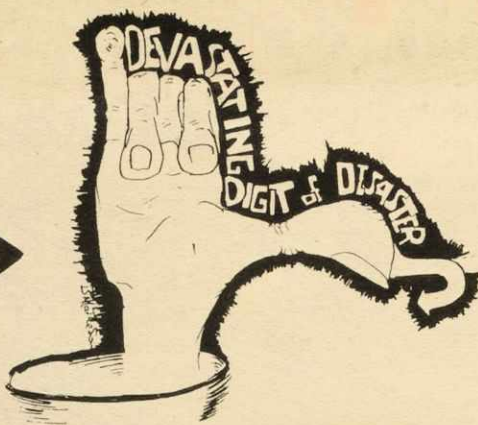


YES IT'S  
THE →



With absolutely no question or even close opposition, the once-fabled-now-realised Devastating Digit of Disaster Award is bestowed upon the Dalhousie University Student's Council. Despite the possibility of charges of repetition — or even what is otherwise known as favoritism — there is barely a choice in consideration of the past activities of the supposed-to-be-astute body. Since the outset of the academic year, Council has failed to begin a meeting on time. The delay in calling for order has varied from a low of fifteen minutes, to an all-time high at last week's assembly of over an hour. In every case, the delay was caused by an insufficient number of voting members being present (otherwise known as a quorum). Bad enough in itself, there's more! That same meeting (November 17) was interrupted twice by the lack of a quorum, and ultimately had to adjourn due to the dearth

of members present who had voting powers. As a result, the remaining business of that meeting had to be put forward to the next meeting — which, at last word is not to be held until this Monday. That means that Council must, by necessity borne by its own members, be further delayed in its legislating of matters for the student body, some of which — no doubt — are of substantial import. Yet the student's own legislative body muddles on in its feeble attempts to justify its role as a "student government". Therefore the Gazette takes great pleasure in presenting this week's — as in the past — The devastating Digit of Disaster Award to the Student's Council; certainly being undeniably worthy. Council, our heartiest congratulations; this week the Devastating Digit of Disaster Award, next week...

### Mills on Media

## MEDIA, MAN, THE MOON, AND ME

by Stephen R. Mills

The one comment common to all the critics of the flight of Apollo XII is that it's down-right boring. Just one excursion (that of Apollo XI) has made Moon journeys commonplace and tedious.

This, of course, can be attributed to the media and particularly to television. Because of television, we were able to walk on the Moon with Armstrong and Aldrin last July; we shared the glory of that historic moment. We were also given brief glimpses of the trip to and from the Moon as seen by the astronauts.

This exclusive coverage seemed to prove conclusively to every-one that at least one form of media had, at last, come into its own. Yet six months later, the trip is routine. To me, this seems significant and my feeling this is significant is reason enough for me to deal with space and the media in this week's column.

Lately, when people have asked me what I think of Apollo XII or why I am not at home with my eyeballs glued to the TV screen, I reply; "If you've seen one moon trip, you've seen them all." Most of the people who hear this laugh nervously, not quite sure if I am serious. Let me assure those people that I am quite serious.

Let's face it; the Moon is dead and any telecasts from the moon after the first one, are going to be dead. The next interesting and significant telecasts from outer space will come either from Mars or from an Earth orbiting space station. Hopefully, they will be Russian. Now that the much publicised space race is won, it will be interesting to see who wins the space-media race by coming up with the best telecasts.

For those interested in dates, I'd say the first telecasts from Mars will be in about twelve years. (This is, of course, if the present rate of progress continues. If it doesn't, we'll probably see men walking on the Red Planet in eight years.)

Television, however, was not the only medium to cover Apollo. Newspapers, magazines, and radio all made noteworthy efforts to match the television coverage. Of the three, it must be concluded that newspapers and magazines attained the greatest success because of their permanence. I, for one, was very impressed with the countless numbers of

souvenir booklets that came out several weeks after the moon-walkers returned to Earth. But then again, for about two months in the summer of '68. I was impressed with anything that had "APOLLO XI" or "MOON" on it.

Media's treatment of Apollo, though, is no more interesting than Apollo's affect on media, the greatest example being the tremendous public acceptance of the Clarke and Kubrick extravaganza "2001: A Space Odyssey". Although it was released before the epic flight of II, it would never have been accepted had not the public been prepared by the earlier Apollo efforts.

That last statement gives me a chance to throw in something about a media form I have not been able to comment on in past weeks, that is, the popular paperback field. In the "old days", the paperback market consisted mainly of westerns, romances, and science fiction. It still does today but now, almost every work published in hard-cover can be found in paperback which is neither here nor there since my main concern is one of the three main categories, science fiction.

