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The University of Victoria is now embarking on a whole series of important programs which will necessarily have great impact on its future. Among these are the plan for Graduate Studies, a School of Fine Arts, the creation of a "college system," and the revision of the B.A. and B.Sc. programs. What is alarming in all this is the fact that such important changes are not being subjected to public analysis and debate within the university community.

One of the greatest single factors accounting for this lack of open, university-wide participation in the shaping of this university's future is the nature of decision-making in the University. While it is formally the case that the assembled faculty has a "right of review" on important issues, the realities of the situation make it necessary to qualify any statement about the faculty's role in the making of policy.

Faculty meetings are organized and chaired by the administration, with two deans serving there as chairman and secretary. Deans also constitute a sizeable minority on important committees. The present of the deans in these capacities necessarily inhibits discussion (especially critical discussion) of matters pertaining to administrative behavior.

DEPARTMENT HEADS

Further checking of open debate results from the institution of the Department Head. The wide range of authority vested in the "Heads" puts individual members of faculty in the odious position of having to concern themselves with how they are seen by and how well they get along with a single man — their



"The students 'in their narrow efforts for reduced fees . . . demonstrate . . . patterns of passivity, obedience and self-seeking'."

Department Head. This is particularly the case in the larger departments, like English, where the turnover of instructors is particularly high and where faculty are not infrequently hired on one year contracts. The resulting relationship tends to make faculty members more timid than would otherwise be the case.

What little discussion does take place is isolated in small faculty, heads-and-chairmen, and administrative committees whose meetings are private, and whose reports and recommendations are riddled with inconsistencies, incompleteness and a capriciousness which are the result of the many petty concessions made to personal antagonisms, complaints and demands. Some members of the administration evidence an impatience to "get on with the job," which makes it difficult to raise the question whether the job, as conceived, is worth getting on with. Students and faculty generally seem willing to allow important decisions to be made at the top.

NO GOALS

A dangerous condition of drifting is the result. There are no goals or purposes at University of Victoria

Dr. Tarlton, who contributed to our activism number, is an Assistant Professor in the Department of Economic and Political Science at University of Victoria.

which can be accurately and confidently articulated. Without the guidelines which a commonly agreed upon set of goals could provide, the various suggestions which are made bear little relation to one another, and even less to a coherent and consistent vision of the future of the university. Real discussion is frustrated by interest-oriented rationalizations of the prejudices, whims, and fads-of-the-moment of those who, without any clearly thought out plans, are content to let the campus just grow.

In part, the lack of discussion of fundamental questions is but a reflection of the general paucity of intellectual ferment among students faculty, and administration. All three major elements of the university community demonstrate, in their behavior toward university affairs, distinct patterns of passivity, obedience, and self-seeking: the administration in its relation with the Board of Governors and the Province, and its concern for a good public image; the faculty in its preoccupation with salaries, teaching loads, and departmental empire-building; the students in their narrow efforts for reduced fees and their threats of an "anti-calendar," predictably devoid of carefully reasoned standards of the ends and

"Students and faculty generally seem willing to allow important decisions to be made at the top."

means of university education.

There needs to be a careful and honest assessment of what a university should be, and how well the University of Victoria measures up to whatever standards are agreed upon. Genuine universities pulsate! They are alive with intellectual and cultural vibration. They are carnivals of action and motive, confusing and discomfiting. University life should be filled with exuberance, an exuberance which accepts no part of the "conventional wisdom" without criticism. It should allow no idols to stand masked and sublime. It should make no genuflections be-

fore the tabernacle of established values.

TENUOUS FUTURE

The future of the University of Victoria must be considered tenuous, if hopeful. Its reputation as an institution of higher learning is at best potentially good. What we do now we will live with, and with its effects, for a long time to come. It is truly, to exercise an old cliché, a question of avoiding a foundation of sand as we go about building whatever edifice we find ourselves capable.

More specially, then, what are the questions with which the university needs now to be concerned? Roughly, they fall into four categories:

Harvard Scale

Compare the goals of a Harvard education as stated in the Harvard College prospectus with the practice of this institution!

"What Does Harvard Teach?"

"Harvard College exists for the student who wants to become a liberally educated man . . ."

