rooms of the more wealthy are walled with stone. Poorer families imitate the rich by applying pottery plaques to their shrine walls.

While each family has at least one such shrine, the rituals associated with it are not family ceremonies but are private and secret. The rites are normally only discussed with children, and then only during the period when they are being initiated into these mysteries.

The focal point of the shrine is a box or chest which is built into the wall. In this chest are kept the many charms and magical potions without which no native believes he could live. These preparations are secured from a variety of specialists. The most powerful of these are the medicine men, whose assistance must be rewarded with substantial gifts. However, the medicine men do not provide the curative potions for their clients, but decide what the ingredients should be and then write them down in an ancient and secret language. This writing is understood only by the medicine men and by the herbalists who, for another gift, provide the required charm.

The charm is not disposed of after it has served its purpose, but is placed in the charm-box of the household shrine. As these materials are specific for certain ills, and the real or imagined maladies of the people are many, the charm-box is usually full to overflowing.

The magical packets are so numerous that people forget what their purposes are and fear to use them

again. While the natives are very vague on this point, we can only assume that the idea in retaining all the old magical materials is that their presence in the charm-box, before which the body rituals are conducted, will in some way protect the worshiper.

Beneath the charm-box is a small font. Each day every member of the family, in succession, enters the shrine room, bows his head before the charm-box, mingles different sorts of holy water in the font, and proceeds with a brief rite of ablution. The holy waters are secured from the Water Temple of

jaws shrink, their friends desert them, and their lovers reject them. They also believe that a strong relationship exists between oral and moral characteristics. For example, there is a ritual ablution of the mouth for children which is supposed to improve their moral fiber.

The daily body ritual performed by everyone includes a mouth-rite. Despite the fact that these people are so punctilious about care of the mouth, this rite involves a practice which strikes the uninitiated stranger as revolting. It was reported to me that the ritual consists of inserting a small bundle of hog hairs into the mouth, along with certain magical powders, and then moving the bundle in a highly formalized series of gestures.

In addition to the private mouth-rite the people seek out a holy-mouth-man once or twice a year. These practitioners have an impressive set of paraphernalia, consisting of a variety of awls and augers. The use of these objects in the exorcism of the evils of the mouth involves almost unbelievable ritual torture of the client. The holy-mouth-man opens the client's mouth and, using the above mentioned tools, enlarges any holes which decay may have created in the teeth. Magical materials are put into these holes. If there are no naturally occurring holes in the teeth, large sections of one or more teeth are gouged out so that the supernatural substance can be applied. In the client's view, the purpose of these ministrations is to arrest decay and to draw friends. The extremely sacred and traditional character of the rite is evident in the fact that the natives return to the holy-mouth-men year after year, despite the fact that their teeth continue to decay.

It is hoped that, when a thorough study of the Nacirema is made, there will be careful inquiry into the personality structure of these people. One has but to watch the gleam in the eye of the holy-mouth-man, as he jabs an awl into an exposed nerve, to suspect that a certain amount of sadism is involved. If this can be established, a very interesting pattern emerges, for most of the population shows definite masochistic tendencies. It was to these that Professor Linton referred in discussing a distinctive part of the daily body ritual which is performed only by the men. This part of the rite involves scraping and lacerating the surface of the face with a sharp instrument. The theoretically interesting point is that what seems to be a preponderantly masochistic people have developed sadistic specialists.

In conclusion, mention must be made of certain practices which have their base in native aesthetics but which depend upon the pervasive aversion to the natural body and its functions. There are ritual fasts to make fat people thin and ceremonial feasts to make thin people fat. Still other rites are used to make women's breasts larger if they are small, and smaller if they are large. General dissatisfaction with breast shape is symbolized in the fact that the ideal form is virtually outside the range of human variation.

Excretory functions are ritualized, routinized and relegated to secrecy. All in all, the ritual life of the Nacirema certainly shows them to be a magic-ridden people. It is hard to understand how they have managed to exist so long under the burdens which they have imposed upon themselves. But even such exotic customs as these take on real meaning when they are viewed with the insight provided by Malinowski when he wrote:

Looking from far and above, from our high places of safety in the developed civilization, it is easy to see all the crudity and irrelevance of magic. But without its power and guidance early man could not have mastered these practical difficulties as he has done, nor could man have advanced to the higher stages of civilization.



the community, where the priests conduct elaborate ceremonies to make the liquid ritually pure.

In the hierarchy of magical practitioners, and below the medicine men in prestige, are specialists whose designation is best translated "holy-mouth-men". The Nacirema have an almost pathological horror of and fascination with the mouth, the condition of which is believed to have a supernatural influence on all social relationships. Were it not for the rituals of the mouth, they believe that their teeth would fall out, their gums bleed, their

Struggle for mastery of the teapot

(Volume two)

by Frank Cassidy

There is something about Saint Mary's University (home of the Huskies among other things) that makes you want to get out a lot faster than you got in. I've noticed this for the past three years and this year more than the previous two.

One thing that has constantly amazed me is the purported middle class "christian" (to speak facetiously) attitudes of those who control this university.

It is incredible to see the attitudes of these people who are purported to be Christians, but who have a practice far different from Christian theory that they profess to live by.

