

IT'S JUST AS WELL
THAT SCHOOL
DOESN'T
INTERFERE

NIGHT

NORTHERN ALBERTA INSTITUTE OF TECHNOLOGY



WITH OUR
EDUCATION
ANYMORE THAN
IT ALREADY DOES
SIR WINSTON CHURCHILL

Vol. 10, No. 20



April 23, 1970

Edmonton, Alberta

THIS IS A TIME FOR COMMITMENT

A.A.S. COFERENCE By GUS HENDERSON (THE REFLECTOR)

More than 70 students gathered at Buckhorn Ranch (17 miles northeast of Pincher Creek) last weekend (March 21, 22, 23) for the annual Spring Conference of the ALBERTA Association in Students.

"The biggest thing wrong with the A.A.S., said outgoing president Allan Stein, "is that for too many is just a part-time commitment." He said that when he had been elected the previous spring he had been elected on a platform of a super-institutional democracy. "We had to suppose he said, "that the direction we received from the plenary were the wishes of the student bodies of the province. When speaking of democracy, the first point is that the member institutions or councils themselves are democratic—this is sometimes the case and sometimes it isn't."

One of the major problems facing the AAS this year was a lack of communication. "There was no correspondence between

schools and the executive, despite the fact that we were prepared to do field work and these schools complained," Stein said.

"I think by criticizing and self-criticizing," he said, "that we can come a long way. We've made inroads this year—some not as tangible as others. We got off to a very good start with our successful lobbying of Bill 70 and we were continually involved in the sphere of student employment."

"I think we made tremendous inroads this year in terms of legitimizing this organization and its goals to the people to whom it counts," said Stein. "For instance: putting students in the Student Assistance Board; our advice was considered when asked for suggestions for amendments to Bill 80; in all probability we will be represented on the interim boards of the 6th college and the 4th university as A.A.S. representatives until there're students at these institutions; we are going to be represented on the Advisory

committee of the Alberta Colleges Commission; and we are making attempts to see that the universities can be similarly represented if they wish. The government has come to recognize us as a fact this past year."

Stein said that in the coming year the A.A.S. would have to step up its efficiency; increase the role of research within the organization; and improve the communications media. "This is a time for commitment", he said "its a make it or break it situation. It's going to demand a kind of commitment where you don't sit on your asses and ask what you get for your 40 cents, but say what can we contribute? I really see no need to continue this organization if you're not prepared to give that commitment and to follow through on it."

Major resolutions passed at the conference were:

*that the A.A.S. propose to the Worth Commission that a board, of which membership include ac-

ademics and students from all classifications of such institutions we established to deal with problems of admission and transferability.

*that Bill 80 for the nurses be accepted with the following amendment; the council include 4 members appointed by the Alberta Nursing Students' Association and those members be student nurses.

*that the A.A.S. recommend to the Worth Commission that students in post-secondary institutions be allowed participation in the determination of criteria for hiring and dismissal of academic staff; and allowed participation in committees dealing with cases subject to these criteria.

*that the A.A.S. recommend to post-secondary institutions and to the Worth Commission that employment devices such as tenure be abolished and replaced with a more equitable system such as contract teaching, or a variation of contract teaching.

*that the A.A.S. lobby with the

provincial government for a position on the Advisory Committee to the Alberta College Commission.

*that the A.A.S. publish a newspaper to be circulated to all students and that the primary function of the newspaper be to provide a communicative and educative vehicle for the A.A.S.

*that the A.A.S. support Mount Royal in its attempt to relocate in the Lincoln Park area.

*that the A.A.S. endorse the concept of daycare centers on the campuses of Alberta and lobby with member institutions and government for the establishment of daycare centers on the institutions' campuses before the beginning of the 1970-71 academic year.

*that the A.A.S. lobby the provincial government with the object of rescinding medicare and if applicable, hospitalization premiums; and that such premiums be paid for from general revenues.

