

Protem

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Yeah,
we're shook up too.

ManiFesto sparks Union - Admin confrontation

By JOAN SHIRLOW

H.S. Harris, Academic Dean of Glendon College, Monday night leveled severe criticism at the ideas found in the Glendon Student Union Manifesto, 'A University is for People.'

Earlier he had termed the manifesto's proposals both very specific and very radical.

Harris lashed out at the proposal of not enrolling in courses before October 15. "The main reason why it is not a good idea to delay the course registration past the regular time is that it is impossible for us to meet the legitimate wishes and desires of most of our students if we do not have adequate notice of what their desires are."

He added that, "any student who delays to register for courses runs the risk of not being able to get into the courses he eventually decides he wishes to take."

The manifesto was born this summer out of countless hours of analysis by members of the student union, but the seeds of its conception were sown during the February boycott at the Ontario College of Art.

At that time the Glendon Student Union grabbed on to the momentary issue of the firing of the two instructors to start pushing the idea of academic and educational freedom into the minds of its electorate, but indeed the principles behind the issues were not firmly understood by the members. Some of them appeared to be acting solely on the issue of the firing rather than the principles behind it.

During the three retreats the union held this summer such notables as Peter Warrian, president of the Canadian Union of Students, Brian Switzman, president of the Ontario Union of Students, and Ken Stone, well known diploma-less graduate of the U of T, helped the union members to develop and gel their ideas on the type of university they wanted. The result was the manifesto.

The manifesto begins with ideological statements about the aims of education. One of these aims is to enable the individual to think independently and critically... Education is supposed to give you the tool of knowledge and the courage to relate the knowledge to human values and act accordingly in order to benefit your society.

The manifesto states that such education should be the only meaningful goal of the university, for the intellect must rule technology. However in reality, it finds the university serves technocracy rather than the intellect, by having an approach which places usefulness to the present society above

criticism of the society.

Dean Harris said, "the situation in this college is not quite perfect... academically we have not realized the social ideal... but Rome wasn't built in a day, and the New Jerusalem cannot be built in less than five or six years."

The manifesto hints at what will be the major issues during Liberation '68.

It states "the system of evaluation creates unnatural divisions in the academic community on two levels. First, it causes students to compete with each other rather than to use each other as a source of learning... secondly it places faculty members in a position of authority from which they are arbitrators of a student's learning rather than his source personnel."

Evaluation, however, serves technocracy, and both the university and society find it useful. But evaluation impedes rather than serves education, for it impedes the development of self-discipline, courage, and independence, all of which are part of education.

Dean Harris said, the ideal method of evaluation, from an academic point of view, is in a face to face discussion. But there is another kind of evaluation: the grade or mark. In essence this has nothing to do with education at all, but is necessitated by the social structure in which the educational system fits. If you ignore the social structure, you're not going to get far. If you leave the university without that evaluative process, and enter the social structure, you will soon find yourself running back to get it.

I agree that evaluation is the enemy of education, but evaluation today is still necessary.

The manifesto wants to rid Glendon of the process of evaluation, the rigid administration, and the unnatural stratification of the academic community.

To do this, the manifesto calls for a single college government rather than three separate faculty, student and residence councils. Concerning this, Dean Harris said: "That'll take a while. I don't know whether or not it will be a good thing or not."

The manifesto calls for the end of all but self-induced evaluation, and the end of formal course structures created by non-members of the college.

It advocates for college members a bill of rights which will grant them the right to pursue their education in any way deemed best by them.

Dean Harris said, "There is a social democratic rea-

son why the bill of rights shouldn't be achieved. If we had this we could only justify our existence if every other member of society had such a bill."

Dean Harris felt that unless there is universal accessibility to universities, such a bill is not morally justified.

Dean Harris, however, feels that at this university the true education received

by a 'people-generated course' is 'extra-curricular' only.

The change in the student union was also reflected in the Liberation Committee. They have approximately fifty student advisors. Each advisor's job was originally to advise the freshmen on which courses to take. Now his job is to advise the freshmen on non-registration, to explain the mani-

festo, to talk about people-generated courses, and to get the freshmen thinking about exactly why they're here, and about what type of education they want.

One of the main aims of the manifesto is to provoke thoughtful, soul-searching discussion. Among the college members who have read it, this aim cannot help but be achieved.



Proposals for action which are both very specific and extremely radical

Presidential committee investigating our rights

The existence of one of York University's most important and powerful presidential committees seems to have escaped the notice of the Glendon student union at large.

At the end of March, President Murray Ross formed the Committee on the Rights and Responsibilities of Members of York University.

The committee, which has both faculty and student members, was commissioned to define the boundaries of legitimate rights and responsibilities of faculty and

students at York.

The committee, which will report to the president in 1969, hopes to receive briefs that will analyze such tenuous points as freedom of speech in the university, the right of university members to criticize administration policy, and the degree to which the laws of outside society should affect discipline in the university. The deadline is September 30.

According to a reliable source in the administration, the idea for such a committee grew out of certain board

members' fears during the Realist reprint conflict at McGill that York might undergo a similar crisis.

In November, 1967, the McGill reprinted what was considered obscene article from the leftist U.S. magazine, The Realist. The editors were suspended and students who protested by sitting in the McGill president's office were violently ejected by police.

According to the source the York governors desperately want to avoid incidents of a similar nature.

Our fear of reality

Between the idea
And the reality
...Falls the shadow.

An idea has developed among a significant number of Glendon students this summer - the idea that Glendon must actively start evolving towards a free university.

The essential rationale behind this idea is that students must start to realize the great socializing effect that present education exercises over them.

The Glendon students who developed the idea that Glendon must very quickly become a free university in which the student would have the individual responsibility for making decisions regarding studies, social responsibilities, and social behaviour, believe that such real change cannot be achieved effectively solely within the system.

The system - the establishment - the administrative edifice - must be reduced to its actual proportions. It is there only to serve the desires of the students who have the inalienable right and responsibility to take all decisions regarding their education.

This is the idea as set down in the Manifesto of the Glendon Student Union.

It will remain only an idea until concrete action is taken by Glendon students to render it a reality.

However, between that idea and its realization, there exists a long, deep shadow.

