

Worker and student union

PRO TEM

TORONTO, MARCH 8, 1972

Waffle supporter wins Trinity nomination

SHERBROOKE (CUP) What was once an internal conflict in the Social Services Department of the Université de Sherbrooke, is on the verge of becoming a common front struggle against the administration by workers and students.

The Social Services Department was set up by social services students last Nov. 10 in a bid to obtain an equal voice in evaluation. They were assisted by several faculty members and by the local Construction Workers' Union (Confederation of National Trade Unions) which offered them moral and financial support. The students had earlier assisted the union by acting as "animators" during a strike.

The local union movement is also interested in the Université de Sherbrooke because of the struggle of 87 library employees for a union. The university administration is contesting the accreditation on the grounds that any such union should include all the university's maintenance employees.

But the Université de Sherbrooke allows its professors to unionize themselves by faculties, and mechanics working for the university have a separate union. The students are seriously considering the formation of a common front with the workers in the light of the successful struggles at the Université de Montréal and the Université de Québec at Montreal last fall.

As far as students are concerned, the University Council has negated the results of hard fought negotiations between students and faculty by denying the students the right of co-evaluation.

As early as Dec. 13, the social services professors had recognized the students' demand for equal power in evaluation. The main point of divergence involved the role of the department head. The faculty wanted him to have the power to arbitrate in cases of deadlock while students wanted him to act as a mediator who would urge participants in a dispute to arrive at their own settlement.

The students and the department head arrived at a satisfactory agreement, which was ratified by the student assembly, Jan. 6 but subsequently faculty members altered the sense of the agreement. The students maintained that the faculty's failure to come to an agreement with them was due to an internal faculty power struggle.

Meanwhile, on another front the social services students were struck with a "coup de matraque" from the department. Seventy-two of them or more than 70 per cent, were failed for not showing up for evaluation. This action led some students to conclude that "peaceful, positive creative means lead nowhere except to 72 failures."



by erin combs
"I'm its founder" replied Professor John Bruckmann when asked if he was a member of the Process Church. See story page 4.

On Jan. 12 negotiations were resumed on a serious basis. A series of 11 marathon meetings produced an agreement by Jan. 17 after a climate of *bonne entente* had been established. Both sides really wanted to arrive at a settlement. The Council's statement maintained that student participation in evaluation would mean that a student would be the judge of his own case.

The students demanded to meet with the University Council. The administration

claimed it would be difficult to bring members together for such a meeting and that the hearing of a "spontaneous group" would create a dangerous precedent.

The Ministry of Education, in a recent reply to students' requests for intervention, ignored the impasses in negotiations and refused to intervene in the affairs of the Université de Sherbrooke. So at least one university struggle continues in Quebec, with no end in sight.

Glendon liberates?

The annual hejira from the cannibis-covered walls of Glendon College has almost been completed for this academic year. Final results of an intensive scientific survey have not yet been received from HAL 9000, PRO TEM's neurotic computer who always smokes after interface, but it appears safe to release some preliminary conclusions.

Registrar, C.A. Pilley notes an increased enrolment accounts for the higher absolute number of students leaving Glendon to find the real world of social relevance this year. Registrar Pilley expects that between 70-100 students will have departed by the time final figures are in.

The current employment situation in the real, day-to-day gut-issue world of social relevance is such that a number of those have great difficulty securing a job. This is in spite of Trudeau's encouraging words on the availability of all sorts of winter employment (a snow job?).

Reasons for leaving noted by those surveyed were (in

descending order of frequency): 1) Academic overload largely caused by entering the bilingual stream with insufficient preparation and/or motivation. 2) The impossibility of registering in desired courses, especially in the field of Psychology. 3) Insufficient funds due to loan-granting policies of the provincial government. 4) A dislike of the campus and or faculty members "who go along with the crowd too much." 5) The availability of a career-oriented job opportunity which took precedence over an education at Glendon. 6) A realization that full-time academic work would interfere with the chances of smashing the capitalist state through the medium of a radical press. 7) Pregnancy (one)

Half of the people interviewed expressed dissatisfaction with the French program. One prospective French major found the French programme "appalling" — with a method of teaching more appropriate to a public school. Others who had been encouraged to take

by BARRY WEISLEDER

The recent nominations meeting for the Trinity riding was noteworthy in two respects — a woman who is also a Waffle supporter won the nomination and will seek that seat in the upcoming federal election.

Over 100 supporters of the New Democratic Party met Thursday at Oakwood Collegiate to elect Ellie Prepas, a 24 year old mathematics graduate from the University of Waterloo and an environmental studies grad from York. By a vote of 63 to 18 she defeated Ted Culp, a Toronto school teacher.

The apparent gulf between the two opponents, ideologically and in the realm of personal competence, was considerable. Described by her nominator as possessing a special kind of "vitality and sincerity" that made her decidedly unlike the "stereotype of the typical politician who says everything and means nothing", Ellie Prepas seemed to bear out those remarks with her very manner of speech — soft-spoken, genteel, but incisive.

Ms. Prepas helped organize and spoke at the now-controversial Windsor Autopact Conference sponsored by the Waffle and five local presidents of the UAW in January. She is presently the treasurer of the Ontario Waffle.

Now working with a UAW-funded research team preparing a report on the effects of the expected Autopact sell-out on the Canadian auto-parts industry, she led a stinging attack on Trudeau's economic policies. Ms. Prepas stated that she would want

to be part of an NDP federal government that would begin to change fundamentally the nature of the present society that makes "unemployment and hardship the rule rather than the exception", hardship which hits especially hard immigrants and women, the latter lacking day-care facilities and the guarantee of an equal wage for equal work. She labelled Trudeau's liberal nationalism of late as being totally "false", illustrated daily by his government's lack of response to branch plant shut-downs and its unwillingness to repatriate our foreign dominated economy so that Canadians might have a chance to direct their own future. She went on to call for a "positive programme of public ownership of the resource sector under workers' control, leading to the creation of a vital, Canadian manufacturing sector" able to produce jobs for the future.

A staunch women's liberationist, Ms. Prepas insisted that abortion must be a woman's right, but that that alone is insufficient. Free sex information and contraceptive devices must also be made widely available so that some day the unfortunate need to procure abortions, for whatever reasons, may be obviated.

On the question of Quebec's relationship to English Canada, she pointed out that hitherto it has been of "benefit only to Bay Street", and that in the future a new kind of relationship, based on the recognition of Quebec's right to self-determination as a nation, must be worked out.

On the other hand, Ted Culp who was a recently unsuccessful candidate in the provincial riding of York West, fumbled amusingly through his prepared remarks, and spent most of his time pledging to remedy the problem of the snarled-up distribution system for unemployment insurance benefits through better programming of the government computers. Forced by several angry questioners in the audience to declare himself on more issues than this, Mr. Culp confided his support for abortion on demand, but regarding Quebec had difficulty in determining whether it is a nation or not, let alone what rights it might exercise.

Following a collection that netted \$175.00 to kick off the campaign fund, the meeting was concluded with a speech

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Pro Tem staff meeting
today at 4 p.m.

The story of the Pentagon Papers

by JAMIE DORAN

Joseph Y. Smith, a correspondent with the WASHINGTON POST gave a very interesting talk at Glendon last Thursday. The topic of his discussion centred around the publication of the Pentagon Papers last June and the effect of that publication, if any, on the American conscience regarding Viet Nam.

The Pentagon Papers, as you may or may not remember, were a secret file on the history of American decision making in Viet Nam. The Papers were leaked to the NEW YORK TIMES by David Ellsberg, a former Pentagon staffer, after he had left the Pentagon staff and had become disillusioned with U.S. policy in Viet Nam. The story first appeared in the NEW YORK TIMES on Sunday, June 13th. The American government slapped a restraining order on the TIMES for breaching the National Securities Act and the fight was on.

Just what kind of effect did that publication have on the American public and the Administration? "Very little",

Smith maintained. There was nothing new in the Papers, everything had been stated in one way or another by various journalists over the years; the U.S. government did not implement any radical changes in policy after the Papers were published. The real importance of the story, Smith suggested, lay in the battle behind the scene; between the reporters who scooped the story and the media establishment, between the U.S. government and the newspapers who released the story.

Smith humorously outlined the race that took place between THE WASHINGTON POST and the NEW YORK TIMES to scoop the story; a race in which he admits, the POST "got beat". When the story appeared in THE TIMES there was a wild flurry of activity by POST reporters to try and find the source. Finally, on Wednesday, June 16th, B. Bagdigian, a top POST reporter told the newspaper's brass that he had found the source and that he could have the story in a matter of hours.

By the time he got it however THE TIMES had already been



Joseph Y. Smith

restrained by the courts from publishing any more of the Papers. THE POST therefore had a much more difficult decision to make before publishing the story. Lawyers employed by THE POST to examine the problem advised against publishing the story immediately because they risked being charged with an espionage felony as well as apparent collusion with THE TIMES to circumvent a U.S. court order. If convicted of these charges The Washington Post Corporation, a \$100 million conglomerate, could have been dissolved.

The reporters on THE POST staff got wind of the management's hesitation to publish and straightforwardly threatened to quit if the paper did not move ahead at once. Catherine Graham, the owner of THE POST, had the ultimate say and she gave permission to publish.

What Smith was trying to explain here was the many factors considered before a decision of this magnitude is made by a large, establishment newspaper. The decision to publish a story of that import involves more than just scooping the story; the question of whose toes you may be treading on is ever-present. There exists a very close relationship between the press and high government officials, and it is a relationship which neither likes to jeopardize by being too antagonistic.

Smith went on to describe the almost farcical race to the courts by both THE POST and THE TIMES to protest the government's restraining order. Each paper wanted to have its case heard first so that its name would appear in the headlines. Cries of, "duty to the public", "the public's right to know," and "breach of the First Amendment" served as moral justification, but the headlines were the real priority.

As it turned out both papers won their court cases and went on to publish the rest of the Pentagon Papers. Perhaps the most significant result of that victory is that the American media in general will in future be more willing to take a tougher line. "After all THE POST took a \$100 million risk and won," Smith said. "That kind of victory is bound to make you feel good."

Another question remains though. The newspapers talk of the public's right to know, but perhaps it's more a question of wanting to know. Mr. Smith suggested that the public automatically shuts out that which it doesn't want to hear.

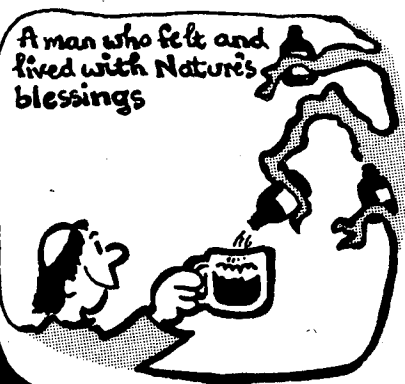
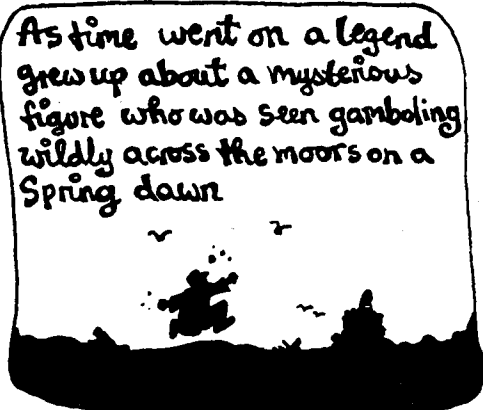
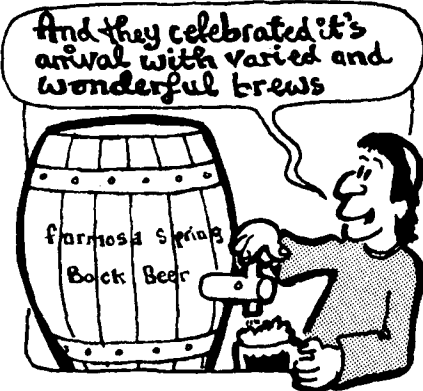
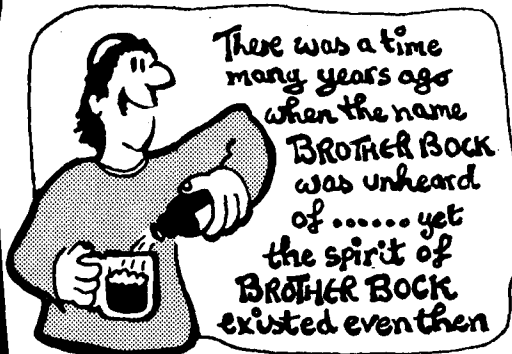
When CBS showed Capt. Medina on television during the My Lai story he responded to the accusations of brutality by saying, "Yes we did it and it was terrible." Thousands of angry viewers phoned in after the show asking why CBS had shown him saying that. They didn't disagree with the truth of the incident, they just felt offended at having had it shown to them in living colour. So who censors whom?