TWO NAIT STUDENTS ON NEW A.A.S. EXECUTIVE

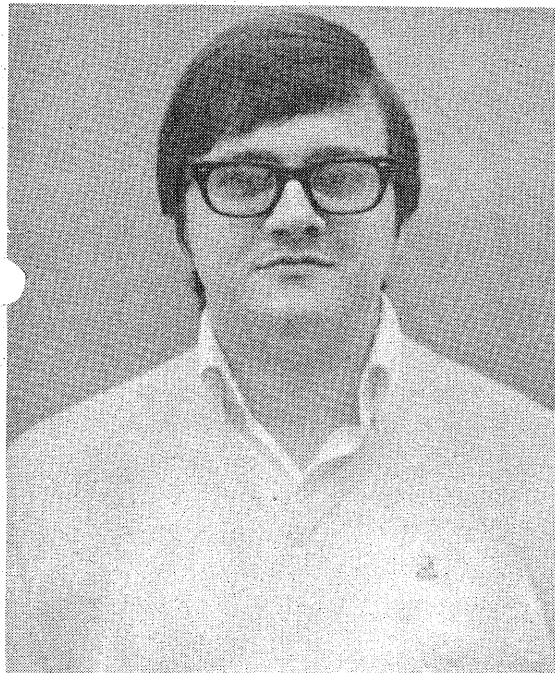


PHOTO CREDITS BOB HOOEY

JIM DRAGINDA

NEW AAS PRESIDENT



PHOTO CREDITS BOB HOOEY

BOB DAVIDSON

NEW AAS TREASURER

SPRING FUN SHOW AT SPORTEX

Last week this reporter had the distinct privilege of covered the 2nd Annual Boat, Trailer and Sport Show at the Gardens. Those of you who also had a chance to attend will agree it was even better than the 1st. With "Something for the Whole Family" Bob O'Loughlin really outdid himself this year. Playboy cover girl Teddi Smith proved to be a delightful Miss who charmed both young and old, especially the Males. A real stroke of genius was displayed by Bob O'Lough-

lin, however, when he brought in GENGHIS, a 400 lb wrestling tiger. GENGHIS who started the show by giving a local DJ a pawful of excitement proved to be a real asset to the show as she took on all comers (beating them by the way) providing some entertainment. There were many other acts as well but space doesn't allow me to expound another. One can only remember the last week and wait in anticipation to see what Bob O'Loughlin will do next year.



PHOTO CREDIT BOB HOOEY

TEDDI SMITH AND GHENGIS

P.W.A. FLIGHT SIMULATOR

On Tuesday, April 21st, the one million dollar P.W.A. flight simulator, now installed at the Northern Alberta Institute of Technology, was officially handed over to Institute President W.A.B. Sanders. This gigantic piece of complex machinery, previously installed at P.W.A. facilities in Vancouver, arrived at the In-

stitute last month as a result of decision by P.W.A. to give the unit to the Institute. Engineers and Technicians have been hard at work since, setting up the unit and it is now functioning. The agreement involves the use by P.W.A. pilots of the simulator. They will use the facility for 60 hours per month. During the rest of the time

NAIT will use it as an instructional facility.

Jack Miles, Chief Test Pilot for P.W.A., officially handed the simulator over the Education Minister Robert Clark and Institute President W.A.B. Saunders at a special ceremony, April 21st, at 1 p.m. in Room H106 at the Institute.*

EDITORIAL

by SHARON CLARK

THE OPPRESSED MAJORITY PLIGHT OF WOMEN

by COLLEEN LEVIS

(reprinted from the Silhouette)

One of the most striking aspects of this society's view of women is to be found in the advertisements which daily bombard us. An ad for a book in the August 31 New York Times is entitled- "HOW TO GET AND HOLD A WOMAN." Here are some examples for this ad- "By herself woman is all mixed-up, but superb as an auxiliary...woman is inanimate or on the defensive until you create a feeling such as praise. Then she goes all out." The ad continues, "Stop bossing; just manipulate her in her feelings... why ask women when they only need to be told?" This advertisement contains most of the popular excuses for the inferior status of women in this society. It is no wonder, with attitudes such as this, that women all over North America are organizing to fight for women's liberation.

From childhood, the little girl is trained for her role of the future as housewife, mother and her prime goal- "making a man happy." As she grows older she is channelled into particular narrow fields of study. She is trained never to beat a man at anything, never to do well, especially in analytical and scientific subjects. If she is lucky enough to be educated for a profession she is most likely to be a nurse, librarian or teacher. Since only half as many girls as boys go on to university she is even more likely to become a waitress, clerk, secretary, or baby-sitter- the lowest paying jobs there are. Or she will become a housewife- isolated from the mainstream of the society in her own home.

Even those few women who do manage to get a university degree are confronted with even more trouble than men in finding a job for which she can use her education. She is often told that she is over-qualified or that she is not considered a permanent employee because she might marry and have children.

A young woman soon discovers also that this society is not at all interested in guaranteeing her the rights to control her own body. Thousands of women resort to illegal abortions each year in Canada and hundreds of them die.

She also discovers that she is the target for a billion-dollar enterprise- the consumer market. She is convinced that she needs five different kinds of detergents for each of her chores around the house, that the brand of toilet paper she has will affect her social status, and that she can only attract a man and keep him if she uses the whole conglomeration of creams, shampoos, deodorants, perfumes and soaps that will make her attractive.

Women have not always been the "object-slave" as this society sees her. If we look to the science of anthropology, we see that woman played a very different role in primitive society. When we examine the evidence, we find that not only women, but all people have had different social relationships in different societies. The role of women has evolved with the evolution of societies.

In the primitive communal society, when the means of production was owned by all, the society had no class distinction, no police force and courts to keep "law and order," and no inequalities between men and women. There were two major differences between that society and today's in respect to women. Firstly, children were not considered the individual property of any two persons - all children were cared for by all adults. Secondly, women played a central role in the production of society. Women were key in the first economic revolution- the transition from a gathering society to one which could control its food supply through agriculture- that is, the growing of crops and domestication of animals. While men were away from the community, hunting and gathering food, women were in the center of production, raising children and experimenting with crops, medicine, tools and the harnessing of fire.