It has been proposed that Glendon students not enrol in their courses when they pay their tuition and register in Glendon College.

At first, this appears to be an insignificant and even stupid place to start. In reality, it is probably the best jumping-off point. The whole concept of HAVING to enrol in courses represents the beginning of the university socialization process.

We are not asked to consider whether or not we believe our education could be better effected outside of a formal and sometimes dogmatic course structure. We are only told that we are to enrol in five courses.

Because we have been conditioned to accept this coercive and repressive aspect of our education process in Elementary and High Schools we accept the whole thing without question.

Compulsory course enrolment sits as an ABSOLUTE requirement to pursuing a contemporary education.

Furthermore, it exists as a symbol of the absence of any real student control in deciding what an education would be and how best it might be attained.

As we said, there is a great shadow between supporting the idea in thought and participating in its realization through action.

The closer one gets to the act, the more one realizes how much of a very personal thing it is. Not the actual act, but because it symbolizes the act of loosening the first shackles whereby our corporate society controls us.

There is primarily a deep fear that THEY will punish you actively for daring to confront their philosophy thoughtfully.

This will not happen. It is legally possible not to enrol in a full course until October 15 and a half-course until October 7.

There is another fear which is intensely personal. It is the natural human fear of the unknown. We are conditioned by our society not to question through ideas the basic precepts of the corporate society.

The fear is brought about through confrontation between this new idea of freedom and the society's idea of freedom, one which has been impressed upon us in an arbitrary fashion over the past 18 or 20 years.

However, out of this confrontation must come a consciousness, and from that must necessarily follow real action.

This is not to say that you will automatically support not registering in courses as the action to obtain a truly free university.

Many of us won't. But regardless, we will have been confronted, and we will have started to think original thoughts.

There is the first victory, the first step towards a truer freedom.

The shadow will become a little thinner and the idea a little more real.

And once it starts, it cannot stop.

Not registering in courses represents a confrontation, not between you and the administration, but between the real you and the manufactured you.

It must not be avoided.



"How do they expect us to understand these calendars without a university education?"

From The Ontarian

Stop now

To: President Murray Ross and
The Board of Governors

From: PROTEM

Re: The Committee on Rights and Responsibilities of Members of York University.

- 1) The committee is illegitimate. It exists through an arbitrary undemocratic decision taken by the closed ruling elite of this university (ie. President and Board of Governors) to protect their own unrealistic idea of the university as an educational factory.
- 2) It is the inalienable right of EVERY member of the York University community to decide whether he or she wants a system of rules to govern their rights and responsibilities in their community. This did not happen.
- 3) Rules of the sort the committee is presently considering will bring revolution to York University. It is the instrument whereby an end will come to the peaceful and progressive evolution of education and government at York.
- 4) By setting up some complicated of legal code to govern the rights and responsibilities of members of the university community you will finally give the members something concrete to fight against (ie. Paris, Berlin, Columbia, Berkley, etc.). But isn't that what you are trying to avoid?
- 5) Under the present system, York has been prosperous in relation to many other universities. Administration and students have been able to work out their problems and differences, many of them major, through rational discussion, debate, and compromise.
- 6) This peaceful compromise has been possible because without a strict formal code of regulations we have all had to exercise varying degrees of SELF-CONTROL in our interaction with other members of the university community. The "ruleless society" has had the effect of giving a measure of buffer room for the more radical critics York. With-

out an impersonal imposing set of rules to fight against, the radical's cutting edge is somewhat dulled. In other words, the radical, must stop and think, at least a little, before he acts. This is because he is feeling the responsibility of self-discipline which has been thrust upon him by York's comparatively liberal community.

- 7) This will most certainly disappear if the Committee in question carries out its work.
- 8) The Committee has been giving consideration to the question of FREEDOM OF SPEECH in the university community. What problem? Speech is either free or it isn't. It is our opinion that York has an admirable degree of free speech - both for individuals and for the various organizations, including publications, on campus.
- 9) You are probably worried about free speech turning into license. We have a well-developed law of libel in our courts. That surely must be a sufficient safeguard against breaches of the principle of free speech.
- 10) Finally, if York does become shackled by code of rules arrived in this incredibly undemocratic manner, you guarantee two things. First, you will irrevocably establish the dreaded WE (students) - THEY (Administration) relationship at York. In direct relation to this you will discover that you will not have avoided the Columbia-Berkley type of blow-up strike at York. Within two years you will see York burning - perhaps literally. Then follows the "bad publicity", the provincial investigations, and... the resignations.
- 11) We are all working towards a better university at York, some slowly, some quickly. However, the means towards that end must be through the twin vehicles of honesty and compromise. Deny this and York may face real anarchy. Be warned, the ONLY heavy losers in such a conflict will be the administration (professional and Board of Governors). The students will not lose in the long run. If necessary we will simply outlive you...

Pro-Tem

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Speaking hypothetically (?)

By Toby Fyfe

In the summer of 1968, seventeen students were working for a big company way up in the cold north of Canada. They were hired as field checkers to "maintain liaison between the field and the office", and were paid accordingly.

The students were working in a mining town in Labrador. The town has a population of about seven thousand people, and exists solely for nearby iron ore mines. Nestled in a three-sided valley of mountains which are evergreen and still snow covered in late May and early June, the city overlooks a large lake of often reddish-tinged water - industrial waste from the plant that manufactures the iron ore into pellets. The contractor for whom the students worked was building 160 houses. All labour worked six ten-hour days a week, and all were members of the United Steelworkers of America.

The big bad employer's representative on the site did not need seventeen field checkers, but only two and so the others were forced to work labour for about thirty dollars less than the regular labourer's wages. They protested to the big bad

employer's representative on the site, but he did not co-operate. So they went to the Union.

When the Union heard of the students' unjust treatment, they demanded in no uncertain terms that the company relegate the boys to labour wages. The demand was refused.

The news spread among the workers like tequila down the throat of a drunken Mexican.

"Unjust it certainly is," murmured the radicals.

"Strike," cried the moderates.

"Lynch the capitalist sonofbitches," roared the cowards.

