SherbROOKE (Cup) what was once an internal conflict in the administration of the University of 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 for mutual aid and voice in evaluation. They were assisted by several faculty members and by the local Construction Workers’ Union (Construction and Trade Unions) which offered them all and financial support. The students had earlier assisted the union by acting as “asians” during a strike. The local union movement is also simmering in the Uni­versity of Sherbrooke because of the struggle of 87 library employees against the university administration. The university administration is considering the question of the grounds that any such employees include all the university must be ins­tance of employees.

But the University of Sherbrooke allows its professors to unionize their working conditions, 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 Montreal and the Université de Québec à Montréal last fall. As far as students are concerned, the University Council has been dividing them from the students, and the university administration is allowed the students the right of co-organization. The students wanted 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, noted 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.

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 bonne­moine had been established. Both sides really wanted to arrive at a settlement. The Council’s statement maintain­ted 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, noted 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.

The annual begins from the campus-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 enrollment 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 Glendon’s encoura­ging words on the availability of all sorts of winter employ­ment (a snow job?).

Reasons for leaving noted by those surveyed were the decending order of fre­quency: 1) Academic overload largely caused by entering the bilingual stream with an­ insufficient preparation and or motivation. 2) The impossibility of registering in desired courses, especially in the field of Psychology. 3) Insignificant 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 reality that full-time academic work would interfere with the chan­nels of earning the needful 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 French (to bolster numbers in the bilingual stream) found that they had an inordinate amount of work, because the program had insufficient grounding in the language. Forcing people to participate in mathematics has never been an enorm­ous problem for the students.

A major reason that people decided to leave early in the aterm that they were fed up with the teaching of York. By a vote of 63 to 18 she defeated Ted Culp, a Toronto school teacher.

The apparent gap between the two opponents, ideologi­cally and in the realm of personal development, was considerable. Described by the dominant as possessing a special kind of “naturalism” and “socialism” that made her de­cidedly unfulfilling to the type of the typical politician who said the University means nothing,” Ellie Pre­pas seemed to bear out these remarks with a mixture of speech—soft, spoken, gentle, and dry.

Ms. Prepas helped organize and spoke at the non-contro­versial ‘Women in Univer­sity’ Conference sponsored by the students of the Université de l’Aubin in January. She is presently the presi­dent of the Ontario WAFU student Conference. Now working with a UWAFU student who was registrar in the reports on the effects of the expected Autopact sell­out on the students’ part­es industry, she led a stinging attack on the economic policies. Ms. Prepas stated that she would want to be part of an NDP federal government that would begin to recognize the nature of the present society that makes “unemployment and hardship” the “rate of the exception”, hardship and the creation of a social nationalism of late as be­ing totally ‘false’, illustrated daily by more government’s lack of response to branch plant for workers on the mean, the bus­ness to repatriate our foreign dominated economy so that its a nation or not, let alone to direct their own future. She went on to call for a “positive program” of public owner­ship of the resources occur under workers’ control, lead­ing to the creation of a vital, Canadian manufacturing sec­tor able to produce jobs for the people. A staunch women’s liberalism, Ms Prepas insisted that abortion is a man’s right, but that alone was not effective. Free contraception and reproductive rights must be made available to all women, and women’s health services provided. She further asserted that student participa­tion in the running of York was a right. She saw York as a model for other universities. The establishment of a national health program would be a sign of the move toward a more democratic society, she said.

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 French (to bolster numbers in the bilingual stream) found that they had an inordinate amount of work, because the program had insufficient grounding in the language. Forcing people to participate in mathematics has never been an enorm­ous problem for the students.

A major reason that people decided to leave early in the aterm that they were fed up with the teaching of York. By a vote of 63 to 18 she defeated Ted Culp, a Toronto school teacher.

The apparent gap between the two opponents, ideologi­cally and in the realm of personal development, was considerable. Described by the dominant as possessing a special kind of “naturalism” and “socialism” that made her de­cidedly unfulfilling to the type of the typical politician who said the University means nothing,” Ellie Pre­pas seemed to bear out these remarks with a mixture of speech—soft, spoken, gentle, and dry.