The stabilizing of food sources, led to a surplus of food which could be stored- for the first time in human history. This meant technological advances for humanity, but it also meant a change in the social structure of the society. With the introduction of private property and wealth, the family began to change. The Matriarchal clan was replaced by the father-family unit, as people began to group around pieces of land. As long as women were producing and raising children, together, they were a great social force. Once they were separated and isolated on individual pieces of land, they lost the power and status of the communal society. The biological parents of a child, once meaningless, now became a question of prime importance because the inheritance of property was involved.

In contrast to the social unbringing of children and the key productive role of women in the communal society of ancient times, the modern society places the burden of childraising on two individuals,

no matter how poor their resources and capabilities and the women is no longer in the mainstream of economic and political activity in the society. The family in modern society tends to maintain the class inequalities of the society and to act as a disciplinary unit on behalf of the society. The class inequalities are preserved within capitalism by the dependence of children on the particular resources of their parents. A child of working class origin stands little chance of having the same opportunities for job and education as a child of wealthy parents. The family trains children to accept the hierarchy of authority which exists in the family and in society. The father exerts his authority on the mother who in turn disciplines the children who may take out their frustrations on the family dog. Rather than working together against the source of their problems- the chaotic nature of capitalism in organizing economically and politically, the members of a family are antagonistic to each other. This is an example of the divide and rule tactics of capitalism.

Although all women are affected by the place society has allocated for them, the greatest burden falls on the working class woman. She has to make ends meet in her family's constant battle with the rising cost of living. The woman is expected also to provide an oasis from the trials of the 'outside' world. She is expected to be the safety valve for her husband's frustrations with his job. By herself, she is expected to counteract the tremendous alienation of a worker under capitalism. As well, the working class woman is also required by society to become both a housewife and a worker during periods of labor shortages. For example, during the Second World War, women were pulled out of their homes, onto the work force while thousands of men were overseas fighting. Women performed jobs in factories and labs which they had never been allowed to tackle. The whole society geared itself for working women, from the fashion changes which allowed women more freedom of movement, to the establishment of day care centers, kindergartens and other facilities that enabled children to be cared for while their mother worked. Just as abruptly when the economic needs of the system changed, and unemployment began to rise, women were lured back into the home by a not-so-subtle campaign. Women's magazines carried story after story on the ill effects of working mothers on their child's psychological make-up and on her supposed poor relationship to her husband. This use of women, what Marx called the reserve army of labour, made it possible for capitalism to come through its economic difficulties more smoothly.

All these interconnected aspects of the oppression of women demonstrate one thing- how deeply rooted this oppression is in the foundations of capitalist society. This system is based on exploitation and oppression. That is why the simple democratic demand for equality put forward by women becomes such an impossible one for the present ruling class to fulfill. The capitalist rulers of society have failed to promote women's liberation for the same reason they have held down other oppressed minorities such as the Afro-Americans, the Indians, the Quebecois- to grant them more rights cuts into their precious profits and weakens their exploitative system.

Black power militants often point out that capitalism uses blacks as a weapon to keep wages down. In the same way women are used as a means of dividing the working class by threatening workers who demand wage increases with being replaced by women who will work for lower wages. Rather than sitting back and accepting this intolerable situation, women are beginning to organize to fight their oppression.

And in that fight they come up against the whole nature of the system. To end the oppression of women it will take a fundamental change in society as a whole, from the economic foundations through the political and social structure. A complete upheaval in social relationships including family relations is necessary. In short a socialist revolution, an elimination of class society that in its private property system creates the oppression, is necessary for women to become liberated.

Women are awakening to their exploitation in society. This was manifested in the response to the Royal Commission on the Status of Women which brought to the surface the discontent among Canadian women and in the blossoming of independent women's organizations all over North America to fight for women's rights. These groups have grown during an upswing in the general feelings of discontent among especially young people throughout the world- often called the international youth radicalization. These groups are grappling with the problem of overcoming the deep-rooted discrimination and oppression of women in society.

Since capitalism cannot grant full equality to women, the women's liberation movement inevitably is pushed in an anti-capitalist direction. The responsibility of Marxists is to be in the forefront of this movement as they led opposition to women's oppression in the past century and with their program and ideas attempt to give it a socialist perspective.

I began writing an editorial on women's liberation when I came across the above article in the Silhouette. Because it said, in essence, what I was saying, I'm reprinting it for you to read. It has many good points, many controversial points. However I would like to re-emphasize what it is saying.

This article brings to light the fact that women can be liberated only when they realize their own potential and exploit this potential. Women must be made to shake the psychological brainwashing that has been pushed at them and make their demands felt. Just because a woman checks the F block rather than the M, after the word SEX on questionnaires should not put her on any lower a rung on the hierarchy ladder than her male counterpart. When women realize and believe this, then they will be truly liberated and not before.

LETTERS

Dear Sharon:

I would like to answer Rick Allen's letter (April 10th edition) in which he asked why letters to the editor are not answered by the editorial staff.

Very simply, it is common journalistic practice to publish letters to the editor without an answer written by ANYONE. The reason for this is that the purpose of the letters are to let people express their individual viewpoints concerning an issue, and the only time a letter is answered is if the additional information is vital to the readers understanding of the letter. Obviously the letter has been given serious consideration by the editor if it has been published in the newspaper, and all reasonable letters are published regardless of whether they are good, bad, or indifferent.

