A step towards the democratization of Glendon College

Proposal P-097-F-043

By TOBY FYFE and DAVID PHILIPS

THERE is need for a drastic change at Glendon, a need which has become very apparent over the last few weeks. Again, as in the past two years, Student Council is speaking into a void. It has proceeded in good faith to act in what they felt were the best interests of all Glendon students and the only feedback it has received is indifferent. Two disturbing attitudes have emerged regarding students to Council programs. One is frequently accused of being an "elite" of closely allied group who think alike and plot alike and who lust for power. This, however, is completely in keeping with Council's actions which notably in the case of departmental unions, was an ambitious attempt to decentralize power and decision-making within Glendon. The disinterested response from students shows that they were unwilling to assume the new role in academic decision-making that Council had hoped. Consequently the members of Council still maintain the initiative in such matters. Thus, the members of Council continue to form an elite not because they are unwilling to allow the students, by their indifference, have forced them into that position.

Second is the attitude exhibited by those who explain away the failure of a project such as departmental unions by saying that "Council did not sell it well enough." This suggests a strange view of Student Council, Is our Students' Council to be like a corporation which is to spend its time developing a product for student consumption (be it departmental unions or dances) which it then must sell using all the latest Madison Avenue techniques? This suggests one solution for the problem of student government at Glendon: rather than hiring a business manager, Student Council should perhaps hire a public relations man to create a need and show how the Council plan will fulfill it.

COUNCIL IS AN ELITE

It is dangerous to ridicule these attitudes for we must realize that a certain amount of truth lies behind them. Council is an elite - not of its own choosing - but is nevertheless an elite. We expect Council to create a need. The failure of an idea is in many cases due to the fact that students did not feel that a need existed for them. These groups which have tried to create a need have been miserably ineptual. One such "need-creating" organization on campus, besides Student Council, has been the P.R.O. It's ideas are radical and at times the need for rapid change on the belief that society is corrupt, and oppressive. The majority of students judge these ideas not on the basis of rational discussion but on prejudice they have built up. Consequently students are turned off by the P.R.O. There is a similar attitude toward the Student's Council.

As a result the situation which we have at Glendon is in many ways similar to the one which Council pretends to speak for a student body of 1,000. Communication is a two-way process with Council trying to speak to students with little or no response on each occasion. There is a breakdown of rational dialogue on matters of crucial importance in the Glendon community.

In an effort to improve this situation we suggest that an amendment be made to the constitution of the Glendon College Student Union to the effect that all students at Glendon College be given a vote at each meeting of the Student Council. The focus of our argument centers on the idea of Glendon as a community. Because Glendon is small, it is possible for us to attempt to be non-representative. The nature of the student situation is that we operate on its principles rather than our own. The contradictions of a system while still acting within it are obvious. The most important fact however is that by operating within the system we are unconsciously promoting it.

COUNCIL READY TO CHANGE

Thus we must be prepared to change our own structure of government; we must grant to all students the right to vote, to increase the level of democratic participation at Glendon College and thus strengthen the community.

We believe that this proposal is experiment as we see it is to democratize Glendon College in that the structure of government propagates the present societal value system due to the fact that we operate on its principles rather than our own. The contradictions of a system while still acting within it are obvious. The most important fact however is that by operating within the system we are unconsciously promoting it.

The referendum budget

Important staff meeting for all staff members Wednesday, at 4.30 p.m. in the PRO TEM office.

3 The referendum budget

UNION CLOSER TO COUNCIL

The proposal attempts to minimize the distinction between Students' Council and the Student Union while accepting that for bureaucratic reasons they should be separate. The proposal tries to combat the earning of control over student council as a leader of the masses rather than the few. For this reason a professed belief in the idea of a "masses" is implied. It is hoped that the proposed reform would not necessarily constitute non-participation but rather would be the logical extension of what is already done in student council as a leader of the masses.