In the end (as always in a truly democratic state where the majority rules in a secret ballot manipulated by the few) the moderates were victorious. A strike was called demanding a pay hike for the checkers; demands for a five-day week and free meals for them were added so that the company could refuse in order to save prestige.

And all because of seventeen students.

The news was vomited across the country. In Hamilton, the steel plants were closed as thousands of United Steelworkers marched peacefully outside the gates, stopping only to pum-

mel scabs and to throw glass bottles at passing policemen. The United Grocers of America in Shefferville, Labrador, held a wildcat sympathy strike, the two of them holding up traffic for four hours. Factories across Canada ground to a halt as the Railway Workers and the Seaway Workers held sympathy strikes as well. The country was paralyzed, but still, thanks to Trudeau's charisma and the Postal Workers, just functioning.

And all because of seventeen students.

The Canadian Union of Students, upon receiving news of the situation and its background, used reasoning by analogy to relate the issue to the nebulously defined question of "student power".

This cry was taken up by campuses across the nation. At McGill University in Montreal, students stormed the buildings, arming themselves with steel pipes and hard hats. They destroyed all wooden desks and carried away as a symbolic trophy the President's car - some students do not know the difference between steel and tin even now, - and then sent out a protest of police brutality when a squad of Montreal's finest arrived and took away some students

in unventilated paddy-wagons.

At the University of Toronto, a company recruiting officer was met by a peaceful crowd of artists who carried signs that proclaimed "Don't Steal Students in Labrador - Steel Them" and "Democracy and Freedom for All is a Must".

The mob attacked the spokesman, barricading him in the Principal's office and then having a rumble with drunken engineers who had wanted jobs with the company and had seen their hopes dashed.

And all because of seventeen students.

CUS organized a peaceful demonstration of workers and students to march on Parliament Hill. They were expected to number about 15,000. The plan was to quietly march on the Hill, listen to a few inflammatory speeches urging peaceful social revolution by force if necessary, and then to go home. "Walk away passively".

Unfortunately, it was forgotten that group psychology differs from individual psychology. Fifteen thousand students and workers rioted after four and a third inflammatory speeches urging peaceful revolution by force if necessary, set fire to the

Parliament Buildings, and ravaged centretown. The government fled to Quebec City, where it knew it would be welcome.

A student-worker provisional government to Revamp Society was set up in the nation's capital. Complete socialism was to be introduced, with Marxist concessions such as no income tax thrown in to satisfy the radical left.

All over the world students took up the cause: Paris, Prague, Brussels, Rome, Westphalia. Students stormed the universities, rioted in the streets. The pattern everywhere was roughly the same: student demonstrations, police intervention, accusations of police brutality. Retaliation by students, mass riots and injuries, anarchic rule as, in a few cases, governments were overthrown. In Paris the de Gaulle regime tottered as students and workers caused emergency dissolution of the Assembly and thus elections. In Rome, the situation was similar. Even Communist Yugoslavia was not immune, as students forcibly took over the university and demanded certain reforms by Tito's government.

And all because of seventeen students.

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WANTED**

PRO TEM requires people to fill its depleted press corps. Like we REALLY need a photographer. Experience is not required, only a slavish dedication to a camera and a darkroom after we have taught you how to operate them. We also andw more reporters, people who are willing to learn how to layout the newspaper's design, and people who like money to drum up advertising. Offices are in Glendon Hall. Meeting on Thursday at 22222

But are they allowed to do that ?

By Hans J ,Morganthau

When the King of Bavaria was informed on Nov. 9, 1918, that revolution had deprived him of his throne, he is supposed to have replied, "But are they allowed to do that?"

How many members of the "establishment" have responded to recent student revolts with similar expressions of shocked disbelief? No doubt, students are not "allowed" to occupy university buildings, destroy university property, and to bring the business of the university to a standstill. But they are doing it all over the world.

Nothing is simpler than to counter this particular manifestation of the world revolution of the students with the invocation of "law and order" and the call for the police. But nothing is less appropriate and more self-defeating, for a university administration which is reduced to calling the police thereby admits its defeat.

A couple of hundred determined students are capable of administering that defeat to any university administration. It is this extreme vulnerability of the university which makes it incumbent upon the administration to take preventive action forestalling that student violence which calls forth the violence of the police.

Instead of being concerned with the maintenance of "law and order" per se, such action must be informed by the issues from which the student revolts have arisen. Some of these issues are of universal significance and philosophic or even spiritual in nature; others arise from a particular political situation.

What the students revolt against in their universities is what they are revolting

against in the world at large. That world, thoroughly secularized and dedicated to the production of consumer goods and weapons of mass destruction, has lost its meaning.

What does a man live for? What is his purpose in life? What is the meaning of death, which appears to wipe out that life as though it had never existed?

Young men have always asked such questions; in times past they went to their priest, minister, or rabbi to get an answer. Now they go to the university, which, they have been told, is dedicated to the search for truth about man, society, and the universe.

But those are not the questions universities raise, let alone answer. Rather, to paraphrase what Tolstoy said about historiography, they try to answer questions nobody has asked and which in any event are as meaningless to the student as is the world in which he lives.

That world is also thoroughly mechanized and bureaucratized. Thus it diminishes the individual, who must rely upon others rather than himself for the satisfaction of his wants, from the necessities of life to his spiritual and philosophic longings. The modern university is a microscopic replica of that world. The modern university has become a soulless, computerized machine which processes degreeless students for the purpose of making them comply with the requirements of an academic degree.

Students doubly provoked

By assuming functions in loco parentis it provokes its students in a dual way:

It invokes parental care by assuming these functions,

which hardly a modern parent is able to perform.

And by trying to perform these functions (which once sprang from the parental love of kin) in the only manner it is capable of (that is the unpersonal, mechanical, bureaucratic one) it denigrates in the minds of the students the memory of parental love and gives a lie to its own pretenses.

The modern university, then, has become irrelevant to the aspirations of its students. By putting forth a claim - the disinterested search for the truth - it does not live up to, it is judged by its students to be hypocritical, if not dishonest, as well.

But if the modern university does not raise the questions to which the students want an answer, it raises an abundance of questions posed by interested parties in business and government.

The modern university has become a gigantic service institution, fed massively by corporate and government funds. It does not sit in judgement over society and government in the Socratic or prophetic manner, but it gives indiscriminate service on a cost-plus fee basis.