For example, we have been aware for some time of opposition to abortion advertisements which we have been running. Politics on abortion vary among staff members, but all agree that women should be free to **DECIDE FOR THEMSELVES** whether or not they desire an abortion. However, questions have been raised as to "what can be done about The JOURNAL" (by a certain chancellor of this university who might sue (for all it's worth) The JOURNAL if we mentioned his name) concerning this attitude (which by the way does not correspond to the doctrines of the Catholic Church). People have even come here inquiring as to advertisement rates so "ads can be published that will compete with our abortion ads". Incredible.

There is very little opportunity for development of politics here, other than a few professors who have the guts to stand up and say what they believe.

This university is a vacuum. We are being processed to meet the demands of a society that is not interested in knowledge...only in the ability to produce, and as a result of that, make money.

Every institute of learning has the potential to be just that, (an institute of learning) if only the people who had the power to change the university structure had the guts to do it (along with outside forces, i.e., the working class)...but at Saint Mary's no one does. Surely faculty doesn't...they showed their power last semester, when they retreated from the fight with the administration with their tails between their legs. Things could have changed radically then...but they didn't, and probably won't.

This, thank god, is the last issue of The JOURNAL for this year. We have worked hard this year to make it a good paper, although there were many times when we wished it was all over, due to fits of depression and apathy.

Hopefully there will be a JOURNAL next year because this paper is the only medium in this university that has the guts to say what it feels (surely the Saint Mary's Times, the new administration propaganda sheet, or The Huskie News don't have the ability or desire and ability in that order) to bring to you information that is provocative.

So, until September, goodbye.
All we can say is we tried.

The other power is the people. Yeah, students. Organization is the only way to defeat an organized opponent. Small groups within the student body can do nothing except "to stick pins in their side". What is needed is strength...strength of the people. There will never be residence housing that is liberated unless residence students stand up and say "no".

Students will continue to be ejected from residence until their fellows stand up to people like Brian O'Byrne and Elizabeth Chard (residence deans), and ultimately the Board of Governors and say we want and demand to control our lives."

Nothing is ever given away...it has to be taken.

Since the exit of student leaders such as Michael "The Red" O'Sullivan, SRC President three years ago, and Mike deVertueil two years ago, there has been no student leader with the desire to change things here. O'Sullivan tried and he got shafted — he tried by himself.

For a short time this year, SRC President John McLaughlin showed some of these traits. I enjoyed (for the first time in a year) being able to work the SRC President, because "Red" was honest, if nothing else. He knew what was going on but his fault was he had the tendency to accept what the administration said without standing up and saying "no".

However, he did see that little people like Kenny Bendelier and "Big" little Brian O'Byrne were "bad" and told them what to do.

Looking forward to next year, chaos is quite probable. You (I can say that because I am not going to be here and wouldn't be if my tuition was paid by the university) have to accept responsibility for next year's student council. You are faced with people who for the most part, have no experience whatsoever, and a

president, although he is a very nice person, has no experience at all (that's not really important). The thing that scares me and other members of The JOURNAL is that Bob Grant has no conception of what is going on. By the time he learns, it will be February 1973. I hope it's not 1970 all over again with a Students' Council faced with a \$15,000 debt.

There are many other things I could say concerning Saint Mary's but I really can't be bothered. There are people who know what I mean so I would like to take some space to thank The JOURNAL people; Mike Abraham, John Daigle, Paul MacGillivray, Jim Cuvelier, Paul Moore, Derek Ashton, Gerry Diamond, Denis Huck, Claude Issacs, Gail Brewer, Debbie Ratcliffe (always), Don Evans, George Nahrebecky, John Garroway, Peter Vaughan, Pauline Vaughan, Dave Kosub, Dave Scott, Bill Boiron (I hope I haven't missed anyone) for making this year definitely the best of my life, even though we have had to struggle, sometimes bitterly over many things.

Lastly (with the other people) I would like to thank Christine Novelli for making me happy again.

You all have made The JOURNAL something it has never been before...a true collective.

Thanks gang, from the deepest part of me.



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 Wednesday 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.

Advertising rates on request.

Subscriptions \$3.00 a year. (cheap at the price).

Frank Cassidy
Mike Abraham
Phone

Editor
Business Manager
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having written every masthead for the past two and one half years the secret is now out. frank cassidy wrote them all except for last week. thanks abe. you are mad but still the person who made me make it through the year.

bibi

What do you expect to be when you grow up little girl?

It's a man's world, you know!

At this time when the rights and status of women are being examined in our society, women are often compared to minority groups such as blacks. We the authors agree with Germaine Greer who points out in the January edition of Playboy that this analogy falls down in that blacks have developed their own cultural unity whereas "women have no culture of their own. Theirs is a pale reflection of masculine culture. It's mostly a parody." Is there then a group of people whose position in society is more comparable to that of women: a group without cultural unity; a group whose opinions and ideas are rarely considered or taken seriously; a group whose responsibility is largely assumed for them; a group who depends on others for the fulfillment of economic, emotional and social needs; in short, a powerless group? Yes! - it's that large group of second-class citizens with whom we can all identify - children.