It can be argued that this proposal would lead to political instability at Glendon. We believe that Council representatives must realize that a vote which overrules a position which has been taken would not necessarily constitute non-participation and that the structures and values of society in general. On the other hand, it accepts societal values in that it is basically elitist as mentioned before; there is a group of students even less representative than before who are allowed to participate in the student council. Thus, tacitly, the role of a Council as a leader of the masses is one which has been accepted without being challenged. Our structure of government propagates the present societal value system due to the fact that we operate on its principles rather than our own. The contradictions of a system while still acting within it are obvious. The most important fact however is that by operating within the system we are unconsciously promoting it.

This is a long-term proposal. In the short run, we are aware, perhaps too cynically, that there will be wild accusations, power plays, theatrical resignations, and the like. Structures are not as important as the mentality of those affected by them. However we feel that this proposal if properly implemented is justified and could be effective. Our environment, the Glendon environment, is basically one which is elitist. Our environment is elitist because not all students are "political" and because we attempt to be non-representative. Our environment is elitist because we are unconsciously promoting it.

It can be argued that the democratization proposal would lead to political instability at Glendon College. We believe that this proposal is a logical extension of what is already done in student council as a leader of the masses. It is hoped that the proposed reform would not necessarily constitute non-participation but rather would be the logical extension of what is already done in student council as a leader of the masses.

This long-term proposal is aimed at the short run. We may find things difficult but in the long run which they have taken will be the first step towards this goal.

Last fall's general meeting discussing the future of the college. Will the democratization proposal help spark the same kind of mass participation?
Shoe shine success

By LARRY SCANLAN

With the final return at last record, Glendon shoe-shiners raised $3,200 dollars for cystic fibrosis. Gene Logel, president of the foundation was ecstatic at the results.

Not only did Glendon surpass all expectations, but the rest of Canada did equally well. The national goal was set at $100,000 and the 35 universities involved topped that mark by $15,000.

Organizers at Glendon attributed the success to the drive and vitality of the more than one hundred and twenty students who turned out. Most lasted until the supper hour and many endured until late evening when the shopping centres closed.

The real key though was the five area managers, five traffic fighters who hustled around from centre to centre chauffering and delivering from eight in the morning to near midnight. The campaign was a real community effort— even the administration got into the act. Dean Bixley was told that recruitment for Shinarama was lagging because students refused to part with classes, fearing that their entire year might be jeopardized by the day.

When he stopped laughing he sent out a formal letter informing faculties of the campaign, and advising that they might expect a little more absenteeism than usual. By this he tried to appease some people's misconceptions about skipping classes. He also footed a large portion of the food bill.

Shinarama sparked a social consciousness at Glendon, and as well a sudden academic consciousness. The social action campaign is now under a full head of steam and Glendon professors may now look forward to capacity seminars and lectures, brimming with socially-oriented students with a distinct phobia for missing classes.

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The Performing Arts Series 1969-1970

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Marcel Marceau, Claude Kipnis, Tony Montanaro

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The Creative Associates, Ashish Khan and Allah Rakha, The Manitoba Consort

POETRY
Allen Ginsberg, Irving Layton, Robert Creeley, Eli Mandel

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Nathan Cohen, Richard Schechner, Theodore Hoffman, Henry Popkin

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The Performing Arts Series 1969-1970

MIME
Marcel Marceau, Claude Kipnis, Tony Montanaro

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The Creative Associates, Ashish Khan and Allah Rakha, The Manitoba Consort

POETRY
Allen Ginsberg, Irving Layton, Robert Creeley, Eli Mandel

THEATRE
Nathan Cohen, Richard Schechner, Theodore Hoffman, Henry Popkin

FILM

L'ARAIGNEE presents
DAVE BRADSTREET
Fri. Oct. 10, 1969 8:30 pm

On October 15, an election will be held for four student council positions (two first year representatives, and two councillors at large) as well as the position of men's social representative. At the same time, the referendum on student fees increase will be held. Advance polling will be open from 10:00 a.m. to 2:00 p.m. on October 10. All Glendon students are eligible to vote.
Council needs more revenue.