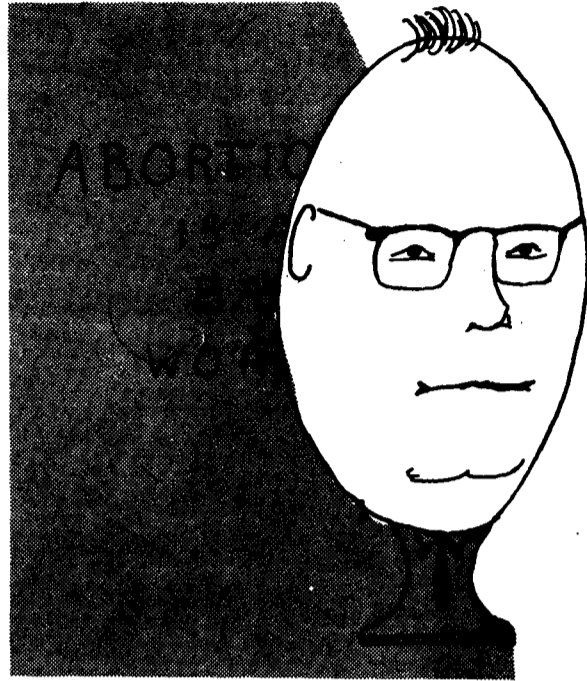
"Harvard seeks to develop the individual's capacity for critical analysis and independent thinking, for understanding facts and ideas, reasoning from them and expressing conclusions lucidly . . ."

"Who should come to Harvard?"

"The obsessive grade grubber, the person who is afraid of life and the arrogant or precious intellectual are not likely to profit greatly here . . . The student who wants to be told exactly what to believe, what is good and beautiful, the student who wants the security of association with a homogenous group sharing his particular background and prejudices, the student who needs to be nursed or prodded or taken gently by the hand and led along the safe path, these run serious risks in coming . . ."

Do we measure up, or do the negative remarks of the prospectus most accurately describe this university? What do YOU think?

—the editors.



" . . . in departments like English, . . . the resulting relationships tend to make faculty members more timid . . ."

University Of Victoria, School Of Shortcomings

By CHARLES D. TARLTON

(1) the nature and quality of the classroom experience; (2) the intellectual integrity and standards of excellence among faculty; (3) the character of democratic practices prevailing among all levels of university life; and (4) the degree to which the university as a whole is capable of grasping a clear vision of the future and subordinating narrowly selfish pursuits to the fulfillment of that vision.

The classrooms on campus are too much dominated by the "reputation" of Victoria College as a "teaching" institution. The effect is classrooms too often filled by lectures and "information" to be learned, while the critical capacities of students are devitalized in habits of politeness and submission. There can be no room at a genuine university for the demands of a courtesy which prevents students from direct intellectual assault on the favorite ideas of

"There are no goals or purposes at University of Victoria which can be accurately and confidently articulated."

their teachers. The classroom should be alive with questioning, intolerant of the ponderous mutterings of textbooks and the dogmatism of unimaginative lecturers.

GOOD TEACHING

Scholarship, integrity, and intellectual accomplishment are among the indispensable ingredients of good university teaching. Imparting to students but a single germ of understanding of man and his world is a precious skill, the bare approximation of which is only rarely achieved by even the best teachers. It is a process essentially unrelated to the well-organized presentation of materials, podium posture, or knowing "not to talk to the blackboard."

No man or woman who hasn't a compelling and energetic love for his or her subject and the expansion of its boundaries is fit for the awesome

(Continued on page four)

A Denial Of Woman's Humanity

By Heather Boucher

THE FEMININE MYSTIQUE

By Betty Frieden
Dell Books, 75c

What is the 'Feminine Mystique?' Basically, it is nothing more than a new name for the old belief that men and women are two entirely different species of life: man is a human being first, and a husband and father second; while for woman the situation is reversed, her femaleness being, in fact, her only excuse

"The well-conditioned young lady of today (and there are plenty of them at this university) displays a luke-warm interest in a career, all the while seeking a likely mate."

for living at all. It is only through husband and children that a woman can find fulfilment and give purpose to her existence. Her life pattern should be made up of nothing more than her biological capacities and the social considerations contingent upon them. The high-flown name 'Mystique' is really only a clever way of saying, once again, "Woman's place is in the home."

Conspicuously absent from the Mystique, however, are the old notions of female inferiority; woman is now merely 'different,' and not a lower form of life. Ashley Montague draws a parallel between the treatment of women before World War I, and the manner in which the Negro has been, and still is, treated in many parts of the world. Traditionally, women had smaller brains and therefore less intelligence; they were emotionally unstable and incapable of being relied upon in a crisis; they could not handle their own affairs because of their lack of judgment; and they could only be entrusted to perform the most menial of tasks. These arguments should sound familiar to Canadians, for they are the same ones used today in considering the place of our Indians in modern society.