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PRO TEM

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Students being 'shafted' by Gen. Ed?

It should be made clear from the beginning that we are not opposed to General Education or Inter-disciplinary courses per se. They have the potential to be the most profitable kind of educational experience.

In fact, York and Glendon should probably be recommended over any other university in Canada because of this unique aspect of our arts programme.

But lets not sit back on our laurels, reassured by nothing but our good intentions, because as it turns out the present Gen. Ed. structure is but a dim image of what it could and should be.

This is, of course, no great revelation to anyone. Teachers, administrators and students are all dissatisfied with at least some aspects of this programme. Albert Tucker has gone so far as to comment that, "First year students are being shafted" by their Gen. Ed. requirement.

The results of the questionnaire conducted last term within the Gen. Ed. departments revealed that students are dissatisfied because the courses are compulsory; in some courses there may be unnecessary rigidity — too many stipulations about what work is to be covered and not enough choice in the way students would prefer to be evaluated; the uni-

lingual requirement is hated by many people in that stream — partially because there are not enough courses and those courses designated to fulfill the requirement are over-crowded and structured with complete emphasis on lectures rather than seminars in a way which is completely opposed to the kind of education Glendon was first intended to provide; there are not enough courses throughout the Gen. Ed. departments and not enough major department courses open to first year students; scheduling conflicts and the lack of choice have led to overcrowded and, in numerous cases, inferior courses; upper level students who have registered in first year Gen. Ed. courses tend to dominate classes; many departments look on General Education as their last priority — profs relegated to the loathsome task of teaching first year students may not be the best in the department or they may simply lack enough commitment to the courses and their students; many courses are thought to be 'Mickey Mouse' by both professors and students.

Some of the Gen. Ed. departments' problems are structural — there has not been enough money provided for hiring instructors and the organization may not be centralized enough (this criticism is most applicable to the Social Science Department).

But as in the major departments, a primary reason for the inadequacies may be related to the lack of student involvement in decision-making. The Gen. Ed. sub-committee will of course argue that the structure is there for students to make an input, but it is quite obvious that something is wrong. Suggestions for new courses and complaints about present courses are not coming forward to the degree necessary for providing a good service to the students. Bad courses are being continued year after year. Students have had little say about which courses should be changed or which ones should be discontinued.

This is certainly one case where parity on the sub-committee will do little to ameliorate the situation. Unless communications between the students and their representatives is greatly improved nothing will change.

And better communication is not even enough. We will not go so far as to suggest the kind of structure which would best serve us at this point in history but PRO TEM has called a meeting of students interested in improving the Gen. Ed. schmozzle. Tomorrow at 1:00 in the JCR we would like to discuss suggestions for the improvement of courses and the establishment of a structure which will serve as a permanent apparatus to include students in General Education decision making.

Discuss General Education

Tomorrow
at 1:00 pm
in the JCR

letters

Glory-seekers exploit workers

To the Editor:

I think it is about time that somebody said some nasty things about this year's DAP production of "The Country Wife". The fact is that a very persistent fiasco has been engineered and people are suffering for it.

I'm thinking specifically of the technical crew which has had to extend its efforts to incredible lengths so that the grand scheme for the play might remain operational. And a grand scheme it is too — one that ensured from the outset that people were going to suffer. But most of those people had already committed themselves to the project and they had no escape when the disaster began to reveal itself.

To begin with, everyone on crew is a student with exams and essays to write and things to read, and its just so happens that most of them are fairly good students which means that they may even have some courses on which they would like to spend some time. Too bad, because over the past two weeks they have been doing stupid, repetitious boring things at all hours of the day and night, very often for no particularly good reason.

The creation of the revolving stage with the meagre human and financial resources of the DAP was quite an admirable accomplishment, but it did not end there. Next the play had to be videotaped, something that took 19 hours, starting Monday morning at 11

a.m. and finishing 6 a.m. Tuesday morning. Even when it was quite clear that the taping would not be finished on time (midnight), people were being asked to wait to help strike the set. But the end was still not in sight — the entire thing had to be out of the old dining hall by Tuesday and moved to Seneca College to be reconstructed by Saturday morning. This involved the movement of tons of equipment and literally thousands of man-hours of labour, depending on a nucleus of four people (a generous estimate), with perhaps as many as 8 volunteers and part time helpers from time to time.

Saturday night, 50 people crowded into the 1100 seat Seneca auditorium to see the play, and Sunday night the au-

dience swelled to 60 people. In other words, Jim Bunton (crew chief), Paul Axford, Ted Worth, Doug Siddall and a few others had slept two nights in five, had barked knuckles, smashed fingers and bruised shins for no particularly good reason. You see, nobody had bothered to try to find out if anybody at Seneca gave a good Goddamn about restoration comedy, and as it turned out they didn't. The production, I understand was the best so far, but there is no such thing as sound if there is nobody to hear, and no such thing as light if there is nobody to see.

Quite clearly there are some egos involved here and for their own aggrandisement they are exploiting people. The worst of it is that the people

responsible have made their places in the world, have achieved magic number salaries and are asking others to jeopardize their academic position at Glendon — something which, we are told, will play a great part in the sort of jobs we will get when we finish university.

The people responsible ought to have their knuckles rapped. We can't just let this pass. It is plainly a case of incredible exploitation and crassness, and it has gotten entirely out of hand. Nobody minds missing a few nights sleep if there is some point in what they are doing, but in this case it has been entirely stupid.

Rob Carson



Gagnon seeks socialist Quebec

by MARSHALL LESLIE

"I just wanted to show you when the working class becomes very big (sic), the question for the government is not recognition, but how to integrate and control the unions." That was how Henri Gagnon, vice-chairman of the Montreal Labour Council (QFL-CLC) views the role of the Québec government and its policies towards "the trade union movement and the Québec working class." He was speaking to a local and provin-

cial politics course here at Glendon last Thursday.

"State interventions are not there to help the working class or the unions", and he set out the means by which the state is failing the people. During the late '40's and '50's unions in Québec had had to fight for recognition at Asbestos, Murdochville and Valleyfield, but during the '60's they had to fight against "integration into the state apparatus." Legislation to abolish hiring halls (which he said had effectively abolished the closed shop); take over pension funds designate which unions would be allowed to organize in certain areas; and take over vocation training to control the numbers in key trades; is an attempt to achieve high levels of integration. The government has even established two different sets of wage scales,

one (lower) for industries (mostly foreign owned) like mining and forestry, and another for the rest. Electricians at Johns Manville could be getting paid \$3.50 an hour while in the construction industry they could be getting \$5.50 an hour.

Gagnon said the achievement of a socialist Quebec, the stated policies of the Confederation of National Trade Unions, Québec Federation of Labour and Québec Teachers' Corporation, (together representing 530,000 unionists in Quebec), is the means by which to eliminate the current oppression of Québec workers by both the provincial and federal governments. "What they (the union leaders) say is in fact the reflection of what is at the base."

Reliance on the base, the building of an organization before the problem was tackled, did not exempt the unions from criticism ... "you cannot change your society when the heads of your unions are in Washington and Chicago. It (autonomy) is a necessity for the trade union movement in Canada but even more so in Québec. People can come in

and tell you about the problems we have with the U.S. but it doesn't mean anything unless you start at the bottom. The trade unions cannot change the world without changing themselves." In the past full-time organizers "were pushing aside the democratic structure of the unions, coming in to do the negotiating for them."

When asked about current events in Québec and particularly about labour and the Parti Québécois, M. Gagnon said that the PQ's aim is to reinforce the Québec state mainly for the bourgeoisie so that they may in turn be favoured by a state apparatus which is not presently in their control. He asked whether Québécois should be more concerned with completing a bourgeois democratic revolution or a complete transformation of the state.

In the meantime young people should be wary about who they are listening to... "when people are talking to you about socialism, about the big change, remember that it has become a fashionable word. Just step back and ask them—when? how? Then you'll know."

S.C. seeks \$4 hike to finance pub

BY PAUL WEINBERG

A referendum will be held on the first week of April by the students' council to ascertain whether the student body will agree to a temporary (3 year) \$4.00 increase in student fees. This would bring Glendon student fees up to the same level as those of the Main Campus. The funds will be used to aid the financing of a pub on campus which will begin operations in the Café de la Terrasse next fall if the increase is approved. The money is to be held in trust by the Pipe Room Board. The decision to ask for an increase received unanimous support from the Council.

After some debate, the students' council voted to give \$300 to the Glendon Soccer team. Half of it will be given in the form of a bond, which the team must post for entry in the Toronto and District Soccer League; the money will be returned to the council at the end of the season. Another \$150 will be given to the team next October to cover extra costs the team may have incurred.

While there was little opposition to the \$150 bond loan, there was considerable opposition to the motion calling for the immediate granting of an extra \$150 to cover further costs. It was defeated after chairman Paul Dowling broke a tie. Dave Moulton then introduced another motion to have the same funds given at the end of the soccer season in October. Allan Grover complained that since this was basically the same motion, it should be ruled out of order. Dowling ruled that technically it was a different motion because of the different time the grant would be given. The new motion was supported 4 to 3.

The council overwhelmingly agreed to give \$50 to the Toronto Secondary School Student Strike Committee, to help in its publicity campaign against proposed cutbacks in teaching staff and innovative programmes in the city educational system. There will be a meeting to discuss the cutbacks (forced by the provincial government's policy of ceilings on local educational costs) this Thursday at Convocation Hall, where students, teachers, trustees and rate-payers will discuss the matter. The eventual possibility of strike action by teachers and students across Metro, will be discussed.

Paul Johnston announced to the council that the Toronto Union of Students will be holding a demonstration at Queens Park in protest against some of the plans of the Ontario government regarding student aid. Some of the major points of contention are the cuts in the Ontario Graduate Programme and the lack of any scheme for part-time students.

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Process not satanist

by PAUL SCOTT

Do you want love? — then give it. This seemed to be the central message imparted by two members of the Process Church of the Final Judgment who spoke to a group of fifty people in Rm. 129 last Thursday afternoon.

The grey uniformed pair identified themselves as Brother Alexander, a Process minister, and Sister Cressida, a student minister. Both are full-time resident members of the growing Toronto Process community.

Most readers have probably been accosted on Yonge or Bloor Streets by black-robed group members soliciting funds and trying to sell their glossy magazines. The group, which operates a coffee house and drop-in centre on Gloucester Street, recently hit the news as the recipient of a \$23,900 grant under the federal government's Local Initiatives Programme.

The church, Brother Alexander explained, was founded by Robert de Grimston in England in the early 1960's. The principle tenet of the religion is the old Christian Golden Rule — treat others only as you would wish to be treated by them. Members feel religiously motivated to strive to end world conflict by trans-

ending it.