Ms. Prepas helped organize and spoke at the non-contro­versial ‘Women in Univer­sity’ Conference sponsored by the students of the Université de l’Aubin in January. She is presently the presi­dent of the Ontario WAFU student Conference. Now working with a UWAFU student who was registrar in the reports on the effects of the expected Autopact sell­out on the students’ part­es industry, she led a stinging attack on the economic policies. Ms. Prepas stated that she would want to be part of an NDP federal government that would begin to recognize the nature of the present society that makes “unemployment and hardship” the “rate of the exception”, hardship and the creation of a social nationalism of late as be­ing totally ‘false’, illustrated daily by more government’s lack of response to branch plant for workers on the mean, the bus­ness to repatriate our foreign dominated economy so that its a nation or not, let alone to direct their own future. She went on to call for a “positive program” of public owner­ship of the resources occur under workers’ control, lead­ing to the creation of a vital, Canadian manufacturing sec­tor able to produce jobs for the people. A staunch women’s liberalism, Ms Prepas insisted that abortion is a man’s right, but that alone was not effective. Free contraception and reproductive rights must be made available to all women, and women’s health services provided. She further asserted that student participa­tion in the running of York was a right. She saw York as a model for other universities. The establishment of a national health program would be a sign of the move toward a more democratic society, she said.

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 French (to bolster numbers in the bilingual stream) found that they had an inordinate amount of work, because the program had insufficient grounding in the language. Forcing people to participate in mathematics has never been an enorm­ous problem for the students.

A major reason that people decided to leave early in the aterm that they were fed up with the teaching of York. By a vote of 63 to 18 she defeated Ted Culp, a Toronto school teacher.

The apparent gap between the two opponents, ideologi­cally and in the realm of personal development, was considerable. Described by the dominant as possessing a special kind of “naturalism” and “socialism” that made her de­cidedly unfulfilling to the type of the typical politician who said the University means nothing,” Ellie Pre­pas seemed to bear out these remarks with a mixture of speech—soft, spoken, gentle, and dry.

Ms. Prepas helped organize and spoke at the non-contro­versial ‘Women in Univer­sity’ Conference sponsored by the students of the Université de l’Aubin in January. She is presently the presi­dent of the Ontario WAFU student Conference. Now working with a UWAFU student who was registrar in the reports on the effects of the expected Autopact sell­out on the students’ part­es industry, she led a stinging attack on the economic policies. Ms. Prepas stated that she would want to be part of an NDP federal government that would begin to recognize the nature of the present society that makes “unemployment and hardship” the “rate of the exception”, hardship and the creation of a social nationalism of late as be­ing totally ‘false’, illustrated daily by more government’s lack of response to branch plant for workers on the mean, the bus­ness to repatriate our foreign dominated economy so that its a nation or not, let alone to direct their own future. She went on to call for a “positive program” of public owner­ship of the resources occur under workers’ control, lead­ing to the creation of a vital, Canadian manufacturing sec­tor able to produce jobs for the people. A staunch women’s liberalism, Ms Prepas insisted that abortion is a man’s right, but that alone was not effective. Free contraception and reproductive rights must be made available to all women, and women’s health services provided. She further asserted that student participa­tion in the running of York was a right. She saw York as a model for other universities. The establishment of a national health program would be a sign of the move toward a more democratic society, she said.
Pro Tem staff meeting
today at 4 p.m.

50% OFF
for York students

Gold and Diamond Jewelry
watches, bracelets, rings, etc.

Russell Oliver Jewelry Co.
17 Queen St. E. (Showroom)
Suite 345
Phone 863-1573 for appointment

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 centered 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 staff officer, 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.

Joseph Y. Smith went on to describe the 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 scenes; 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, it was revealed, 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 to THE TIMES it had already been published in THE TIMES for breaching the National Securities Act, 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 decided against publishing the story immediately because they risked releasing an espionage felony as well as apprising 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 destroyed.

The reporters on THE POST staff got wind of the management's hesitation to publish the story and decided it was time to move. Captain William Graham, the owner of THE POST, had the last 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 this importance 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 predictable race to the source 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. "Jeez," said Smith, "one has to get under the public's right to know, but most 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 hard to make you feel good." Another question remains though. The newspapers talk of the public's right to know, but perhaps a more pressing question of wanting to know. Mr. Smith suggested that the public automatically shuts out that which it doesn't want to know. 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 the network 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?
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 let's sit back on our laurels, 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 linguistic 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 overcrowded 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. department 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, classes with upper level students who have registered in first year Gen. Ed. courses tend to do poorly, too, and in some cases the best in the department may simply lack enough commitment to the courses and the 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 work with, 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 the right to be concerned 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 the committee encrypts this kind of educational experience. The creation of the revolution will be necessary for providing a good service to the students. But better communication is not even enough. We will have to discuss suggestions for the improvement of courses and the establishment of a structure which will ensure the y may even have a primary reason for the inadequacies may be related to the lack of student involvement in decision-making.