MYTH EXPLODED

World War I exploded the myth about women, and only a few tag-ends of these fallacies remain; they are particularly apparent when men discuss women drivers. The Mystique employs a more sophisticated and subtle means of keeping women in the home: it points out all the alternatives open to women today, and emphasizes the barren life led by a career woman; it makes much of the terrible things that will befall her husband and children should she try to combine marriage and a career; it sums up by stating that home is the only place for the truly feminine woman, where she is needed most and finds the greatest happiness. And thousands, soon millions, of young women, many with university degrees, are turning back to the home, and closing the door on the world.

"Conspicuously absent from the Mystique, however, are the old notions of female inferiority; woman is now merely different and not a lower form of life."

Those most affected by the contradiction between the new idea of equal opportunities for women and the old notion of biological determination are would-be career girls. They are raised to believe themselves entitled to exactly the same education as their brothers; they are encouraged to develop all their talents;

Mrs. Boucher complements a career as a housewife and mother of two boys aged seven and eight with a second-year honours English program at the University of Victoria.

they are urged to participate actively in the world around them. Yet beneath this concept of equality runs the old idea of domesticity as the ultimate in life.

WHY BOTHER?

Then why bother with this farce of equal opportunity? Why encourage daughters to attend university, or undertake technical, secretarial, or nurse's training, and then react in horror if they show a serious interest in their chosen field? What kind of monstrous fraud is being perpetrated on the girls of today? It would be far kinder to place them in Home Economics convents where they would be taught the 'womanly arts' of cooking and cleaning, with a little geisha girl training and child psychology thrown in for good measure. They would be better prepared to spend the rest of their lives catering to a husband and assorted offspring.

I have no doubt that many people, and not all of them men, would heartily endorse such a program of 'domestic conditioning.' There are many women, with families of their own, who have suffered frustration

thing is wrong with their marital bliss. The day will come when they will be unable to deny any longer the realization that they have been tricked; at 21, 31, perhaps 41, in bewilderment and shame, they will ask "Is this all?"

WOMAN'S CRISIS

Not every woman faces such a crisis in her life. Some, luckily, never seem to experience an emptiness in their role as wife and

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mother. Others are reluctant to admit the sense of inadequacy that haunts them. There is no denying, however, that as more and more women attain higher levels of education, the number of 'malcontents' will rise accordingly.

And what of the unsuspecting male in this farce? After all, he has



and unhappiness because they themselves believed in the Mystique; they would agree with this proposal only in the hope that their own daughters might be spared similar heartbreak. The snide jokes about bitter old maids are notoriously common; yet no one seems aware of the equally as bitter middle-aged mother who finds her usefulness is over with the menopause, or the prying mother-in-law, always dispensing unwanted advice, trying to give some purpose to the empty years. Perhaps, however, we do see them, and are embarrassed to acknowledge such women, for they are living proof of the fallacy of the Feminine Mystique.

The well-conditioned young lady of today (and there are plenty of them at this university) displays a luke-warm interest in a career, all the while seeking a likely mate. When she lands one, the career is reduced to a 'job,' which will help the newly-weds establish a home. The unfortunate young lady who is not so well-conditioned and is seriously interested in a career, must decide between total commitment to her career and the possibility of never marrying, and giving up her plans to 'mark time' until she finds a husband. With the passing years, both girls, the one who obeyed unquestioningly the dictates of the Mystique, and the one who was forced to choose, will begin to be bothered by the suspicion that some-

not consciously done anything to force women back to the home. He, too, has believed the doctrine of the Mystique, and thinks that by making himself available on the marriage market he is providing some fortunate woman with the opportunity of fulfilling herself; he will gain a cheerful housekeeper, an untiring mother for his children, and an eager bed partner. How bewildered he must be when, in a few years, his wife becomes a demanding shrew, always wanting the latest in appliances to help her with the endless chores; welcoming him home with complaints about whining children; and too tired in the evening to do more than collapse in front of the T.V. Two people who started out loving each other become the targets of bitterness and hate, and neither knows why.