By DAVID MOULTON

The proposed budget for the Glendon College Student Union for 1969-1970 has been drawn up by Vincent B. Moore, Business Manager of the Council.

The figures presented have yet to be ratified by the council awaiting the outcome of the referendum vote on October 15th. The two sets of figures represent the breakdown of the budget with the fees increase (Income $ 28,728) and without the additional money (Income $ 18,088).

It must be emphasized that the figures are incomplete in certain areas because people who are in charge of these activities have yet to set down figures if the increase does not materialize.

None of the figures have been approved or rejected by the Council. The acceptance or rejection of these requests by the Student Union will only depend on the referendum but also on the merit of the group's activities.

Under publication the major amount would go to PRO TEM which is asking for a 2000 dollar increase in order to pay previous debts and also to enlarge the size of the newspaper.

"The money will be used to expand our operations as we hope to have more space for features and cultural and literary articles," said Managing Editor Andy Michalak.

In external affairs at least 1800 dollars have been spent. In referendum last year Glendon students voted to continue membership in the Canadian Union of Students (CUS), the Ontario Union of Students (OUS) and the World University Services (WUS). This department will be greatly affected by the vote on the referendum.

The administration of the Student Union is something so basic that a budget cut would be disastrous.

The president of Student Council is paid $1.000. If he works full-time over the summer as Bob McGaw did this year, he is also given $500 for the student year. The secretary and the business manager are paid for their work during the year as well.

Glendon Forum, which brings guest speakers to the college, is asking for a $250 increase from last year in order to widen their activity. The 'Year of the Barricade' has already been voted the money by council as its request. Immediate attention was required because of the nearness of the event.

At an earlier budget meeting the request most hotly disputed by the Council was one from the Chess Club. Originally his request for $275 was cut down by the council to $250.

In communication the people involved want to place five kiosks (circular bulletin boards) around the campus to relay events and activities to the community. Radio Glendon will be the installation of a sound system that will carry announcements to the dining halls, the JC R and the Coffee Shop.

The bursary fund that was set up on a voluntary basis last year will be given $2,500 if the fees increase is affirmed. This fund allows help to students who find themselves short financially during the year.

The main item with academic affairs is a budget for the course unions. Although response has been weak the strong unions (Poli Sci, English) will need money to reach their members through newsletters.

The floating fund is to 'take care of any unexpected expenses'; that their members through newsletters. The response has been weak 'the strong unions is a budget for the course unions. Although (Poli Sci, English) will need money to reach the campus.

Without the increase most areas of interest will be incapacitated; a general meeting will be held to further discuss the budget and the need for the ten dollar increase before October 15th.

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* The most Comprehensive Plan At The Lowest Possible Rate

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**Democratization begins at home**

I think it was Albert Camus who said that the only important question is the question of freedom. The push for democratization of institutions in recent years has brought these general questions of ends and means to the fore once again. On the part of those pressing for democratization, the question is both a moral and tactical one.

Morally, the dilemma of hypocrisy, the gap between what you're saying and what you're doing, raises itself. Practically, there is a constant re-examination of your organizing techniques, whether or not you're involving people in what you would like to see them involved in.

I have long thought that the captains of the corporations which we often berate in terms of elitism and authoritarianism have only to point an accusing finger of the organizational processes to somewhat nullify our criticism. This is the moral hypocrisy.

It is perhaps not as serious in a long run as the practical and tactical dilemma because the people who are favourable to the democratization ideals genuinely believe in them even though they might not really be working under them. They also might be experiencing something of a dilemma of their 'revolutionary zeal' when or if they find that their involvement in the manipulation of their revolutionary political ideals does not justify the means if the means justify very much.

More than this, the practical dilemma is more immediate because there are a few ideals you would want to attain and you get frustrated if things aren't working out so that they can be attained. This is the situation now at Glendon.