It seems, according to the church, that loving one's enemy will eventually result in the erasing of all conflict; love is contagious. By making contact with the author of a threat or of hostility and overcoming any hate or resentment that one might harbour towards him, one can resolve the conflict between conflict, or hate, and the good which is one's self.

Giving love will attract nothing but love. Contrary to the traditional view that all men are born in sin, the Process believes that men are not intrinsically evil. There will be peace and happiness throughout the world when people simply stop creating destructive effects on each other.

Brother Alexander emphatically denied accusations that his group has a Satanist orientation. Their belief is that Sa-

tan is the instigator of all evil actions and Christ the initiator of good acts. The universal spread of love will eventually result in the union of Christ and Satan; Christ will share reciprocal love with Satan.

The audience seemed preoccupied with reports that have circulated concerning ritual and the practice of the black arts in connection with the Process. Sister Cressida denied that the group practices black magic; however she verified that they do invoke Jehovah, Lucifer, Christ and Satan in their services. The emphasis is on love, not on evil and death.

Dialogue was lively as the audience attempted to pin the speakers to an ideology, and throughout the meeting people stomped from the room in a frustrated huff. However this upset neither Brother Alexander nor Sister Cressida, who just continued to emanate love.

S.C. releases Wright critique

The students' council committee set up to examine the Draft Report of the Commission on Post-Secondary Education in Ontario began distributing copies of its own report this Monday.

While agreeing in principle with the Commission's general objectives, the committee is highly critical of two areas in the Report. These are its proposal to set up government appointed Co-ordinating Boards to direct the administration of higher education, and its proposals regarding student aid.

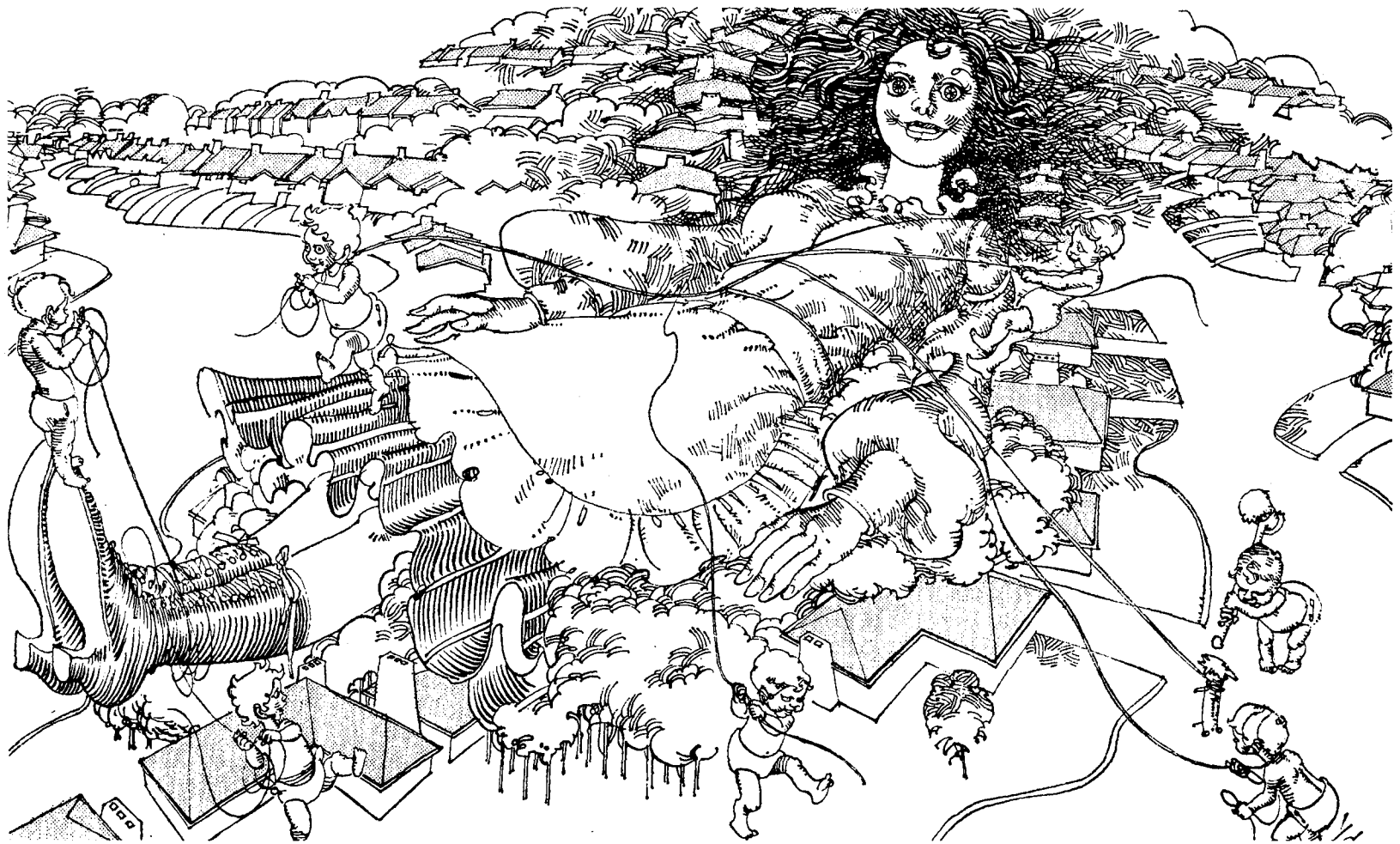
The council has asked all interested students to prepare their own critiques of the Wright Report by the end of this week. These will be included in the council's submission to the commission.

Trinity cont'd

by Don MacDonald (MPP York South), former leader of the party in Ontario and now president of the federal structure. Optimistically predicting gains in the Canadian west and in urban areas generally, MacDonald suggested that there is a good chance for a Trinity victory. Although the NDP was third in the riding race in '68, incumbent Paul Hellyer has since split from the Liberals, and will almost undoubtedly run on the right-wing Action Canada ticket. If the Liberals run an official candidate in opposition to Hellyer, which is indeed likely, then the final results would seem quite unpredictable.

Ellie Prepas energetically indicated to the meeting her immediate willingness to pick up that challenge and win the people of Trinity to a programme for socialism and independence.

LIBERATION SUPPLEMENT



Sexism begins in the home

by Letty Cottin

Pogrebin Reprinted from 'Ms.'

Maybe a girl isn't ruined by one book, but a whole library of negative, stultifying stories can ruin the female

Our twin daughters aren't into Women's Liberation. For all they know, a male chauvinist pig is the fourth little porker on the big bad wolf's menu. They've never suffered job discrimination, never been treated as sex objects and can't be characterized as bra-burners since they're still in undershirts.

But living with Abigail and Robin, age six, is an ongoing consciousness-raising session for my husband and me. In them, and in their three-year-old brother David, we see ourselves. They mirror our attitudes and mimic our relationship. They are constant reminders that lifestyles and sex roles are passed from parents to children as inexorably as blue eyes or small feet.

From empirical evidence our children have concluded that women's work is writing books and articles, having meetings, making dinner, doing puzzles with the kids and fixing the electrical wiring. Man's work, on the other hand, is writing legal briefs, arguing cases, having meetings, making breakfast, reading stories with the kids and fixing the plumbing.

In our household, whoever can, does. Call it convenience plus ability.

I make dinner because I like to and because I cook better. My husband makes breakfast because I simply cannot get up that early in the morning and the children love his pancakes.

In homes where male and female roles are rigidly defined, children would tune in a wholly different picture. If the father restricts himself to the television room, the evening paper and the "masculine" chores in the backyard, his son is not likely to feel that folding laundry is a man's lot in life. If the mother is exclusively engaged in domestic activities, her daughter may question whether women were meant to have other interests.

Home environments tend to set the stage for sex-role stereotypes. We've all seen little girls' rooms that are so organdied, pink and pippy-poo one would never dream of besmirching them with Play-Doh or cartwheels. We've seen little boys living in nautical decors or in cell-like rooms heavy on athletic equipment but lacking a cozy place to read a book. We've seen boys scolded for parading in their sisters' ballet tutus; girls enjoined from getting soiled; boys forbidden to play with dolls; girls forbidden to wrestle.

Why are parents so alert to sex-typed behaviour? Why do they monitor the "masculine" or "feminine" connotations of children's clothes, games, toys, reading material and physical activity? What's the big worry?

Homosexuality is the big worry. The spectre of having a son turn out gay haunts nearly every father. Mothers seem to join in the obsession — not because they have the same investment in the boys' masculinization, but because they've been made to feel women are responsible for producing Mama's boys who fall prey to homosexual temptation.

The prospect of having a lesbian daughter doesn't seem quite as threatening. Keeping girls feminine is largely a matter of keeping them attractive, alluring and marriageable.

The tomboy is said to be "going through a phase". It can be cured with a lace petticoat and a new hair ribbon. It can even be turned into an advantage: "My daughter throws a ball like a boy," or "I swear, she thinks like a man." While some find it enviable to have a daughter who knows what a gridiron is, a son who likes to iron is another dish of neuroses. Somehow, sissy is what tomboy isn't: a grave threat to the future of the child and to the stability and social status of the entire family.

Although male homosexuals are often truck-driver-tough and many heterosexuals are gentle poets, the assumption remains that superficial masculine and feminine identities and activities will prevent sexual confusion.

"There is absolutely no scientific validity to this assumption," says Dr. Robert E. Gould, Director of Adolescent Psychiatry at the Bellevue Hospital Centre. "Boys become homosexual because of disturbed family relationships, not because their parents allowed them to do so-called feminine things."

"Kids must be allowed all available opportunity to develop and achieve their full potential. They should have free access to human toys, books, games and emotions — all of them free from sex-stereotyping."

Dr. Sirgay Sanger, a New York child psychiatrist, puts it this way, "In the child's earliest years, masculine or feminine differences are a fake issue. Until three or four years of age children have the same needs. Beyond that age, what they require most is individual differentiation, not gender differentiation. To highlight differences only denies one sex the advantages permitted to the other."

"Such gender differences can be alarming and threatening to children. Unisex clothes and relaxed dating rituals among the young indicate that there's a natural tendency to minimize sex differences and to find comfortable common areas of human communication."

Maybe the next generation of parents will be uncoerced and uncoercive. Meanwhile, those of us raising children now must face our own prejudices and society's pervasive sexism.

How do you telegraph your prejudices and preconceptions? Blue and pink is the first label. The way you handle and coo to the infant differs. Girls get cuddled and purred over. Boys get hoisted and roughhoused. The choice of toys also tells a child something without words. Do-it-yourself crib games for boys. Delicate mobiles for girls. And later — he gets baseballs, model ships, Erector sets, chemistry kits. She gets Barbie dolls, tea sets, nurse kits, minipops. And still later — he goes skiing, camping, skin-diving and plays football with Dad. She goes to ballet class, piano lessons, art exhibits and bakes brownies with Mom.

And they both get the signal. That they are expected to be very different from one another. That he can experiment, solve problems, compete and take risks. That she is passive, domestic, cultured and cautious.

If the profile sounds familiar, your children may need a strong dose of non-sexist upbringing. Open the options. Let your boy know the challenge of tackling a recipe; let your girl know the challenge of tackling another kid. And beware of outside pollutants. Well meaning friends can muddy feminist waters. The following tales are typical.

During a visit to their father's office, our three children were introduced to one of his associates. The man told David that when he grew up he could be a lawyer in Daddy's firm. Turning to the twins the man said: "And we can use some new legal secretaries too."

When David started howling after a bad fall I overheard our babysitter

CONT'D ON PAGE 8

Bourgeois society and the

"According to a dialectical proposition, it is the whole which determines the truth - not in the sense that the whole is prior or superior to its parts, but in the sense that its structure and function determine every particular condition and relation." (Herbert Marcuse, "Repressive Tolerance")

Last week P.E. Trudeau took what I would consider to be his final position on the abortion issue. By calling it "an act of destruction", he made it clear that "he personally would never support the demands of the Women's Liberation movements for abortion on demand." The subsequent elaboration of his position included a philosophical examination of what constitutes moral and unmoral killing, but this did not detract at all from the essence of his pronouncement; it simply cloaked it in a long series of time-sacred notions like natural right, legality and morality.