The modern university has become so intimately involved in the affairs of society and government that it appears to the students as an agent of society and government. What they find wrong with, and oppose, in the latter, they find objectionable in the former.

Grievances focus on university

In other words, those accumulated grievances against society and government which the students harbour are released against that institution which the student is supposed to be a part and which is physically

IMAGINATION TO POWER

*I have no weapon but this law I will
not obey which forgets that the
street is my always-place*

*I have no weapon but my
throbbing life and vibrant
images that I carried into
your days*

*I have no weapons but my face
and eyes which outline the
force of rites every
evening in the cold May wind*

*Within the walls I stunned
and, in this ancient clamour,
I rejoined the earth to its due
and the voice urged me on*

*My throat was warped by
sulphur and chlorine, but the
fire flared up and I grew
taller*

*In this colour of harshness I was
born to my name and I can
tell you without shame in my
heart, my name is Liberty*

This poem was written by a French student during the recent revolution. Poems were scrawled on the walls of the Sorbonne, some were printed in leaflets. This poem was translated by Joachim Neugroschel. Reprinted from the New York Free Press (LNS).

accessible to him. The university becomes the scapegoat for his spiritual, philosophic, and political frustrations.

These frustrations are nourished by three basic experiences:

First, the individual experiences his diminution as a person (to which I have referred before) in a particularly acute way when he operates in the political sphere; for the domination of man by man is the distinguishing characteristic of that sphere. He feels insignificant and helpless in the face of the powers-that-be. He cannot protect himself against them.

And - this is the second source of political frustration - he appears not to be able to influence them. Students have demonstrated for freedom of speech in totalitarian countries; they have demonstrated against the Vietnam war and in support of racial justice in the United States and elsewhere. But so far what has been the result of all these demonstrations? Totalitarian governments still allow freedom of speech only to the rulers, the Vietnam war is still going on, and racial justice is still a postulate rather than a fact.

The powers that appear to be impervious to pressures from below. Attempts at reforming the system from within appear to be futile. There appears to be nothing left but to oppose the system itself.

This experience of futility is powerfully reinforced and made definitive by a third factor; the lack of a viable alternative to the dominant philosophy, regime, and policies. That is as true of the Soviet Union as it is of West Germany, of Japan as it is of the United States. What difference does it make for whom one votes when the policies of different persons and parties are virtually interchangeable?

Faced with these multiple

obstacles, a passionate longing for radical change found, not surprisingly, an outlet in violence. That resort to violence was rendered virtually inevitable for those who resorted to it, lacking a viable program for change.

Three steps recommended

The modern university has no way of satisfying this longing. But it can at least avoid the appearance of standing in the way of its satisfaction and of mocking it.

Three courses of action could serve these ends:

First, the university can decentralize its administrative structure and thereby make it possible for the student to participate in the life of the university on a basis of at least approximate equality.

Second, the university can try to recover its independence by ceasing to identify itself completely with the status quo of government and society.

Finally and most importantly, the university can again ask the fundamental questions about man, society, and the universe, - for the sake of which it was originally established.

Regardless of what it does or does not do, the modern university cannot escape a dilemma:

On the one hand, it must maintain certain standards, without which, to paraphrase Kant, there would be no point in having universities.

On the other hand, it is defenseless against the violence of a couple of hundred of its members who will destroy these standards.

Yet while it cannot escape that dilemma, it can blunt the sharp edges of the dilemma's second horn.

Thus the best it can do is to minimize the likelihood of violence. But considering the malaise of which violence is a mere symptom, it cannot escape its threat.

Reprinted from Christian Science Monitor

ONTARIO STUDENT AWARDS

CLOSING DATE FOR APPLICATIONS

OCTOBER 31, 1968

Any application submitted between November 1, 1968 and January 31, 1969 will be assessed during the winter term and the award based upon one-half the assessed need for the full academic year.

You work for time , you don't let time bother you

By GRAHAM MUIR

How does an Indian make it in the white man's world without losing his Indianism? Janet Corbière and Carol Wabegigig are two Indian young people who view the problem with optimism. They both work at the Toronto Indian Centre which, in Janet's words is mainly a referral centre for other agencies like Manpower, private employment agencies, Salvation Army etc. It also helps Indians in trouble with the law and is a social and recreational centre.

Although neither knew too much about the upcoming Glendon Forum project on the Canadian Indian, Janet thought that anything like this is helpful in that it gets people away from the traditional view of the Indian, you know, feathers and all. This is the only way to learn.

Both girls, however, doubted the effectiveness of previous conferences. Janet said, They've all really been on the same things - assimilation and government, housing, welfare. These are the things the Indian Affairs Branch people always talk about but you should give the Indians a free hand to talk about what matters to them - things like philosophy, religion, culture, not just welfare.

Carol said, There's always the same pattern to all these conferences and I can't really see much effect from them. You should try to inculcate in people the responsibility to do something. You have to examine yourselves, too.

Both Janet and Carol were skeptical of the assimilating influence of the urban white world. For Carol, the luxuries of the whites, like a car, are just means for you to use. They're not extensions of yourself, they're just possessions. They don't matter. I don't think there can be assimilation. In my travels I have only become more aware of the white urban middle class mentality. I've also become more aware of what life is all about. It's the same thing with some people from my reserve taking a leadership training course.

But how do you retain your Indianism after entry into the white man's society? To this, Carol said, You work for time. You don't let time bother you. There's also a difference between working to get necessities and working to get luxuries. The white man has an obsession for possessions.

Janet thought that assimilation is irrelevant. If a person is brought up a certain way, that can't be wiped out.

However, they both agreed as to the intergenerational side of assimilation that special efforts should be made in examining present programmes and reforming education to prevent complete assimilation in a few generations.

But, Janet added, Indian people are aware of what the white society is - its busyness, its conformity.

They had several ideas about education. Carol stated, There must be changes in the schools. They must meet the needs of Indians. Integrated schools

haven't changed much. They should be made into cultural centres. The Indians should learn to utilize their own resources. Indian children should learn more of Indian

philosophy, way of life, art. They should take advantage of what they are.