What happened? Who misled them? There are many reasons for the power of the Mystique: old myths a long time in dying; fear that women would undermine the traditional superiority of men; or the supposed threat to family life posed by working mothers. But these in themselves are not enough to explain the grip that the Mystique has on modern western society. The real reason lies in our methods of production and in mass communication.

CAPITALISM

Capitalism depends for its survival on mass production and mass consumption. Today we are aware of 'planned obsolescence' and the necessity for a change in styles, be it shoes or refrigerators, every year or two. Following World War II, manufacturers realized that career women do not have the time to spend experimenting with new products; they do not need to spend hours shopping, just to be out of the house for awhile; they do not feel an urge to buy things that might fill an emptiness in their lives. The world was not the same as it had been before the war; it had the atom bomb, and the capacity to annihilate the human race. A desperate need for security dogged man, and where else can one find greater security than in the home? The times coincided perfectly with the needs of the manufacturers.

Advertising was geared to present happiness in terms of a happy housewife bustling about her home. Her children loved her because she bought "Krunchy Korn" cereal; her husband adored her because she made his favourite lemon pie (with a mix, of course); and all the neighbours envied her because her wash was the cleanest on the block, thanks to "Super Duper" detergent. Anyone who thinks this is an exaggeration should take a critical look at television and magazine advertising, the image it presents is one of "bliss through homemaking:" everybody loves you if you just buy, buy, buy.

This is not, of course, a diabolical plot on the part of manufacturers to turn women into greedy consumers or household drudges. It is a matter of survival to them, a matter of profit. If the myth of the Mystique grows with every contrived commercial, that's not their problem.

WHOSE PROBLEM?

Then whose problem is it? It is man's, as well as woman's. The days of Feminist hunger strikes and protest marches are over. It is not a matter for equal rights legislation, or of statistical tables which prove that women are just as intelligent and capable of responsibility as are men. Most girls on the brink of adulthood confront the Mystique in action; just to know what it is that forces them to choose between career and family gives them something tangible with which to contend. The real tragedy of young women today is that they do not understand why they must subject their intellectual capacities to their biological functions. No one expects a man to make such a choice. He can have a profession and be husband and father too, and there is no contradiction in his life. Why should women be compelled to choose?

This is the dilemma faced by women today. These are the days of time-saving appliances, but time saved for what? Are children to be brought into the world in the hope

"The high-flown name 'Mystique' is really only a clever way of saying, once again, "Woman's place is in the home."

that they can fill the vacuum in a woman's life, or because they are truly wanted? Whether single, married with small children, or middle-aged with children grown and seeking their own place in the world, women today want more than marriage can possibly give them. This is not a slur against matrimony and motherhood; it is the recognition of woman's ability to do more than push buttons and change diapers.

INDIVIDUAL DECISION

The young women who wishes to combine career and family may have to delay some of her plans while her

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"I have a plan"

By Peter Bower

I have a plan which, in all modesty I think is little short of brilliant. The plan is so simple and will solve, if applied uniformly throughout the world, all the major world crises which will dissipate and become as ethereal as the proverbial "scotch mist."

I must admit, however, that the plan is not really completely my own although the amazing synthesis of world activities I have accomplished, in all modesty, cannot be attributed to anyone else.

All the great periods of stability in the world from time immemorial have been the result of a synthesis; proof of this lies in the simple facts of the Medieval Synthesis, the 18th Century Synthesis, and so on.

With the irrefutable evidence that syntheses do provide stability, I embarked upon the monumental task of solving the current world problems. The answer I have arrived at is truly monumental in its simplicity, and in this very simplicity reclines the one feature missing from the earlier syntheses to make them enduring and unbounded by time.

In short, my solution for the situation will last for all time as it requires no tricks of reason or genius to institute. Therefore it will bring stability forever, amen.

The simplest way of explaining the plan, although any explanation will be immediately bathed in the intuitive crystal clear light of absolute lucidity and simplicity, is to give an example:

In The Martlet (Jan. 6) I noticed that ten university students are going to "dramatize the living conditions which the Vietnamese people suffer." Now, although I realize that not one of the students has had any real contact or knowledge of the "real living conditions" of the Vietnamese, I do believe that their demonstration points out to us that there is trouble out there in Vietnam.