The University community, which we might have expected to transcend the notion of women as "children", is, on the contrary, a shining example of its continual perpetuation, although lip-service may be paid to equality.

WHAT ARE LITTLE GIRLS MADE OF?

When a woman enters University she begins with a deficit in that she brings with her all the stereotypes and expectations that have been enforced on her since childhood simply by virtue of the fact that she is female. As Betty Friedan points out in *The Feminine Mystique*, for those women who do enter university, the main barrier to fulfillment and growth of self through education is "their own rigid preconception which sex-directed educators reinforce, either explicitly or by not facing their own ability and responsibility to break through it." This attitude is reflected in areas of study chosen or avoided by women. For example, it comes as no surprise that in 1970-71, 50 women and no men were enrolled in the Dental Hygiene program whereas in the same year 190 men and only 5 women were enrolled in Dentistry. A similar imbalance can be found in such areas as Engineering, Medicine, Nursing, Law, Natural Sciences, Home Economics, etc.

FATHER KNOWS BEST!

Preconceived notions of role stereotype are continually reinforced after women enter University. That they are getting the message throughout their University career that the academic life is a man's prerogative is borne out by statistics which clearly show a decrease in the ratio of women to men as they progress from undergraduate to graduate degrees. For example, in the Faculty of Education the ratio of women to men taking a Bachelor's degree is about two to one; the ratio of women to men taking a Master's degree is about one to two; and the ratio of women to men in the Doctoral program is about one to five. This downward trend in the number of women continuing education obviously results in a gross imbalance in the numbers of women to men on academic staff. At this University 20 per cent of the academic staff are women and 7% of these are found in the traditionally female areas such as Nursing and Home Economics. What implications does this have? Women students are continually being taught, evaluated and assessed by men, many of whom believe that women's place in the intellectual community is secondary to

their place in the home. This message need not be subtle. A friend of the authors', upon consulting with her male academic advisor about the possibility of her enrollment in a PhD program, discovered that his greatest concern was that she would be limiting her range of eligible men if she took the degree!

Not only are women subjected to the kind of "counseling" described above, but they can also be penalized just because they are women. One woman student at this university was denied admission to class by a male professor because she had missed the first two lectures, having just given birth to a baby. It made no difference that she had successfully registered for the class during her hospital stay. Since the birth of a baby was not considered a legitimate excuse for absence, it appears that women are being forced to compete with men as men.

CHILDREN SHOULD BE SEEN AND NOT HEARD!

Because the intellectual and academic life has been dominated almost exclusively by men, ideas and achievements as reflected in course content almost always present a male perspective. Consequently women believe that any contributions they have to make in this area are insignificant. Rather, they are taught that "behind every successful man there is a woman." They have been conned into believing that they can't be "successful" in their own right. Take literature for example. Given the above, it is not surprising that George Eliot and George Sand assumed male pseudonyms. Let's go one step further and consider how women are portrayed in literature. Typically in novels written by men, women seem to be cast into one of two roles: the Great Girl (Lady Macbeth) or the Helpless Heroine (Ophelia). Only rarely is a woman portrayed as a three dimensional character with any depth. How sad that women are forced to choose between the two extremes, feeling they are invisible if they can't identify with one or the other.

The tragedy of having primarily a male perspective in academic courses permeates more deeply when we consider the effect on society at large. Both men and women lose because the resources of half the population are not utilized, and because an alternative perspective, the female perspective, is ignored.

MOTHER CAN I GO OUT TO PLAY?

Surely everyone is aware that visitor's rules differ for women's and men's residences. From the beginning the rules have never been equivalent. For example, women had a nightly curfew and men did not, the implication being that men could take responsibility for their own behavior and women could not. It seems that the lesson has been learned all too well, since now that students are in a position to determine their own rules, the women still allow the rules to govern their behavior rather than assuming that responsibility for themselves.

OH WHAT A BEAUTIFUL BABY!

Although fraternities no longer carry the same prestige value for women that they used to, it unfortunately appears that the need for social male contact continues to be the prime motivation force for the women who join. Many of these women are proud to tell their friends that they come to University to get their MRS. It is this same mentality that perpetuates the whole "Queen Contest" syndrome. The setting up of a woman as a sex object in such a depersonalized and dehumanized manner is true obscenity, and that it continues to receive both student and administrative support is shocking.

CHILDREN SHOULD STILL BE SEEN AND NOT HEARD!

For those women who are prepared to become involved in student activities beyond the sex trip what happens? The executive of the Students' Union is a perfect example. Of the six executive positions on council, one is a woman and her position is that of secretary. In the Graduate Students' Association one out of five executive positions is filled by a woman and in the Education Students' Association one out of three elected executive positions is filled by a woman. Need we both to state what positions they hold? One of the authors had the experience of sitting on a committee comprised of staff and graduate students and being the only woman present. The chairman simply assumed that she was the person to take the minutes and was astounded when she refused.

AM I A GOOD GIRL, DADDY?