Regards
Maurice Malillard
Former Nugget editor

To Rick Allen, Business Administration

You expressed disappointment to me the other day when you saw that I had not replied to your "Letter to the Editor" in the last issue of the Nugget. The only excuse I have to offer is that your letter reached me too late to make a reply possible.

Regarding previous issues of the Nugget, if you look over back copies you will see that any letter warranting a direct reply received it.

However, many of the issues raised in these letters are answered in other parts of the paper; articles, announcements and so on. If you ever read Council Capers for example you will find solutions to many of the questions and inquiries put forward by the student body. Then again, the bulletin boards are a constant source of information and the Naitsa executive is here to answer any pertinent questions. The answers are everywhere just for the reading Rick, all you have to do is look.

Sharon Clark,
Editor-in-chief

Mr. Eric Lishman, President
NAIT Students Association
11762-106 Street
Edmonton, Alberta

Dear Eric:

This is just a note to thank you for helping to make Bar None '70 a big success. We appreciated the chance to bring out square dancers to NAIT for advertising purposes.

I saw many NAIT students at the dance and I hope they enjoyed themselves. We are looking forward to having all your students back again next year.

Thank you again for your kind co-operation.

Yours sincerely,
K.D. Corraini
Director, Bar None '70

EDITOR-IN-CHIEF Sharon Clark
Co-Editor Steve Hanon
Director of Advertising Wayne Fedora
Photo Directorate Bob (Flash) Hooey
Cartoonist Rod McLeod
Women's Fashion Features Ellen Mazurek
Mary Zyriwsky
Entertainment Features Holger Petersen
Special Features Richard Desjardins
Circulation Bill Knudsen

MUSIC

By HOLGER PETERSEN



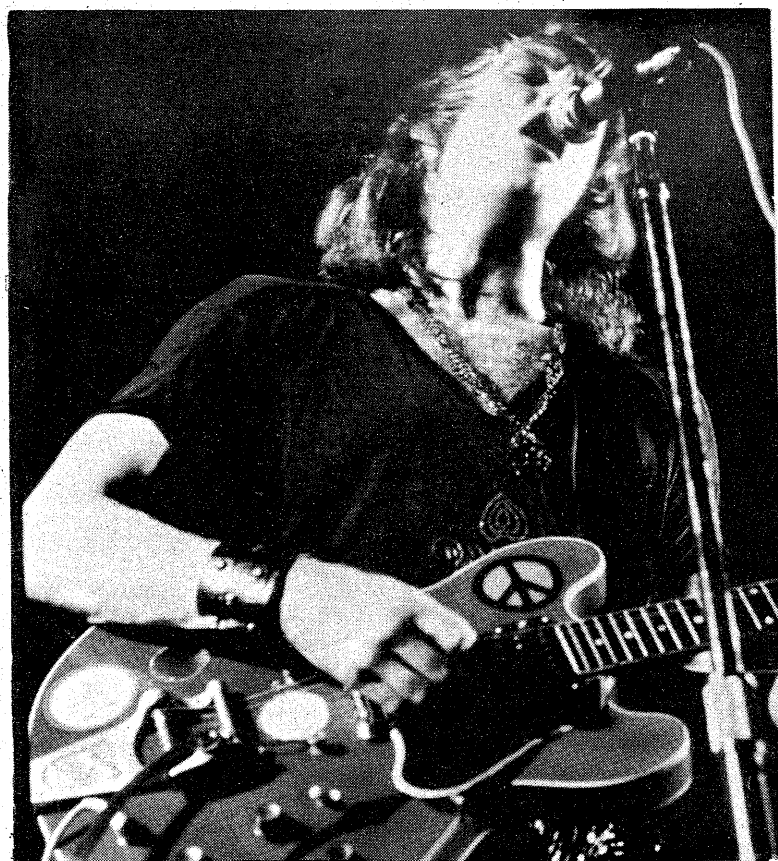
CROSBY, STILLS SING



JOAN BAEZ

WOODSTOCK

The most significant film of our generation and for our generation ever produced. This unprecedented Warner Bros. Documentary of three hours length is scheduled for Edmonton during May. A soundtrack album will also be released on the cotillion label very shortly.



TEN YEARS AFTER



FARMER IN THE DELL: Bespectacled Max Yagur, the farmer who allowed his grounds to be used as the site of the Woodstock Festival, is joined by neighbors as he looks over part of the half-a-million crowd seen in "Woodstock."

STARRING

JOAN BAEZ
JOE COCKER
COUNTRY JOE AND THE FISH
CROSBY, STILLS, NASH AND YOUNG
ARLO GUTHRIE
RITCHIE HAVENS
JIMI HENDRIX
SANTANA
JOHN SABASTIAN
SLY AND THE FAMILY STONE
TEN YEARS AFTER
THE WHO AND
A CAST OF 500,000

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No. 5	7321 - 101st AVENUE	PH. 466 - 0890
NO. 6	10543-124 STREET	PH. 482-4471

RARE MEANS CLOTHES

R. Desjardins

Many people have probably wondered what the funky purple shack at 10636-101 street is all about. It's not a shack, it's a boutique and furthermore it's called RARE. And rare it is, not only because of the farout original clothes you can but there, but because of the unusual enthusiasm the owners have for their business.

