

the latest report from the dean
in praise of the teaching machine
is that oedipus rex
could have learned about sex
by himself, and not bothered the queen

—reserved table, cafeteria
teachers' college
columbia university

an education psychology student replies

modern marriage opens life's door

by jay powell

The advent of universal suffrage, as John Kelsey pointed out in a recent article in this same paper, was an important event in the development of hetero-sexual relationships. Whether or not it caused the collapse of Modern Marriage however is an entirely different question. It is a rare event indeed when someone is markedly different to what he is today, and an even rarer event is the occurrence of this sort of change as a result of an occurrence outside of himself which is impersonal and in which he is not directly involved. Blaming marital discord on universal suffrage is about as reasonable as blaming wheat stem rust on tooth-brushing habits.

So far as suffrage is concerned, there is a closer relationship than my facetious example might indicate, the problem being that Mr. Kelsey has his cause and effect relationships reversed. Suffrage, along with the apparent collapse of the state of wedlock are both symptoms of some fundamental changes in the orientation and the role of women in our society. The problem, more basically is that our societal relationships are changing more rapidly than the institutions we use to formalize them.

On this basis, the marriage type referred to as 'modern' in many contexts may not be 'modern' at all, in the true sense of the term. It would probably be more accurate to say the contemporary marriage is having its difficulties, rather than saying the same thing of modern marriage. The point of this argument being that the marriages which are having difficulties are largely of two types, neither of which are modern in any sense of the word. The first type of marriage which is having troubles is the one which is attempting to retain all the characteristics of 'the good-old-fashioned marriage' except the strong central religious conviction upon which it traditionally was based. Without religion as a binding force, the pressures of society often are too much for this marriage type. The second type of marriage which is in trouble can hardly be called a marriage at all.

The second major characteristic of this marriage type is the trust and respect each member of the group extends towards all the others. The purpose upon which this type of marriage is based is one of either tacit or overt selection from the very outset. It will have an intellectual

In this marriage type, the basic pattern is an attempt to compromise between the old and the new, and, like most compromises, it comes out neither like sauce nor like gravy. The problem being here, that this marriage type permits individual freedom to such an extent that each family member tends to go a separate way.

In both of these marriage types, the first which attempts to conform to the traditional model without accepting the basic premise from which the model is derived, and the second which attempts to contravene the model without establishing a clear-cut new relationship, find that the presence of the 'good old-fashioned marriage' as a model the major source of these difficulties.

On the other hand, there is a relatively new type of marriage emerging. This marriage type is new only in the sense that it may be occurring with much more frequency than ever before, but for this reason alone deserves the label 'modern'. This marriage type has two important characteristics. The first is that it has a purpose which transcends the goal and/or aspirations of each individual member of the family so produced. A purpose to which each partner contributes about equally in his or her own particular way. The outstanding feature of this relationship is the 'we orientation' of the family members as it organizes itself around the central purpose of the marriage. This orientation has the interesting effect of apparently merging the personalities of each member into one stable integrated and mature macro-personality. It is a product in part, of the complementation of personalities in the relationship.

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or spiritual emphasis as the principle consideration in all intra- and most extra-marital decisions. Because of its all-pervasiveness, disagreements (which are inevitable) become incidental, and sacrifices—little more than an inconvenience. Within our present social context—self-justifying arguments notwithstanding—it is unlikely that a marriage based upon sex-appeal, pre-marital intercourse, or just plain loneliness, will achieve the full significance of the relationship of this modern-type marriage. Marriages based primarily on sex-appeal have two built-in self-defeating aspects—familiarity and the aging process.

Pre-marital relationships within our present social context have the problem of starting the marriage off with a violation of the respect principle which has already been suggested as one of the fundamental underpinnings of a modern marriage. Marriages based upon loneliness are doubly tragic, since without a common purpose which turns the attention of the partners to a common point of focus outside of themselves, they often find themselves in the unenviable position of having prostituted themselves to a problem they have not solved.

It could well be that the so called 'modern marriage' which is in for such a continuous drubbing these days is, in fact, the 'good old-fashioned marriage' which has become inappropriate for the social and emotional climate of our contemporary society. It is possible that the truly modern marriage which is founded on the firm base of a strong mutual purpose and deep mutual respect may be the salvation, not the calamity of our times. Might I suggest in closing, that each person set for themselves a priority system which sets (for members of both sexes) the achievement of a satisfying career high above the contracting of a secondary marriage. The person who is worth giving this up for has to be really something, such a step in itself is a good start.

letters

concert

To The Editor:

Last night's concert of the University of Alberta Chamber Orchestra was one of the most delectable bits of musical fare that I have yet sampled in Edmonton—and Edmonton is already setting an impressive standard.