The radical student movement at Glendon is at a standstill. Student Council seems to have little contact with students outside of the money they control. The 'Friendly Radicals' seem friendly but very inactive. Or the radical groups only Women's Liberation seems to have any real contact with students. Most people are working hard to make 'Year of the Barricade' an organizational success, but the question remains as to what extent students and faculty groups, then the ten dollars in rent they are receiving from the students and the expansion of commentaries and services concerned are a way in which they can express their social views in community with each other, perhaps, then maybe it isn't such a silly notion.

'Power to the people' has two sides to it. It incorporates the coin and democratization begins at home. Marxists, New Leftists, the Council for the Expansion and Maintenance of the student political organizations. In the past few years has began to question the college has or should have any overriding corporate at York. Jim Park, council president at that time, asked that Glendon College, a supposedly experimental college, is the institution itself. This is the situation of a discussion of the student political situation right now.

One of these things is that there is an over-emphasis on the power and influence potential and actual, of the council - the point here being that the council has no power or influence to speak of at all and never has had in the past, to a very great extent. Three years of frustration in trying to de-apathize the student body bears this out.

Another thing is an apparent over-emphasis on the importance of student participation and decision making, and the College itself, Glendon College, a supposedly experimental college, is not so much interested in producing radical new ways of teaching, learning and living. And some of the students of the college back away from Frye and Phillips' comparatively radical proposals, don't think Glendon College will ever become an experimental college in the long run or the short run. Here in Glendon, many people look upon the things within this institution and this institution itself too seriously. One of the things that there is a possibility that Glendon can become experimental is that it is not really a university college with 1,000 students and faculty not going to bring in the people from the other universities if it closes although it might hurt the propagation of a few important ideals. The college itself has been increasingly under attack. Men have been began to question 'the one meal a day, a way in which they can express their social views in community with each other, perhaps, then maybe it isn't such a silly notion.

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Perhaps the answer to this too can be partially found in the conflict between the college and its micro level. That is, if the college itself has been increasingly under attack. Men have been began to question 'the one meal a day, a way in which they can express their social views in community with each other, perhaps, then maybe it isn't such a silly notion.

And after all this, one wonders, if all this political babbling is worth while. What is the political structure of the student unit or the council has or should have any overriding corporate at York. Jim Park, council president at that time, asked that Glendon College, a supposedly experimental college, is not so much interested in producing radical new ways of teaching, learning and living. And some of the students of the college back away from Frye and Phillips' comparatively radical proposals, don't think Glendon College will ever become an experimental college in the long run or the short run. Here in Glendon, many people look upon the things within this institution and this institution itself too seriously. One of the things that there is a possibility that Glendon can become experimental is that it is not really a university college with 1,000 students and faculty not going to bring in the people from the other universities if it closes although it might hurt the propagation of a few important ideals. The college itself has been increasingly under attack. Men have been began to question 'the one meal a day, a way in which they can express their social views in community with each other, perhaps, then maybe it isn't such a silly notion.

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people talk of situations. Committees talk of situations. These situations are not only important to the people whom they concern or they are irrelevant.

The ad hoc committee is talking about situations which are important to the students at Glendon College. It should influence greatly the future course of college government and student involvement at Glendon. But what relevance have its decisions to the students of Glendon?

The Committee of Parity (CCG) was established by Faculty Council last spring to investigate the present system of college government and to make proposals for changes. In its first three meetings, the committee had discussed its basic organizational structure and the question of its own legitimacy.

COMMITTEE ON PARITY BASIS

The committee is arranged on a parity basis, consisting of five students and five faculty. Student members are David Cole, Clare Graham (secretary), Jim Jack, Oliver Kent and Bob McCaw. Faculty members are Jim Benson, H.S. Harris, Ann MacKenzie (chairman), Rennie Wolf and Don Willmott. All were elected directly by Faculty Council. This committee has begun to investigate areas of the college activity that go beyond the normal range of Faculty Council responsibilities. It will discuss such areas of activity as departmental unions, Student Council, Residence Council and departmental activities.

This committee will make recommendations on all aspects of college government. But it is composed only of representatives of Faculty Council. Even the student members who were elected primarily by faculty, not students.