Bill Dahl and his partner Judy Swirhun have been operating Rare for about two months and their boutique is just starting to find acceptance in Edmonton.

Bill took a two year art course at Victoria Composite High School and after graduating decided that he wanted to do something artistic for a livelihood. "But you have to live", smiled Bill, so I got a job at Johnstone Walker working in the window display department".

"During a short vacation in Vancouver, I noticed little shops everywhere. Edmonton didn't have any of these places, so I made up my mind to open a boutique of my own."

Judy is into the whole clothes scene herself and makes quite a bit of her own wardrobe. In fact, Judy even has some of her work for sale in the shop. Apart from that, she does most of Bill's dirty work.

Together, they spent a month and a half fixing up the interior of the shop. When they rented the place there were four green plaster walls, and a slanted floor. Today, the floor is still slanted, but less conspicuously. The walls are painted black, the ceiling has been lowered with a burlap covered rafter and overlapping shingles, rotating lanterns, and a fake beam gives the place a new atmosphere. When the landlady came by, she couldn't believe all the improve-



JUDY SWIRHUN DISPLAYS A "RARE" SAMPLE

ments that had been made. She was so impressed that she let Bill go ahead and paint the storefront purple.

What Bill and Judy have done, stands as an example of what people can do with a building when they put their soul into it. A lot of city landlords get uptight about renting out to young people, fearing that their property values will be lowered, when in reality the value goes up.

"Rare was chosen because the clothes were to be unique and different", said Bill. "We haven't reached the point of artistic freedom yet, because we can't design far-out things that people are willing to buy. I figure kids aren't wearing what they want. This is obvious from watching some of the people that come into the store. People are afraid to speak up about their ideas. You suggest something and they might be hesitant, but they still won't tell you what they want".

Bill went on to talk about the guys who came in. "They're another story. They make me sick. They come in - and we're different - they look at the stock and don't ask questions about where the guys clothes are and walk out".

"Our biggest problem, Bill continued, is stock. "It's hard to show what we can do. What we have on display now is neither con-

servative or really far-out. It's just to give an idea of what we can do. Whatever a customer wants, we can try to make it."

Advertising is a pretty touchy subject with Bill and Judy. Originally, they wanted their clothes so unique that they would be self selling, but this hasn't happened yet. Advertising can often determine who your customer will be. Most of the people who listen to CHED are between the ages of eleven to fifteen, and they're not interested in original clothes. They want to follow trends. "They're happy to be wearing their Neeto stretch-elastic mod ago-go pants", said Bill. "What we want is people who can think for themselves. If CKUA could accept advertising, they'd be the best station for promotions".

Any business has its disappointments and Bill's is no exception. The young people who come in and don't find what they want don't even ask for what they'd like. The older people, especially the women aren't afraid to say that they like something or express disapproval, if they don't like it.

As far as future plans go, all Judy and Bill's ambitions are along the boutique line. They'd like to open up at least another store in Edmonton and expand to other cities. What they hold most important though, is personalized service.

While most business concerns are getting bigger and more complex, there is a definite trend today towards the style of businesses popular in the middle ages. Service was friendly and personal in those days. People are fed up of the insane rush of the big department stores and there is suddenly a demand for the small speciality shoppes.

Bill and Judy are proud of their boutique and with just cause. Pay them a visit and find out for yourself what Rare is all about.

Kingsway

**JUST ACROSS THE WAY WHERE
YOU RECEIVE THE BEST DOLLAR
VALUE IN TOWN.**

howard cooper

THEORY #1

PRE-SUPPOSITION: MATTER
IS FINITE IN QUANTITY

Assuming that matter is finite in quantity, there are therefore a specific number of elements each having a definite quantity of atoms. These atoms can therefore only act in a finite number of combinations. The vastness of the number of these combinations is irrelevant. Duplications will then have to appear when matter is interacting. Example: Complex carbon molecules are found not only on earth, but in the same state on planets viewed from the earth. Matter is in constant change. Compounds are formed, by natural process, broken down and reformed in a circular fashion. Repetitions of combinations are not not only possible but every available particle of matter must interact with all compatible particles an infinite number of times. Matter cannot be created nor destroyed, only changed in form. My body is composed at this instant, of specific particles, which are in constant change. Because infinite duration of change is acting upon finite variables, the components of my body will have to again meet and keep on meeting an infinite number of times. Since time is only relative to a retrospective appreciation of its passage, no delay will be experienced after my death. But what of the past. Interaction has always been happening. The substances which now make up my body have been together in this exact combination an infinite number of times before. How then can there not have been life before, since the conditions governing the "accident of life", be it a mixture of acids or whatever must have occurred, did through our rationale, occur, and shall always occur? Unfortunately I claim no recollection of my previous lives. But since the mind is the basis of knowing and its construction, since it is exactly the same as before, it must be repeating past experiences to me which are perfectly parallel to my present situation and so indesiderable from the reality of my present circumstance.

