

A whole education—just \$19.95 Secretary files grievance against bookstore boss

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stuff their essays and tests into big boxes with happy faces on them in Central Square.

As I said the whole course of study would take about four weeks to finish. Students would get really nice degrees at the end of it all. I know a guy who could print them up for cheap. Anyway, the whole thing would cost about \$19.95. You'll get change back from a twenty. Poorer kids could get discount coupons or something from the government. We'd be graduating them faster than you can fry an egg.

EXCALIBURGER—What do you think of the college system at York?

MACDONALD—It's got some potential. I especially like McLaughlin College. It has inspired me to make some changes in the other colleges for next year.

EXCALIBURGER—Like what?

MACDONALD—Some name changes for example. The colleges will be called: McStong, McBethune, McFounders and so on.

EXCALIBURGER—We have also heard you are planning on changing York's motto from "Tentanda Via" to something else. Is this true?

MACDONALD—That's right. The new slogan will be "Tu-deservas a degree-as today."

EXCALIBURGER—Tell me about the 'One Canada' conference?

MACDONALD—Did you say 'One Canada' conference?

EXCALIBURGER—That's right.

MACDONALD—Jesus, that changes things. I thought it was the 'Bun Canada' conference. Christ, I'd made all these plans. I was gonna cater the thing, I thought I'd sell tons of burgers. I was going to make a killing.

EXCALIBURGER—Do you follow student politics at York?

MACDONALD—Let me put it this way, if the United Left Slate gets elected they'll probably change the name of the place to the Red Barn.

EXCALIBURGER—What does the initial 'H' in your name stand for?

MACDONALD—Hamburger, of course.

April 7, 1977



Flintstones on the mythopoeic wheel

By PROFESSOR PHYLLIS STEIN

I have no intention of retracing the steps taken by I.A. Elliott in his brilliant but overpriced *Myth and Metaphor: Fred and Barney—Adam and Noah* (Princeton, 1978), but rather shall concentrate on the inherent difficulties of so ephemeral an approach as Elliott's, and then look at possible alternatives to the puzzle *The Flintstones* present.

More than one critic has noted that Elliott borrowed heavily from the pioneering Hanna-Barbera scholar, the French pataphysicist Ubu Beau-Shitr, whose 1972 study *Les Flintstones: S-Z* went largely unrecognized on this continent until its translation in 1976 by University of Toronto Professor Emeritus Roland (1971), *His Boy Elroy* (1972), and *Daughter Judy* (1972) so influenced Elliott's long-time partner and ex-wife Oedipa Maas-Elliott.

The Flintstones: S-Z opted for a quasi-Frazerian view of *The Flintstones*, going so far as to suggest that what Hanna-Barbera had in mind was an attempt to demythologize our subconscious notions of prehistoric society, in particular, and overall patterns of technological advance and human adaptation to same, in general. The approach, needless to say, was an unpopular one, particularly among North American critics more familiar with interpretations such as this one from Gary Gerani's *Fantastic Television*:

Adapting modern technology in a prehistoric setting was a gimmick that eventually wore thin, but the characters never did. (174)

The idea that the universe was man-centred and man-directed was itself the very core of Hanna-Barbera criticism at the time. With Roland's translation came the beginning of a new appreciation, one which shattered the very foundations of early Barberism, and led an otherwise recalcitrant Enos Cabell to write, prior to his trade to the Mariners, "We doubt not but that *The Flintstones* wanted one final season to

destroy our long established mits." And while, on the surface, Beau-Shitr, and later Elliott, seem to have got hold of the crux of the matter of *The Flintstones*, we must ask ourselves, along with Roy Batty, "Tyrell Corporation?" Hanna-Barbera, in short, must have had something else in mind.

If we think of Elliott's "Time out of time" and "Time past and time future" phraseology, we get an idea of how important such concepts become to any consideration of *The Flintstones*. Think in particular of the theme song:

Flintstones, meet the Flintstones, they're a modern stone age family, From the town of Bedrock, it's a place right out of history



I'M HUME? Coincidence or typo?