She continued, I find Indian children are usually more creative than whites.

have this responsibility. The young people are more willing to take on this responsibility than older Indians.

On the question of community development among Indians, Carol added, The foundation should be made in an examination of the community and it should be geared towards the Indian people doing things themselves.

To this, Janet said, One thing that has been wrong so far is that when an Indian project fails, it is so special that everyone is condemned. If a white business fails, it's not a catastrophe. People realized it can happen once in a while.

Janet went on to talk about the kind of school she would envision that would enable Indian children to retain their culture but still be able to take jobs in the white community if they so desired:

Initially, all subjects should be taught in the particular Indian language. This should be for kindergarten, Grades 1 and 2, maybe. After that, though, courses would have to be begun in English and eventually all courses should be taught in English. You see, in the old system, at the start, it's hard for you to express yourself in English and so the teacher thinks you're ignorant. You lose self-confidence.

Carol said, There are many cultural facilities available now. A lot of things could be done now. But, in addition, there should be a great change of history textbooks.

Janet added, finally, More books have to be written. However, Indian people who would like to do research can't do this because they have no support. For example, they can get no grant from the Canada Council. These go to white Phd.'s. rather than Indians. All this is very pertinent to youth, Indian and White. These are some of the things we should be doing.



IM AFRAID I'VE JUST ABOUT LOST MY PATIENCE WITH THOSE NEGROES IN THE STATES.



FIRST IT WAS MARCHES AND SIT-INS - THEN RIOTS - CIVIL DISOBEDIENCE - AND THEN... "BLACK POWER"



THEY JUST DONT SEEM TO REALIZE THERE'S A MUCH BETTER WAY TO SOLVE THEIR PROBLEMS.... THE SAME WAY WE SOLVED THE RACIAL PROBLEM IN CANADA....



RESERVATIONS!

Reprinted from the Ubysey

They catch on quickly to art and drama. They are naturally poetic, genuinely attached to nature. They are amused and they don't have to be shown. When they go into white schools, though, their creativity drops out. This leads later to psychological disorders stemming from the absence of a sense of identity.

Janet: There is a great language difference between English and all the Indian languages with which I have come into contact. Indian description is related to nature so much. I can say things in three or four words in an Indian language which I couldn't ever express in English at all.

When asked if there were greater differences between various Indian tribes than between the white man and the Indian, Carol replied, No, not really. All Indians have basically the same cultural and philosophical orientation. They just have different means of expression.

From there, Janet went on to say, Indians are beginning to revive their culture.

They've seen the white man's education, his religion. I know of one school where classes are being conducted in Ojibway now. And the Indian people are doing this themselves, not the Indian Affairs Branch. The Indian people are realizing the value of education.

In talking about government, Carol said, The control of Indians by the Indian Affairs Branch has created a

stagnant situation. Indians have not been allowed to make mistakes. They must

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An expensive operation

By Vianney Carriere

As I've done every year since coming to civilization from the wildlands of Northern Ontario, I hope to take a night off next week to attend a production of the Canadian Opera Company, now playing at the O'Keefe. Now I'm not an especially patriotic fellow, and certainly no great patron of the arts (what's an aria?), but the COC always makes me feel like Canadians might after all have a chance as far as culture goes.

Critics in the past have questioned the value of Canada having its own opera company. It is, you might say, a luxury, here, in this country, where money for the arts is scarce indeed. But there is a great value in operations of this kind for Canadians, who all too frequently are reduced to second rate importations or culture via the 'massage'. And although the money is scarce, Canadian response has, in the past, been above average. The opera Louis Riel, for instance averaged an unprecedented 89% full house when it played last year in Winnipeg.

The COC has had hard times, but it has had spectacular moments as well. Three thousand Torontonians will never forget the time in 1966 when Margaret Tynes, singing the role of Lady Macbeth at the O'Keefe fell off a four foot prop during the sleep walking scene and broke a bone in her ankle. She went on to the next scene, and through a ten minute aria that is a tour de force under the best of circumstances, finishing with a standing ovation from the audience that learned only later what had happened.

But unfortunately, to get back to my theme, sponsors rarely think in terms of courage or sentiment, and although no opera company has ever operated in the black, money has to come from somewhere. God knows the costs are fantastic.

Each year, productions cost more to stage, unions win higher wages, materials and performers cost more. An opera singer earns no money during the long hours of rehearsal. But a lead singer is paid anywhere from \$300 to \$1000 per performance during an active season. The secondary singers make anywhere from \$200 to \$350 a week. Added to that, during the 1967 season for instance, \$6,250 was spent on props, \$18,315 for a production staff, \$9,000 on stage producers, \$54,000 travelling expenses, and \$14,000 for advertising.

This year, the COC's budget is even higher, at \$1,083,961. That does not include the \$100,000 deficit from last year, a good season. The money comes from federal, provincial, and municipal grants, from corporations and individuals, from subscriptions, and box office sales. In addition, the COC has, for its twentieth season, allied itself with the Royal Conservatory of Music to launch a private fund drive aimed at \$105,000. The object is to make up last year's loss and stay in the black this year.

The campaign involves such gimmicks as getting Harold Town (who is a patron of the arts) to paint and sign a poster for the opera 'Aida', and selling these for \$35 each.

There will certainly be those who point out that such devices should be below the causes of pure art, but let's be realistic. The government of this country has never been too anxious to sponsor culture, any more than it's been anxious to assume financial responsibility for students. The Canada Council, it seems, gives out huge sums to Canadian artists, but the huge sums are small in comparison with the amount spent in industrial research.

Well, after all, that is as it should be. No one will be silly enough to suggest disbanding Abitibi in favour of the COC. But culture, as much as industry has a place within the life of a nation. If Canadians can't or won't support actively the COC, the Winnipeg School of Ballet, the Leonard Cohens, they can, at least know that they exist, and they certainly should be proud of what little we have salvaged in the field of national cultural distinction.

I look forward to seeing 'La Boheme', and I look forward to talking about it.

A problem properly stated
is a problem solved.

-Buckminster Fuller

GNOTHISEAUTON

- Socrates

Canadian Union of Students - What happened at Guelph ?