To begin with, everyone on the 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 work with, 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 the right to be concerned 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 the committee encrypts this kind of educational experience. The creation of the revolution will be necessary for providing a good service to the students. But better communication is not even enough. We will have to discuss suggestions for the improvement of courses and the establishment of a structure which will ensure the y may even have a primary reason for the inadequacies may be related to the lack of student involvement in decision-making.

To begin with, everyone on the sub-committee will do little to ameliorate the situation. Unless the committee encrypts this kind of educational experience. The creation of the revolution will be necessary for providing a good service to the students. But better communication is not even enough. We will have to discuss suggestions for the improvement of courses and the establishment of a structure which will ensure the y may even have a primary reason for the inadequacies may be related to the lack of student involvement in decision-making.

To begin with, everyone on the sub-committee will do little to ameliorate the situation. Unless the committee encrypts this kind of educational experience. The creation of the revolution will be necessary for providing a good service to the students. But better communication is not even enough. We will have to discuss suggestions for the improvement of courses and the establishment of a structure which will ensure the y may even have a primary reason for the inadequacies may be related to the lack of student involvement in decision-making.

To begin with, everyone on the sub-committee will do little to ameliorate the situation. Unless the committee encrypts this kind of educational experience. The creation of the revolution will be necessary for providing a good service to the students. But better communication is not even enough. We will have to discuss suggestions for the improvement of courses and the establishment of a structure which will ensure the y may even have a primary reason for the inadequacies may be related to the lack of student involvement in decision-making.

To begin with, everyone on the sub-committee will do little to ameliorate the situation. Unless the committee encrypts this kind of educational experience. The creation of the revolution will be necessary for providing a good service to the students. But better communication is not even enough. We will have to discuss suggestions for the improvement of courses and the establishment of a structure which will ensure the y may even have a primary reason for the inadequacies may be related to the lack of student involvement in decision-making.
Enjoy Being a Girl!

Process not satanist

by Paul Scott

Do you want love? — then give and you will receive. This is the central message imparted by two members of the Process Church Community who spoke to a group of fifty people in Room 129 last Thursday afternoon.

The grey united front idea inherent in the Process idea was explained by Brother Alexander, a Process minister, and Sister Cressida, a student minister. Both are full-time resident members of the growing Toronto Process community.

Most of you have probably been accosted on Yonge or Bloor Streets by black-robed group members soliciting funds and trying to sell their glossy magazine to the public. This group, which operates a coffee house and drop-in centre on G louise Street, is highly critical of two areas of Canadian society — education and the state apparatus. Le-:

The church, Brother Alexander explained, was founded by Robert de Grimston in England in the early 1960's. The principle onset 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-:ferring it. According to the church, that loving one's enemy will eventually result in the coming of Christ and Satan; Christ will share his love with Satan. The audience seemed pre-occupied with reports that the Council of Churches in America is considering the possibility of joining the Process. Sister Cressida denied that the group practices black magic; however, she verif-ied that they do invoke Je-sus's name in love, not on evil and death.

Dialogue was lively as the audience asked questions of the speakers, reconciling the need for love and understanding. And most felt that one mJght harbour the best of both possible worlds; that one could be love and Satan; Christ will share his love with Satan. The audience seemed pre-occupied with reports that the Council of Churches in America is considering the possibility of joining the Process. Sister Cressida denied that the group practices black magic; however, she verified that they do invoke Je-sus's name in love, not on evil and death.

Dialogue was lively as the audience asked questions of the speakers, reconciling the need for love and understanding. And most felt that one might harbor the best of both possible worlds; that one could be love and Satan; Christ will share his love with Satan. The audience seemed pre-occupied with reports that the Council of Churches in America is considering the possibility of joining the Process. Sister Cressida denied that the group practices black magic; however, she verified that they do invoke Je-sus's name in love, not on evil and death.

Dialogue was lively as the audience asked questions of the speakers, reconciling the need for love and understanding. And most felt that one might harbor the best of both possible worlds; that one could be love and Satan; Christ will share his love with Satan. The audience seemed pre-occupied with reports that the Council of Churches in America is considering the possibility of joining the Process. Sister Cressida denied that the group practices black magic; however, she verified that they do invoke Je-sus's name in love, not on evil and death.