THEORY #2

ALTERNATIVE SUPPOSITION:
MATTER IS INFINITE IN
QUANTITY

Obviously if there is an infinite quantity of matter, and that this matter can only be combined in a finite number of ways, then the conditions which govern the support of life, must be duplicated. They must also thus be duplicated an infinite number of times. Consider then the fact that every action, either physical

or mental, made by my body can be numbered. I live in a world of finite variations. So do you and I combined. Conditions exactly parallel to earth must exist. Their number must also be infinite. Therefore an infinite number of planets must have life exactly parallel to that which we are experiencing. Carry on. There are an infinite number of you's and men's, doing exactly what we are doing, thinking what we are thinking. Every time of any action occurs, an infinite number of worlds do not remain parallel to ours but by the same token, an infinite number do remain parallel. Move the little finger on your right hand and think of all the other you's who did the same, because they read the same article, under the same circumstances. And what of the different forms of life from what know? And what of communications? We can't even communicate within our own world except on a very crude and slow level.

If I have communicated anything at all through this article, then dissent should arise, from my crude and incomplete thoughts. I welcome any thoughts of your own pertaining to this article.

LOST!

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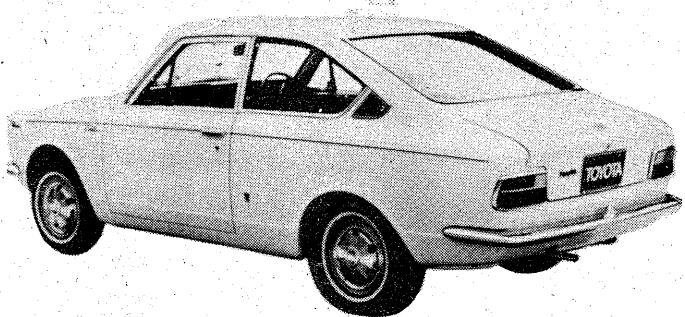
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HELP!

**STOP
AIR POLLUTION**

'RAP'

"Inner Spirit", Edmonton's youth centre has been open since early January. When city council approved funds for the project, it was agreed that there should be no outside involvement. The people for whom the centre was meant, would have the say on how the place would operate. Only Ed Delong, a resource person was brought in to help out when things got tough.

On March 25th. there was police harassment in the Centre which resulted in somebody getting busted for dope. The building was closed down for a few days and a general meeting was held Saturday, March 28th. to decide the future of "Inner Spirit".

Debbie McKay, a selfappointed spokesman for the community layed it on the line - "More busts, no centre".

Debbie, a student at Jasper Place High is the Head of the Entertainment Committee. By her own definition, she regards herself as a 'heavy' and so far nobody has refuted her. In fact, most of the people at the centre look up to her and with justification. She has brought the community together in realizing how much "Inner Spirit" means to them.

At an interview with Richard Desjardins and Steve Hanon, this is what she had to say.

R. Do you feel that what you're doing here is worthwhile?

D. Oh yeah. People come up to me and say, "you're on a power trip", and it's true. Sure I'm on a power trip, but you have to be to run a place like this. I love this building and I don't want to see it close down. I think that if nobody was on a power trip, nothing would ever get done here at all. R. What does somebody do if they feel up-tight about something?

D. They can come here and tell somebody what they're uptight about. If they're really uptight, they can tell everybody at the general meeting.

R. No. I mean if it's a personal problem.

D. That's what Ed's here for. He's sort of a resource person and a counselor. If anybody has some hassles they want to talk over. Ed will take them into the office and nobody will bother them. He does his best to get things straightened out.

R. Is Ed here all the time?

D. Yeah. Lots of people think he's a dictator of some kind, and runs around telling people to do things. But Ed isn't like that; he feels it's up to the kids. He's a real good person to have around because when you need help, he's there, but otherwise he'll keep his mouth shut. He helps out in other ways

R. What kind of programs have you set up?

D. At our Youth, Law and Society Conference, sponsored by the Alberta Human Rights Association two weeks ago, we had the Police Commissioner, some representatives from the youth center in Calgary and Gordon Ryder, a local lawyer. These talks are set up so that there's something for the people that come here to do. One of the groups here, Communitive Arts, is starting to put on plays and sensitivity sessions. R. Can you offer a person a place to sleep?

D. As far as crashing goes, that's one thing we can't do much about. There's too many expensive things that can be taken, so we can't turn "Inner Spirit" into a crash pad. That's where Ed comes in. He has a lot of connections where he can find a place for someone to stay. That's one thing Edmonton desperately needs is a crash house.

S. I noticed during the meeting today that you're fighting a small war. In a way, you're trying to be free, but at the same time you have to buckle under what everybody else tells you to do.

D. We'll always be fighting with the city, because after all, they gave us this place and when somebody hands you a \$34,000 building you have to play their game. The only thing they don't want us to do is to let illegal things happen here. As far as activities, that's up to us. What we're really worried about, at least what I'm worried about is what's happening in the newspapers. The paper can really screw us up if bad things get in. The parents tell their kids they can't come here and that's not what we want. We want to prove to parents that it's a good place. S. Have you ever thought of having a public relations department?