GUELPH (CUP) - The Canadian Union of Students shrugged off a minor flurry of small-campus withdrawals during its 1968 congress to mount an attack on society at large as it analyzed the problems of the modern university.

The congress opened Aug. 28 with 40 members. Before it wrapped things up the roll call dropped to 27, climbed to 30, then hit 34 with hopes for more.

In between disavowals and commitments to the union, delegates worked out an anti-capitalist and anti-imperialist critique of society - although they balked at a four-square stand for socialism--labelled corporate capitalism as the cause of repressive instincts in Canadian universities, and demanded that student unions have control over "the learning process and university decision-making."

They also came out 3 to 1 behind a statement condemning U.S. war efforts in Viet Nam and endorsing the Vietnamese National Liberation Front in its "struggle for national liberation."

And they acclaimed as president-elect Martin Loney, key figure in Simon Fraser University's battle for democratization who called in his acceptance speech for a mass action-oriented movement for Canadian students.

The withdrawals came on the third day of the congress as the deadline for signing a 1968-69 commitment to CUS drew nearer.

The tension came as campuses calling for structural changes in CUS lost ground to policy-makers who ended up largely responsible for the major congress resolutions. British Columbia and Manitoba, with 18,000 and 12,000 students respectively, also were influenced by prospects of a \$1 per capita levy--up 25 cents a head.

UBC and Manitoba both refused to sign commitment forms before the deadline, but by congress end they were back in on the basis of special financial clauses which permit them to pay less than \$1 a student if necessary.

University of Victoria also pulled its 4,800 students out temporarily, opting for a wait-and-see attitude toward congress policy, but it was back before the final plenary Sept. 3.

Other withdrawals, mainly involving small campuses, struck however, and the only bright light for incoming CUS president Peter Warrian lay in scattered promises of campus referendums among vanishing members.

Biggest blow that day was laid by the University of Saskatchewan's Saskatoon campus, which charged through president Eric Olson that CUS is riddled with "leftist dogma."

Olson later promised to place the question of a referendum before his council, but his strongly-worded statement brought Warrian to offer his resignation if the congress wished it.

Half an hour later Warrian

had secured a unanimous vote of confidence and drawn a standing ovation from the plenary.

Also applauded was an announcement by Memorial University of Newfoundland, yanked out of CUS two years ago in a dramatic policy squabble, that it plans a referendum on returning Mount St. Vincent reported plans to return as well, ending a two-year boycott.



CUP photo - Chevron

Martin Loney, acclaimed president-elect of CUS at 32nd Congress. The president of Simon Fraser U. won over the delegates with his slogan "Out of confrontation comes consciousness and out of consciousness comes action."

Congress policy had to await the outcome of the structures battles which occupied most of the first two days. The end result of that was a resolution placing four regional field workers across the country and replacing the board of officers with a regionally-composed national council in an attempt to meet demands for decentralization.

With that behind them, delegates divided into commissions on the Student in Society, Student Power and Education.

The anti-imperialist critique emerging from the student-in-society group spelled success for a University of Toronto position maintained for three days in the face of both right- and left-wing criticism.

The resolution charged that "Canadian society is not self determined; our cultural, political and economic lives are dominated by giant American corporations."

"Self-determination in education will be possible only in a society which is self-determined," the resolution said as it found the roots of authoritarianism and repression in imperialist and capitalist economies.

But Toronto and a congress majority killed an attempt to call for a "so-

cialist" alternative, voting for "non-exploitative" despite pressure in commission and an hour-long floor fight in plenary.

Spearheading opposition were St. Mary's, with Simon Rosenbaum objecting to the statement that "capitalism is a fundamentally exploitative system," and Windsor, which termed it irrelevant because its analysis was "national" not directly applicable in "tactical decisions for action."

The education commission underplayed a move for a stand on alliances with non-university groups--although it urged member unions to condemn student scabbing and ensure employees at their universities are unionized--and backed up the anti-capitalist stand with a lengthy series of resolutions blasting the Canadian university as an "imperialist institution."

The education resolutions scorched military research in universities, demanded that campuses refuse money intended for military research and urged member unions to oppose financial gifts to their universities if these contradicted CUS policy.

The congress adopted other education resolutions redefining universal accessibility to open universities to non-students and calling for curriculum control by students and faculty concerned. Other sections demanded that professors become resource persons.

The student power group brought four position papers to plenary, including one by Queen's attacking student syndicalism as a tactic, and the resulting tangle sent the commission back into session four times before a synthesis was reached.

The controversial proposal in the final draft, worked out by Simon Fraser's John Cleveland, involved parallel decision-making structures between students and faculty at departmental levels.

Cleveland, calling for confrontation and mass-movement, outlined a structure in which both student and faculty committees would have veto power over each other's actions.

Alternative action--the congress left the section open-ended--would involve a reconstituted senate with an equal number of students and the board of governors would be abolished in either case.

The proposal also condemned the tenure policy of the Canadian Association of University Teachers as a "guild professionalist concept of status and power which subordinates teaching to research and intellectual exchange to competition between professors and students in the classroom and departmental politics."

The Vietnam resolution "condemned the imperialist and genocidal war currently being waged against Vietnam by the United States, of America and its allies," and demanded the withdrawal of all U.S. and allied troops fighting there.