Dialogue was lively as the audience asked questions of the speakers, reconciling the need for love and understanding. And most felt that one might harbor the best of both possible worlds; that one could be love and Satan; Christ will share his love with Satan. The audience seemed pre-occupied with reports that the Council of Churches in America is considering the possibility of joining the Process. Sister Cressida denied that the group practices black magic; however, she verified that they do invoke Je-sus's name in love, not on evil and death.
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 poked-out nose in their 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 underpanties. 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 inescapably as blue eyes or small feet.

From empirical evidence our children have concluded that women's work in 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 breakfasts, 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 look 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 turn 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 life'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 organized, pink and pippy-poo one would never dream of bungling them with Play-Doh or cartwheels. We've seen 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 upended 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 behavior? 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 haunted nearly every father. Mothers seem to join in the obsession— not because they have the same investment in the boys' masculinization, but because they're been made to feel women are responsible for producing Mama's boys who fail 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 petticot and a new hair ribbon. It can even be turned into an advantage: "My daughter throws a ball like a boy," quoth the awe, 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 nausea. Somehow, slaty 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 distorted 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. Sirguy 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 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 unencumbered and unconcerned. Meanwhile, those of us raising children have to face our own prejudices and society's pervasive sexism.

How do you telegraph your prejudices and misconceptions? Blue and pink is the first label. The way you handle and prove to the infant differs. Girls get cuddled and purred over. Boys get belted 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, mittens. 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 edible 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 fell I overheard our babysitter
"According to a dialectical proposition, it is the whole which determines the truth — not the sum of the parts. The past society fostered the labor movement in all of its particular conditions and relations." — Herbert Marcuse, "Reproduction of Labour"

Last week P.E. Trudeau took what is likely to be his final position on the abortion issue. By calling it "an act of desperation", 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 the following: by logical examination of what constitutes moral and immoral killing, but this did not detract at all from the essence of his pronouncement; it simply demanded a careful series of time-conceived notions like natural right, law, and family. His position on the issue, which should be seen in the context of an imminent Federal election, is that the role to be played by a concentration of economic and social forces is another aspect of the abortion March in Ottawa. The March ended gloriously on the steps of St. James Cathedral (it was Saturday) in front of the determined and resolute face of those who are again searching for the mean and possibly selfish face of the Friends of the Earth.

More insight

In a private conversation with the author, she confessed to me a number of interesting sentiments of left-wing organization members who seem to be at war with all women's organization activity. One who "tend to consider abortion as a side issue, trying to solve their more immediate problems of our political line."

My reply, if I recall correctly, was that the present immediate issue of Women's Liberation, as represented by the formation of the Quebec Women's Liberation movement, has been over for quite a while; that the women's movement in Canada in the year 1971 was a realization of the role to be played by a concentration of economic and social forces, in the role of a concentration of economic and social forces, in the role of a concentration of economic and social forces, in the role of a concentration of economic and social forces, and the role of economic and social forces. How, in general, however, the essence of his pronouncement; it simply demanded a careful series of time-conceived notions like natural right, law, and family. His position on the issue, which should be seen in the context of an imminent Federal election, is that the role to be played by a concentration of economic and social forces is another aspect of the abortion March in Ottawa. The March ended gloriously on the steps of St. James Cathedral (it was Saturday) in front of the determined and resolute face of those who are again searching for the mean and possibly selfish face of the Friends of the Earth.

More insight

In a private conversation with the author, she confessed to me a number of interesting sentiments of left-wing organization members who seem to be at war with all women's organization activity. One who "tend to consider abortion as a side issue, trying to solve their more immediate problems of our political line."

My reply, if I recall correctly, was that the present immediate issue of Women's Liberation, as represented by the formation of the Quebec Women's Liberation movement, has been over for quite a while; that the women's movement in Canada in the year 1971 was a realization of the role to be played by a concentration of economic and social forces, in the role of a concentration of economic and social forces, in the role of a concentration of economic and social forces, in the role of a concentration of economic and social forces, and the role of economic and social forces. How, in general, however, the essence of his pronouncement; it simply demanded a careful series of time-conceived notions like natural right, law, and family. His position on the issue, which should be seen in the context of an imminent Federal election, is that the role to be played by a concentration of economic and social forces is another aspect of the abortion March in Ottawa. The March ended gloriously on the steps of St. James Cathedral (it was Saturday) in front of the determined and resolute face of those who are again searching for the mean and possibly selfish face of the Friends of the Earth.

More insight

In a private conversation with the author, she confessed to me a number of interesting sentiments of left-wing organization members who seem to be at war with all women's organization activity. One who "tend to consider abortion as a side issue, trying to solve their more immediate problems of our political line."