We know that the expectations the expectations they have for underestimate the contributions conducted by Goldberg in 1970. evaluate. Half the students were McKay and the other half were McKay. The students who thought very critical of it, whereas the student fact that women put down other what men have to say implies that are all aware of the games women this approval - building men's ego intelligence, and playing up their "experience of asking two men for told by one of them that he would. What happens when women play the other women's intelligence, is that reaffirmed and perpetuated and we and other women.

WHEN YOU GROW UP...

By now it should be clear to the perpetuate the notion of women as we do not like what we see and we than lip-service to equality. For example, policy and practice with women staff, number of years b entrance quotas on women, etc. universities are already under pressure for government funds and prove religion or sex. Let's rid ourselves only to specific academic areas stereotype. Let's also abandon the and have no significant contribution the purpose of the university is to offer courses designed especially understanding of women. Change administrative level will not be significant at a deeply personal level. demands that we relate to ourselves must be a major shift away from to essentially human interactions. v other will benefit by listening to women. It is also important to un that their put-downs are not nec attitude of women as second-class is not surprising that they behave so that they become aware of womo. The transition from "childhood can longer ask for equality; we must

by Toni Johnston
and Cheryl Levine

DUET

Let me dance for you my hallowed gentlemen,
These are not tits, they are breasts.
A dual personality.
With these your mother satisfied your infant hunger
My confirmation of your aesthetic pleasure.
Hips are part of my anatomy.
The pelvis that originally supported you
Still contains the fever of life.
Rhythm=the pulse of your proven manhood.
I will not abuse your imagination.
I ask you not to abuse mine.
The derision of your unsuccessful attainments.
Is not contained in my woman,
Prescribed by your sex.
Our project is not only love.
Your whistles paint the make-up on our faces,
Silly fillies—we are taught it is a man's world,
And lift our skirts another inch.
I will dance for you my hallowed gentlemen,
When one of you can dance as well for me.

by Gertrude Katz,
from *LOVE Where The Nights Are Long*
An Anthology of Canadian Love Poems,
McClelland and Stewart Limited, 1962.

"What else is woman but
unescapable punishment, a
temptation, a desirable calamity,
delectable detriment, an evil
colors."

At least every third woman in Canada of working age, is in the labour force.

The marital status pattern of working women, also appears to be undergoing change. In 1970, less than half (47.5 per cent) of the female labour force consisted of single women; the majority were married, widowed, divorced or separated.

The vast majority of women, particularly married women with young children who double their own burden by going out to work, are employed because of economic need.

Although women comprise over 32 per cent of the total labour force, less than four per cent (3.9 per cent) of the female labour force are employed in managerial positions. During the last few years, in spite of the increasing numbers of women entering the labour force, the percentage of women in managerial or executive jobs has hardly changed.

The general picture of the Canadian female labour force, portrays women as clerical and office workers; sales clerks and waitresses; telephone operators; and stewardesses on airlines; but there is a dearth of planners, executives and managers in the total scene.

A survey of average wage rates per hour in selected industries for selected occupations, showing male and female rates for similarly described occupations, reveals a consistent pattern: male rates exceed female rates all down the line. The amount of the differential in many instances is considerable.

But if different rates of pay apply to women doing the same job as men in the industrial sector, it might have been expected that where brain-power was involved, there would be more justice in rates of remuneration. The facts, unfortunately, reveal the same conditions among the professional workers and academics as among the rest of the labour force.

The continuing underemployment and underpayment of one-third of the total labour force, is not only wasteful of human resources; it is detrimental to the Canadian economy.

who is to blame for barriers to equality?

One aspect of Woman's role in society is centred upon her role in the labour force. The labour supply in any society consists of all its workers, male and female. Cultural definitions carve out of this potential the actual labour force. Cultural definitions change and women's participation in the labour force has changed in western culture, especially during this century.

The number of women employed in the labour force is increasing and the number of married women is increasing rapidly. But the Royal Commission on the Status of Women has directed attention to the lack of occupational opportunity for women in the Canadian labour force. Sometimes there are formal restrictions which debar women from certain jobs.

Toronto, Winnipeg and Calgary stock exchanges reported that their by-laws prohibit the appointment of women as members. We were informed by the Toronto Stock Exchange that it was then in the process of revising its by-laws... Neither of the other two exchanges gave any indication that changes are contemplated.

Yet more than formal restrictions, of which there are relatively few instances, it is traditional attitudes about the kinds of work that women can or should do that restrict the occupational alternatives open to women. Long standing occupational segregation by sex has led to certain occupations and professions being referred to as "traditionally female". Likewise there is an even greater number of occupations and professions which can be referred to as "traditionally male".

Attitudes on the part of employers frequently affect the employment of women and restrict them to the lower paid, less responsible jobs. It was the Royal Commission's judgement that even a well qualified woman would encounter great difficulty in any field not regarded as traditionally female since "most employers prefer to hire men for jobs that lead to decision-making."

The claim is frequently made by employers that women make poor supervisors and that neither men nor women will work for women. It may be true that both men and women generally appear to prefer to work for men but Judek's, found that people who have worked for a woman are less likely to prefer a male supervisor. The Royal Commission stated its conviction that the preference for male supervisors will disappear when people "get used to seeing women in senior positions."

Employers also cited women's higher turnover and absenteeism rates as

detrants to the promotion of women. The Royal Commission found little validity in these charges.