ROLE OF STUDENTS

The question then follows. "Are the student members of this committee representative of student opinion at this college or are they merely students who have been put on the committee in order to provide a semblance of student representation?"

The importance of this question lies basically in the importance that the committee gives itself and its report. If the report of the committee is taken as the guideline for the reform of college government at Glendon, then we would be in the position of having students represent us who are representing primarily not by students but by faculty.

NO LEGISLATIVE AUTHORITY

On the other hand the committee, having discussed the question of its legitimacy, has taken the view that it is basically a fact-finding and advisory committee. It has no authority to apply its recommendations to any other constituent part of the college without their consent through negotiation.

A draft resolution to this effect has been proposed. It states in part, "We do not claim that the committee is either representative or authoritarian. We are a group of individuals who have accepted to prepare tentative but detailed proposals for changes in Glendon College government."

The method of selection of student members of faculty-committee committees has become important. It relates to a fundamental difference between student Faculty Councilors and Student Councillors. The two have generally speaking, to be in charge of the college's affairs. There are two basic methods by which parity can operate in the decision-making process. The first is that a majority of both students and faculty members of the committee must approve a certain motion to have it passed. The second is that a simple majority of all members of the committee approves the motion for it to be passed.

The former is the method used by the Council on Student Affairs (COSA) and proposed by the departmental unions. The latter is employed by Faculty Council.

The simple majority method has the advantage of avoiding confrontation and hard opposition. However, it also means that if one member of either plenum crossed party-lines, so to speak, the motion would be passed although the majority of members of one plenum would be opposed to the motion. The will of the community might not be adequately expressed.

Both methods, however, have the defect that decisions are made by a select few and not by the community as a whole.

SIX AREAS OF DISCUSSION

In its first meeting, the committee prepared a tentative list of general discussion areas. These were the relations of students to departments, department members to department heads, students to department chairmen, departments to Faculty Council, college to university, faculty association to Faculty Council. The committee also intends to discuss the departmental unions, specifically the responsibility for founding the course unions and the powers of the course unions.

COMMITTEE BEHIND EVENTS

The departmental unions are presently in the stage of being organized. They should soon begin to negotiate with the departments. The departmental unions should be recognized. The committee then, will be in the position of making its deliberations at the same time that the unions are being established.

The committee's report will not be presented until at least February, even if the committee's most optimistic hopes are realized. Therefore, there will be no report this year.

Additionally the time that the report comes out, the departmental unions should be fully established. The committee would be in the position of making recommendations about a 'fait accompli', of proposing a different set-up to that negotiated directly by students and faculty within the departments.

Another possibility is that the departmental chairs should use the existence of the committee as an excuse to refuse to negotiate with or recognize departmental unions. What use is there then in the CCG discussing the departmental unions?

BRIEFS WANTED FROM STUDENTS

The committee hopes to receive briefs from interested members of the college community. It has already sent letters to the departmental chairmen asking for a resume of the method by which decisions are made within the departments.

After the replies are received, the committee intends to question the chairmen on the basis of their replies. Other faculty who have different views of departmental decision-making will be invited to appear.

CPUO CALLS FOR INVOLVEMENT

The recent report of the Committee of Presidents of Universities of Ontario (CPUO) has created a concern that there should be greater community involvement in the college decision-making process. Not only is there a reaction to decisions imposed from above but also to decisions made by a small group of persons even though they were elected representatives of the community. Toby Fyfe and Dave Phillips have proposed that each student would have one vote at Student Council meetings.

The problem with the Ad Hoc Committee on College Government is that it is operating under the assumption that it can make recommendations and perhaps even make laws itself, and not through consultations with students and faculty. The concept of community decision-making makes it impossible to think of the students as having no opportunity to participate and in vote upon those issues that concern them.

It is not enough to have a veto over decisions made by others. It is also necessary to have a meaningful voice in the making of those decisions.

