

SEE SHERRY SPEAK

BY SHERRY A. MORIN

"Sssh, Bob...It's music to the mind"

See Bob and Hilda. See Bob and Hilda take the elevator. See the elevator get stuck. See Bob panic. See Hilda stay calm. Hilda is listening to the elevator music. "Sssh, Bob," Hilda says, "it's my favorite song."

Music is something that people partake of just for the sake of pleasure- or is it? What about music as a medium for social change? I don't want to get you overly excited just before the weekend (so forgive me for drawing the following analogy) but perhaps music is a bit like sexual intercourse- it is something that modern people see themselves enjoying as a thing in itself. People often have sex just because they enjoy it, not because they wish to have children. The popularity of birth control will attest to this, and so will many university students.

I am suggesting that perhaps the same is true for music as it is with sex; perhaps the original reasons for music's development have been obscured. The process/thing has become dissociated from the fundamental purposes that it serves in society. The fundamental purpose of sex is (or was, at least in primeval times) procreation of the human species; the fundamental purpose of music is, perhaps, social motivation. These fundamental purposes are obscured by the fact that (as a rule) we see ourselves enjoying a particular activity (music, or sex) as a thing in itself. In this way, the thing comes across as purely recreational when, in fact, it is working to either maintain or modify some element in our lives.

You don't need much evidence to prove that the activity of sex has an alternative pur-

pose- just look in the mirror. However, finding evidence that music is a social motivator requires that we look a little deeper.

Many tribal societies have used music to motivate themselves for military confrontations. Even in Western culture, armies have used marching songs as a way of infusing motivation, zeal and a sense of belonging into the echelons. These uses of music are examples of how it can effect social control. Some researchers have noted that a steady drumbeat is useful in this "military music." They claim that a beat which occurs at regular intervals provides for us a sense of security that is otherwise absent during times of war and conflict. That is why a military band almost always includes a drum, and why marching-in-time while chanting has proven so re-assuring for soldiers. Further, some researchers (Carol & Melvin Ember, and Barbara Ayres) suppose that a steady beat relaxes and assures us because it reminds us of the human heartbeat (as we heard it in the womb) and therefore it is a source of comfort.

Psychologists agree that if you want to get a message across, one of your best bets is to make people in your audience feel good about themselves, or just plain "feel good" (relaxed). The typical, bouncy commercial jingle is the perfect example of this "softening" of the audience. Through the medium of music and catchy language (arbitrary stimuli) advertisers prepare the audience to accept a more fundamental message- namely, "Buy our product".

It is true that making someone happy

while feeding them a message may make them more likely to digest it; but at the other end of the spectrum, mild fear is also a good motivator. Music, in the past, has been used to arouse fear in people as a means of raising consciousness against social injustices and promoting social change. Musical artists such as Dylan and Simon & Garfunkel perfected this skill in the 1960's. Artists' use of music as a kind of soapbox went on to climax during the Vietnam upheaval. More recently, the rap-genre has been employed by African-American, inner-city youths as an outlet for expressing frustration with an opportunistic society, and as a means of re-contacting the true (African) roots of a noble but misplaced cultural heritage. Artists such as Arrested Development have made good use of this, earning success (and press) in the cultural

mainstream.

The Techno/Rave movement in music merits consideration to be included as a social movement. From afar, we see that there are distinctive styles of dress, attitudes, and (in many cases) lifestyles which appear to be correlated with it. I would argue, though, that the "music" is actually a backdrop to the attitudes and distinctive social behaviors (not vice-versa). Further, I would argue that Techno is not music-for-itself, but its strength lies in its ability to unify and provide an incubator for a sector of the population which is unable (for whatever reasons) to cope with and survive in mainstream society. "Raves", the all-night gatherings of people who subscribe to rave movements, are just one example of how the mass of The Disenchanted may be organized so that they can mutually identify and behave

en-masse, as an organism. In this way (at least, in their own minds) they become a force that is more to be reckoned with in the face of predatory societal forces. I have always been taken aback by the contemptuous vigor emanated by these individuals toward mainstream society (Techno-followers fancy themselves vigilantes against the conformist nature of it); and yet some of them are the most avid conformers that I have ever met. If the techno movement had been around in Marx's day, perhaps he could have played some tunes (instead of advocating violent revolution) as a means of unifying the masses and implementing Communism. (The Germans have caught on to techno with a fervor these days, but they're over 100 years too late to do Marx any good).

WIMMIN'S ROOM

BY LIZ LAUTARD

Radical feminist, anyone?