My reply, if I recall correctly, was that the present immediate issue of Women's Liberation, as represented by the formation of the Quebec Women's Liberation movement, has been over for quite a while; that the women's movement in Canada in the year 1971 was a realization of the role to be played by a concentration of economic and social forces, in the role of a concentration of economic and social forces, in the role of a concentration of economic and social forces, in the role of a concentration of economic and social forces, and the role of economic and social forces. How, in general, however, the essence of his pronouncement; it simply demanded a careful series of time-conceived notions like natural right, law, and family. His position on the issue, which should be seen in the context of an imminent Federal election, is that the role to be played by a concentration of economic and social forces is another aspect of the abortion March in Ottawa. The March ended gloriously on the steps of St. James Cathedral (it was Saturday) in front of the determined and resolute face of those who are again searching for the mean and possibly selfish face of the Friends of the Earth.

More insight

In a private conversation with the author, she confessed to me a number of interesting sentiments of left-wing organization members who seem to be at war with all women's organization activity. One who "tend to consider abortion as a side issue, trying to solve their more immediate problems of our political line."

My reply, if I recall correctly, was that the present immediate issue of Women's Liberation, as represented by the formation of the Quebec Women's Liberation movement, has been over for quite a while; that the women's movement in Canada in the year 1971 was a realization of the role to be played by a concentration of economic and social forces, in the role of a concentration of economic and social forces, in the role of a concentration of economic and social forces, in the role of a concentration of economic and social forces, and the role of economic and social forces. How, in general, however, the essence of his pronouncement; it simply demanded a careful series of time-conceived notions like natural right, law, and family. His position on the issue, which should be seen in the context of an imminent Federal election, is that the role to be played by a concentration of economic and social forces is another aspect of the abortion March in Ottawa. The March ended gloriously on the steps of St. James Cathedral (it was Saturday) in front of the determined and resolute face of those who are again searching for the mean and possibly selfish face of the Friends of the Earth.

More insight

In a private conversation with the author, she confessed to me a number of interesting sentiments of left-wing organization members who seem to be at war with all women's organization activity. One who "tend to consider abortion as a side issue, trying to solve their more immediate problems of our political line."

My reply, if I recall correctly, was that the present immediate issue of Women's Liberation, as represented by the formation of the Quebec Women's Liberation movement, has been over for quite a while; that the women's movement in Canada in the year 1971 was a realization of the role to be played by a concentration of economic and social forces, in the role of a concentration of economic and social forces, in the role of a concentration of economic and social forces, in the role of a concentration of economic and social forces, and the role of economic and social forces. 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 contributions to government, 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 combines and increases demands on 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 plan is the result of the consumer durable value, and in market society this means it has little prestige and receives a small share of the available resources. In the United States alone in 1969, there were approximately 35 million women who were not in the labour force because they had no work to do. A combination of rampant inflation and unemployment, and also the injection of vast amounts of consumer durables bought on credit, has driven thousands of women into the labour force so that workers in the United States have ceased to be the white-collar workers, two thirds of whom are employed in full-time jobs in new factories. 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 available resources. In the United States alone in 1969, there were approximately 35 million women who were not in the labour force because they had no work to do.
exploitation of women

were "keeping house". A society based on exchange value can not recognize the production of use-value in the home. It is at this point that the women and youth must bring their labour into the market or remain without economic independence. However, a woman's work as a primary worker in the home does not guarantee her economic independence. She must work in the workplace in order to have disposable income, a necessity for providing a decent standard of living for herself and her family. The workplace also serves to collectivize women, previously isolated in the nuclear family, and make it possible for them to attack their oppression through collective action. Demands for child care facilities etc. show how central the child rearing problem is to the 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 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 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 and 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 adaption sanction them as "rational" parts of society.

Within Monopoly Capitalism, in periods of rapid capitalist development, a remarkably 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 location, when combined with the vicious circle of the consumerism private purchasing power emphasis, has the effect of connected political implications. With the increase of a stagecraft economy which can not provide enough jobs is imposed on immigrants, blacks, women, and youth because of a racist, age-dominated and male-dominated society. Due to 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 them to work. The system of wages is a way of price maximisation 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. A whole hierarchy is formed by using structures of the firm's government, 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 to the execu­tives, supervisors and foremen who discipline the workers. While the pay of wages is drawn in the degree of the firm's monopoly power, the amount of profit generated by workers, and the productive capabilities of the workers, etc., places that hierarchy are filled according to a complex of social and cultural factors. Capitalism determines that in this pyramid, rancour and sexism will be at the top, and women on the bottom. Discrimination and irrational attitudes towards women channel them into lower-paying jobs. The nuclear family forces women to work without wages in the house (at low wages outside it). The nuclear family also generates and disciplines women into lower-paying jobs. The nuclear family forces women to work without wages in the house (at low wages outside it). The nuclear family also generates and disciplines women into lower-paying jobs. The nuclear family also generates and disciplines women into lower-paying jobs. The nuclear family also generates and disciplines women into lower-paying jobs.