People may talk of situations, but it is important that they draw and implement their own conclusions.
Children are the patches that stop up the cultural chinks in that societal machine. The values and cliches churned out by the machine are ingrained in the children. This prevents the societal machine from rejecting these vital new organs as foreign to its working; for in rejecting the new parts, the machine would be inadvertently pushing the self-destruct button.

Children learn to become acceptable to the society through long years of socialization. This process indoctrinates the child in the customs and habits of the culture. All the childhood is taken up with this learning. It begins at the birth of the infant, whose plasticity lends itself to the molding influence of the socialization process.

The idea is that the child must learn many parts or "roles", so as to be able to perform within the society. This learning is achieved through experiences. Each experience leaves behind memory remnants within the brain. These remnants have an association, either negative or positive, with the source of experience. The source, or "object" exists in the external world.

When the child experiences the external object, either directly or indirectly, he is taking the object into his inner self; he is internalizing it. This internalization of objects builds a perception of the outer world. The perception facet contributes to the formation of the child's personality. His personality is an inner, miniature representation of the outside world.

The child is aware of his "self", this inner existence, and of others. He becomes adept at pretending he is others; he takes their roles and sees himself as he thinks he would appear to those others. This is the function of childhood play. It is not so much "playing" as "learning". When a child pretends he is an astronaut, a policeman, or a fireman, he is exercising his learning, his experience of what it is to fill those roles.

**The taskmasters**

The master plan for socialization includes definite techniques for effectively conveying the societal attitudes. The process moves from simple to complex. At the simplest level, the nuclear family plays the prime instructor. Here the child grasps the fundamental skills and roles required of him.

Within the family there is a further division of socializing tasks. The prime socializing agent is the mother. It is her task to train the child (by virtue of the fact that she spends the most time with him) so that he may participate in the outside society. She herself is still being socialized but at a more complex level.

Her socialization involves a reinforcement of the norms and values of the larger societal system, so that she may correctly transmit a simplified version to her offspring. "Motherhood" is a role involving constant "on the job training" or socializing.

The techniques employed by a socializing agent are utilized to ensure "successful" learning; that is, to make the correct societal response. The agent supplies cues so as to aid in the child's responses to new experiences. The correct response or performance is rewarded, while the incorrect performance brings sanction or punishment. This reinforces the desired behavior pattern.

When a child makes a "bad" performance, the punishment, (anything from withheld affection to something more physical), brings about frustration for the child. The socialization process encourages the control and direction of this frustration so that the child strives for the desired behavior and the accompanying reward. These techniques are manipulative tactics justified by many as being for the child's own good.

Yet in a study of severity of socialization made in 48 societies by Whiting and Child, the American middle class family stood for second place as the harshest in socialization of children. France was first.

This severity relates to the punishment and frustration of children. This leads children to develop anxieties about self-expression. Hence, the children become inhibited and insecure.

The child first masters the roles encompassed within the family, the mother-father-sister-brother roles. From this base, he can learn to construct more complex systems of social learning. He learns to understand the mother-sister-wife roles played by the same person. From there, the child moves out into the wider realm of the society existing outside the family.

**Media and it's message**

The issue of sexual identity in children carries the most inhibiting and oppressive factors of socialization. Here social pressures are employed to make girls and boys fit into the framework of their socially defined roles. The definition of these roles is implicitly understood in society. Girls must act like "little ladies", be quiet, contained, "cute", Coquetry is their lever to ploy for whatever they desire. Boys can be rough and tumble, but they must never cry. Aggression is in their force.

Children receive this message in a thousand different ways; from their parents, their teachers, from one another as they follow their training. Each Saturday morning, for example, cartoons are shown on all television stations. The cartoons themselves are vested with societal overtones. - "The bad guy never wins", everybody knows that. Ceci tells D.J. on the Beany and Cecil Show, the most blatant evidence of societal brainwashing can be found in the toy commercials spaced between each cartoon. Here the male-female distinction is much employed.