His position on the issue, which should be seen in the context of an imminent Federal election and the role to be played by a conservative Ontario and a Catholic Quebec, has prompted several adjectival utterances from a certain A House dweller. On Nov. 20 this girl defied snow, cold, and rapidly approaching exams to join an Abortion March in Ottawa. The March ended gloriously on the steps of an empty Parliament Building (it was Saturday), in front of the determined resistance of an exiguous falange of Friends of the Fetus.

More insight

In a private conversation with the author, she confessed her utter annoyance at the number of left-wing organization members who "seem to be at every women's liberation rally" and who "tend to take charge of same, trying to promote their slogans and their political line." My reply, if I recall correctly, was that the bourgeois-democratic stage of Women's Liberation, as represented by the Suffragette movement in the early part of this century, has been over for quite a while; that women are now seeing themselves not as a legally excluded part of society, but as a structurally alienated one; that they have come to realize that despite all the superstructural changes made over the years, the crux of their problems lie at the core of bourgeois society; finally that those women with pinkish sentiments at the centre of the movement, had probably a better assessment of the situation than all the wishy-washy liberal joiners who find in radical politics fun, adventure and an escape from the monotony of bourgeois life.

My thesis in this paper is that A) Women's problems should be seen in the context of bourgeois society as a whole; B) The intrinsic character of women's oppression and exploitation, yea all kinds of repression, is linked to the very nature of our society and should be analysed more carefully to derive some far-reaching conclusions; C) Superstructural changes can modify the character of the problem, or transpose it to a different plane by alleviating contradictions in one area and transferring them to another, but they cannot eliminate it.

The problem of women in capitalist society should be seen in the context of the source. Since it cannot be attributed to a metaphysical cause (i.e. Eve's culpability in the fall of man) it has to be seen in light of the social attitudes towards women and in parti-

cular the dialectical intersection between the base and the superstructure where these attitudes reside.

In the past society has fostered many rationalizations for the inferior status of women, ranging from the moralistic, unfeminine bit to the utter recriminations based on physiological differences.

Position rationalized

Traditional attitudes to women were not quantitatively different from those values held by African and Asian peoples before the incipience of Western Imperialism.

The rapidity of Western capitalist expansion and the enormous resultant impact on the globe brought about a high degree of value-homogenization. Rugged individualist competitiveness, social attitudes and relations with similar undertones resulted from the universal institution of cash-nexus among individuals operating within a capitalist mode of production. Spurred by the profit drive, major capitalist countries happily entered the great race to imperialize the world. The division of the world had been completed, by 1914; from then on, the problems facing an ever expanding capitalist system boiled down to a) further expansion at the expense of other capitalist countries, hence wars of redivision; b) structural reassessment and internal as opposed to external expansion, characterized by increasing development of secondary industries, economic diversification, creation of entire industrial branches aimed at specific strata of society (i.e. youth) and more intense exploitation of the old sectors.

A third factor was the road to contraction which has been imposed upon western imperialism since 1917 by socialist countries and national liberation movements. Two imperialist wars of redivision and three decades later, peace came by default and seems to be here to stay under the auspices of a nuclear umbrella capable of exterminating mankind many times over.

The enormous economic potential of the capitalist world had undoubtedly to find an outlet. As a result individual capitalists were sent on a more selective search for exploitable markets at home and, more carefully, abroad.

Consumerism and growth became the main pivots of neo-capitalism, all under the benevolent eye of a state prepared to administer pecuniary injections and other cures prescribed by the Keynesian school of economics.

Triple revolution

The economic expansion which characterized the 50's and 60's, and also the injection of vast amounts of capital into the light sectors of the economy, freed millions of women from the drudgery of household work.

As long as the economy continued to expand, bringing under production increasingly more marginal sectors and ferociously exploiting traditional ones, greater labour participation by women presented very little problem.

The 60's however, were also characterized by what Perrucci and Pilisiuk refer to as the Triple Revolution, whose main characteristic was the application of automation and cybernation to industrial production. Approximately eleven million man-held jobs were so eliminated. The social and economic dislocation brought about by

this revolution form the core of greater female participation in the labour market during the 60's. Women were no longer working because of their availability of free time and their desire to escape the drudgery of an empty life in the suburbs: this time they HAD to.

A combination of rampant inflationary drives with the subsequent falling of real wages; male blue-collar job phase-out due to automation; and relatively greater demand for female workers in the distribution sector of the economy all combined to shift the financial burden in the nuclear family slightly away from the male and towards a greater reliance on the female partner.

Economic necessity has been a major factor in women going to work outside the home. In 1941, female participation was slightly less than 4 per cent; by 1961, it had jumped to 22 per cent, only to settle at approximately 34.2 per cent in 1969. As women have entered the labour force they have found jobs in the expanding white collar and service work occupations. However, within these sectors, women work in occupations with low median earnings, low status and little power. In Canada fewer than 500 thousand women are managers, high status professionals or self-employed small business operators. While about 60 per cent of women are white collar workers, two-thirds of these, more than 40 per cent of all working women are poorly paid clerks or clerical workers. Women workers, like immigrant workers have largely been bypassed by the labour unions. In 1967 only 400,258 women or about 17 per cent of all women workers belonged to unions. Concentrated in the low paying jobs, neglected by unions, women's wages average close to \$3,300 a year.

Wages inadequate

Women earned less than men in every occupational category. These low wages are a subsidy to profits; yet neither men nor women workers have been willing or able to demand equal pay for equal work.

Even though women's wages are low, their contribution to family income is substantial. According to U.S. government statistics, in 1966 working wives contributed 22 per cent of the family's total income, and they contributed 36.8 per cent if they worked full time all year. This contribution made a difference of \$2,100 in median family income, having as a consequence that officially-defined poverty in families fell in the 1960's by 8.7 million family members, no doubt in large part because 4.7 million married women went to work during that period. By 1955, two-fifths of families whose income was above the poverty levels had two earners and almost 45 per cent of families with incomes above \$7,000 (U.S. Dept. of Labour, "The Contribution of Working Wives to Family Income" Dec. 1968 Pamphlet.) Today approximately one quarter of personal income goes to pay mortgage and installment debts. Thus the working husband is able to provide food, clothing recreation, etc. while the wages of the working wife frequently pay for the house, car and other consumer durables bought on credit.

Job shortage

Women's entry into the labour force is another aspect of the job crisis that the economy has been facing since the mid 50's in the

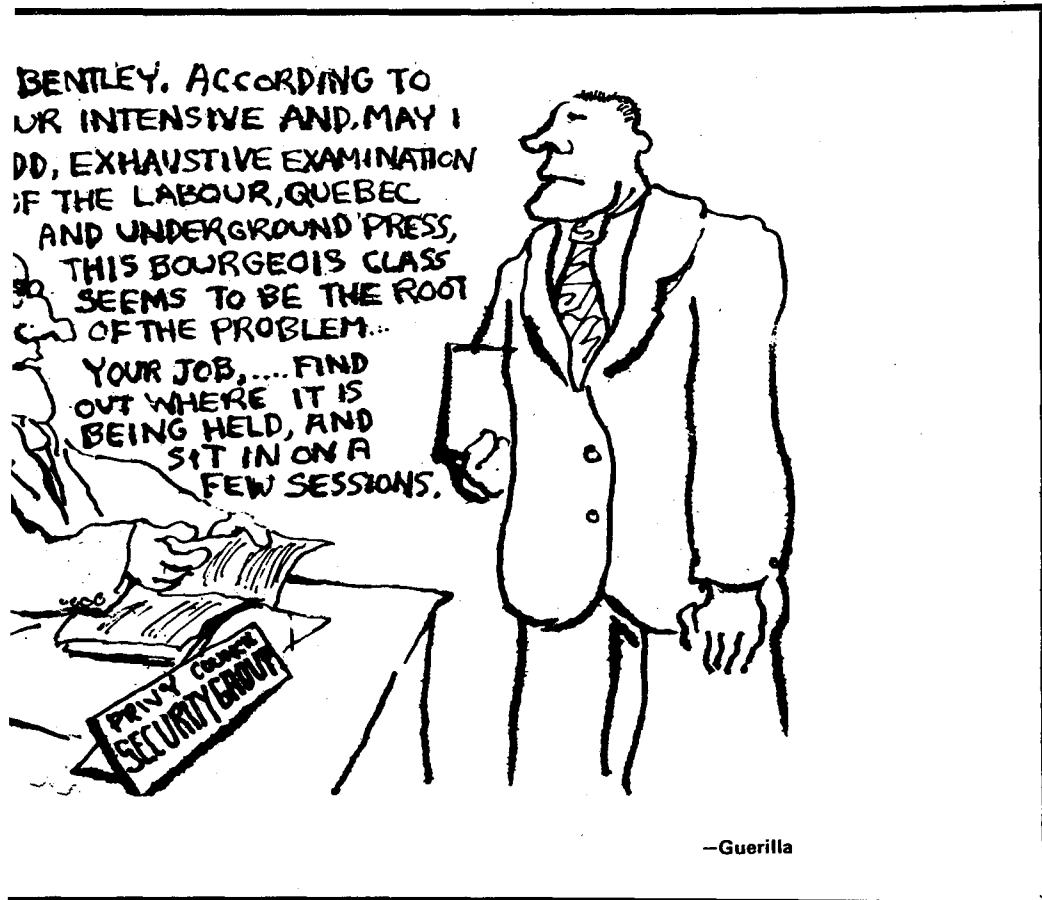


U.S. and mid 60's in Canada. On the one hand, there are not enough jobs; on the other prosperity (and profits) depend on the purchase by consumers of more houses, cars and other consumer goods. Government economic policy has tried to help keep up this purchasing pattern in two ways; by providing jobs and sources of transfer income such as welfare, social security payments and unemployment benefits; and by promoting a pattern of investment that forces workers to buy houses and cars. Tax money has gone for freeways, not public transportation. Housing loans have made it more profitable for contractors to build single-family homes, for which to this day only 7 per cent of Canadian workers qualify, rather than low-priced apartment units. Consequently families have had to buy more expensive consumer durable goods, resulting on increased family indebtedness and an increased number of workers per family. As the number of children per family has declined and the years of education have increased mothers have gone to work while their children spend more time in school. When women cannot find full-time jobs or cannot take them on in addition to their home role they work part-time; most part-time workers are women. Working women, then help finance the purchases necessary to sustain the consumer economy and also, through their taxes and contribution to family income, finance the schools that absorb surplus labour and train potential workers.

Women's exploitation in the labour market is part of the growing job crisis of a stagnant economy. This increased exploitation compounds and increasingly defines the crisis of expectations faced by more and more women. Although more women work for a longer part of their lives, their primary labour is still assumed to be unpaid work—housekeeping and child rearing. This work does not have a market value, and in market society this means it has little prestige and receives a small share of the social resources. In the United States alone in 1968, there were approximately 35 million women who were not in the labour force because they

by Joseph Baglieri

exploitation of women



-Guerilla

were "keeping house". A society based on exchange value can not recognize the production of use-values; women can not be paid for their labour in the home. Yet a crucial part of the post-war "prosperity" has been the purchase of expensive appliances to lighten household labour. To afford these expensive goods, women, more often than not, have had to moonlight, in effect, by getting another job outside the home. Married women, consequently, often hold a job and a half or two jobs and are paid about 60 per cent of what should be paid for one job. Costs of child care must come out of these low wages, since the care of children is a family (read: a mother's) responsibility.