But, more than this, the concert included some of the best "amateur" playing I have ever heard: there was nothing amateurish about it. From the clean-cut violin of Ozipko, and the velvety sounds of Witherley's trumpet, to the rich sonorities of the orchestra in the Elgar Serenade and the brilliant ensemble work of the Mozart Piano Concerto, the evening was a delight.

If one had to single out certain performers for special tribute, it would include Harris' masterful handling of the first movement of the Mozart, and the limpid tones of Massey, his successor in the second movement of this work. It would include too the lovely blending and precise attacks of the woodwinds and brass whose "solo passages" matched those of the piano in beauty. The strings were also consistent candidates for virtuosi. All of which is a tribute to the conductor, Professor Ralston.

The sparse attendance in Convocation Hall was, however, no tribute to the musical acumen of the campus community: not many students, and fewer staff. Those who couldn't brave 15-below missed a great evening, and one which would have cost them nothing.

quentin griffiths
dept. of history

bitter debate

To The Editor:

Your recent editorial, "an incredible debate", has prompted me to join the discussion. I refer specifically to the "bitter debate"—your words—that seems to evolve around the question, "Who disciplines a student, or House Committee member, for alleged irregularities in Residence?"

Although I am Chairman of Athabasca House Committee, I wish to express only my personal opinion. This opinion is that I would find my personal position most untenable should my actions come under the scrutiny and jurisdiction of the Discipline, Interpretation and Enforcement Board of the students' union.

I hold the view that I am responsible, primarily, to the students who have elected me—namely those who are in residence in Athabasca Hall. In dealing with my house committee, or with the university authorities, I am guided by what is in the best interests of the majority of residents. In the same context, only the residents, through joint action or through the house committee, should determine whether my actions were prejudicial or otherwise to their cause. This, to me, is democracy in action.

I view my secondary responsibility to the General Residence Council. I recognize that as matters now stand we must have their approval for our constitution and regulations.

My view may change should DIE be able to change this status quo.

I cannot speak for the situation in Lister Hall, (where the incident arose), but I do have an answer for those concerned with the protection of the individual in Athabasca Hall. If an individual has a complaint, then the group that should decide on the legitimacy of the complaint should be the residents themselves. This is possible at our general meeting and, in the near future, at a properly-constituted residents' grievance committee. The implication that the resident has no recourse without the involvement of DIE Board is a gross lack of faith in the group that elects the house committee.

I would prefer to believe that residents of Athabasca Hall are mature enough to let me know when an individual's rights have been unjustly transgressed—in which case I feel confident that they would not only demand but also enforce restitution.

nicholas keis
chairman
athabasca house committee

a protest

To The Editor:

I must protest the publication of Bassek's 'cartoon' in The Gateway of Wednesday, January 16. The one which showed a masked BATHMAN giving a speedy levitation to a grubby SUPAman.

I am not a lover of SUPA. Yet less am I a lover of a Bitter Alberta Tyranny (BAT). (I just looked at the cartoon again, and realized that the inscription said BAT and not BATH. I'm probably the sort who sees wit everywhere. Forgive me, Mr. Bassek, for thinking you cleverer than you are.)

The Students' Union for Peace Action is a group which is very much in earnest. Too much in earnest for my taste, but that statement is probably too personal and rather beside the point. Because a person believes in the possibility of peace, he is not necessarily dirty, effeminate, homosexual, continually waving a laurel leaf, and weeping in anger—as Bassek's ill-wrought drawing suggests. Nor for that matter are the Ban-All-Truthers (BATS) all-white Mr. Cleans.

I do not protest that the raw rendering is savage, malicious, or barbarian (though it is), but argue rather that it is crude, inept, and childish: scarcely attributes desired in a paper which in some small way hopes to reflect the dignity of a university. The SUPAmen I know are not all dignified, but none of them is as uncivilized as Mr. Bassek so far as I can determine.

Jon Whyte
english dep't.

P.S. Perhaps it would interest that minority of your readers which does not know the argument to know that the relationship of Batman and Robin has been called a homosexual fantasy. Such information can cast a light on the drawing which was not intended. If it were, of course, I would have slightly less reason for protest.

THE ADVENTURES OF Sir Brainy the Brash



Many years ago in the kingdom of varsitania, rode a dashing knight in search of fame—Sir Brainy the Brash.



One day, several of the king's men rode by, on their way to warn the king of the evil castle called "the residence of death."



The soldiers reported to King John, and his able Provost-Marshal advised a surprise attack on the evil castle.



Meanwhile, Sir Brainy rode toward the evil castle. Fame and Fortune are mine! he thought.

TO BE CONTINUED