

# Commentary

## CKDU and the fall of the bearded ones

by P.J. McManus and S. Turner

The rapid metamorphosis of CKDU since the election of Derrick Daniels as Station Manager runs from the surface clear through to the soul. The old "alternative" programming policy machinery has been dismantled, a new "progressive" version stands in its place. The Station's offices and studios have been transformed into a state of streamline efficiency. Staff are motivated by a renewed sense of purpose and direction. Everything exudes confidence.

It is only four months from

Daniels' rise to Manager, from the junior post of News Announcer. His campaign platform was simple: he advocated change. This fell on responsive ears, and with it Daniels gathered support and toppled a ruling clique which had managed (or mismanaged) station policy for over a decade. Daniels' election, which marked the beginning of change, was instigated out of necessity. "Alternative" programming was a dated concept which could trace its roots back to the "individualist" movement of the sixties. It had found a home at CKDU and a protector in former station man-

ager M.L. Wile. Though never sharply defined, the "alternative" notion appeared to be based on an aversion to anything (and everything) popular with the student body. "If students want Top 40," Wile once proclaimed, "They can listen to CJCH." The problem was they were listening to CJCH, and C100, and everything else but CKDU. CKDU's programming, a product of Wile's arrogance, was likened, by the students, to the annoying hissing leak of an office ventilation system. With student fees footing the bill, it was only a matter of time before the backlash

was felt.

No longer is CKDU the product of the colossal arrogance of a musical elite, "educating" the proletarians. CKDU is meeting the demand of those listening to, and paying for, it. "Professionalism" replaces "artistic freedom" (playing two records at once: one backwards, the other a parakeet training record). Yet CKDU remains an 'alternative' station, free from the advertising and record producer's demands imposed on a commercial station. Student radio is able to perform an important function by breaking new acts (not dwelling self-

indulgent on the events of 1976, and the Punk emergence and subsequent death). Student radio was meant to be progressive and keep ahead of events, rather than being a forum for any particular type of music and its supporters.

As CKDU looks toward the future, the possibility of open air broadcasting remains viable. It will shortly be put before the student body to decide whether a sufficient demand exists, and if students are willing to pay an increase (five to six dollars) for the service. A new, viable, CKDU is alive and well in 1982-83.

## On pick-ups, stereotypes and taking a stand

by Catherine Ricketts and Ken Burke

As our readership may be aware, there was no "Rusty and Dave" column two weeks ago. Rusty and Dave had submitted the article printed below, but the Gazette staff decided not to print it because it was sexist. Staff democracy determines policy, and the decision was reached after much discussion in two staff meetings, with input from Rusty and Dave and all others attending. It is being printed now to let you know of our policy.

Sexist satire is more dangerous than straightforward sexism because we unwittingly laugh at blatant stereotypes. This means subconsciously we recognize these stereotypes as "true", and that they are amusing, and in the end, acceptable.

Sexism portrays humans only as objects to be used as pawns, paraded about and manipulated for ego gratification. Until society rids itself of sexist notions, it will be impossible for men and women to deal with each other as people with flesh, blood, emotions, and sometimes even intelligence.

What follows features two "girls" in quest of "bucks" in Halifax bars. The term "girls" when used to describe adult females denotes a lack of emotional and intellectual maturity. "Bucks" reduces adult males to mere appendages of their anatomy.

More importantly, it furthers the view of women as cute but cunning huntresses with one purpose in life

— men, or more accurately, sex with men. Humour such as this makes it that much more acceptable to think, "It's okay, she really wants it", while some woman is getting hassled on the streets, in a bar, or in her apartment.

Rusty and Dave have suggested that the column was a satire on the downtown pick-up scene with a reversal of roles. This reversal just isn't there. The stereotype of the insatiable, sexually-frustrated wall-flower female exists comfortable alongside that of the "wolf" male. The column obviously is satire, but the gulf between critical satire and knowing, nudge-nudge, wink-wink satire is deep and clear.

The letter, by the way, was an actual piece of mail sent to the Gazette.

Dear Rusty and Dave,

We have a great problem, and desperately need your help. We have been frequenting the bars of Halifax for the past three years (Jury-Room, Seahorse, My Apartment, Agies, Dick Turpins, etc.) but as of yet we have not gotten lucky. We just cannot figure out what the problem is. Your great expertise and experience with women has forced us to seek your advice. Please do not disappoint us. How do we go about picking up a guy in a bar?