Women themselves are often blamed for failing to reach senior positions. Proportionately fewer women apply for senior positions. This may be from fear of being thought "aggressive". In Western culture aggressiveness is admired in men but not in women. It is not considered womanly.

Some women, those with sufficient energy and determination, can overcome the obstacles which debar women from senior positions. However, even after achieving a respected position, women are treated differently to their male counterparts. Margaret Daly has cited Sylvia Ostry as one example of this differential treatment. In spite of having a Cambridge Ph. D. in economics, eleven major academic awards, numerous publications to her credit, and her position on the Economic Council of Canada, she is far from being "equal".

Mrs. Ostry puts up with various little indignities because of her sex. There are the vulgar personal assessments, for example although nobody would dream of characterizing one of her male colleagues by his "trim figure, light-brown hair and hazel eyes"... There are the nosy personal questions, although nobody asks successful men if they neglect their children because they're so busy.

The principle of equal pay for women has been generally accepted but not observed. Most provinces have made efforts to make the laws regarding "equal pay for equal work" known to women. A pamphlet entitled "Laws of Interest To the Women of Alberta" is available in all public libraries or can be obtained free of charge from the Legislature Building.

But there are still some people in influential positions who are not

convinced of the justice of "equal pay for equal work." For example, an Ontario High Court judge, on rendering judgement on a claim by a policewoman for equal pay stated:

She is not being discriminated against by the fact that she received a different wage, different from male constables, for the fact of difference is in accord with every rule of economics civilization, family life and common sense.

Married women in the labour force are called upon to combine two roles, the traditional role of homemaker with that of a "working woman" competing with men in the labour market. Since our society places great value on the homemaking role, working wives, especially mothers, may feel a considerable role strain.

In 1964, Hewer and Neubeck, on questioning college freshmen concerning their attitudes to married women, received very conservative responses toward the employment of women. The majority believed that a normal woman should not need to find satisfaction outside the home. In a Canadian study prepared for the Royal Commission the same conventionality was revealed. In the technical schools and universities surveyed, fifty-eight per cent of the respondents believed that women should not work outside the home after the birth of the first child.

These attitudes frequently induce feelings of rebellion and guilt in those married women who have either returned to work or who wish to do so. Sheila Kieran in her book "The Non-Deductible Woman" describes a frequently hostile society this way:

There are few of us (irrespective of our feelings or the circumstances in which we work) who haven't been warned, subtly or otherwise, that we've traded the joys of motherhood for the crass advantages of a job.

Attitudes which would deny the justice of women's claim to parity in the economic system are changing but they are changing slowly. It is the Royal Commission's judgement that the economically employed woman continues to be "handicapped by discrimination and practice."

ns of women for themselves are less than men. That women tend to belittle and s of other women is borne out by a study. Women students were given an essay to told that the essay was written by John told that the essay was written by Joan ght the essay was written by Joan were dents of the John essay applauded it. The women and prefer to listen to and accept it they are seeking approval from men. We en are expected to play in order to attain gos by playing down their own skills and "femininity." One of the authors had the or assistance with a presentation and was ould oblige if she would sit on his knee. e these games, thus negating their own and at a predominantly male point of view is women remain estranged from themselves.

the reader that the University does in fact as "children". It should also be clear that want it changed. Firstly, we demand more om the University administration. For with regard to equal pay, the hiring of before tenure for women, promotion, C. should be examined. Some American essage to hire women in order to qualify e that they do not discriminate by race, es of the notion that women are suited is which reflect the traditional feminine he notion that women belong in the home ion to make in the academic world. Since to educate, a logical step would be to ally to increase our knowledge and anges which are instituted at the significant or meaningful unless changes . The basic foundation for these changes elves and others as human beings. There role stereotypes of both women and men . Women, instead of competing with each to, learning from and supporting other understand that men are not the enemy; necessarily intentional or malicious. The is citizens so permeates our culture that it e as they do. The task is to enlighten men men as people.

od" to "adulthood" has begun. Women must be involved in the process of living it.

ut a foe to friendship, an a necessary evil, a natural lamity, a domestic danger, a ail of nature, painted with fair

The Bible

Grant tries in vain

Huskies advance to finals with 4-2 win

by Denis Huck

Last Friday night, The Saint Mary's Huskies advanced to the Atlantic Intercollegiate finals with a 4-2 victory over Memorial Beothucks. The game was dominated by tremendous goaltending at both ends especially on the part of Doug Grant of Memorial, who time and time again robbed the Huskies blind.

The Huskies opened the scoring quickly as Ray Monnette tipped in a Tim Ripley slapshot at the 39-second mark of the first period.

For the rest of the period, play began to get very rough and although neither team was able to score both teams had

excellent scoring chances.

The Huskies seemed to get untracked in the second period after a sluggish first and although they only scored twice they completely dominated play outshooting Memorial 19-6. Randy Crowell gave SMU a two-goal lead at the 7:20 mark, knocking in a Dale Turner rebound. Less than 30 seconds later, Dennis Murphy scored again as Doug Grant was caught completely out of position.

Ken Martin won the faceoff on the play, with Grant making a nice save on him. The rebound came to Murphy though and he had no problem scoring.