I was talking to a guy a few weeks ago and he told me that the reason why feminists had such a bad reputation, in general and on campus, was because 'of those radical feminists (like those who write for The Wimmin's Room)'. He continued by saying how he did not mind talking to feminists like myself, because I was not one 'of those radical feminists.' I smiled and answered "Oh? You happen to be talking to one 'of those radical feminists.'" He seemed confused for a second and then proceeded to explain to me why I was not a radical femi-

nist.

This is not the first time I have been talking to someone who told me they did not 'mind' feminists like me because I am such a nice person and not like one of those radical and/or irrational feminists. Hmm! It seems to me people have confused what a radical feminist is and is not. I could tell you how radical feminists are women who believe 'the sex-class is the basic division in the world', how the patriarchal family accounts for women's oppression and inferior status or how 'women's oppression and inferior status or how 'women's oppression...provides a conceptual model for understanding all other forms of oppression.' I could even explain to you how it is the goal of (some) radical feminists 'to organize themselves politically to destroy...(the) sex-class system which exists in our society' or how (some)

radical feminists believe we (as women)... are involved in a power struggle with man."

Instead I will simply explain to you the following: The word 'radical' comes from the Latin word for root. This is what radical feminists are interested in, that is, 'getting to the roots of the problems in society... we (radical feminists) wanted to pull up the weeds in the garden by their roots, not just pick off the leaves at the top to make things look good momentarily. Women's Liberation was started by women who consider themselves radicals in this sense.'

By the way, all the quotes in this article are from the feminist dictionary Amazons, Bluestockings and Crones. This is a wonderful book, not just for feminists but anyone (women or men), who want to learn more about feminism or has questions and want to find out for themselves (you can find this book at the UNB Bookstore and Coles Bookstore).

METANOIA...CONTINUED FROM P.8

ria" to be experienced by the crowd?

Is the spirituality of "Deadhead in Paradise" life-affirming? For me that is a minimal criterion for any spirituality worth considering. Further, would those who attend leave with a greater sense of meaning and joy in life, or better able to handle responsibilities? Would they have greater respect for the environment given to us by the Creator? Would they have greater understanding of meaning in work or study, how to care for the children and the elderly entrusted to us by God, or how to turn our chaotic lives into peace and shalom?

None of this is mentioned by Ms. Fitzpatrick. In fact this did not happen, then in my mind those who willingly paid "two hundred dollars" (or even significantly less) for a Dead ticket, not only got ripped off, but gave their hard earned (or gotten by) money to false gods, and pursued a life-negating spirituality.

I wondered about such a spirituality; one that, as Ms. Fitzpatrick concluded, "is so important to so many people." Should I still go to such a concert? What of lasting value will I gain from it?

Thursday - Friday - Saturday & Sunday

Take The Best And Leave The Rest



MARIO'S
PIZZA, DONAIRS & SUB SHOPS

Double Grand Openings
Double Grand Openings

Village Centre
With Cap'n Donut
151 Main Street Corner of Regent and Priestman Streets.
450-9966 453-1117

.99¢ DELIVERY IN MOST AREAS WITH \$10.00 MINIMUM ORDER

Mario's food is made with the highest quality of products available
Grand Opening Specials

Pizza at Both Locations	Sub Specials at Main Street Only
9" Pizza Works	Buy one sub for regular price and receive the second for 99¢
9" Garlic Cheese Fingers	FOOT LONG SUBS
2 cans Pepsi 6.⁹⁹	Mario's Sub 5.⁷⁵
12" Pizza Works	Vegetarian 3.⁷⁵
12" Garlic Cheese Fingers	Cold Meat 4.⁹⁹
1 Litre Pepsi 9.⁹⁹	Ham or Pepperoni 3.⁷⁵
16" Pizza Works	Donair Sub 5.²⁵
16" Garlic Cheese Fingers	
2 Litres Pepsi 13.²⁵	

Mario's Donairs at Both Locations
Buy a regular donair for **3.⁹⁹** and receive a can of Pepsi for free.

BEAIRSTO'S
RESTAURANT
Fully Licensed

GREAT Wings, Nachos, Stir Fry, Hot Sandwiches, Homestyle Meals, Burgers

EVERYDAY our GREAT BUFFET
Noon hour & Evenings

STUDENT DISCOUNT
20% with ID on ALL FOOD & BEVERAGE
exception: Breakfast Buffet

ALL YOU CAN EAT Breakfast Buffet **\$3.99**
Saturday 8 a.m. to 2 p.m.
Sunday 9 a.m. to 12 p.m.

Carriage Place Mall, Hanwell Rd. next to Chevys 451-8494