S-f (as those who read it like to call it) has been a popular form of imaginative fiction for centuries. Unfortunately, it has not been a socially acceptable form of literature until recently. I am extremely happy to report that no longer are readers of s-f considered escapists and dreamers. Now they are visionaries and prophets.

I should now like to conclude this column but before I do, I feel I should comment on one of the most fantastic media-monstrosities of the space age, the flying saucer cults. My comment consists merely of the statement that I do not "believe in" flying saucers and will be glad to tell anyone why if they'd care to come to the Gazette office after reading this startling confession.

So now an end, for once on a happy note. Upon hearing the news that the two Apollo 11 astros had left their film on the moon, someone remarked; "They're only human". Despite the opinion of many, I believe that man belongs in space and that it is only through man and media in space that we get an understanding of how wonderful being "only human really is."

## What is a Radical?

by Winston Gereluk  
(The Gateway)

It finally happened — I had to answer the question at a family reunion last weekend.

The topic of conversation had switched from a severe denunciation of the Vietnam war moratorium to an indictment of those radicals at Simon Fraser University.

Where do you stand on this issue, Winston?

Did you ever meet this Jon Bordo character?

Did you ever try marijuana?

Winston! (and I could see it coming) Are you one of those radicals by any chance?

I couldn't answer that question right away even though my position on radicals is quite clear.

Unlike a moderate, a radical is one who finds that he holds some principles that he cannot compromise with when asked to.

Just recently, for instance, many 'straight' students have been called radicals because of their adherence to a set of principles that up until now have seemed acceptable to most people — the principles of democracy.

Because of their loyalty to these principles, these students have found it impossible to 'co-operate' with a university set-up in which democracy does not exist, in which the large majority of participants are prevented from governing themselves in all the important matters.

Because of their 'naive' acceptance of the principles of democracy with which all of us have been socialized, these radicals refuse to agree with the right of a select few to govern — and this is why they have held out for such things as parity on university committees and other decision-making boards.

Then there are other radicals, like those who adamantly refuse to play ball with an economic system in which it is the rule that people use each other as economic pawns — or as stepping stones to prestige and power.

These students became radicals because they found it repugnant that the university, instead of questioning such a system, should affirm it in every way possible.

There are really very few radicals on our university campuses these days; just a few moderates who really try to get along with everyone else, a few heads who are really committed to pot, and a few professional scholars who treat all of the important issues academically (and from a safe distance).

But what could I tell my relatives about radicals? They try so hard to be 'average citizens' and couldn't care less about any of the above.

Am I a radical?

No! I was almost relieved to hear myself say.

No, I am not radical. I'm just like you — I've lost the best parts of my soul long ago in the big compromise with the dollar sign.

## A Question of DISCRIMINATION

by Trevor Parsons

President Hicks may use persuasion in an attempt to eliminate discrimination in scholarships and bursaries at Dalhousie. This development follows release of "The Report of the Committee to Investigate Evidence of Discrimination in Scholarships and Bursaries."

The Senate report outlines some of the basic forms of discrimination embodied in various scholarships and bursaries at Dalhousie.

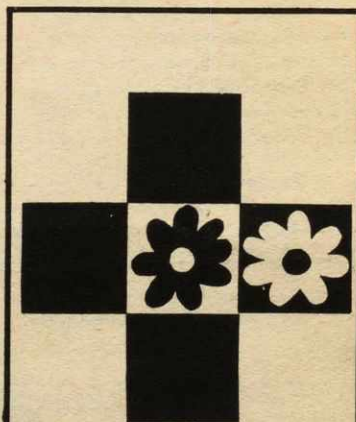
The authors of the report discussed the problem in terms "restrictions" with the apparent object of discovering which of these were deserving of the term discrimination. The report outlines the basic restrictions which the committee found in their investigation. The major ones included: subject or discipline, students home town or province, students of particular families (eg. employees of Imperial Oil, sex, religion and race). Most of the awards discussed were found to be "restrictive but not discriminatory". Concerning discrimination against women the report stated, "We regard differentiation between scholars on grounds of their sex as anachronistic but realize that the specific wishes of donors in this regard have to be respected."

The committee did, however, recommend that the President should approach the Trustees of such scholarships and persuade them to make them open to women.

The major recommendation of the committee was to have the President use persuasion in an attempt to remove objectionable stipulations.

The most contentious issue was centred around the Leonard Foundation Scholarship which carries the following restrictions: "White race, Protestant Christian British nationality and of the full age of 14 years."

The committee's comment of the Leonard Scholarship was, "We regard the religious qualification in the Leonard Foundation award as undesirable and discriminatory and we are concerned at the added racial implications."



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