Birth

Control

- not why

but

how

METHOD	RELIABILITY	PROCEDURE	HOW IT WORKS	SIDE EFFECTS	WHO SHOULD USE IT
<p>Hormone Pills — "The Pill" Type A — Combination of estrogen and progestin. Type B — Sequential, estrogen followed by combined estrogen - progestin.</p>	<p>Type A: Nearly totally reliable if taken exactly according to directions. Type B: Possibly a shade less reliable than Type A if a pill is missed.</p>	<p>Type A: pill taken daily from the 5th day of the menstrual cycle to the 25th day. Type B: estrogen pill taken from the 5th day of the menstrual cycle to the 20th day of the menstrual cycle to the 20th day; estrogen - progestin pill taken from the 21st day to the 25th.</p>	<p>Both types of pill prevent ovulation. No egg can form therefore no pregnancy can occur. Effectiveness begins with the first complete cycle of use.</p>	<p>Concern continues about many serious disorders that may be linked with the pill, but more studies are required before definite conclusions can be reached. It has been found safe for many women. One - quarter of all women taking the pill will experience initially one or more of the following side effects, some of them temporary: swelling of the extremities and abdomen, dizziness, nausea, weight gain, eye disorders, irregular bleeding diminished menstrual flow, breast soreness.</p>	<p>Women for whom reliability is so important that they are willing to accept possible risks. It is not recommended For: Women with a history of cancer of the reproductive system, fibroid tumors, history of thrombophlebitis, varicose veins, strokes, diabetes or a tendency toward diabetes, history of liver disease or jaundice, endocrine disorder, heart trouble, asthma, migraine headaches, also women who tend to retain fluids. Women who do use this method should: - Have breast and pelvic examinations every six months; - Have "Pap" tests at least once a year; - Report to the doctor immediately any unusual symptoms: skin rash, blurring of vision, chest pains, emotional changes;</p>
<p>Intrauterine Devices (IUD's) Plastic loop, plastic coil, stainless steel ring or band.</p>	<p>If the device stays in place (which it does with about 80 per cent of users) it is almost as effective as the pill.</p>	<p>The gynecologist inserts the device in the office. He may require a return visit after one month or three months and annual visits thereafter. Loop or coil may have a string attached that the woman can touch with her finger to make sure the device has not been expelled. It can remain in place until she wants to become pregnant, and has her doctor remove it.</p>	<p>It is not known precisely how the I.U.D. works. It probably causes the egg to pass through the Fallopian tube so rapidly that pregnancy does not occur.</p>	<p>Cramps or spotting may begin upon insertion and continue until the next menstrual period. In most cases, the discomfort will disappear, but in some it will not, and the device may have to be removed.</p>	<p>Usually a woman should have had at least one child before she uses an intrauterine device. Pregnancy and childbirth dilate the uterus and cervix, making insertion easier and safer.</p>
<p>Vaginal Barriers Type A: Diaphragm with jelly or cream. Type B: Foam Type C: Vaginal suppositories and tablets.</p>	<p>Type A: if used consistently, less than 1 per cent failure rate. Woman must be certain diaphragm is placed so that the cervix is covered. Women must check it regularly for holes or tears. Type B: If used consistently, about 1.5 per cent failure rate. Type C: If used consistently, about 2 per cent failure rate.</p>	<p>Type A: The gynecologist fits the diaphragm and instructs the woman in its use. It may be inserted with the jelly or cream as long as 6 hours before intercourse and should remain in place until 6 hrs. after intercourse. Type B: The woman must apply the foam in the vagina not more than one hour before intercourse. It is effectively immediately. Foam must be reapplied for each act of intercourse. Type C: Suppositories may take up to 10 minutes to dissolve and so are not effective immediately.</p>	<p>Type A: The diaphragm acts as a mechanical barrier preventing the sperm from entering the uterus. The added jelly or cream is important because it renders the sperm ineffective. Type B: Same as the jelly or cream, above. Type C: Same as the jelly or cream above.</p>	<p>May cause sensitivity, evidenced by rash or irritation. Type B: Same as the jelly or cream above. Type C: Same as the jelly or cream above.</p>	<p>Type A: Women for whom the absence of health risks is most important and who are willing to learn how to insert and remove the diaphragm. Women with limited sexual experience may have difficulty inserting the diaphragm. Type B: Women unable or unwilling to use diaphragm. Type C: Women unable or unwilling to use diaphragm.</p>
<p>Rhythm</p>	<p>High pregnancy risk.</p>	<p>Woman must try to determine "safe" cycle days.</p>	<p>When a woman is able to establish her time of ovulation, she can avoid intercourse on her "unsafe" days. To increase effectiveness, abstain at least three days before and three days after ovulation.</p>	<p>No physical side effects; the method may impose emotional strain.</p>	<p>Only women with regular cycles, and those for whom the religious factor is of major importance.</p>
<p>Post - Coital Douche</p>	<p>High pregnancy risk.</p>	<p>Woman douches immediately after intercourse.</p>	<p>It presumably washes sperm out of the vagina.</p>	<p>May cause irritation.</p>	<p>No one.</p>
<p>Coitus Interruptus</p>	<p>1.5 - 2 per cent failure rate.</p>	<p>Withdrawal of penis before ejaculation.</p>	<p>Sperm is not deposited in the vagina.</p>	<p>No physical side effects, but can impose emotional strain on couple. It is now known that even before ejaculation a drop of semen may be deposited in vagina. At the fertile phase and in the case of very fertile couples, this may be enough.</p>	<p>No one.</p>
<p>Condom — "safe"</p>	<p>1 per cent failure rate. Whether or not the condom serves its purpose is dependent upon its quality, examination for flaws, and care in application.</p>	<p>Condom is applied to erect penis just before insertion into vagina.</p>	<p>Condom is designed to receive the semen and used properly and regularly provides close to maximum protection.</p>	<p>May interfere with full mutual enjoyment as it dulls the acuteness of a man's sensations. Fear of the condom breaking or slipping off may inhibit female response.</p>	<p>MEN</p>

* Don't use a friend's prescription it's dangerous. You need an examination before getting the pill, and it's not for everyone.
 * Although the pill is the most fashionable contraceptive an intrauterine device or diaphragm might be better.
 * Consult a doctor. The cost of examination is minimal. A month's supply of pills costs two dollars.

Courtesy of The Argosy

sports

Salter has another winner

By NICK MARTIN

If you're a freshman who hated those high school phys-ed classes where you did 20 pushups, 20 knee bends, jumped over a box horse twice, took a shower and ran to make your next class, then you'll love it here at Glendon.

You can use our field house at any time, day and night. The only ones that do push-ups are the physical culture fanatics, and if you're one of those, then we have an excellent gym room for you, complete with weight-lifting equipment.

If basketball's your bag, borrow a ball from the equipment room and dunk a few on our spacious court. If you prefer volleyball, badminton, or squash, we've got that too.

In fact, we have equipment for just about every sport you can think of. In order to borrow equipment, simply take your student card to

Red Guards are ready

The Glendon Red Guards soccer team, who after their overwhelming, devastating, and magnificent playing, left the faculty begging for mercy last year (2-2 tie), have decided that they've fooled around with the small fry long enough, and are going gunning for bigger game.