Facing The Martlet report of this admirable endeavour on the next page is a story from a University of Victoria student studying at Laval. In this story we are told about the methods of student demonstrations in that hotbed of reform, Quebec. Apparently a mob of students descend on a consulate, in this case the British, and impress upon the consul (by shouting into his ear) the pressing need for "Africa for the Africans." Other similar and reasoned arguments flung at the consul include: "No concessions," "We want action not words," and "Smith must hang." Regardless of one's reactions to the highly impressive arguments used by the African States, here typified by their intellectual elite studying abroad, in demanding "Uhuru" and all that, we may still draw the conclusion that there is a problem in Africa.

So, with the simple application of deductive reasoning, we have arrived

Mr. Bower, who wrote his Plan under enormous inspirational pressure, is a fourth-year Arts student at the University of Victoria, and hence, is an authority.



at the undisputed fact that there is trouble in Vietnam and Rhodesia.

Now I admit, it will not be so easy to discover all the world problems so simply juxtaposed in the newspapers for easy analysis, but I think we could probably garner enough problems to set up my system. One of the beauties of my system is that the more problems which exist, the more effective becomes the system! Thus the system can never be defeated!

THE SYSTEM

Since everyone agrees that Britain should march into Rhodesia and crush the Smith regime — or at least everyone who thinks or is concerned — and everyone agrees the United States should get out of Vietnam — or at least everyone who thinks or is concerned . . .

You must have guessed the solution by now?

If not, here it is, simple and unadulterated:

Simply change the name of Vietnam to Rhodesia, and Rhodesia to Vietnam, and the United States to Britain, and Britain to the United States.

This would not be a difficult task, evidenced by the number of states which in the last two or three decades have taken new names, and the fact that even in Canada, that sublime symbol of reason and freedom, Pearson saw no importance in retaining symbols of the past, even in the flag.

In short, traditions and customs rightfully mean nothing within the current framework of changing ethos, and so this change would be simple and immediately effective and in tune with the evolution of reform.

For then we would still be demanding that Britain (really the old United States) march into Rhodesia (old Vietnam) and screaming that the U.S. (old Britain) get out of Vietnam (old Rhodesia) and thereby solve the peculiar conflict of colonialism and rightful intervention.

Then we would no longer be treated to the astounding picture of students demanding intervention on one hand, and exodus of colonialism or imperialism on the other.

It would satisfy all sides of discontent: those who want Britain to invade Rhodesia would be satisfied because this line of attack would be followed, while those who want the United States to get out of Vietnam would also be satisfied. At the same time, the United States would be out of Vietnam and Britain in Rhodesia, but in fact it would mean the "old U.S." would be in the "old Vietnam" as the so-called realists of the U.S. demand, and "old Bri-

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The Convulsion: Quebec and Canada

By R. F. Robertson

Regardless of what other diversions our politicians will prepare for us in the months to come, it takes no genius to predict that Quebec will be the storm centre for at least a couple of crises.

Since I have undertaken one prediction, I'll indulge myself, and try another. The newspapers of Canada, true to their great tradition of scare headlines, lurid details and few facts, will present a picture of Les Canadiens burning portraits of the Queen, singing revolutionary songs and preparing to throw up barricades along the Ontario-Quebec border. I nearly forgot; there will also be an article about René Lévesque subverting Eskimos. One or

the future. He takes the same approach to almost all of our treasured myths about Quebec. By the time the reader has finished the book, it is not only apparent where these myths are false, but their origins have also become clear.

MYTHS CLARIFIED

It is often the case that myths and false conceptions have some basis in fact. The integrity of the picture of Quebec can be judged by the fact that the author clarifies many of these myths by relating the factual element of their origin without trying to explain them away as something Les Anglais cannot understand. Desbarrats, in Chapter 7 "The Politicians," presents the story of a nation that found itself with a foreign form of government, much as the Japanese found themselves with democracy after the Second World War. But, instead of allowing the legend of the politics of French Canada to feed on current activity in Quebec, he illustrates that much of the "Quiet Revolution" is due to fact that since the middle of the 1950's, Quebec has been adjusting to the English parliamentary system, and what we see now is the effect of this adjustment. It becomes painfully obvious that many Canadians have allowed the image of "Papa" Duplessis to distort the facts about the growth of government since 1960.

"In the 1950's, among those who were opposed to Duplessis, there emerged a new concept of politics which can be called, to use a word much in vogue in Quebec City at the moment, creative."

"For many North American political parties, this process seems as natural as breathing. But French Canadians in Quebec had been holding their breath for two hundred years. They had been using the apparatus of democracy bestowed upon them by the conquering British but refusing to inhale its spirits."