Desperately,  
Daisy & Dixie

Dear Daisy and Dixie,

Your desperate desire to devour dudes and your dogmatic diction delineates your dilemma and deems our documented direction. Sorry about that; you see we have a tendency to alliterate when we get excited, and boy are we excited. You girls have really hit home with this question. The timing could not have been better if we had written the letter ourselves. Believe it or not, but in the final stages of printing right now is our book *Rusty and Dave: So You Want To Get Lucky*. We suggest that you — Daisy and Dixie — purchase your very own copy, but for a short term solution we will attempt to deal with your problem. Drawing from information in our book's manuscript, we will give you two eligible females hints on how to latch on to your own dude, and if you are lucky their names will begin with the same letter.

If you, Daisy and Dixie, follow our five night step by step program, we personally guarantee that you will be getting down with a young buck of some sort in one of Halifax's hot spots, or we will gladly refund your letter.

Night #1

Saturday night is chosen to begin this program, as this is the evening when all of the young 'bucks' come out of hiding and graze at the local establishments. This first night you visit as many places as possible, exposing yourself to a wide variety of bucks. We recommend you wear bright clothing to enhance your exposure. Please do not get your

hopes up immediately, as you cannot be expected to capture a buck first night.

Night #2

This night will see you arriving early at the Palace Cabaret. Aggressiveness will be the theme for this evening. Begin by clumsily bumping into any dude who crosses your path, but do not be subtle. Use both forearms under the chin . . . in other words floor him. Most dudes respect that toughness in a woman. To add to this bodily contact, do not hesitate to spill the odd drink. We do not mean dribbles either, we're talking pitchers of beer. Go for it girls!

Night #3

Monday night is rest night girls. All the young bucks will be home watching Monday Night Football (usually). Psych up for the remaining nights.

Night #4

The theme for Tuesday night is "image". Change your names to Angel and Bambi. Wear your clothes at least a size too small, including designer jeans nobody has ever heard of. Remember, dudes love long hair, so wear wigs that trail several feet behind you. When you get to a tavern elbow your way up to the bar and strike a series of seductive poses. (as graphically depicted in upcoming book) Begin conversing loudly, accenting your singleness. Whenever a buck walks by, begin casually telling your addresses as if it is a crucial entertainment, strategically walk by the band timing your

conversation so that you are announcing your availability directly in front of the lead singer's microphone. With any luck, this will be the big night, and evening number five will not be a factor.

Night #5

This night's theme is "anything goes". Rise bright and early to rent a cropduster, allowing you to inundate the entire city with leaflets clearly outlining your situation. Wednesday night is prime time, commonly known as "buck night." Anyone who previously thought that "buck night" inferred a dollar a drink (for Daisy and Dixie) has misconstrued the meaning. The name is derived from the fact that this is the evening that all girls are out buck-hunting.

Keep in mind, girls, that this is no holds barred hunting. For clothing, wear only knee-high socks, and stylish yet inconspicuous footwear. On your backs carry a Swiss-timing scoreboard which displays a myriad of messages ranging from, "I'm single," to "Kneesocks are no problem." Do not think twice of us for personal consultation.

Quote of the week:

And here's the happy bounding flea  
You can not tell the he from she  
But she can tell and so can he

Roland Young  
(suggested by Eddy Smith,  
Moncton)

\* Any letters or suggestions can not also be dropped off in the Rusty and Dave Box inside the Grawood lounge. Keep the letters coming.

## Unification Church

To the Editor:

A 9 year member of the Unification Church, I was surprised to see such a biased and poorly researched article by Eric Dyck, the Lutheran Chaplain, in the Gazette. I do agree however that most students are ill informed on the Unification Church, so also it appears is Chaplain Dyck. For these reasons please allow me to offer some clarification.

Firstly Jim Jones was not a minority cult leader as suggested but a minister of the Disciples of Christ, a mainline denomination in the U.S. Any similarity between him and Rev. Moon ends there. The Unification Church is not following the personality of its founder but rather a teaching written down independent of the man. Rev. Moon is now 62 and his death will not mean the end of the church. Though his life has indeed served as an example to inspire many, both members of the Unification Church and those who are not.

Chaplain Dyck's article suggests also that he has not studied our teaching seriously to hold it in such poor esteem. Dr. Herbert Richardson, theologian of the University of Toronto,

has, and has commented:

"The Unification Church is both more orthodox and more creative in dealing with scripture and the Christian tradition than many other contemporary churches. We should rejoice in its fervor and be glad to learn from its theology."

The allegations of immorality in Time magazine are merely rumors never substantiated by fact. Members actually adhere to the highest moral standards:

"While marriage counsellors and parish priests are wringing their hands over the breakdown of family life, the Unification

continued on page 6

## Letters