At the 6:27 mark of the third

period Memorial finally got on the scoreboard as John MacCallum scored on a scramble in front. Goddard had made two excellent saves, but the defense was slow on clearing the puck.

On the fourth Saint Mary's goal, the Huskies got a real break as a Memorial defenceman scored on his own net attempting to clear the puck. Randy Crowell was given credit for the goal.

Memorial closed out the scoring as Charlie Greene scored a powerplay goal at the 12:08 mark.



Ritchie Bayes (out of sight) puts SMU in lead in AIAA finals (see story on page 9). (Photo by Bill Doiron)

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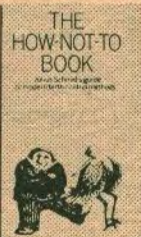


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Panthers pithed off again

Huskies advance to nationals in 7-2 win

"We're Number One." What else can sum up the weekend victories at the Forum better.

The Huskies proved they were the class of the Atlantic Intercollegiate League Saturday night by demolishing second place University of Prince Edward Island 7-1.

They outclassed the Islanders in every aspect of the game from goaltending to their potent powerplay. Even the Saint Mary's fans outdid all rivals, although they did have a lot more to cheer about.

Before the first period ended the outcome was in little doubt as the Huskies took on an almost insurmountable 3-0 lead. Dwight Lewis opened the

scoring at the 2:07 mark as he knocked in a loose puck from in close. Dale Turner was given an assist on the play.

Two beautiful goals around the thirteen minute mark upped the Huskies lead to three. On the first one, Ray Monnette beat Islander goaltender Guy DesAulniers with a good wrist shot from about twenty feet out after Tim Ripley had set him up in the clear. Thirty seconds later, Randy Crowell hit Dale Turner with a beautiful pass in front, with Turner having no problem beating the UPEI goaltender.

In the second period, both teams traded goals, with both goaltenders coming up with

brilliant saves. Bob Dougherty got UPEI on the scoreboard as he beat Chuck Goddard with a slapshot on a partial breakaway. Three minutes later, Bob Mullins finally broke

the first lines playoff scoring drought beating DesAulniers with a picturesque backhand goal.

Three goals before the twelve minute mark of the third period

just made the victory sweeter as the Huskies completely dominated the period. The first line struck for two more goals early in the period as Richie Bayes scored on a powerplay goal and Tim Ripley set up Bob Quinn less than a minute later.

Ken Martin closed out the scoring on a breakaway goal while the Huskies were short-handed at the 11:06 mark.

It seemed fitting that Captain Tim Ripley was voted the tournament's most valuable player. Ripley has played tremendous hockey for the Huskies all year and was at his best over the weekend. Other standouts for the Huskies in the tournament were Ken Martin, who seems to always play great hockey in the big games and Dale Turner who seemed to be all over the ice at times.

The big question arises though, can they win the big one in Sherbrooke next week. If the Huskies hope to win, the defensive corps will have to come up with a great series. The Huskies seem strong enough up front to stay with any team but will need strong performances from both Dave McKenney and Steve Dmytruk if they hope to reach that last goal.

Chuck Goddard must also have a great series, and the second line must play as well as they did during the weekend.



He's here and there but no one knows where. Who where, what where? (Bill Doiron Photo)

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Moirs

*A place
that really isn't
so sweet*



Worker oppression at chocolate factory

by Bruce M. Lantz

The Moirs (Halifax) Ltd. chocolate factory is oppressing its workers and may be operating under conditions which are contrary to Nova Scotia health and safety regulations, according to one former worker at that plant.

In an interview with the GAZETTE, the ex-worker stated that "the only reason Moirs isn't literally a sweat shop is that the heat would melt the chocolates. It's often cold enough to make your hands numb; then you drop and break boxes of them all over the floors. The pay is poor and the working conditions worse."

Most of the approximately 200 employees at the Moirs plant are women who receive an average wage of \$1.43 per hour, as compared with the \$1.90 paid the 50 male workers, who primarily work as maintenance caretakers and heavy loaders.

Most of the women spend their eight-hour day seated at a fast-moving conveyor belt, frequently rushing to stack wooden boxes weighing eight to ten pounds each — without falling behind the conveyor.

"That conveyor belt isn't like an automobile assembly line," she said. "It's much too fast. You have to work at top speed continually but you're always behind the belt."

This backlog and rush frequently results in quantities of chocolates spilling onto the floor. According to the former worker, these are later swept up ("dirt and all") and put through the dipping process once more. From these are produced many of the well-known Moirs' "double-dipped" chocolates. The only way to ensure that an ordinary Moirs chocolate has not been re-cycled is to bite into only half the chocolate piece. If two chocolate layers can be distinguished, it is possible that these were once spilled onto the floor of the Moirs factory.

THE INFORMANT INDICATED that maggots, mice, rats and cockroaches are to be found in various sections of the factory. "The dead bodies of these animals (along with general garbage) pile up in the courtyards and aren't always immediately removed", the worker stated.

Boxes of chocolates are often left uncovered for days at a time. When the factory area is fumigated at periodical intervals, the cockroaches escape into these boxes, which are temporarily covered.