HORRIBLE TRUTH

"The State of Quebec" should surprise any British Columbian that reads it. The horrible truth is that the "Quiet Revolution" is no more alien than the development of Mr. Bennett's "Dynamic Society," and in many ways may be an improvement

"The horrible truth is that the 'Quiet Revolution' is no more alien than the development of Mr. Bennett's 'Dynamic Society' . . ."

on the approach to prosperity taken by our provincial government. It is also interesting to note that Mr. Loffmark and Quebec's Separatists are both vocal minorities acting on the periphery of actuality.

Two things linger after the books close. The residents of Quebec are not in any way foreign to the rest of Canada. As much as Quebec has lagged behind in the past, it is making up ground at impressive speed, and the time may come when the rest of Canada will look to La Belle Province for an example of the truly progressive society.

THE STATE OF QUEBEC

By Peter Desbarrats

McClelland and Stewart Ltd.

two, locally the Victoria Daily Times will coyly publish translations of editorials from Quebec newspapers to prove that we understand, or are trying to understand, Quebec and its aspirations. But, I predict, we will not find much rational information.

IRRITATING

It is irritating to realize that the garbage that adorns the front pages of our newspapers is not a reflection of the quality of our journalists. Peter Desbarrats is a bilingual newspaperman on the staff of The Montreal Star, and a columnist on Quebec for Southam newspapers across Canada. His book, *The State of Quebec*, should be required reading for both French and English Canadians because in clear logical terms he explains the "Quiet Revolution." No scare headlines — No selective sensationalism — just an excellent job of reporting facts, some sensational, some not, but facts. Desbarrats subtitles his book, "A Journalist's View of the Quiet Revolution," and it is one of the finest pieces of interpretive reporting anyone will see in Canada. The excellence of his work shows what can be done by a good reporter.

Les Anglais are often inclined to see Quebec as some sort of foreign country, and for that reason subscribe to a select set of images, preferably those which accentuate this foreign quality. Desbarrats uses this tendency as an effective pattern for his step-by-step introduction of the people, politics and desires of his province.

The Roman Catholic Church as a political force is often cited as one of the most foreign elements of life in Quebec. Desbarrats makes no attempt to deny this allegation, he simply relates the role of the church in Quebec as it was, as it is in a time of change and its prospects for

Mr. Robertson, a frequent contributor to the Martlet Magazine, is a second-year Arts student at the University of Victoria.

The State of Quebec is available at Ivy's Bookshop, 1507 Wilmut Place, just around the corner from the Oak Bay Theatre.

A Dionysian Dilemma

By The D.

In an era of mass media, replete with "canned" entertainment, the question has been raised as to the advisability or practicality of personal or "live" entertainment. I should like to attempt to defend this position.

Granted in a "canned" entertainment situation, there is a wider area of contact. That is, to a movie like Ben Hur, for instance, more people will flock, and be admitted, than to a live production of, say, Medea. There is also a problem of finance: once a movie is made, there is little or no added expense—apart from replacing negatives, or perhaps the payment of residuals. With a wide screen, 2,000 to 3,000 people may be seated to view the epic; the sound may be piped within easy listening distance of every seat, and there are, usually, no viewing problems. The sight-lines are all perfect for every seat, for all are from the omniscient camera lens.

The "D", a well-known theatrical lion, is a fourth-year student at the University of Victoria.

Plan

(Continued from page three)

tain" would not be in "old Rhodesia" as many also desire.

This system then could be applied all over the world, and as the countries would keep switching names, no one would know quite exactly whom their opponents were and in the general confusion, everyone would have to think twice, thrice or perhaps forever before taking action. After all, could the U.S. ever consider invading Britain even if the U.S. was really China, and Britain was India, or vice versa?

There are limitless possibilities to this system, and even though in the previous paragraph I used the terminology "really China," this is not quite right. For any country with a new name would "really be" the country with the new name. In this manner, there would be no mere changing of names for the mere sake of changing names or expediency. Thus, there could be no question about the ethical nature of this system.

I could continue extolling the virtues of the system, and explaining the possibilities, but it is best left to your imagination since it is so simple as to need no complete iteration.

One final word, the system is at least as ethical, intelligent, far-sighted and necessary as any other system which has ever been or is currently, in effect.

The system speaks for itself. I propose it be called the Committee for Reaching the Achievement of Peace and Prosperity. CRAPP for short.