Blacks suffer

The same applies to the abortion issue. It is right within the context of the radical-liberal context. What gives rise to some preoccupations on my mind is that some liberal women have regarded Women's rights as very much central since 1954 by the U.S. Supreme Court, Afro-Americans are relatively no better off today than a century ago. What has been achieved has been a result of a long, bitter struggle, and the society characterized by institutionalized racism and sexism is not as much - and not as much as it was - but always in THE REALMS OF THE SUPERSTRUCTURE. The base is still defined as "unquestionable". As a consequence of that, it seems to me that we have to deconstruct all these issues about women universal suffrage, the top dressing. Those who will benefit most will be those women whose societal position will be sufficiently high to get a good education and trans­form their socially defined capacities into marketable skills which are admitted at the lower echelons of society. It will undoubtedly benefit women unequally. The impact of an abortion will undoubtedly be different on people having different socio-economic backgrounds. The working woman, for whom birth control 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 my mind, abortion is trivialized only as being the "trickles down theory" all over the United States.

Base unquestioned

It is the essence of bourgeois thought to see the world as being "natural". The natural view is that things work in the formation of a total system which is society. What is to be produced is determined at the heart of bourgeois capitalist society. Since the base of bourgeois society is production, the production of women is "natural", God-given and sanctioned by time and tradition, crowning of man's civilization and not the pre-history of mankind—laboring power is an emanation of the human species; it is what has been ordered aberrations of a system which is classless society. These biological and defined aberrations usually appear at various parts and various times; there is no one single and universal approach to them, for each of them as different problems, different conflicts, different solutions to each other's problems, etc. The means of production is a common breed­ing ground. Since the basis of bourgeois society, the capitalist mode of production, is deemed "un­touchable", bourgeois thinkers rejected "anti-social rejec­tions" to the realm of the superstructure. All kinds of sociological and political changes have been warranted, ranging from the paternalistic exclusionary regimes to the harsher psychological judg­ments on blacks and women.

Bourgeois legal changes are made at the superstructural level, there are tensions between these numerous roles 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 this is in the area of supers­tructural changes is the American Ne­gro. Emancipation has been a political affair for more than two years by means of a bloody war which liberals like to think of as having fought for the Negroes, desegregated since 1954. Yet, the job crisis at the superstructural level, there are tensions and problems, among these roles which are to be minimized for the sake of the problem with bourgeois paint chang­ing its perceptive nature but not its essence.

by Joseph Baglieri
... he can experiment, solve problems, compete and take risks ... she is passive, domestic, culturally and cautiously tell him: "Come on now, boys don't the ultimate human reaction to pain and sadness." - says Dr. Gould. "In Egypt men were waiting in ... to prevent non-sexist reading lists and to launch honest books of your own. You might demand that your bookstores remove sexist literature. Complain to publishers and editors. And don't spare the Board of Education. Remember some ... are traditional. Dad cooks (an incoherent patrarchy of men, with five middle-class dual-professional families as well. Boy monsters are brave and gruff. Girls are high-pitched and timid. Oscar turns out to lack courage and luster as a grouch. When his garbage-pail home needs a spring cleaning, he calls.

Sexist commercials are an affront to the self-esteem of most feminist women. The 30 or 60 second commercial has been found so ... you have a bombardment of cultural conditions. Women wear too much schmaltzy makeup, drink lots of beer, shave their legs, they buy perfume, they eat enough, thin enough or fragrant enough to warrant it; grown-up women are.allowed to wear high-heeled, flavorful coffee or lose their husbands. Or turn to biochemicals to help the right: soap or lose their husbands to a younger with quickness.

All of us: LazyMary, Contrary Tomboys must go to the back of the bus. LazyMary, who went to the back of the bus. LazyMary, who will not talk to her teachers. We'll have to stop guidance counsellors and they'll be talking back. And they'll say: Why didn't you try? We'll have to stop teachers from giving girls a statistical fact, "It is a fact that girls are not interested in science."