The majority of Moirs employees have not finished their high school education. The number of such drop-

outs in the Halifax-Dartmouth area has been increasing rapidly, resulting in long waiting lists for most unskilled jobs.

The GAZETTE has learned that the Moirs factory often lays off workers a few months after they are hired. Seventy-five women were hired during the month of September; by Christmas none remained.

The ex-worker has very definite ideas why this occurs. "This could be related to the fact that wages rise with seniority, and seniors pull quite a weight. The way to deal with seniors is to avoid having anyone in a job for a long time," she said.

Previous to the turn of the New Year, Moirs underwent a transformation which affected the job status of at least 23 workers. The change involved moving all hard candy productions previously handled by the Halifax factory to Sherbrooke, Quebec. The Halifax plant now handles packaged chocolates exclusively.

THIS "THRIFT MEASURE" meant that 23 workers faced a winter of unemployment in the Metro area. Some of those who were approaching seniority status were able to take junior positions which frequently resulted in wage reductions.

In this type of situation, Moirs "protects" the wages of seniors in junior positions for an 18-month period, while giving them the opportunity to advance through on-the-job training. If the worker cannot meet the training standards after this time, he receives the standard wage for his lower position.

Workers at the Moirs factory are represented by the Bakery and Confectionary Workers Union. This organization appears to have taken no steps to force Moirs to adhere to health and safety regulations in its factory; nor has it done much to improve the pay scale of this predominantly female work force.

When an employee at the factory is in difficulty, she first sees the shop stewardess, who in turn relays the circumstances of the problem to the union. That group may or may not decide to interfere; if they do and the issue requires the services of a lawyer, then the worker must pay the expenses.

Our informant only recently ceased to work at the Moirs factory and has kept in touch with working conditions there. The information which the GAZETTE has indicates several violations of the Nova Scotia Industrial Safety Act and the pursuant Industrial Safety Regulations. The related segments of these appear on this page.

THE QUALITY OF THE DRINKING WATER at Moirs does not appear to conform with the regulations outlined in Section 182 (f) of the Regulations. The water from the drinking fountain is said to be "usually yellowish in color, changing to nearly black after two to four days".

"When it gets that bad they put up a Do Not Drink sign on the fountain. When we go back the next week, it's the usual yellow color and the whole thing repeats itself. When it's just a yellow color we drink it anyway," she stated.

She also said that she had never seen a fire escape or any exit marked as such in the four months that she worked with Moirs. As well as this, new additions to the work staff are not told what to do, what precautions to

Moirs chocolates are internationally known and their local factory has been in operation since the early 1800's. The factory is located at 1820 Argyle St., near the Scotia Square complex and downtown Halifax. It is the central distributor of Moirs products in the Atlantic region and is one of the largest manufacturer distributors in the area.

Moirs is owned by Standard Brands Ltd., which is connected to the United States firm of Standard Brands Inc. This company also owns Walter M. Lowney Ltd., Melrose Foods, J. C. C. Stores, Doctor Ballards Animal Foods, Jenny Lind, Bluebonnet and Planters Nuts.

take or what doors to use in case of a fire. (See Sections 47 and 53).

Moirs appears to have violated Section 182 (a) of the Regulations by failing to provide a reasonably private rest area with proper seating facilities for the women.

"Other than a long wooden bench in the washroom, the only rest area there is the cafeteria," said the former employee.

In order to reach the cafeteria on the third floor for their 25-minute lunch break, the workers must walk several flights of stairs — the only elevator in the eight-storey building is reserved for freight — accompanied to and from by supervisors who signal the return to the work area.

The only other rest times offered factory workers at Moirs are four or five minute breaks in the morning and afternoon.

"Not even enough time to finish a cigarette," she declared.

In at least one known instance the Moirs plant is violating the specifications laid out in Section 197 (c) of the Regulations; this regards the number of toilets and washbasins per set number of workers.

The washroom on the third floor (according to our information) contains only one toilet and one washbasin, even though it is used by 30 to 60 workers. The regulations stipulate that there should be three toilets and washbasins for such a number.

The women working on the conveyor belt are only provided with plain stools for seats as they work. This violates Section 195, which states that in such circumstances chairs or stools with back rests should be provided.

Contrary to Section 183 (a), the only visible daily clean-up operation is a general sweeping. "That doesn't remove the spilled chocolates that are ground into the floor underfoot."

SOME WORKERS HAVE ALSO COMPLAINED about inflammation and irritation of the nasal passages; this could indicate that dust-prevention measures are inadequate at the Moirs factory. (See Section 246 (d)).

The management has also neglected to provide soap or hot running water in the washrooms, thus breaking the regulations set down in Sections 183 (d) and 197 (d).

As far as the GAZETTE has been able to ascertain, there is no regulation which stipulates how often the health and safety inspectors should examine conditions in such factories.

One secretary in the Health Department inspectors' office stated that "Their time is all taken up with complaints."

INDUSTRIAL SAFETY ACT, Chapter 141, revised statutes of Nova Scotia, 1967.

Sec. 3 (1) Every employer shall keep his industrial establishment in such a manner that the safety and health of persons in the establishment is not likely to be endangered.