They'll be entering an inter-college league with teams from the main campus colleges, and they're looking for players. With the luring away of coach Keeck D. Ball by the English World Cup team (is there no honour left in the world?) the team falls this year into the capable hands of Bob Hall-Brooks, who was one of the stars of last year's team.

Anyone wishing to join this elite group can contact Bob in D 309.

When informed of the Red Guards' move, coach Laddie Kubala of the Toronto Falcons replied with breathless excitement, "Who?"

the equipment room and exchange it for the desired equipment. There is a slight rental fee for squash equipment, but everything else is free of charge. Reservations are required for squash and tennis courts.

Instruction will be available in most sports. A schedule will be announced soon. Our athletic director, Mike Salter, has announced that there will be folk dancing, handball, and karate training added to the program this year.

Flag football will be starting in the next week or so, and basketball and hockey will begin in early December. There should be plenty of opportunity for everyone to play.

I say "should", because, unfortunately, there were a few instances last year when one or two team captains put victory before participation, and forced team members of lesser ability to spend most or all of the playing time on the sidelines.

The idea of the intermural athletic program is to provide sports for all students, regardless of their ability. This program is paid for by all the students, and is for the benefit of all the students, not just a few gifted athletes. If you join an intermural team, and feel that you are being deprived of equal playing time, then I strongly urge you to holler long and loud.

Tryouts for our varsity hockey and basketball teams usually start in early October. York has varsity teams representing us in most sports, and if you are interested in trying out, contact Mike Salter or women's sports director Martha Seban.

Notice of sports events will be posted on the athletic bulletin board outside the dining hall, and in the foyer of Proctor Field House. Varsity schedules will be distributed in the fieldhouse. Check the bulletin board daily for sports news and feel free to see Mr. Salter or Miss Seban about anything concerning the program.

It's an excellent one that they've set up and you should take every opportunity to use it.

Nobby's ready to roll

By NICK MARTIN

York has a football team at last, and from everything we've seen so far, they've picked the right man as coach. Nobby Wirkowski, former star quarterback and coach of the Toronto Argonauts, is the man who will lead York to gridiron glory. Coach Wirkowski is enthusiastic about Canadian College football in general, and about York in particular. He feels that Canadian college football is the coming sport in Canada, and he hopes to make York a vital part of the sport in the years to come. His assignment is no fly-by-night affair. "I would like to make this my home, so to speak", he said, referring to his coaching position.

The team, whose name will be chosen by the York students within a few weeks, has been working out nightly at the main campus. It was too late this season to join a league, but exhibition games are scheduled against Laurentian on September 21, and Guelph on September 24, both on the road. Coach Wirkowski is trying to schedule at least one home game for early October, probably against one of the leading University of Toronto interfac teams. The game will be played at either the main campus or Glendon. Plans are underway to have a stadium build on the main campus by 1970.

Coach Wirkowski hopes to have his charges in a league by next season, probably the

OIAA, although he is ultimately setting his sights on the OQIAA with U of T, Queens's et al. Apparently Varsity and the rest of the Big 6 have no objections to York's joining them as soon as they prove themselves on the field.

Last year Laurentian formed a new team, and rushed immediately into competition. The score in one game was 91-0 for the University of Ottawa, and their other games were not that much better. However, Coach Wirkowski sees his team as being of higher calibre than Laurentian's fledglings last year. Although this year's team is drawn from the student body, Coach Wirkowski sees it as being able to take care of itself, and hopes next year to do some recruiting at Toronto high schools.

Wirkowski, who will also serve as Co-ordinator of men's athletics, began his pro career with Argos in 1951. In 1952, he led them to their last Grey Cup victory, 21-11 over the Edmonton Eskimos.

His coaching staff, who will work only part-time, includes three former CFL all-stars. Backfield coach Uly Curtis, who played with the Argos in the early 50's, scored 14 touchdowns in 1950, and 16 in 1952, the Argos last Grey Cup years.

Coaching the defensive line will be Doug McNichol, who was a five time all-star defensive end with Sam Etcheverry's great Alouette teams, and later saw action with Toronto.

Defensive backfield coach will be Clare Exelby, who played with Calgary, Montreal, and Toronto, and once led the Western Conference in pass interceptions.

Handling the offensive line will be Ken Ruddick, who graduated from UBC in 1965.

A general meeting of the college community will be held Monday at 10 AM in the Old Dining Hall. There will be addresses by President Murray Ross, Principal Escott Reid, and other administrative notables.

We need help!

Sports Editor: Darn it all, Miss Modifier, will you get off the typewriter long enough for me to write this article asking people to help us cover sports.

Miss Placed Modifier (adoring secretary, purring) But it's so much cosier with only the two of us in this section, o noble master.

Sports Editor: But that's just the trouble. There are only two of us here, and York has just too much sports activity for us to cover by ourselves. We need help.

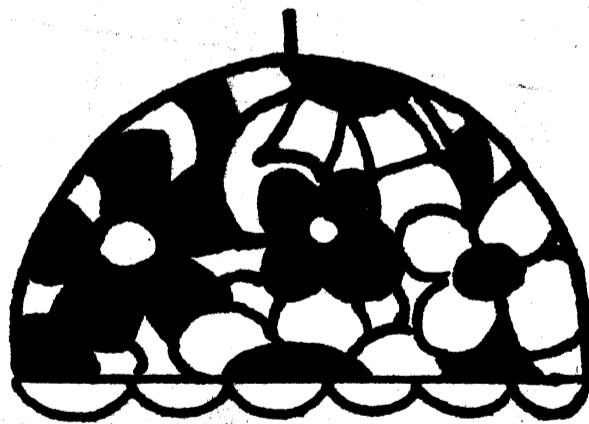
Miss Modifier: Well, I suppose it'll be all right to have a few more guys helping you. No girls need apply, I suppose?

Sports Editor: Come to think of it, we do need a couple of girl sportswriters to cover women's sports for us. Even if they're inexperienced, I can teach them all there is to know.

Miss Modifier (pouting): And just how do they go about joining us?

Sports Editor: By dropping in to the office or by leaving their names on the athletic bulletin board.

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