

**LETTERS
CONT'D**

many types of fur bearing animals.

For our lakes and rivers to survive, we must have a green belt of forest left standing up to the shores of all lakes and rivers. Crown lands should have no problem in preserving a green belt for their lakes and rivers. On lands owned or leased by the large pulp and paper companies, lakes and rivers should come under the green belt laws. If this were done by the two large pulp and paper companies in Nova Scotia, along with Crown lands, then this would mean that one half of all lakes and rivers in Nova Scotia would be protected by a green belt.

Any organization that is concerned about the environment, such as wildlife organizations, fishing clubs, private citizens groups who are interested in green belt legislation - **WE NEED YOUR SUPPORT.** Write your comments to either the Dept. of Lands and Forests, Environment Canada, or Robert Whiting, East River (Lunenburg Co.), Nova Scotia.
Sincerely yours,
Mr. Robert Whiting
Chm, East River Branch of the So. Shore Environmental Protection Assoc.
E. River, Nova Scotia
Member of Nature Canada
Member of Lun. Co.
Wildlife Federation

Doctrine of personhood

To the Gazette;

In order to understand the validity of women's liberation, it would seem to be essential to place this movement in some perspective. A careful examination of this movement as related to modernity reveals some serious difficulties with which all thoughtful women must ultimately concern themselves if they are to hold their particular position with any rational justification.

The question of women's liberation is one which touches the theoretical nucleus of the modern world - that man's essence is his freedom. The idea of freedom is implicit in our understanding of history as progress. Modern man's notion of freedom is one of total independence. Man can only be free if he releases himself from dependence upon everything outside of himself - that is to say, Nature. Man strives for his freedom by conquering human and non human nature through the social and physical sciences. This belief is exemplified by the will to mastery which is expressed in the great technical achievements of the modern world. Therefore, our belief in history as progress is identified with the freedom of man unfolding through technical progress. Man becomes free as he makes himself independent of nature.

What is interesting about most feminist demands is that they require the abolition of distinction between male and female as reflected to their roles. This

assumes that there is nothing essential to either male or female which is demonstrated by their activity in the world. This of course is perfectly consistent with the modern idea of freedom which seeks to overcome Nature. It is perfectly logical that feminists should seek to overcome natural distinction in their own physical makeup. It is in this question of ignoring natural distinction that the doctrine of personhood emerges.

The doctrine of personhood is inherent in all feminist arguments, whether unconsciously, or in explicit form. What is meant is that men and women transcend distinction in personhood. On the level of personhood, the freedom of man and women is the same. The content of this freedom is not in anyway determined by sex. Apparently men and women are equal.

The problem for modern man in general, and feminists in particular, is what exactly the content of our freedom - of our personhood - is. For what has happened to the modern world is that it has forgotten the origin of our transcendence of nature. What was the tradition out of which our ability to conquer Nature came? In the concept of history as progress, we are caught up in change. And yet to say that man is changed - is "becoming", is to say that he cannot be defined. In so far as we, in our freedom, can make ourselves, we cannot know to what purpose we make ourselves. If we are condemned to "becoming", there is no longer any necessity in our doing. The concept of progress is destroyed when we can no longer define man.

Yet if man cannot ultimately be defined, he can never be reconciled to the realm of the finite, that is, the world. Similarly, if people transcendent sex in personhood they can never be reconciled to their sexuality. This of course ignores the physical side of our nature out of which our very transcendence emerges, and in which we exist.

In the transcendence of personhood, man is, and must be self-complete. For if people are primarily persons there is nothing external to the individual which he or she doesn't potentially possess. If the relation of the individual to the world is determined through personhood, there is no necessity in any relation whatsoever, as all distinction is lost in personhood. Therefore there is nothing inconsistent of "unnatural" about homosexuality or lesbianism - they are both relationships between persons. Preference for the opposite sex can no longer be explained, as it is simply "accidental". At best preference is explained as the result of "social conditioning". But this is clearly contradictory to the idea of personhood itself. If there is any objective truth in personhood, people are above conditioning. The explanation

of historical roles in terms of conditioning is simply inadequate. If men and women are truly persons, they have always been so, and therefore must be beyond "conditioning". It is because the doctrine of personhood ignores distinction, that it cannot explain it.

If we in the modern world wish to understand our freedom, we must stand outside our "becoming". For to condemn ourselves to perpetual "becoming" is to condemn us to meaningless existence without definition, there is nothing to strive for in fulfilling that definition. We are nothing.