In a live theatre production, the sight-lines for every seat in the house may only be approximated for the set. For any distance over 50 feet, the nicer accentuations of the performer's characterization can only be dimly appreciated without the help of magnifiers. Audibility is only partially perfect — tricks in the sound make-up of the theatre, and lapses in the actor's own delivery may cause much distemper.



"But, there is always the underlying trait of alienation—no matter how 'great' the record, tape or film."

Cutting through much superfluity, there is the problem of the live performer's and performance's, ephemeral character. A "live" performance, once given, is lost. The "live" performer, to ensure at least bread and water later on, asks, the more popular he becomes, the more princely the price. A film, once made, can be preserved. A live performance, be it play, opera, ballet, or concert, is a gift of the gods, never to be given in that precise form again.

Denial

(Continued from page two)

children are small; this is a matter for each individual to determine. The mother whose children are grown is the one with the greatest freedom, and at the same time the one with the greatest handicap, for she may be reluctant and afraid to re-enter the competitive world of education or business after many years in the home. Again, this is a decision she must make as an individual; she must decide how the long years ahead of her are to be filled.

Man, too, must make a decision. Does he want only a housekeeper and mother for his children, or does he want the true companionship which marriage can give him? He may have to sacrifice some of the little comforts that a full-time housewife provides, but that is the crux of the matter: which is honestly more important to him — his personal comfort or his wife's potential as a human being?

Only when all these questions are answered can man and women to-

This is the point. A "canned" performance may be experienced time and time again; it may be technically arranged to be as perfect as human ingenuity can make it; it may be enjoyed by one or many; on subsequent experiencings, new nuances of pleasure may become apparent — that seemingly were not there before. But, there is always the underlying trait of alienation—no matter how "great" the record, tape, or film.

In a live performance, this is not, most happily, the case. No matter how amateur the delivery, or how crude the situation, with any live performance there is a spiritual contact made; an electric series of sparks and shocks which, at least once, binds the performer and his audience indissolubly. With a good performance, this contract is repeated; with a great one, it seems continuous as well as magnified.

While canned performances may become more and more convenient, and more and more accessible to general consumption, the necessity of a live delivery can never become outmoded and unused. The nature of man is needful of spiritual contact and excitement; for this reason, the catharsis, to use a hackneyed term, of a live show is, and will always be, required by man.

gether break the bonds of the Feminine Mystique and set each other free.

The Feminine Mystique is available at Ivy's Bookshop, 1507 Wilmot Place, just around the corner from the Oak Bay Theatre.

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Martlet Magazine

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Contributing Editor...Alan Mackenzie

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Peter Axhorn

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Shortcomings

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role of university teaching. The demand that university instructors be dedicated to probing in original and creative ways answers to the serious questions haunting every compartment of human knowledge must not be obscured in the false dichotomy of "teaching or research," or in the ingenuous litany "I have not time enough left over from teaching to get involved in outside projects." The classroom, if not frequently refreshed by the injection of those uncommon thoughts, possible only through serious and personal investigation in untried areas, can become an embalming experience.

No part of the university community has any special access to wisdom for plotting the future course of the university. This is especially true with respect to the members of the administration. When a university relinquishes the specification of the criteria of academic excellence, intellectual style, and educational purpose to its corps of full-time managers, and to the part-time amateur "administrative types" among the faculty, then it can be said to be well into the advance stages of decline. Only when there is habitual expectation that all members of the university can and will participate freely and frankly in the setting of broad policies, can there be any reasonable hope that those policies will reflect the best available thought. Only then can there be assurance that those policies rest upon a wide enough basis of agreement and consent.

**"Genuine universities pulsate!
They are alive with intellectual and cultural vibration."**

EVALUATION NEEDED

All this comes down to asking that many features of the organization and functioning of the University of Victoria be subjected now to a careful evaluation in terms of the contribution they make to a healthy intellectual enterprise. Among those things with which we could begin I would suggest the following:

- (1) The private character of decision-making at all levels of the university;
- (2) The role and personal authority vested in the "Heads" of departments;
- (3) The lack of broad student involvement in the formulation of long range university planning;
- (4) How to increase the general level and quality of faculty immersion in the productive arts of their disciplines;
- (5) What the Bachelor's degree should mean and how best can we infuse it with that meaning.

These are not easy questions; nor are the many more which I have not here touched upon. But they are important and, more significantly, at the University of Victoria they remain worse than unanswered; they are unasked.

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