

FEATURE PAGE

DO YOU WEAR DIAMOND SOCKS?

Perhaps You Hate Your Grand-

mother.

by BILL HINE

When the Beaverbrook Clock chimes one o'clock and the doors burst open simultaneously in every building on the campus, there is a rush of human bodies that stream down the hill towards the waiting busses. Okay, so they're hungry, and there's not enough seats for all of them! The most interesting part of this daily phenomena is not their hungry looks but their bizarre apparel. At no other university would you find such a vivid display of extremes in color, in length of face fungus, in types of protection for tender ears, in unkemptness and meticulousness. Only at UNB could you find a professor that brings so much of the (atmosphere) lumberjack to college with him that you scan his belt for a hatchet, freshmen dolled up in white shirts, seniors with knee-length boots open over half way down, Co-Eds with the "new look" and Co-Eds with the "old look." And this in the name of freedom!

But what kind of a freedom does this imply? As students we are free to wear what we wish at UNB. We are grateful for that privilege. The married veteran can save wear and tear on valued belongings by wearing a cheap garb that can take it. I believe this is one of the reasons why no regulations to the contrary have been enforced. What have been the results of this freedom?

Within the faculty of arts and science we find our "dressed-up" individuals. Perhaps, we'll label them the neck-tie class. The boys generally wear suitscoats, and attempt to look "respectable." The girls look according to what time their first lecture has been: if 10 o'clock they look sweet and pretty in fresh lipstick, if nine o'clock, a little bit ragged with whatever remains of last night's lipstick. They dress similarly, if above zero they're Gibson girls, if sub-zero they wear ski togs. Now, it must be remembered that our way of dress is expression of our personality. We dress like the group because we wish to be identified with the group. At the same time we want to be individuals, and to retain our individuality we dress a bit different from the group. We dress to satisfy our own self-esteem, our prestige, and our standing in relation to the opposite sex. Because there are women in the arts and science faculty, the men "dress up." Men tend to dress respectably and presentably in mixed classes and in mixed colleges. This is not to suggest that they are all mad over women, or even vice-versa, but that social pressure causes conformity, an attitude, which only the stubborn minority can resist.

At the other side of the scale we find the engineers and foresters. Neither of these faculties are burdened or inspired by the presence of women (I'm not being cynical, a forester would use the first term, an artsmen the latter). Hence it would seem that women play no part in what garb they wear. Be not too sure.

The engineers I would label the "baggy pants" faculty. They tend to adhere to the conventional suit

though as such it is hard to recognize. They are pulled by the forces of utility and convention. An engineer is faced with rigidity; his studies are prescribed, his courses are prescribed. His clothes are prescribed by the force of collegiate tradition: be like the group.

The man with the multicolored shirt, no necktie, army boots and last Tuesday's whiskers exemplifies the forester. Utilitarian, nothing! Granted that clown suits and pyjamas will keep an individual warm while he scrapes the frost off his transit, it is not for warmth that the forester wears the hues of a Highland chieftain to class. It is his expression of freedom, freedom from the forces that cause the artsmen to wear neckties. It is also his expression of resentment. "The Artsmen," says the forester, "is a stuffed shirt." In order NOT to be a stuffed shirt, he wears no shirt at all. He represents the artsmen's freedom of curricula and while he must hammer the road someone else has already designed. He is free, at least, to dress how he likes! He resents the artsmen's women classmates. He wears clothes that he feels sure would scare the most courageous of females. Several to show their utter disregard have grown full beards. One thing a forester must not do is resemble an artsmen.

Freedom of dress means freedom of expression. With the artsmen, the necktie group, that expression is one of respect both for themselves and the Co-Eds, as is that of the Co-Eds for themselves and for their male classmates. The engineers, the baggy pants group, are pseudo dressed-up, that is, they wish to identify themselves with the dressed-up group but lack the motivation, seeing they can express respect for themselves alone. They are torn at this time with the possibility of going in the direction of the foresters, witness that external robe, the parka, amongst the engineers. Their freedom of dress expresses their lack of freedom. The foresters, who could be best classified as "McHawks," express, in spite of and because of their gay and brilliant colors, open and virile resentment of the minority which is free, to study when and what it wills while they, the majority are tied to chopping cords of hardwood for homework, measuring tree-trunk diameters, prescribed prescribed. Thank goodness UNB has at least, freedom of apparel. With this safety-valve operating an inter-faculty friction can be seen, observed and controlled. If a man can express his resentment or don't-give-a-hang-ness merely by growing a beard, how much easier this is on the student body than if he ignores that student body or fights against it. If a girl dislikes the attitude of the engineers at UNB, how much better it is for her to wear the new look than to pack her trunk and go back to Miyanhookoha.

I'd like to grow a big black beard. As that happens to be impossible, the editor has decided that I must sublimate by writing this article. If this article makes you mad, as my last one did, why don't you too, grow a big black beard?

No Water Power In NB? An Answer

In the January 23rd issue of the Brunswickan an article appeared concerning, among other things, the "progress" and present status of the industrial possibilities of New Brunswick. An answer to the proposals found in that article appeared in the February 6th issue. The author: Wm. G. Nettleton.

The authors of the original article were warned in this answer that they, being "imaginative planners," would also become "depressed" if they were to look at the "possibilities for hydro power, and of a consequence, industrial development in N. B. A look at the facts may help to dissuade this "undepressed" gentleman.

According to the latest official reports, New Brunswick water power possibilities are only 7% developed.

Of this amount a large proportion goes to the pulp and paper mills in the northern part of the province. That sounds like a far cry from: "No hydro power in N. B." Not all of the other 93 per cent is feasible to develop but a large proportion of it is feasible; no better example could be had than in Scotland, which, suffering under comparably the same economic conditions as we, is experiencing a "building boom" of 101 water power developments, and thus industrial development.

In order to save space in further issues of the Brunswickan, the charge as to the economic feasibility of future water power sites should be answered now. Several sites on the St. John River and its tributaries are economic. There are also three sites on the Eel River, three on the Lepreau, four on the Magaguadavic, and several sites on the Nipisquit which are all worthy of development. The question of being economic should be answered like the Scots are answering those who claim that setting up power sites on the outlying islands are not economical. The Scot says "What we lose in the bananas we make up in the peanuts."

It is well that Mr. Nettleton had little to say about the availability of resources in N. B. According to the Resources and Development Board for the province we are favored

with many materials which could be developed here. For instance, we have all we need for domestic consumption and for export of such materials as limestone and ingredients for fertilizers, yet we still import 5,000 tons of lime each year and 150,000 tons of super phosphate.

Mr. Nettleton also fears that even if the necessary water power and raw materials were here we could not establish new industries in face of the "well-entrenched opposition" of the highly competitive markets of Ontario and Quebec. The gentleman has a point but it may be argued that several manufacturers have been able to overcome this obstacle with superior products. However tough competition may be there is still a world market and according to our Resources Board our only trouble is lack of marketing "know-how." Also, if we listen to our "zealous" trade commissioners, we may find that products can still be sold in this world. It needs other things than food and clothing; it needs the tools and products that we can make in order to be in a position to obtain those essentials.

Zealousness may be the product of the mind of ivory-towered graduates but an ostrich with its head in the sand does not get very far either, does it?

M. V. J.

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