Although the mechanical part of household labour has perhaps been bought with the working woman's pay cheque, the social part of woman's paid labour can not be mechanized. When married women with children go to work, their social functions—tension managers for their husbands and teachers of social values to the children—is seriously impaired. When both wife and husband work, neither partner is in a position to manage the tension of the other. And, women can not invest the time necessary to socialize their children, that is prescribed by social values (family-school-friends-career over family process) or that is necessary to prepare them to be good, passive workers in the relatively sophisticated, technological jobs of a modern economy.

Children are learning their social values in school, in the streets and from each other, not from their absent parents. Young people are being tossed out of atomized family units. The school is becoming the main socializing agent but the socialized school ground is a rather poor teacher of those individualistic and competitive values integral to bourgeois society. The results of this are just beginning to disrupt the social fabric.

Women's oppression originates from the role they have had to play in the nuclear family. Their entry into the schools and labour force has driven them into contradictions between their market and family roles. But the schools and

workplace also serve to collectivize women, previously isolated in the nuclear family, and make it possible for them to attack their oppression through these collective institutions. Demands for child care facilities etc. show how central the child rearing problem is to their oppression and also how inadequate the institutions of monopoly capitalism and the state are to care for children. Undoubtedly women workers will continue to grow in number and the conflicts between their market and their non-market roles will increase, as will the pressures on the economic system which must absorb their labour.

On the one hand, it is only profitable to employ a certain number of women because their wages are low; on the other, these wages can not generate enough purchasing power to keep up consumption, essential to our "prosperity". The family, instead of being a refuge from the pressures of the market, becomes more a part of these pressures.

Thus far I have attempted to sketch the various components of the woman problem. I shall now attempt to place it in the context of bourgeois society both in structural superstructural terms.

It should be kept in mind that we live in the age of Monopoly Capitalism, the structural and superstructural characteristics of which are increasing division of labour, greater nationalization in the field of production, vertically-integrated corporations and decision-making, power lying in the hands of an extremely small industrial, financial and governmental elite. Certain ideas, attitudes and relationships pervade the whole society. They stem from this particular organization and mode of production and dominate society, presenting themselves in absolute terms, as being the right ideas and the right attitudes. Man's rapid integrative powers and tremendous speed of adaptation sanction them as "rational" parts of himself.

Within Monopoly Capitalism, in periods of rapid growth, it entails a remendously hierarchical division of labour, a form of selection, a form of preparation for "social

roles" which is at once hierarchical and fragmented. The resultant social dislocation, when combined with the vicious circle of the consumerism private purchasing power inter-relationship, have closely connected political implications.

The crisis of a stagnant economy which can not provide enough jobs is imposed on immigrants, blacks, women and youth because this a racist, age-dominated and male-dominated society. But to leave the job crisis at the superstructural level would be unmarxist and inconsistent with my thesis.

Profit dominates

An economy which determines what is to be produced on the basis of (private) profit, also determines how many workers to hire and what they should be paid on the basis of profit. Capitalists pay their workers what is necessary to sustain and reproduce their labour; they pay what they must to get the kinds of labour that will maximize profits. Wages tend to be hierarchical, with a few workers at the top who are well-paid and more at every step down the scale who are paid less. This hierarchy is shaped by using structures, all of them governed by the requirements of capital, the structure of industry, etc. Out of monopoly profits, higher wages can be paid not only to the workers who do the work but also the executives, supervisors and foremen who discipline the workers. While the hierarchy of wages is molded by the degree of the firm's monopoly power, the amount of capital used by workers, and the productive capabilities of the workers, etc., the places in that hierarchy are filled according to a complex of social and cultural factors. Capitalism determines that in this pyramid, racism and sexism will put blacks and women on the bottom. Discrimination and traditional attitudes about women channel them into the low paid occupations. This wage hierarchy is inevitable as long as the (private) rate of profit is the guide to what is produced and how.

Curriculum differences in the education of men and women channel women into lower-paying jobs. The nuclear family forces women to work without wages in the house and at low wages outside it. Education and other social institutions make it likely that the high-prestige professional, technical and managerial servants of the ruling class will be older white men. Patterns of socialization, education and training discourages blacks and women from aspiring to such positions.

Base unquestioned

It is the essence of bourgeois thought to see the world as being made of parts whose interconnection in the formation of a total system are denied because such a view strikes at the heart of bourgeois capitalist society. Since the base of bourgeois society is thought to be "natural", God-given and sanctioned by time and tradition—the crowning of man's civilization and not the pre-history of mankind—any negative emanations are considered aberrations of a system which is quasi-perfect. These liberally defined aberrations usually appear at various parts and various times; the bourgeois approach is to deal with them as different problems, unrelated to each other rather than as emanations of a common breeding ground. Since the basis of bourgeois society, the capitalist

mode of production, is deemed "untouchable", bourgeois thinkers relegate the causes of these "aberrations" to the realm of the superstructure. All kinds of sociological and psychological reasons are forwarded, ranging from the paternalistic approach with the poor to the harsher psychological judgments on blacks and women.

Bourgeois legal changes are made at the superstructural level, there are tensions and recriminations among the various elites on how this will affect THEIR position in society; there is a coating of the problem with bourgeois paint changing its perceptive nature but not its essence.

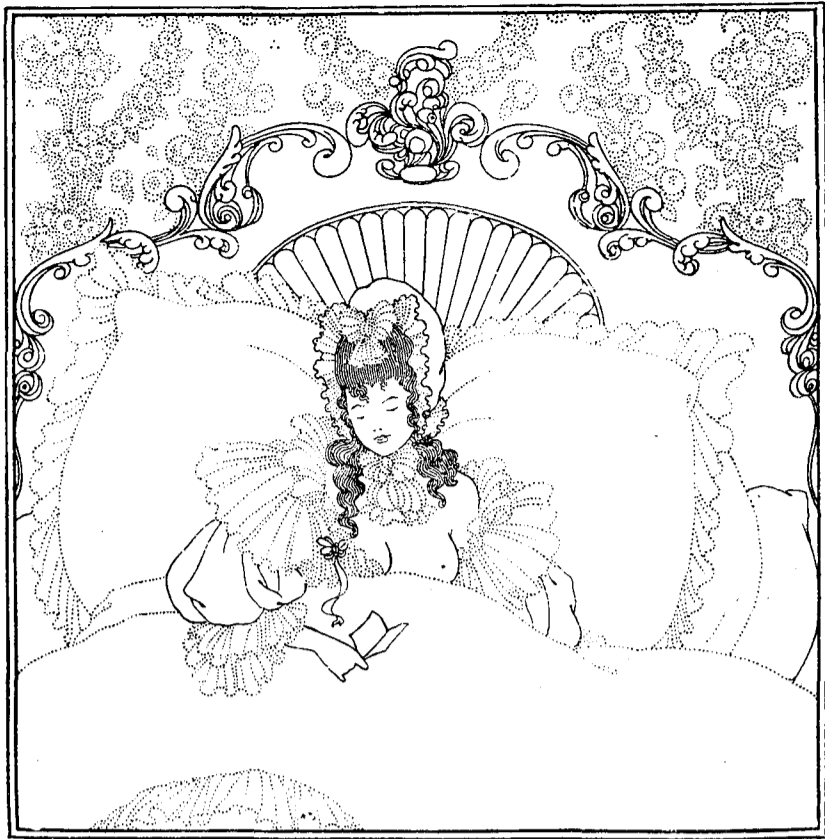
Probably the most blatant example of the failure of superstructural changes is the American Negro. Emancipated over one hundred years ago by means of a bloody war which liberals like to think of as having been altruistically fought for the Negroes, desegregated since 1954 by the U.S. Supreme Court, Afro-Americans are relatively no better off today than a century ago. What they have achieved has been the result of a long, bitter struggle against a society characterized by institutionalized racism, exploitation and total disrespect for that individual—that which bourgeois ideology likes so much to uphold in the justification for its structural framework.

Blacks suffer

The same applies to the abortion issue. I fully support it, but not in the radical-liberal context. What gives rise to some apprehensions on my part is the attitude which some liberal women have regarding Women's Liberation. These women already occupy a high position in bourgeois society and they are fairly wealthy. They can afford, therefore, to be radical and are prepared to go a long way, but always IN THE REALM OF THE SUPERSTRUCTURE. The base is still defined as "untouchable". As a consequence of that, it seems to me that abortion on demand is to these people what universal suffrage was to the Liberal state: a top dressing. Those who will benefit most will be those women whose societal position has allowed them to get a good education and transcend those traditional word values which are encrusted at the lower echelons of society. It will undoubtedly benefit all women but not equally. The impact of an abortion will undoubtedly be different on people having different socio-economical backgrounds: the working women, for whom motherhood is not as much of a myth as it is for the professional, will be more reluctant and have greater apprehensions than a highly educated one. In the last analysis, it strikes one as being the "trickle down theory" all over again.

Unless a whole series of economic changes are made, allowing the base to catch up with the material superstructure, abortion on demand will sound extremely hollow to a great percentage of women in this country. To make structural changes without providing cultural and educational re-orientation to lessen the impact leads inevitably to social dislocations and structural alienation.

To make superstructural changes, without corresponding alterations at the base means falling into the stream of bourgeois thought, and leaving everything at the perceptual stage of cognition.



... he can experiment, solve problems, compete and take risks... she is passive, domestic, cultured and cautious

tell him: "Come on now, boys don't cry." ("Crying is the ultimate human reaction to pain and sadness," says Dr. Gould. "In Egypt men were wailing in the streets when Nasser died. But Americans are trapped in the mystique of the ideal man — someone like John Wayne striding emotionless through a war movie. It's unreal.")

While individual sexist acts or statements can be counteracted by sensitive parents, for most of us the problem becomes overwhelming when we examine the educational system and the media. Here's where doctrinaire "experts" legitimize sex roles. And here's where cultural brainwashing techniques are most entrenched and hardest to fight.

We don't really notice them coming at us. The fairy tales that show girls sleeping away their lives until the prince hacks through the underbrush to rescue them. The nursery rhymes in which we are kept in pumpkin shells or crammed into a shoe with a bunch of kids. All of us: Lazy Mary, Contrary Mary, frightened Miss Muffet, empty-headed Bo-Peep — a sorry lot, with little relief on the positive side. Even Mother Goose herself was eccentric.

In school books, the Dick and Jane syndrome reinforced our emerging attitudes. The arithmetic books posed appropriate conundrums: "Ann has three pies Dan has three rockets". We read the nuances between the lines: Ann keeps her eye on the oven; Dan sets his sights on the moon.

Put it all together, it spells conform. Be beautiful, feminine, alluring, passive, supportive. Subvert your energies, dear. Conceal your brains, young lady. Spunky girls finish last on the way to the prom. Tomboys must convert. Boys don't make passes at female smart-asses. We all got the message — finally. If we're fragile, vulnerable and helpless, we'll feel that pea tucked beneath 43 mattresses. The prize is a king-sized bed. And a lifetime of making it up every morning.

The boy reading the same material is victimized by the reverse effects. If she's all dainty and diaphanous, he has to be strong and assertive. If she faints with love for a fullback then he'd better try out for the team. If Mom and the kiddies are at home all day, then who but Dad must work to keep starvation from the door? The pressure is on.

Children's literature and texts may favour the man-child by investing him with forcefulness, creativity and active virtues. But the concomitant effect is to stunt him emotionally, to teach him that toughness is a prerequisite for manhood, to cheat him of a full and free acquaintance with all forms of culture and to burden him with the identities of soldier and sole support of dependent human beings.

As a parent you should become an interpreter of myths. A feminist revisionist. Analyze, discuss, question characterizations. Portions of any fairy tale or children's story can be salvaged during a critique session with your child.

For example, Dr. Sanger suggests a transformation of 'Cinderella' from a tale of a hyperlanguishing female to a constructive fantasy. Look at it this way: Cinderella wasn't a victim. She was a strong young woman and a tolerant, understanding human being. She recognized the pettiness of her step-sisters. She endured her stepmother's cruelty. Because she was sympathetic rather than bitter, she gained an ally — the fairy godmother, who epitomizes our ideal of free choice. Cinderella's reward for perseverance and strength of character is entrée into the castle: in other words, a better life.