D. Yes, we already have one. S. What do they do?

D. Nothing.

S. This is a very basic question. What is the center for?

D. It's an experiment. What the center was given to us for is to see if youth can handle freedom. They gave us a building with as few restrictions as possible. If this experiment works, it will make other cities in Canada open places such as ours. Basically, people come here to meet people. It's to have a place to go instead of hanging out at places like the Bay. The only problem is that they bring their dope with them.

S. You said this was an experiment in freedom. I get the impression that you're not really free at all.

D. We are as long as we stay within the law.

S. If you're free, then you're responsible and really, I think that this kind of thinking is irresponsible.

D. What I mean by freedom is that there is no hassle with people coming in. There is nobody here saying "you do that". If they want to do something that's good. We try to get people interested in doing things. If they don't want to do it, then we just have to do it ourselves.

S. One thing that strikes me as being really odd is that everybody here agrees that dope is blown all the time. Everybody is taking dope and obviously nobody sees anything wrong with it. Yet you insist that no dope come into the place.

(CONT. PAGE 8)



PHOTO CREDIT R. DESJARDINS

INNER SPIRITS BLACK LIGHT ROOM

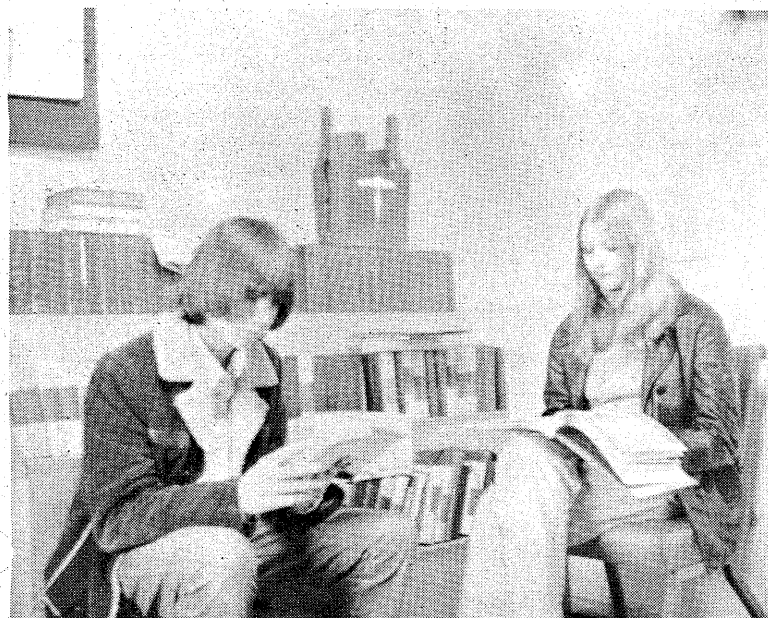


PHOTO CREDIT R. DESJARDINS

INNER SPIRITS LIBRARY LOANS ON TRUST

R. How did you get involved with the Youth Centre?

D. People who were interested in a center held a general meeting to form various committees such as entertainment, public relations, kitchen, cleaning, library etc. I went over to the entertainment and pulled out a piece of paper and a pencil to get names. Somebody decided that since I was the most organized, I should be the head of the committee.

be telling us about our rights and where the people who can help us are.

R. How's the response from the older people been?

D. I had a phone call from this lady who wanted to know if she could come down. What we want is for some of the parents to come down and meet the kids. What is really bad is the parents who've never been here getting on this bit that this is a drug center.



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"RAP CONT."

(CONTINUED FROM PAGE 7)

D. No dope in the place??? I imagine there is some here.

S. I mean that you insist that no one brings it in. It doesn't fit. What I'm really getting at is, couldn't you take an active part of trying to change the things you don't like, instead of trying to fit into a law which is wrong, or which you obviously feel is wrong?

D. Yeah....the problem with that is that it's another thing. How long would it be before we'd be closed down? There's only so much we can do and the city takes over from there. We don't mind if somebody comes here stoned, it's just the hassle we get into when they bring their weed in.

S. Do you see any time in the future when you could take an active role and not be so afraid of the law? Right now you're on shaky ground because you have to get approval from the public and the kids themselves.

D. I imagine if you could get enough people involved with stuff like that, but right now, there's not that many people really up on this place. Once we get more people here and interested in what we're doing, then maybe we can

get something happening to change the dope scene. That would be great, because I know lots of people want to see it changed.

S. Why do people come here?

D. We asked a couple of people that. They said they like it here and it's a good place to meet people. To some it's a home away from home. Why did people go to a soda shop years ago? What we have to make people realize is that this isn't just a soda shop, it's their building.

R. So far, who has come down to see what you're doing?

D. Alderman Weinlos and his wife have come by. The Superintendent of the School Board and people from the Social Planning Council and the Human Rights Association all have been here. When we officially opened, the Mayor was invited, but he was out of the city, so he sent a representative.