Similarly, in order to be truly successful the woman's liberation movement must reconcile men and women to the physical - to the definite. We must see that without purpose freedom is meaningless - we must pursue it ultimately in relation to what we are. Only if women's liberation deals with the difficulties of personhood on a women's liberation deals with the difficulties of personhood on a non-arbitrary rational basis, can it claim true justification.

Sincerely,
Peter Bryson
II yr. Classics

Car rally

To the Gazette;

This letter is not intended to be an appeal or an attempt to call down the people mentioned below, as even after this incident, they have all remained my friends. However this letter is to let my feelings known on a subject which is a little bit touchy with me.

My name is Brian Miller. I am a third year Engineering student, and an active member of the Dalhousie Engineers Society. I agreed to organize the Dalhousie Engineers Car Rally in good faith, recalling my enjoyable experience organizing the event last year. Preparations went smoothly, with Society President Graeme MacKenzie lending large support both morally and financially. The awarding of Olympic Lottery Tickets and the corresponding promotion, "\$2,000,000.00 Engineers Car Rally" were both very much his ideas, and prospects of a large entry loomed brightly in our minds.

On Saturday, March 15, we had the worst storm of the month. Sure that the rally would have to be cancelled, I came over to Dal and was amazed when four checkpoints and thirteen crews walked in! This response was most gratifying, and I wish to thank all involved.

However, the sore point comes when results are mentioned. At 6:01 PM, I mistakenly closed the finish to rallyists, forgetting that the rally was supposed to close one hour after the last car was due (6:27) instead of when the first care was due. Immediately afterward, I informed the four teams that had finished at that time that unofficially, John Bowman

and Tim Edmunds were first with 20 points, John and Christian Roy were second with 46 points, and another engineering society team were third with 72 points.

Approximately 15 minutes later, six other teams arrived at the finish. Their scorecards were taken, and when I realized that these teams were being unfairly DNFed, I counted them into the results. At that point, the first two were the same, but Dough Stout and Jim Murphy were now third with 50 points, and David Doucet and Bruce Hare were fourth with 60 points, moving the third place team to 5th place.

On Monday, March 17, the team that was originally placed third informed me that they were protesting the results of the rally. I told them that they must protest to the President of the Society and must do so in writing. I felt at the time that the Society President and myself would then meet and discuss the protest.

If the protest to regain 3rd place was successful, all the late-arriving teams would DNF, even though several of them had legally arrived.

Rallying is a fun sport. I am the Solo Events Director of the Atlantic Sports Car Club of Halifax, and even though our division of the club is fun, the rallyists enjoy themselves even more. The thought of protesting a club rally on such soft grounds is unthinkable, since the main purpose of a rally is to have fun. The Engineers Rally is even more fun - orientated, with teams enjoying themselves and collecting stories to tell at the finish about their various adventures. People drove almost 150 miles, many of them burning almost \$10.00 worth of gas, piling wear and tear on their cars, and tiring themselves out in that horrible weather just so they could finish. Checkpointers worked out of parked cars for hours on end, expecting all who passed through them to do so as well as they could. The thought of a person protesting in a situation where six teams would be thrown out on their ears, just so each protester could gain a small piece of plastic 2" x 4/4" for their car dashboard was unthinkable. I could not conceive of these two involved, intelligent friends of mine doing this to so many people who had worked so hard, and spent so much of their own money, but they did. I thought that it would be laughed off by Society President Graeme MacKenzie.

At about 11:30 AM Tuesday, March 18, the protest was upheld. The fifth best rally team in the rally was awarded 3rd place by Graeme. He talked with me very little but made the decision on his own.

This decision was reached by a person who has no practical rally experience. A Society President should make all decisions based on informed council. Many rally - oriented people are

around Dalhousie, and their opinions could have proved either myself or the protestors wrong. This was not done.

The fifth best team in the rally came third. Out of my pocket will come the cost of two plaques for driver Doug Stout and navigator Jim Murphy, stating, "Engineers Rally 1975, 3rd Best Navigator/Driver".

This whole situation leaves a bad taste in my mouth. I am amazed that a society executive can make a decision hurting the majority to help two people. I am amazed that the protest was made in the first place in a fun event.

I will continue to help in society events. I hope I will continue to be good friends of the three people involved. I would like to apologize to David Doucet,

cont'd on pg.15



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