We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science." We'll have to stop teachers from saying: "It is a fact that girls are not interested in science."
Gay Liberation

The correct line on coming out

If you are a homosexual and nobody knows about it, nor 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 this revolution is consciousness we are up to. Coming out, that is refusing to bend or fit into those boxes they've made for you, in 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 % of American college students are gay. According to the Kinsey report, 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 Marquise de Sade catalogues 650 and he was just sitting in prison thinking about it. One of the queerest 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 timidity within.

Are all queers faggots?

Uptight homosexuals want to make what they call devilish 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; lacker jobs. But Plato and Socrates, homosexuals, invented Western thought. Still there is a fagget photo, and many men, so psychologically damaged that no work is as important to them as nightlife 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 talking about it, somebody. Even liberated men make unconscious slips. Femininity is still considered something to be avoided. “My, you’re looking feminine today!” is not a compliment paid a girl in pants. Masculinity and femininity need to be re-defined in terms other than clothing.

Opening doors. A girl opening a door for herself is not assuming “female chauvinistic pig” tendencies. Her arm is quite as effective in opening doors 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 comments on roles because she is liberated, NOT because she deserves it. Some girls have noticed that guys accept them as friends far more readily than do other girls just because they are liberated. It doesn’t make sense. It’s a double standard to demand less from feminine women.

The tendency is to put ourselves in a box. We all think about being liberated. But if you forget about it, after a while a lot of girls are embarrassed by ardent Women’s Libbians. They get let down aside by without seriously criticizing their own behavior or 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 discriminated against in academic positions? Why aren’t there any girls in the archetypal basketball team? And protection for women is ingrained in Glendon’s reluctance.

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 because there would have to be unanimity to keep the doors open. Access to one house means access to all, and many people, as it is 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 feel 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 women’s Lib there’s lots of help in getting ahead — to a certain point. And women can always claim the traditional advantages of womanhood. But at least one woman professor expects to run into difficulties when it comes to being promoted to the senior ranks. It is well-known among women that they need higher qualifications than men to get into good schools and to pursue a career. It is a double standard to demand less from feminine women.

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 extraordinary. A lot of girls at Glendon tend to promote the image of apple pie and the country life. They admit they came to college to find a husband — and it’s a blunt motive, with not even the slightest pretense of job aspirations or further education. In fact they’re total failures if they haven’t got the marriage of their dreams.

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 advantages to be gained by wearing a skirt when approaching some professors. 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) 34 Eldon Crescent (behind Crossman’s Tavern), Toronto Telephone: 964-0853

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 ASSG. 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.G.S. Box 5673, Station A, Toronto 965-7773

TORONTO WOMEN’S CAUCUS

188 Adelaide St. W. 365-6858

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

NEW FEMINISTS

NEWFEMINISTS

WOMEN FOR POLITICAL ACTION

THE VOICE OF WOMEN 1554 Yonge St.

WOMEN’S LIBERATION MOVEMENT

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

ABORTION/BIRTH CONTROL COLLECTIVE

Liz Gunn (Phone 920-3624) Office Hours: 7:30-9:30 pm, Tues. and Thurs., 636 Spadina Avenue Abortion Referral 920-3624 (24 hr. answering ser)

DAY CARE CENTRE Julie Mathieu 924-3873

INTERNAL EDUCATION COLLECTIVE

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

LEGAL COLLECTIVE

Eleana Stannis (961-5948) Tues. & Thurs.: B. Flood (566-2204)

HEALTH CARE COLLECTIVE

Carolyn Egan (920-2583) Mother and Baby Clinic: 64 Augusta St. Open Sat. 10 am to 1 pm

NEWSPAPER COLLECTIVE Office: 863-9949

SPAKERS BUREAU Jane Usukawa 366-5720

WORKING WOMEN’S COLLECTIVE Karen Webster 923-8531 Maureen Iynes (576-0057)

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

EDUCATIONAL INFORMATION

Educational Meetings Thursdays at Jorgenson Hall (380 Victoria)

YORK WOMEN’S CAUCUS

YORK WOMEN’S CAUCUS 655-3353 Meetings Thursdays at 5:00 pm

Liberation reading list

A BOOKLIST FROM THE WLML 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 Collective called ‘Women Unite’. It should be available this fall.

SISTERHOOD IS POWERFUL, Vintage (anthology)

"LIBERATION NOW, Dell (anthology)

"LIBERATION NOW, Dell (anthology)

"VOICE 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 speaks 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 Crime of Capitalism.