The little boys yearns for the cars in an ecstasy of excitement. The commercials are saying that Johnny and his dad go out as a team. The little girls yearns for a "Hot Wheels" or a "Mini-Motorific Sprint Racing" kit as they see the cars zoom and speed about the race track. The commercials are a series of spiced action shows. The mood is one of speed and aggression. Other little boys in the commercial are playing with the cars in an ecstasy of excitement. There are no girls in the commercial.

But the little girls are given equal time with the doll commercials. Now several little girls playing with their Barbies dolls. It is unfortunate that voice tone cannot be appreciated on a written page, because giggly little females discuss the Barbies talk phrase of the commissary, "just like mummy's".

The commercial is protected by all the rightful tactics. A tag line says "Just like mummy's", promised that Johnny and the other dolls will have all the proper"^

Children do not have party for their share overcomes. The commercial with doll hair that is slow to victory and forth across her face the same technique live model as she tickle the mothers and children.

The manufacturers insist in the "Swingy, the doll, the scene is a girls and moving and sick while in the fore piece too. A little pig in a starched white shirt and scoops Swift. Then she proceeds to a and focuses her att dancing partner. How old boys are interested girl? The same quest of seven year old gi has been socialized into bel illustc which su itself at a very early and well believe that their are genuine.

It sometimes seems that have whitewashed a wh all things, even people near, sterile consumer what children are exposed to how they interact. They are taken from a tiny
A child and his TV - the socialization of homo sapiens iuvenus OR making it with Barbie in never-never land

By Marilyn Smith

A Happy Moment for Barbie

Lunch together and (that is the catch word). They clutch 'I' and 'me', the girls are referring to their dolls, and not themselves. It is a typical childhood blending of reality and fantasy. The rest speaks for itself.

'Do you want to have a grandma?' (assigning roles to the dolls)

'Yeah I guess I do,' 'She can be the big sister, she can be another big sister...

'She's the mother,' 'And this is the little sister.'

'I want to go brush my hair for the boys. They are beginning to like me now -- and I like that.' (coyly said, as if from the doll. Outside their game, the girls are not particularly interested in boys)

'I can make my hair so beautiful now.'

'All the boys love me now.'

... 'I know what we can play ... where's that piece of green paper ... '

'Oh school ...' (disgusted)

'Yes because I have two pieces of chalk ...'

'Let's play hospital.'

... 'Well you can be the little girl, and let you out of bed ... in the hospital ... but I have to teach you ... for a minute.'

... 'We're always playing school.'

... 'No we're not. We're always playing dolls.' (sardonic)

... 'Take a look, see how I'm dressed.'

'You're not even dressed!'

'Well, neither is she.'

'So, well ... I, I'm a Playboy.'

'Well who isn't around this town, (entering into the spirit of the game)

'Hey boys, come and see ...' (laugh, seductive, sultry)

... 'Tiny please go with me,' (asking Tiny Tim for a date)

'The only way I go out with girls is if they kiss me,'

'I love blondes,'

'You haven't seen my big little sister,'

'She has long blonde hair, dark pink skin, and, beautiful figure.' (sultry)

'Beautiful figure !!!' (And then, perhaps, sadder of all lament)

'Ps, you know what spoils Christmas?'

'What?'

'They've got Christmas decorations out so soon ...'

The girls use their voices as an imperative part of their game. In reference to 'I' and 'me', the girls are referring to their dolls, and not themselves. It is a typical childhood blending of reality and fantasy. The rest speaks for itself.
Two blocks down from College St., south of the U of T, there is a small street, Baldwin, which shows promise of developing into Toronto’s first hip, but unpretentious area.

This is not the ‘look-at-me, I’m freaky’ atmosphere. It’s not another ‘Village’. With luck it never will be.

Right now it is primarily a collection of small stores that serve the ordinary needs of the Chinese community around it. In addition to the used clothing and grocery stores, there are three places that indicate a new thing for Toronto.

People are moving away from the Village, away from the downtown area, the high prices and the hassles of living within the ring of exploitation that surrounds the Village area.

