

We Need A Strong Union

by Cathy Smiley

It is certain that all Dal students recognize the common problems itemized in the CUS policy statement on housing; witness the six hundred or more of our fellows without suitable accommodation this fall. And how is your financial situation? Happy with your courses? What has all this to do with the world out there — how do we, as students, relate to the society?

In coping with these questions, a strong union can fulfil two functions. Essential to effective action and indeed prerequisite to such action is an awareness of factors attendant to any student problem.

There must be an understanding of the present situation and the structures through which the situation may be perpetuated or altered. As the union informs itself (i. e. its members) of the tradition or historical development giving rise to a particular situation, the scope of the problem is necessarily broadened requiring an evaluation of student concerns in the context of the whole social system, of which the university is but a part.

Based upon this knowledge, a union may democratically choose and follow a plan of action. As previously asserted, "the necessary power basis for students to solve these problems comes from their ability to act collectively and consciously as a union."

With regard to the question of voluntary vs compulsory unionism: Dalhousie Student Union has a special act of

incorporation which provides for a compulsory levy from all full time students, and therefore, compulsory membership in the Union. The advantages in this system are readily apparent.

Question: Who is, presently, the CUS fieldworker in the Atlantic Region? Answer: Jack MacKay (to rhyme with tie), a sociology graduate from the University of King's College. You have, no doubt, read the thoughts of our previous fieldworker, Barry McPeake, in this paper. The Atlantic members on the National Council are Geri Gaskin of Mount St. Vincent and Reg Phelan of U.P.E.I.

Enough said for now. Bring questions, comments, et al. to the McInnis Room at 12:30 p.m., Friday, October 3. Recommended readings: (available in Council office)

- CUS and Student Unionism
 - Brian Hutchison
- Report of the Maritime Fieldworker
 - Barry McPeake
- Voluntary Student Unionism
 - George Biggar
- Proposal for a National Supplement
 - John Gallagher
 - Don Kossick
 - Stewart Saxe
 - Ron Thompson

Let's Say Dirty Things

by Jim Hewett

If I were to come up to you and say, "Do you lay," you might be less offended than if I had said (having confirmed your origin as Hebraic), "The Jews killed Christ," or maybe "Toilets groove", as compared to calling you a "nigger-lover". Of course nothing is being taught, or learnt or that matter and please don't confuse what is written with shock value (whose death occurs daily from overwork).

From an early age we are inducted into the belief that doing it with the opposite sex is dirty. Now that we all feel totally grubby let's look at it in a more natural light. In days gone by, turning on the television, I would be confronted by a female, bosoms bulging to capacity, telling me she made it with Rock the night before because of her ultra-smear lip lacquer. Mother complexes aside, I have since been attracted to well proportioned females, especially one who had enough ballast to blow the tanks of the H.M.S. Titanic.

Television has been instrumental in decentralizing sex from a direct love act to one, shrouded in material objects such as cars and clothes, in which a male, dictates his

virility in a definite numerical order as set out by this Playboy handbook.

Spontaneity, which should be in the forefront of all relationships, has been relegated to a position of secondary nature. If in the course of conversation, a person foregoes some natural instinct to say "fuck" in a certain line of thought, then the aforesaid personage has compromised himself on behalf of someone else's set of values (never absolute I hope).

We are told that life is a series of compromises. In government or business perhaps, but as to a person's character I do not believe so. If one's own identity, what there is of it, is sacrificed constantly, tensions and frustrations arise which often can only find outlets in anger and destruction. This is not meant to be a social document, but when "pissing" becomes, a "dirtier" word than "wop" or "jigaboo", then it is time we rise up, throw off our padded bras and jockey shorts and cry aloud to the remotest heaven; "ED SULLIVAN? WHY HAST THOU FORSAKEN US" — (in three-part harmony of course).

Letter from Vietnam

The other evening a small group of us who make up what is probably the only non-Vietnamese peace and anti-war group in Vietnam met to discuss what contribution we might make towards peace in this country. One idea suggested was that we write to friends in the peace movement back home urging them to take part in the anti-Vietnam war demonstrations that are being held in the next few months.

We are convinced that these protests are important in bringing about change in policy and keeping the tragedy of Vietnam before the public eye. We are discouraged at what appears to be boredom, at lack of concern and a feeling that the war is almost over. As long as United States continues to support the Thieu-Ky government there is no cause for optimism.