As for the bit about marriage being a woman's be-all and end-all, you'll have to deal with that inevitable dénouement as you see fit. Most of the time, I figure it's a fair ending. After all, we don't know what the prince did with the rest of his life either.

Sexism and racism, to my way of thinking, are different intensities on the same wavelength. Being barred from medical school or doing compulsory time in the typing pool are some of the ways society sends its women to the back of the bus.

It can be effective to arouse your child's sensibility by drawing a parallel. Most books have ceased portraying black people in servile positions. Elevator operators are no longer all black and research chemists are no longer all white. Flat racial generalizations (lazy, rhythmic, etc) are no longer tolerated.

And yet — we must point out to our kids — women are still virtually one-dimensional in literature for the young. Female stereotypes are not only endured, they are applauded. Women are helpers, not doers: proactive, not creative. Mothers in ubiquitous aprons cook, clean and beautify themselves to please men. Little girls are nubile maidens in training for Mom's self-effacing role. Rewards are vicariously enjoyed through males. Opinions are limited. Fathers are shown in multi-dimensional pursuits: driving the lawnmower and driving the steam shovel; in the family room and in the conference room. Women never seem to leave the home, yard and supermarket.

Once conscious of this propoganda

you can externalize your awareness. Start reading seminars for other parents through the school or community centre. Inquire into the contents of your child's reading syllabus.

You'll find, as did a Princeton group called Women on Words and Images, that 72 per cent of the stories about individual children are geared to boys; that the overriding conclusions to be drawn from school readers is that girls are always late, give up easily, don't excel in school (contrary to statistical fact), and need a lot of help solving problems and getting things done.

You'll find more than enough reasons to support activist groups that are closing in on publishers and educators. You may even be outraged enough to join a feminist collective to prepare non-sexist reading lists and to launch honest books of your own making.

You might demand that your bookstore and library stock equalitarian literature. Complain to publishers and editors. And don't spare the Board of Education. Remember that when repressive, slanted books are adopted by an entire school system, their contents are invested with divine authority.

The National Organization for Women's Report on Sex Bias in the Public Schools provides appalling evidence of sexism in the entire system, not just in its books. Girls are barred from 85 per cent of the play areas, from several gym activities, from many field and track sports and from most school teams. They are directed instead to volleyball courts, dancing or cheerleading.

Boys get the special assignments whether on the audio-visual squad, hall patrol or honour guard. While boys may not be welcome in cooking or sewing classes (what male would be caught dead electing them anyway?), girls are barred from shop, metalworking, mechanics and printing courses. Not all exclusions apply in all schools but it's the rare school that has no sex-segregated special classes whatsoever.

Even 'Sesame Street' is not immune to sexist attitudes. Boy monsters are brave and gruff. Girl monsters are high-pitched and timid

How can you raise your kids to be free when they're so systematically shackled within the schools? The answer is, you can't. Emancipation from sex-stereotypes is not possible unless all institutions affecting a child's development are brought into harmonious accord. That's why parents are resorting to legal suits to win their daughters' access to wood-working courses or entry into boys' speciality schools or a deserved place on the varsity tennis team. And that's why children's liberation is the next item on our civil rights shopping list.

It will require widespread consciousness-raising courses for teachers. We'll have to stop guidance counsellors from programming female students for limited achievement. (Why should gifted girl biology students become science teachers when bright boy students are directed into medical careers?)

We'll need more male teachers at the elementary level and more females in administrative posts. Our children must know that men can be fine caretakers of the young and that women can be respected authority figures.

If the schools are often a battleground for the sexes, the television screen is an out-and-out disaster area. Our children are exposed to quiz shows where housewives vie for washing machines or game shows where they make fools of themselves under the patronizing gaze of a male

M.C. Situation comedies telecast during children's prime time include such splendid inanities as 'I Dream of Jeannie' (a flagrant master-slave relationship between the sexes) or 'I Love Lucy' (the die-hard scatter brain embodying the infantilized woman and the henpecking wife). It's a wasteland all right, but children consider it friendly territory because such programmes are targeted at the intellectual level of a six-year-old to begin with.

Even 'Sesame Street', despite its noble educational intentions, teaches role rigidity along with the letters of the alphabet. Susan is almost always in the kitchen. Puppet families are traditional: Dad works, Mom cooks (an inaccurate portrayal of many black and poor families and of middle-class dual-professional families as well). Boy monsters are brave and gruff. Girl monsters are high-pitched and timid. Oscar turns out to be a male chauvinist as well as a grouch. When his garbage-pail home needs a spring cleaning he calls a woman to do it.

Sexist commercials are an affront to parents and children, not just to feminist women. The 30 or 60 second commercial has been found so effective a sales tool that it forms the foundation of 'Sesame Street's' format for selling knowledge. Obviously the technique is potent. According to the Boston group, Action for Children's Television, your child will see 350,000 TV commercials by the age of eighteen.

Add it all together and you have a bombardment of cultural conditioning: grown-up men buy rugged cars, drink lots of beer, shave their faces and kiss girls who are pretty enough, thin enough or fragrant enough to warrant it; grown-up women diet for love and approval, serve flavourful coffee or lose their husbands to the morning paper, and use the right soap or lose their husbands to a woman with younger skin.

To defumigate TV programming and set a standard for decent commercial messages is a monumental job. A letter to a network executive has as much chance of making waves as a pebble in the ocean. The F.C.C. should care about sexism, but its commissioners have licensing, anti-trust and equal time on their collective minds. So the target of our wrath must be the sponsors. They must be taken to task for their pejorative view of women in commercials and their financial support of programmes that disparage women's role. Consumer power is bargaining power.

It will be a long time before enough women use their dollars to protect their children from media's warped message. Until then it might be wise to monitor the TV fare for sexism as well as sex and violence. A 'Flintstones' programme showing how wives play dumb to build their husband's egos can be more harmful to a small child's developing sense of values than a panel discussion of premarital sex or drug addiction. As with children's books, television frequently requires parental supervision and sermonizing. Give the commercials a taste of their own medicine: ridicule. Show children the absurdity of three or four commercials and they'll be talking back to the television set before you know it.

Clearly, the home influence can go only so far. You may renounce role rigidity and set a beautiful example of individuality and gender freedom, only to be defeated when the kid next door calls your free child a dirty name. What is needed, then, is a total eradication of sexism, not only in your house but in the house next door and in the culture as a whole.

The stakes are high. If we fail, it's more of the same. And the same is not good enough for our children. Labelled sexuality and its attendant polarization must go. Sugar and spice aren't relevant metaphors. Cheating one sex and overburdening the other won't do anymore.

If we win, human liberation is the prize. Our daughters and sons gain the freedom to develop as persons not role-players. Relationships between the sexes can flourish without farce and phoniness. And dignity can be the birthright of every child.

Sections of this page were taken from
THE GAY LIBERATION FRONT of
Vancouver.

Gay Liberation

Too many lies have been told about us
Now we will say who we are.

First, our love for people of the same sex is beautiful. It is a great capacity. We reject all those bullshit suggestions that it is a weakness or defect. That kind of false biology and psychology is always used against blacks or women or gay people.

Being gay is as complete an expression of sexuality or love as heterosexuality.

Why then have some societies persecuted gay men and women? One of the reasons is that, in the past, disease and war have required frantic encouragement to childbearing and equally frantic suppression of homosexuality. Obviously here is no place for gay love in a culture trying to fill its cradles, factories and armies.

Today, the overpopulated cradles are no longer a necessity to mankind but a threat. Love should no longer be required to produce. Yet, trapped in this dusty mania, North America despises us.

True, we are no longer arrested and beaten in Canada (provided we are "of age" and very "discreet"). Instead, a much more subtle kind of terror is worked against us. We are ridiculed or ignored by the schools, the mass media, our parents and straight friends. Rat psychologists, smug in their heterosexuality preach that we are sick. A million evil jokes sting us year after year. We are robbed of our identity and self-worth. Oppression on the basis of sex or Canada is a sexist society.

We ain't going to work on this sexist farm no more! All over North America gay men and women are beginning to unite in joyous solidarity. We can feel that liberation energy flowing when we hold our lover's hand or dance freely, not giving a shit if the blue meanies are freaked. We

will be gay in the real sense of the word: bright, spontaneous and free. "Let that day be called lost on which I have not danced." (Nietzsche)

We've got a lot to do. By being open we will shatter those vicious stereotypes we've faced all our lives. The lies told about us are effective only as long as we let them be. We are not all hairdressers. And for those of us that are, better hairdressers than cops.

This doesn't mean that we're hung up about "effeminacy". What is considered effeminate by many, eg. gentleness or long hair, would be a lot more common if men weren't taught from birth to walk, talk and fuck like John Wayne.

The same goes for "masculinity". Both of these things are artificial concepts. We are oppressed by them, when for instance, it is considered unmanly for a man to be tender or too manly for a woman to be strong and independent.

We don't fit the molds and that gives us a lot of insight into sexual role playing. There's a lot we can teach straights about love and sexuality.

And there's a lot we've got to learn, too. Denied any respect by this tight assed society, we've come to hate ourselves and so we often act cruelly towards those who are like us, our gay brothers and sisters.

That's what liberation is all about: getting the shit out of our heads, fulfilling all our potentialities and loving ourselves and others.

We should not seek to fit into this culture, this dying nation of Playboy pinups and stinking rivers. We do not want to prove that we make better marriages, cops or businessmen than straights. We owe this culture nothing but our determination to replace it.

Homophile groups are reaching public

Gay members of the Glendon community held two meetings last term to discuss the formation of a Glendon homophile group. Two possible goals for such an organization were considered. The first would be served by consciousness-raising sessions to help the gay individual cope with a heterosexually dominated society. However, there was no interest in having this type of "tea group" or "rap session". The other consideration was to provide the college with publicity and information on gay liberation. It was felt unnecessary to set up an organization to fulfill this function since gay individuals within the Glendon community could act as spokesmen for the movement on campus.

There are already enough gay organizations serving the area so that a separate Glendon society was felt unnecessary.

The preamble of the York University Homophile Association constitution states:

"Recognizing that sexual orientation is but one facet of the complex human makeup and affirming that such orientation cannot reasonably be used as a basis for persecution, exclusion or discrimination any more than can race, religion, sex or national origin, we hereby organize and constitute the York University Homophile Association. In so doing, we claim the right to our own feelings, the right to love, and the right to be persons, to express our individual consciences and to be the bearers of all the social and legal rights grounded in the laws of Canada and in the fact of our common humanity".

This is typical of the broad, non-political constituency the gay organizations of Ontario universities hope to serve.

When the U of T Homophile Association discovered it was serving more non-university people than students, the Community Homophile Association of Toronto was established to provide services for the entire city. Operating out of the new Gay Community Centre, 58 Cecil Street, it provides a 24-hour phone-distress line, counselling, general information, legal advice, medical referrals, community education, and social activities. The non-political aims of all gay organizations are to promote alternatives to the exploitation and ghetto-like atmosphere of the traditional (stereotyped) gay bars and clubs.

The two political arms of the gay liberation movement in Toronto (notwithstanding the political activities of the aforementioned organizations) are Toronto Gay Action and 'The Body Politic' newspaper. Both organizations refer to themselves as collectives and are the radical wings of the movement, promoting demonstration and confrontation rather than the conservative negotiation tactics employed by the other groups.