(2) Every employer shall take such precautions as are reasonable in the circumstances to ensure the safety and health of every person in the industrial establishment in which he is the employer. Sec. 23 Any person who violates or fails to observe any provision of this Act or the regulations or any order or direction given pursuant to this Act or the regulations is guilty of an offence and is liable on summary conviction for a first offence to a penalty of not more than one hundred dollars and in default of payment to imprisonment for not more than thirty days, and for a second or subsequent offence to a penalty of not more than five hundred dollars and in default of payment to imprisonment for not more than ninety days.

INDUSTRIAL SAFETY REGULATIONS, (pursuant to Chapter 141 of the Revised Statutes of Nova Scotia, 1967), February 11, 1969.

Sec. 3 Every employer shall provide and maintain in good condition in a location readily accessible to his employees, a copy of the Act and the Regulations.

Sec. 182 An employer shall,

(a) if females are employed, provide a rest room or space affording reasonable privacy together with one or more couches or cots and chairs and satisfactory to an inspector;

Sec. 183 An employer shall,

(a) keep the premises in a clean and sanitary condition and free from any effluvia arising from refuse of any kind and remove, at least daily, by a suitable method, all accumulations of oil, grease, dirt and refuse from the floors, work tables, passages and stairways;

(d) provide and maintain for the use of employees a convenient and sufficient supply of clean towels or

air dryers, soap or other suitable cleansing agent, toilet paper and in each toilet room used by females a suitable covered receptacle;

(f) provide a supply of safe drinking water. When the supply is not taken directly from a water pipe it shall be contained in a covered vessel equipped with a drain faucet. The water in the vessel shall be renewed at least daily. A supply of individual cups shall be provided except where the water is delivered by an upward jet.

Sec. 195. Where, in the opinion of the Inspector, the whole or substantial portion of the work upon which employees are engaged in any department of a factory are employed, can be efficiently performed while such employees are seated, the employer shall provide chairs or stools with suitable back rests. If high stools are used a foot rest shall be provided. The Inspector may stipulate the type of seating required if necessary. Chairs and stools shall be constructed for proper height adjustment. If self-adjusting seats are not provided, the chair or stool furnished for any employee shall be altered to comfortable height.

Sec. 246. Every employer shall,

(d) ensure that any place where dust may accumulate is regularly cleaned by vacuum, wet sweeping, wet shovelling or other method that reduces the dissemination of dust into the atmosphere;

Sec. 197 An employer shall

(d) where wash fountains and wash basins are provided, supply hot and cold water to taps or outlets.

Sec. 47 In an industrial establishment the employer shall provide and properly maintain means of egress that is convenient to and having easy passage with all areas likely to be used by any person.

Sec. 53 Every employer shall provide and properly maintain such equipment and facilities as directed by an inspector for protection from fire and the prevention and extinguishment, thereof.

Applications for the following appointed positions of Students' Representative Council are now being accepted. Please file application with the secretary to S.R.C. Room 517 — 5th floor, student centre:

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- Director of Course Evaluation
- Handbook Editor
- Parliamentarian
- Chief Returning Officer
- Chairman; Interim Student Judicial Board; 4 judges (2 female and 2 male)
- Director of Operations
- Yearbook Editor

Any full time student may apply for any one of the above positions. Applications will be interviewed by the applications committee whose recommendations to council are subject to its ratification.

New president and council preparing for hectic office

by Mike Abraham
The new Students' Representative Council is officially in office.
Led by Bob Grant, the council is actively preparing for what

can only be termed a hectic term of office.
Grant, who entered the president's office with virtually no experience is quickly finding out that the role of a student

council president is no easy task.
Along with the new council members, Grant is "learning the ropes and getting around — trying to find out exactly what each job entails".

At the same time, he's trying to carry on the old council's unfinished business.

"We've got a good balance of old and new council members", he said. "The old ones are helping the new ones along, and the new ones are adding much energy to the situation."

At present, the council is re-opening the possibilities of a pub on campus. "This concept has been kicked around for a couple of years now, but it is coming very close to becoming a reality", Grant said.

Grant is presently sharing his office with SRC Vice-President, Marg MacEachern. "There are two main reasons for this", he said. "First, to help ease the problem with rooms — there are not enough rooms to go around.

Secondly, I want to work closer together with my Vice-President — the position of Vice-President has a lot more potential than was recognized in the past. If you've got a willing and able Vice-President, then, as far as I'm concerned, it's to my advantage to use her."



SRC President BOB GRANT

Grant is quickly taking action on what was virtually the main-spring of his campaign platform, orientation.

"We've had many ideas from the Residence Society, and they've offered us whatever help will be necessary", he said. "People feel that this is important, and it's one of the main priorities for next year."

"If we can start next year off with a bang, then I'm confident that we'll have a good year the whole way through", he said.

"We're working on a good counseling service made up jointly of faculty members and students. In that way, we hope that new, as well as returning students will have a good base from which to start off the new term", he said.

"We want to do what the students want, and the only way we can do that is if the students come to us and let us know what they want", Grant said. "We'll make every effort to accomplish what they want."

Bob Grant's office is located in room 516, fifth floor, SUB.

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