An obvious, if somewhat over-worked allusion to Elliott's conception of a time away from time, where action and suffering only will be understood, where peace will be had, where all will be still, where the boys are. The constant and consistent images of Fred and Barney running through domestic scenes of hell or

driving through crowded purgatorial streets with one or sometimes two background patterns repeating endlessly, points to such an interpretation.

If *The Flintstones* are on Elliott's wheel, moving cyclically to the middle, we must accept that theirs is not an attempt at demythologizing, but remythologizing: that is, the confirmation of past types, past stories, past patterns. Is, for example, the Grand Puba of the Royal Order of Water Buffalos a denial or affirmation of religion? Is Barney Fred's Shadow? If so, is the Great Gazoo his Oversoul? The often agitated set-toes between Fred and Wilma have an overwhelming resemblance to Freud's Id-Ego conflict, with Barney/Betty often serving as the arbitrator, Superego.

We would of course be remiss in ignoring a completely different and equally valid approach to this animated enigma. In the spirit of Jungian and eastern philosophies, critics like Enoch Bendley have completely rejected the dualistic approach of traditionalists in favor of a more profound paradoxical one. Though less utilitarian than others, Bendley's approach is eloquent and convincing. As he says in his conclusion to his masterwork *Yabba Dabba Tao* (1981):

Fred and Barney are, then, the quintessential paradox; Fred the dark sensual source of human passion, Barney the epitome of human reason and ethics. In Taosit Language they are Yin and Yang: together, the symbol of spiritual unity; apart, the shattered halves of a now chaotic whole. Who could ask for a better symbol of the twentieth century Western dilemma. Their dreams are our dreams; their failures, our dilemmas; their successes, our hopes.

Translated by Kevin Connolly and Jason Sherman

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By LYDIA PAWLENKO

A grievance against bookstore manager Rafael Barretto-Rivera has been filed by secretary Ingrid Degas following his request that she bring him coffee.

"I filed a grievance not only against getting coffee, but as a general protest against what appears to be a widespread practice at York—secretaries having to run personal errands for their bosses," said Degas.

She was aware of the clause in the new YUSA contract which states: "If an employee is required to perform any duties of a personal nature not connected with the approved operation of the university, he/she may file a grievance."

When Barretto-Rivera asked her to bring him coffee, Degas refused.

"To me this is work of a personal nature, I had a talk with him, and he suggested that I file a grievance with the union," Degas said.

Such duties as writing personal letters, handling service representatives and getting coffee, not to mention walking the dog, were not tabulated in her job description. After the new clause was added to the contract, Ingrid Degas felt there became a unique opportunity to do something about it.

"In the informal step, Mr. Barretto-Rivera said he was going to fight it all the way to the top. In effect he is saying that his secretary should

provide personal services. The union has also made it clear that we are going to fight," said YUSA president Lauma Avens.

The grievance has gone to the Director of Personnel Services D.J. Mitchell, and is now awaiting arbitration by the Ministry of Labour, a process that could take three to five months.

Lauma Avens explained that this is a "black and white issue" that has been brought up in YUSA for the past three years.

"Mitchell says that any order given by a boss is by definition an approved operation of the university," she noted.

Ms. Avens strongly objects to the expectations that secretaries are to fill a "mother role".

"Ingrid is the first to dispel this whole myth. It starts with the thing that women don't have to work. Attitudes towards secretaries need to change," she said.

Lauma Avens said that in terms of university cutbacks, secretaries already have too much work and shouldn't be expected to carry out extra duties on top of their specified jobs.

Bookstore director R. Barretto-Rivera refused to comment. "It is a personal matter that I am not prepared to discuss. It will be handled legally as it should be," he said.

January 25, 1979



IF YOU FIND MISTAKES IN THIS PUBLICATION, PLEASE CONSIDER THAT THEY ARE THERE FOR A PURPOSE. WE PUBLISH SOMETHING FOR EVERYONE, AND SOME PEOPLE ARE ALWAYS LOOKING FOR MISTAKES !!!