Nader started by stating that he wished to deal with consumer issues, environmental concerns and the organizing that the latter requires. Then he turned to a specific example of the organizations possible using the tools the consumer possesses.

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

"No only do the corporations violate systematically the laws that do exist to protect health and safety, when necessary they effectively write their own laws."

The full-time lobby of the steel control Gary, Indiana, to "De plus amples renseignements peuvent être obtenus du Centre Main-d’œuvre et Immigration du Canada."

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 Étudiants 241 York Hall

Nearly 3,000 jobs in Europe... SUMMER EMPLOYMENT FOR STUDENTS

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

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 University Canada Manpower Centre.

Canada Manpower Centre

Manpower and Immigration

Main d’œuvre et Immigration

Bryce Mackasey, Ministre

Canada Manpower Centre

Centre de Main-d’œuvre du Canada

Manpower and Immigration

Bryce Mackasey, Ministre

Main d’œuvre et Immigration

Bryce Mackasey, Ministre
Johnny Crackle Sings' tells a modern moral tale of defeat in my veins, and betrayal you to your friends. Johnny Crackle Sings tells a modern moral tale of defeat in my veins, and betrayal you to your friends.

Johnny Crackle Sings, Matt Cohen tells a modern morality tale about a rock singer who lets himself be enticed by the glamor of the Good (read Successful) Life.

On campus

There will be a Red Cross blood donor clinic today in the J.C.R. from 10:30-12:00 noon and 2:00-4:00. Come and bleed.

Thursday, March 9

The Academic Policy and Planning Committee of Faculties' Council will be meeting to discuss the matter of individual points. The meeting is in the Committee Room, C.G., York Hall.

On presenters: "On est des Sauteurs," Eric Hynes (University of Quebec en chanson) with Luc et Lise Cousineau at the Old Dining Hall at 1930 hours on Friday, March 10.

Turtles take over Glennon sports

by BROCK PHILLIPS

Last week the PRO TEM reported that K.C. Haffey had finally retired from Glennon sports to the relief of both his competitors and his teammates, but last Tuesday K.C. Haffey short retired his short retirement to enter a new sport that is taking the campus by storm.

"It was the thrill of victory and the agony of defeat in my veins, and the fact that he brought 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 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 interval between puffs on a pipe, and a curfew of 3 a.m.

It is amazing how great athletes continually dedicate themselves for the benefit 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 Glennon College is turtle racing. Turtle racing has been around for some time since the Tortoise nipped the Hare in their famous race in 1923.

Popularism grew from this point on, and turtle racing reached its peak in the depths of the Depression according to Depression expert Michael Horn. However, after 1939 the sport lost popularity to violent sports such as war. In spite of the violent age, turtle racing has been able to maintain strength thanks to the peaceful confines of small college in a large city and growth has been reported in the peaceful lands 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, but the result was a loss in fan support. Oskee-Oousey may be in the process of becoming the home of the great turtles of racing. A lot of the old-timers are getting out of the game.

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 Oskee-pen-ookee 500, the big race for turtle racing, and a four time world turtle champion. George Eton Turtle has won the Oskee-pen-ookee the last two years and is the current point leader in the Glendon turtle championship series after taking the last four races. Sterling was driving his familiar turtle-racing green Shell while George Eton was driving the new Snapping Special.

The track that was used in the regular Turtle 100 at F-House has been changed this year, and the new course that curves its way right around the campus through room 330 and down the straightaway to the starting line. The starter of Sterling Turtle is known for its demand of great speed, rather than for speed.

There was a large crowd of expectant turtle fans on hand as Sterling Turtle entered the starting gun and in doing so made room for some more fans. Turtle racing jumped into the lead from the start as the first animal to the finish line is known for its demand of great speed, rather than for speed.

After the race team manager for Sterling Turtle, Wil- del Hilliard, a winding walk to the win and unable to think of any quotable phrases and Terry Cullen, team manager for George Eton, made some observations about their win. "I am a turtle," said Terry Cullen, "I am a turtle, and I don't care what you think about it."

Sydney reports that on the back campus Versa-Trap ran on Frisky, tracer Albert Knapp, sent the turtle racing in the one-man event. Asked if he planned to run this run as compared to other runs, he answered "I was stoned."

JOBS AVAILABLE, 72-73

Pipe Room Manager (salary $800)
Cafe Terrace Snackbar Manager (salary $90 to $125 a week or higher)

Deadline for applications: 24 March 1972

Further details available from Dean of Students’ Office, Room 241, York Hall