R. What do you think of Project '70?

D. Nothing! There was this man from CFRN doing an interview with Ed about the center and he asked what was the percentage of long hairs and short hairs. Ed

said it was about fifty-fifty and the guy blew his mind. People have the idea this center is for longhairs, but it isn't. It doesn't matter around here. One day we had six greasers come in. Six really heavy grease. They took over the library and they kept hauling longhairs in there beating the shit out of them. We tried to talk to them, but it didn't do any good. We had to call in the police. After they got through with them, we sat down and talked. The guys come back every so often and they're alright people. It's a funny thing about them. They really wanted to be involved too, but they sit there and try to show how big and powerful they are. I think verbal communication really does a lot.

R. How do you get the money to keep this place in operation?

D. We have dances every Saturday. Some groups play for free and others ask for a small per-

centage of the door. We get various donations from interested parents and companies. We have a kitchen which sells hot dogs and hamburgers. We can't make coffee because we have a deal with the vending machine company for 40% of their profit.

R. You said you had a library here?

D. Our library operates on trust. If you want to take a book out, that's alright. We trust you'll return it.

R. Who supplied all the furniture here?

D. All the tables and chairs were donated by the city. Most of the other things, such as the couches and the kitchen equipment were all from some of the people who believe in us. Lots of local store owners were really nice to us. All the paint we received was free and so were the paint brushes.

R. Did the city give you any funds to operate the center after you

took over.

D. For \$34,000 they bought this old chicken hatchery and renovated it to fit our needs. There was some money left over and this is in a bank account to pay our utility bills. By the time the money runs out, we're expected to be on our feet and pay our own bill. R. Do you keep in touch with other organizations?

D. Yes. The Alberta Human Rights Association helps us quite a bit. We work closely with Youth Opportunity Unlimited, and Ed keeps us in touch with legal aid and things like that. Trust is doing a lot of good things too. They can't tell people to stop taking drugs, but they tell you, if you have to do drugs, make sure what you take is high quality. In a way we're doing the same thing. We don't preach, we just want to help.

"Inner Spirit", needs your help! Visit them at 10172-98th Street or phone them at 429-2122.

COUNCIL MEETING MINUTES

The bi-monthly meeting of the Student Association Council was held in the North Cafeteria April 8, 1970. The meeting was called to order by Austin Bradley. Members present were:

Austin Bradley
Sonny Noga
Grant Wilson
Clare Johnston
Terry Ofrim
Marg Cathro
Liz Taylor
Barb Kowal
Alex Hnatiuk
Radio and TV Arts
Medical Records
BAS
Food Processing
Club Culinaire
Social Services
Electronics
Civil
Air Conditioning & Refrigeration
Distributive
Survey

NAIT EMPLOYMENT FUND

Jim Stimson introduced Burn vans from the Department of Youth. The Department of Youth finances student employment agencies by donating funds to be used as student salaries.

Aims:

1. try to find more jobs
2. keep some kind of records on the effectiveness of this service
3. try to create new jobs

MOTION 1/84/70 In compliance with section 15, article D of the NAITSA constitution; be it moved that NAITSA be allowed to employ two students for up to \$1,000 each for the period of June 1 to Aug. 31. Duties being for these students to work in conjunction with the Department of Youth, Canada Manpower and Chamber of Commerce in Operation Placement to find jobs for the students of NAIT.

Motion Carried 10-0-0.
Proposed Changes In Constitution
MOTION 2/8/4/70 Moved that NAITSA allot funds for six people of the new executive and one person from the old; to stand the Western Prairie Provinces Conference in Winnipeg April 17, 18, 19, 1970.
Motion Carried 17-2-0.
Western Student Services

Sonny introduced Mr. Percy Wickman, who explained and elaborated on Western Student Services. It is a student service orientated organization which is non-political. The rates are \$25 per member. Some of the areas in which they deal are 1) charter flights 2) block booking 3) housing.

Evelyn Unger School

NAIT is working in conjunction with the Edmonton J.C.'s and CHED to raise \$10,000 in aid of the Evelyn Unger School for language & learning development. The technology that sells the most tickets receives \$100 plus free

publicity over CHED. Anyone interested--see Sonny in Room #133F.

Identification Cards

MOTION 4/8/4/70 Moved that 45¢ per student be allotted for identification cards in a proposal budget next year. Motion carried.

MOTION 5/8/4/70 Two athletic representatives to be given enough money to go down to Red Deer for one day for a conference. Motion carried.

MOTION 6/8/4/70 That the meeting be adjourned. Moved by Civil and seconded by Distributive. Motion carried.

DROPOUTS COMMITTEE

Needs confidential submissions dealing with causes of student dissatisfaction. Leave suggestions in NAITSA Suggestion Box outside E129 or attend Tues. meeting at 4:30 in E131.

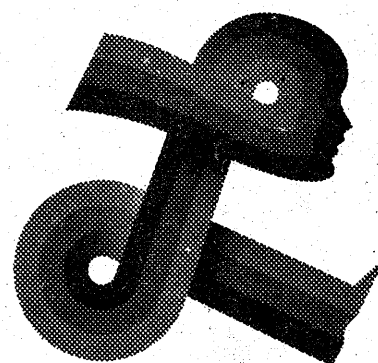
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