We're all working for the day when a person can be free; when society at large will recognize that homosexuality and heterosexuality are not exclusive of each other. A human being has the potential to love any other human. If at the moment socialization and the heavy hand of culture have molded us so as to make manifestation of this love difficult to express, we can only work towards freeing ourselves. That's what liberation is about: to make you free to be yourself — whether learning to love some one of the same sex or, for some of us, learning to love a person of another sex. There should be no "opposites" in sex.



by aubrey beardsley

The correct line on coming out

If you are a homosexual and nobody knows about it, not even you, you are oppressed. To tell men it's wrong to love men or women that it's wrong to love women is just more bullshit from an uptight social system designed to keep people straight, and in line. Making sexuality a free issue is at the roots of the revolution is consciousness we are up to. Coming out, that is refusing to bend or fit into those boxes they've made for you, is the first revolutionary act that is necessary and noble.

A lot of homosexuals feel guilt and are self-hating, the way black people, Indians, and women have all been made to feel because they're oppressed. Don't add to this oppression by hating yourself. Don't feel guilty, feel angry and get those motherfuckers off your back.

Is everybody straight?

A recent 'Playboy' survey showed 1% of American college students are gay. According to the Kinsey report 10% of the American male population is homosexual. In high school I was convinced I was the only homosexual in the place. That wasn't so. The real figure is about 50%. The husband-wife sexuality they sell you on the TV with the soap is only a small part of the picture. Sexuality in human

beings is infinitely varied. There are hundreds of different ways of expressing it, the Marquis de Sade catalogues 650 and he was just sitting in prison thinking about it. One of the major tools of the oppressor is to think up some standard form of behaviour (usually one that limits the imagination as much as possible) so that you'll be a better, less restless, factory worker, or student. In fact, there are probably more people whose sexuality goes beyond the limits of Ozzie and Harriet, than those who stay timidly within.

Are all queers faggots?

Uptight homosexuals want to make what they call deviant behaviour just as limited in imagination as the Ozzie and Harriet world. In high school after I realized where I was sexually I had to face fear and loneliness. I didn't want to be a hairdresser or even have a hairdresser for a lover. It takes a while to realize that the sexual mythology is tied up with the job mythology. Homosexuals are meant to be hairdressers; blacks, bus-drivers and janitors; lackey jobs. But Plato and Socrates, homosexuals, invented Western thought. Still there is a faggot ghetto, and many men, so psychologically damaged that no work is as important to them as nightclubs and gossip.

And in Glendon's ivory tower

by DAPHNE READ

The problem with talking about Women's Liberation at Glendon is that everyone is so aware of the issues that it's all old hat and no one is too concerned about it. Until you start noticing little details. Even liberated men make unconscious slips. Femininity is still equated with skirts. "My, you're looking feminine today!" is not a compliment paid a girl in pants. Masculinity and femininity need to be redefined in terms other than clothing.

Or, opening doors. A girl opening a door for herself is not asserting "female chauvinist pig" tendencies. Her arm is quite as effective in opening a door as a man's. But there is a definite conflict in roles. The double standard still exists.

In male-female relationships, the liberated woman often commands respect because she is liberated, NOT because she deserves it. Some guys have noticed that guys accept them as friends far more readily than they do other guys just because they are liberated. It doesn't make sense. It's a double standard — to demand less from female friends than from male friends. on the same level.

The tendency is to pat ourselves on the back. We're all on the way to being liberated. So let's forget about it. And a lot of girls are embarrassed by ardent Women's Libbers. But it's too easy to let things slide by without seriously criticizing the underlying attitudes. Why are there quotas for girls going into medicine, for example? Why do so few women try for Ph. D's? Why have girls been discouraged from serious careers? "You're pretty, you'll get married," is no rationale. "And what are you going to do? Get married, I suppose?" What girl hasn't heard that? ... even at Glendon ...

It's really ironic that girls (and especially older daughters) are very handy at lifting shingling roofs, building docks, moving furniture, shovelling driveways, mowing lawns, etc. Fathers, at least, give the lie to the myth of woman's physical weakness. But at Glendon, there were no girls on the set crew of 'The Country Wife'. Although one girl wanted to be. Too small and therefore not strong enough, it was reported.

During the CUPE negotiations in November, it was pointed out that although the union was demanding higher wages, the per cent increase demanded for women was less than for men. Lower wages for women were justified on the grounds that women are not capable of heavy work. A.



by aubrey beardsley

least, so the myth runs.

Feminine women are weak. And the sports scene rather confirms this at Glendon, doesn't it? Men's sports get practically a whole page of PRO TEM and women's sports are frequently ignored if not treated as non-existent. And in some quarters, women athletes are rather disparagingly referred to as Amazons. What a difference — the hulking warrior-woman hockey player and the sweet young thing who needs protection!

And protection for women is ingrained in Glendon's residences. How else explain the different architectural plans of Wood and Hilliard? In Wood, each house has a separate entrance and the doors aren't locked. In Hilliard, there is only the one central entrance to all the houses (except the fire-exits which are locked at night anyway) — and the inside doors are locked at night — for protection. Yet it would be difficult to change this policy as there would have to be unanimity to keep the doors open. Access to one house means access to all, and many people, girls included, want the doors locked. So, in spite of the enlightened attitude at Glendon, architecture preserves the traditional idea of womanhood. But why should girls fear attack more than guys?

It's kind of a neat thing to be a woman these days. Maybe it's the best of two worlds. With men so aware of Wo-

men's Lib there's lots of help in getting ahead — to a certain point. And women can still claim the traditional advantages of womanhood. But at least one woman professor expects to run into difficulty when it comes to being promoted into the senior ranks. It is well-known among women that they need higher qualifications than men to get into grad schools and Ph. D programmes and then into the professions. It's not the kind of policy to be proud of. It's depressing to be regarded as intellectually inferior.

But really, Glendon is quite good. The male-female ratio among the faculty is high in comparison with other universities — although in some departments, such as history and economics, the ratio is quite unextraordinary.

A lot of girls at Glendon tend to promote the image of apple pie and motherhood. They admit they came to college to find a husband — and it's a blatant motive, with not even the slightest pretense of job aspirations or further education. In fact they're total failures if they haven't got that ring by third year.

In the classroom funny things go on. It seems that some professors favour girls in marking. Or vice versa, that some female professors prefer male students. Some girls are quite aware of the advantage to be gained by wearing a skirt when approaching some profs. Liberation? or sexual academics?

Gay Liberation groups

UNIVERSITY OF TORONTO HOMOPHILE ASSOC.
12 Hart House Circle, SAC Office, University of Tor.
Toronto 5, Ontario

community groups

COMMUNITY HOMOPHILE ASS. OF TOR. (CHAT)
58 Cecil St. (behind Grossman's Tavern), Toronto
Telephone: 964-0653

TORONTO GAY ACTION 201 Queen St. E. Tor. 227

THE BODY POLITIC, Apt. 8, 65 Kendal Ave., Tor. 4
(Centre page of each issue lists all gay organizations
in Canada.)

YORK UNIVERSITY HOMOPHILE ASSC. N-105 Ross
Building, York University, Downsview 635-3545

Women's Liberation groups and activities in Toronto

ONT. WOMEN'S ABORTION LAW REPEAL COAL.
P.O. Box 5673, Station A, Toronto 863-9773

TORONTO WOMEN'S CAUCUS
188 Adelaide St. W. 368-6583

"THE VELVET FIST" (Women's Liberation Paper)
188 Adelaide

NEW FEMINISTS

WOMEN FOR POLITICAL ACTION

THE VOICE OF WOMEN
1554 Yonge Street

WOMEN'S LIBERATION MOVEMENT

OFFICE: Room 67 — Basement of Jorgenson Hall
380 Victoria Street Phone 863-9949

ABORTION/BIRTH CONTROL COLLECTIVE
Liz Gunn (Phone 929-3624) Office Hours: 7:30-
9:30 pm. Tues. and Thurs. 631 Spadina Avenue
Abortion Referral 533-9906 (24 hr. answering ser)

DAY CARE CENTRE Julie Mathien 924-3873
Located at 12 Sussex St. 925-7495

INTERNAL EDUCATION COLLECTIVE
Mary Bolton and Helen Mills (Phone: 485-9907)

LEGAL COLLECTIVE Evenings: Shirley Stewart
(691-5948) Tues. & Thurs.: B. Flood (368-2264)

HEALTH CARE COLLECTIVE Carolyn Egan
(920-1793) Maureen Hynes (536-0057) Mother and
Baby Clinic: 64 Augusta St. Open Sat. 10 am to 1 pm

NEWSPAPER COLLECTIVE Office: 863-9949

SPEAKERS BUREAU Jane Usukawa 366-5720

WORKING WOMEN'S COLLECTIVE Karen Webster
(923-8531) Maureen Hynes (576-0057)

MEDEA/STREET ACTION COLLECTIVE Mary,
Helen or Audrey (Phone 485-9907) Phone for
information on small discussion groups.

EDUCATIONAL INFORMATION Educational Mee-
tings Thursdays at Jorgenson Hall (380 Victoria)

YORK WOMEN'S CAUCUS

YORK WOMEN'S CAUCUS 635-3532 Meetings
Thursdays at 2:00 pm.

Liberation reading list

A BOOKLIST FROM THE WLM NEWSLETTER:

This is a bibliography for people who are interested in doing some preliminary reading on the subject of Women's Liberation. There is a Canadian anthology which is in the process of being published by the Canadian Women's Co-operative Press called 'Women Unite'. It should be available this fall.

SISTERHOOD IS POWERFUL, Vintage (anthology)

LIBERATION NOW, Dell (anthology)

VOICES FROM WOMEN'S LIBERATION, Signet "

DIALECTICS OF SEX, Shulamith Firestone, Bantam

THE SECOND SEX, Simone de Beauvoir, Bantam

THE WOMAN QUESTION, anthology, Marx, Engels,
Lenin and Stalin, New York, 1951

FEMINISM AND MARXISM, Dorothy Ballan

Nader critique — diagnosis without a cure

by BARRY WEISLEDER

Ralph Nader is simply a devastating speaker, especially when he takes on the whole system. Speaking to an audience of over five hundred at York on Sunday afternoon, he attacked business interests that manage the affairs of much of the world as well as the governments that serve them. His lecture might easily have been titled: The Crimes of Capitalism.

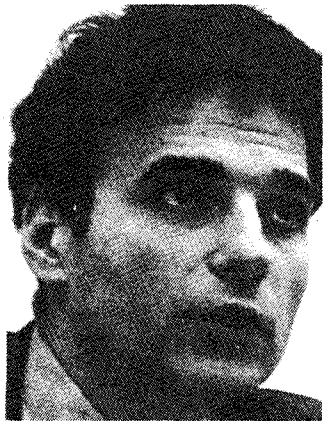
Nader started by stating that he wished to deal with consumer issues, environmental concerns and the organizing that's being done around research and corrective action, but the close inter-relationship between these areas led him to deliver a very eclectic yet effective address.

"In an age when nine times as many Americans are killed on the highways in auto accidents than in homicides throughout the country...", it would be far more appropriate to talk about applying the proverbial law and order ethic to the corporations rather than to the victim consumers, Nader suggested.

Not only do the corporations violate systematically the laws that do exist to protect health and safety, but when necessary they effectively write their own laws through the full-time lobbies they employ at the seats of government and through the campaign contributions they make to the appropriate candidates and parties.

The oil import quotas first legislated in the 1950's is a good example of the political clout wielded by Gulf, Standard Oil, and company. But by

by david teach



Ralph Nader

no means does it end there; it extends right into the government departments and regulatory bodies, set up presumably to safeguard the public interest, who end up adjusting standards and granting huge tax and market concessions to the same violators Nader revealed.

This class biased application of the law has been seen especially in the price fixing area. In "company towns" the largest supermarkets, the housing, the clothing stores, even the politics of the city are virtually controlled by the industrialists. Just like International Nickel, Abitibi, and Falconbridge rule the roost in many northern Canadian communities, so does Boeing direct Seattle, and U.S. Steel control Gary, Indiana (flaunting all kinds of health and sanitation standards there and if ever challenged, threatening to shut down and leave thousands unemployed.)