This "democratic" government, by its own accounting has 35,000 political prisoners in jail. Other estimates are as high as 200,000 — most of these are being held without trial and often their "crime" is advocating peace or a coalition government. In the past year it has suspended twenty-five newspapers and magazines for advocating "neutrality" or giving too much space to critics of the government. Please read the report of the U.S. Study Team on Religious and Political Freedom in Vietnam for other information about the repressive activities of the government of Nguyen Van Thieu who President Nixon called one of the four or five outstanding political leaders in the world today.

The maiming and killing of civilians, the corruption, the suppression of religious leaders, the destruction of homes, the defoliation and massive use of chemicals, the humiliation of the Vietnamese people, the torture of prisoners and the prison-like refugee camps are too familiar to all of us. To bring this to an end the Americans must withdraw their support of Generals Thieu, Ky and Khiem, remove all foreign troops and allow the Vietnamese to run their own country.

Continued public pressure and indignation is the only way to force this to happen. It hink that many Canadian and American people do not realize how important and valuable demonstrations and other forms of protes are (such as boycotting Canadian companies supplying war materials to the U.S.).

As a friend who is living in Vietnam and has had an opportunity to realize the suffering of the Vietnamese people first-hand, I urge Canadian groups to give their fullest support in organizing and participating in all efforts to help bring this monstrous war to an end.

Hoe Binh (Peace)
Wilf Allan

(Wilf Allen is a former YMCA Youth Secretary from the Halifax YMCA who has been working with a refugee camp in Vietnam for the past two years. The foregoing letter was originally sent to Muriel Duckworth, President of the Voice of Women in Canada.)

Dear Mom...

By Rick Rofih

Another week gone. Still switching classes. College again becomes routine. Less spontaneity. Inhibitions — strange things. They keep us from talking to people we don't know — then we never get to know them. They keep us from being natural — and then we become phony. Children seem to have less inhibitions, don't they, Mom? They are more open, more affectionate. They seek. They trust.

I guess we shouldn't really retain all of this innocence of childhood, but shouldn't we loose it with discretion? The same with inhibitions — so many try to overcome them by using alcohol or drugs. Rather than trying to cope with feelings of loneliness, insecurity — they try to escape — by the way, how's Dad's back?

There are other reasons — and they perpetrate the "social drinking" brainwash. It's advertised in TIME magazine therefore it must be respectable. Adults drink — therefore drinking is adult. Drinking at home is restricted therefore it acquires a mystique — boozing becomes adventure. It's at all the social events. Social events are where the crowd is. To be "in" you must not defy the crowd. So you drink. So — drink.

But I wonder Mom, everyone wants friends. Must everyone do what the crowd is doing? Everyone needs self-respect, and I think everyone wants to be an individual. Can everyone do what the crowd is doing?

Love, Rick

Friends of the People

by Bev Yeadon

Here I sit behind this mechanical monster, a chicken-shit liberal, spewing forth reactionary poison. A would-be revolutionary, I have become thoroughly disgusted with our great intellectual leaders. Have you ever tried to have a discussion with one? If you plan to, you'd better get some books and brush up on your radical "jargon". It's not too hard if you can find a few words seven or eight syllables long and can learn how to throw them into the conversation at random.

Winning an argument with radical is impossible and that's probably because nobody really hears what anybody is saying but themselves (and sometimes I'm even dubious about that).

If you are just looking to impress memorize a few paragraphs of Marx or Hegel and they'll love you. Don't let the fact that Marx's class struggle was imbedded in feudalism while our own is in the context of a modern industrial society bother you, that is "irrelevant".

If you are, for instance, one of the unfortunates in the employ of the Dalhousie Student Union, you have nothing to fear as long as you can live on a diet of theory and rhetoric. You must understand that sitting around weeping innumerable tears for the plight of the overworked and underpaid Cafeteria staff takes a lot of energy out of a person so that they cannot be expected to clean up their mess when they disband.

They are also far too busy theorizing to expend energy on practical things. We wouldn't want to wear them out. Another example of the Left's inability to get down to the nitty-gritty can be seen in the recent non-campaign staged by the NDY in a provincial by-election. They were given the opportunity, by the parent NDY party to run a candidate of their own. They failed so badly, that they lost their deposits. No doubt this will confirm the suspicions of many young revolutionists that it is impossible to work within the present political structure.

If you have any thoughts of clearing your social conscience by dipping your hand into your pocket for charity, don't bother, the fact that you have any money in the first place immediately classifies you as a bourgeois fascist anyway. A better move would be to preach poor-mouth. I guess it is more advisable to have everybody at a subsistence level than to try and bring everyone up to a decent standard of living. It eliminates inequality at any rate. But the radicals aren't worried — Moderates don't exist.