One of the most serious problems Nader cited was the growing deterioration of mass

public transportation in our cities. Costs continue to climb people demand more cars which leads to more highways more accidents, more congestion, more pollution, and less habitable space for humans. But the development and purchasing patterns are so deeply set into the fabric of so-called middle class North American life, that we hardly question them anymore. The monopolies are assured of their profits; they concentrate on further increasing them, but competition is pretty well limited to the realm of design and advertising. The appeal is largely psycho-sexual, aggressive and status oriented.

One startling fact that Nader revealed was that collapsible steering columns, their rigid counterparts having sent thousands of drivers to their deaths in crashes, could have been introduced years ago — patents for them have existed since the 1920's. Similarly with all the dash panel gadgetry that has proven so destructive in accidents — it could have been eliminated long ago

And what of human life? It's hard to put a value on that. But if one thing is clear it's that the auto producers don't put much value on it. Present technology could probably provide safer, longer lasting cars, with lower levels of poisonous emissions if only the will existed to do

so. Instead the public continues to drive cars with bumpers that Nader describes as merely 'ornamental', that in fact are less effective in low speed collisions than those on the Model T Ford, and serve to guarantee the market for \$3 billion worth of replacement parts.

The food industry is no more encouraging to examine. Manipulating the consumer by means of fancy packaging, all kinds of food is passed off on us that is low in nutritional value, outrageously adulterated, and replete with chemical additives that are at best deceiving, and at worst downright harmful, like the frankfurter, of which 15 billion are sold yearly in the U.S. alone. Now composed of fat to the degree of 28% (in 1937 it was 13%, its high was 31% in 1968), studies have shown hot dogs to include rodent remains, cockroaches and other surprising delectibles.

Are the chickens you buy safe? Maybe. But the producers have developed sophisticated machinery designed to pump water into the carcasses to inflate their size and value. There must be another reason, right? The U.S. Department of Agriculture suggests that waterlogged chickens are likely to cook better and produce richer sauce.

And so the story goes. Na-

March 8, 1972 PRO TEM II der has a hundred and one other examples of commodity deficiencies and corporate corruption that permeate every field of human production, but sadly, it is there that his analysis stops. Beyond the establishment of investigative action groups, or public interest societies that are self-funded (or perhaps supported by the universities that are the bases for military research, or even by the public spirited Ford or Rockefeller Foundations?), or beyond interminable legal suits, conducted by altruistic young lawyers in the courts of the state the corporations control, Nader sees nothing else. His every study is an indictment of the system of production that is motivated by greed, and yet all he wants to do is patch things up; a few reforms here and there. Yet the more Nader reveals about the system, indirectly, the more one realizes how widespread the corruption and abuse is, and how it can only be changed by means of a re-structuring of power and wealth in this society.

As Nader said on Sunday afternoon, though jokingly, "In capitalist society, the consumer isn't supposed to ask questions — he or she is just supposed to buy." It may be up to others to take that statement a bit more seriously, and do something about it.

EMPLOIS DISPONIBLES, 72-73

Gérant du Pipe Room (salaire \$800)

Gérant du "Snackbar", Café de la Terrasse

(salaire \$90 à \$125 par semaine ou plus)

**Date limite pour applications:
24 mars 1972**

**De plus amples renseignements peuvent être obtenus du
bureau du Directeur des Services aux Etudiants 241 York Hall**

Nearly 3,000 jobs in Europe...

SUMMER EMPLOYMENT FOR STUDENTS



ledge of the language of the host country would be helpful, a basic ability to communicate will often be sufficient. If in doubt, inquire further.

Nearly 3,000 jobs are open to post-secondary Canadian students under the International Student Summer Employment Exchange Programme. Offered through the Department of Manpower and Immigration, these "working summers" are in Austria, Belgium, Denmark, Finland, France, Germany,

The Netherlands, Norway, Sweden, Switzerland, and the United Kingdom. Low-cost travel arrangements may also be available.

Students must agree to work for periods ranging from six weeks to three months, beginning mid-May or early June.

Although a working know-

APPLY NOW! As final selection will be made by the host country, earlier applications will receive preferential consideration. Inquire at your nearest Canada Manpower Centre, or at your University Canada Manpower Centre.



**Canada
Manpower
Centre**

Manpower and Immigration
Bryce Mackasey, Minister

**Centre de
Main-d'oeuvre
du Canada**

Main-d'oeuvre et Immigration
Bryce Mackasey, Ministre

'Johnny Crackle Sings' tells a modern moral

by ELIZABETH COWAN

There is a whole set of assumptions about man and happiness and goodness in our society which centre on a distrust of material goods and worldly satisfactions.

Simplicity, the soil, Natural Man, the Noble Savage— these are all superior to sophistication, urbanity, Civilization and definitely to Money.

In 'Johnny Crackle Sings', Matt Cohen tells a modern morality tale about a rock singer who lets himself be enticed by the glamour of the Good (read Successful) Life. Johnny walks out on his suc-

cess in the end, by way of an emotional disintegration, and regains the Good (read Simple) Life through sex and fatherhood and rural peace.

It all falls into place very tidily. You can tell the good guys like Johnny and his friend Lew, because they're so good at being elemental. They live on a farm, or in "an old white wood house on Vancouver Island overlooking the sea."

The inferior characters are marked out by the thick overlay of stodginess that prevents them from being elemental. They are impotent or money-grubbing, and they live in cities.

The obligatory digs about Viet Nam and Christianity and the older generation are all here too, as an extra contrast to the way the admirable characters believe and behave.

Which is all a way of explaining why what Matt Cohen has to say in 'Johnny Crackle Sings' is the least interesting part of a very interesting book. If you think hard about the plot and the characters, they're two-dimensional and absurd. But you can read the book for the pleasure of words well put together:

In your body you will find you will find a million different sounds they are all

true and all forgotten your memory has betrayed you has betrayed you to your present and your present runs straight through a superhighway to your future time laid out neat and perfect a sideways mirror to the unforgotten past."

Not all of it is written in this stream-of-consciousness style. There are flashes of satire:

It was the Time thing man. Yeah, time is so far out. No man, Henry Luce ...

And a kind of giddy hilarity: Sarah Lee's skin was bronzed, her hair caught and

played with the sun, she waved the flag of revolution as they stormed past the gate of Molock and swept into the centre of the city.

'Johnny Crackle Sings' is a whole series of funny and subtle and poetic phrases and paragraphs like these, but they lose something for being strung together on such a tired string. Perhaps Matt Cohen should be a poet instead of a novelist — then he could dispense with the machinery of a plot to hold his beautiful words together.

'Johnny Crackle Sings' by Matt Cohen. McClelland and Stewart. \$2.95

Individual Point Leaders

Men

Doug Knowles	242
Mike Lustig	227
Greg Loyd	197
Jim Martin	170
Joe Tuzi	160
Dave Bryan	157
Al Kramer	155
K.C. Haffey	155
Doug Street	150
Tom Crepnakonic	130

Women

Jim Qually	234
Janet Rudd	199
Sue Nixon	155
Pat Bundrit	125
Karen Howells	137
Laurie Donovan	115
Debbie Schlieffer	114
Melissa Clarke	95
Mindy Baker	92
Carol Bruni	75

Team Point Leaders

Glendon Cup (Men)

First year	2375
A-house	2365
Second year	2269

Glendon Shield (Women)

Second year	2319
First year	1628
F-house	1246

on campus

There will be a Red Cross blood donor clinic today in the J.C.R. from 10am-12:30 noon and 2pm to 4pm. Come and bleed.

Thursday, March 9

The Academic Policy and Planning Committee of Faculty Council will be meeting to discuss the Wright Report. The meeting is in the Committee Room, C-Wing, York Hall.

On presentera "On est des Sauvages" (une petite histoire du Québec en chansons) avec Luc et Lise Cousineau dans

l'old Dining Hall à onze heures et 15. Entrée \$.50.

Friday, March 10

Le Café de la Terrasse presentera "Chansons Pail-lardes" par le Choeur des Vierges sous la direction de Alain Baudot à 20 heures et 30. Entrée \$.25.

Saturday, March 11

The Pete Naugler trio will be playing in the Pipe Room at 8:30 pm.

Tuesday, March 14.

There will be a double piano concert with Dawn Haslin and Lawrence Brown in the Old Dining Hall at 8 pm.

Kari Levett speaks today at 2:15 in B204.

Turtles take over Glendon sports

by BROCK PHILLIPS

Last week PRO TEM reported that K.C. Haffey had finally retired from Glendon sports to the relief of both his competitors and his team mates, but last Tuesday K.C. ended his short retirement to enter a new sport that is taking the campus by storm. Commenting on his quick return, K.C. said "It was the thrill of victory and the agony of defeat in my veins", and the fact that he bought a new pair of P.F. Flyers and wanted at least to get them a little smelly, were his reasons for returning to the fold. With that K.C. resumed his rigorous training programme that includes running one hundred yards once every third night and four sit-ups a night followed by one push-up.

K.C.'s stringent program also calls for only three beers a day, the smoking of no less than three packs of cigarettes a day with the intervals between cigarettes spent puffing on a pipe, and a curfew of 3 a.m.

It is amazing how great athletes continually dedicate themselves for the betterment

of their sport and so they can be a hero and get all the beautiful girls when they win. (Editorial comment).

The new sport that is slowly poking its head out of its shell and rapidly winning fans in all corners of Glendon College is turtle racing. Turtle racing has been popular since the Tortoise nipped the Hare in their famous race in 1923. Fan popularity grew from this point on, and turtle racing reached its peak in the depths of the Depression according to Depression expert Michiel Horn. However, after 1939 the sport lost popularity to more violent sports such as war. In spite of the violent age, turtle racing has been gaining strength thanks to the peaceful confines of a small college in a large city and growth has been reported in the peaceful suburb of St. Leonard, Quebec.

Turtle racing also suffered during the recent practice of draining swamps for development of new suburbs, highways and airports. This draining tended to put a damper on the world's supply of good racing turtles, and as a result there was a loss in fan support. Oakee-pen-oakee Swamp has been the home of the greats of turtle racing. A lot of the new stars are coming out of Holland Marsh.

Tuesday's race was an exhibition between one of the great veterans of turtle racing, Sterling Turtle, and one of the bright new stars on the circuit, George Eton Turtle. Sterling Turtle is a five time winner of the Oakee-pen-oakee 500, the big race for turtles, and a four time world turtling champion. George Eton Turtle has won the Oakee-pen-oakee the last two years and is the current point leader in the world turtling championship series after taking the last four races. Sterling was driving his familiar turtling-racing green Shell Special, while George Eton was driving the new Snapping

Special.

The track that was used is the regular Turtle 100 in F-house Hilliard, a winding course that curves its way past the phone booth, through room 330 and down the straightaway to the starting line at room 302. The circuit is known for its demand of great turtling, rather than for speed.

There was a large crowd of expectant turtle fans on hand as starter Bonnie Stanton fired the starting gun and in doing so made room for some more fans. Sterling Turtle jumped into the lead from the start as the fans either began to read 'War and Peace' or watch a long movie — 'Gone With the Wind.' He held it through the tricky curves, as was expected since his turtle is better rounding the corners. But George Eton Turtle wrestled the lead away as they roared into the straightway. George Eton looked like a sure winner but two feet from the finish he ran out of gas and Sterling Turtle, going farther in Shell Special, was shifted by the disabled Snapping Special to take the checkered flag, and the Birds-eye Trophy.

After the race team manager for Sterling Turtle, Wilson Ross, was ecstatic over the win and unable to think up any quotable quotes. Terry Walker, the Snapping special manager, said that he was writing another controversial letter to PRO TEM. This was going to unleash an attack on race organizer Laurie Donovan for not providing a translator through whom he could talk to his driver. "Turtle is very difficult to understand", explained Mr. Walker.

Sydney reports that on the back campus Versa-Tray run on Friday, trayer Albert Knab set a world record in the one-man event. Asked what he did differently on this run as compared to other runs he answered "I was stoned."

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