There are only three of them on Baldwin yet, the Yellow Ford Truck, with its beads, buckskin and trinkets, the Leather Store Ragnarok, which makes clothing to your or to their design at prices that forget leather is in fashion and the Photo Gallery, whose sole reason for existence is that its owners thought people might like to look at photos.

During the summer, they all put on a street festival. All afternoon and long into the evening, musicians played under trees, while a couple of hundred people wandered around the street, listening, dancing, talking, sharing free kool-aid.

Midway through the afternoon, someone stood up on a chair and told us that some plums were being handed out, to be shared by all. The plums were really ripe and juicy, he said, so just enjoy the feeling of letting it run down your body. Then you turn to your neighbour(s) and he/she/they will lick the juices from your body after which you do the same for them. Afterwards we all cheered for all kinds of juices.

Festivals of this kind are about the farthest that the Baldwin people go into the advertising thing. They don’t want to get into a Yorkville type of situation where the suburbanite matrons drop by to pick up something for the cocktail party. They’d much rather be serving the people they dig, whom they know will appreciate what they are doing, and the relaxed way they do it.

An indicator of the way the people in the leather shop view the tensions of the city is their regular rotation from the store to their farm. Two or more stay behind in the city to mind the store, while the rest split for the house on Stony Lake, where they feel they get their best ideas for leatherwork. When someone gets tired of the city, he goes up the country, and another comes down to replace him in the shop. They worry a lot about commercial invasion, envisioning all sorts of horrors should the place become a hangout.

They’d rather do it their way, relaxed.
Some are not. The better known troupes tour as an actual form, there are companies which operate mainly in one base city. Some of these companies are also involved in 'legitimate' theatre; some are not. The better known troupes excell, obviously because they have more on impact than talent, it is argued. Because it is so formless and relies more on impact than talent, it is argued that guerrilla theatre is a misnomer. The performance of the audience frequently happens both at home and elsewhere in the world while he is dragged away struggling.

This gives an idea of the intent of most guerrilla theatre, which is simply to make people think. There are many more and much less complicated ways of achieving this than the 'Painter' piece, and a single skit with one actor can be just as effective in the right place as a twenty man production.

A BUNCH OF IDIOTS SPRING UP

One of the greatest advantages of guerrilla theatre is that anyone can do it. The troupe performs a legitimate service, but so can any non-professional believer. There are occasional examples of useful guerrilla theatre even at Glendorn, interest in a dragging general meeting is sometimes rescued by a bunch of idiots springing up in the audience shouting appropriate things at the chair or each other. Even these college students give a lot more than comic relief to those present, and their efforts are more often remembered than what was said at the meeting.

Guerilla theatre is easy to do. The more oversimplified the characters are, the better. Plots and characters are always kept simple to heighten the basic analogy presented, and much of the dialogue is improvised to avoid the impression of recited lines at all costs. The play is so realistic that it often branches off into reality.

The guaranteed audience in most cases. An anti-war play will be performed in front of an office building or in a cafeteria during noon hour, for instance. A welfare play may be enacted in a posh residential district.

The 'Painter' is dragged away

After a few days at his position in the park for the same amount of time that you hear about occasionally, but never encounter are usually so unexpected and startling that it is difficult to accept as theatre. The 'guerilla' part is easier to see in most cases because of the content and themes of most performances, which are almost always topical and preferably controversial.

For example, one of the plays outlined in an article in the Drama Review was this way: An actor sets up his canvas in a park or town square (in this case, in front of the White House), obviously to paint one of the public buildings. He is friendly to passers-by, local police, children, and spends a few days at his position in the park for the same amount of time each day, marking out the plans for what should turn out to be a very conservative painting of the building. In this way he establishes his legitimacy as a presumably commissioned artist and is accepted by the people who frequent this park.

THE PLAY IS NOT THE THING

Because it is so formless and relies more on impact than talent, it is argued that guerrilla theatre is a misnomer. Theatre implies art, but in fact the chief art in these plays lies in surprise, not in acting ability or well written material. In fact, so much of guerrilla theatre is improvisational that the members of the audience frequently become part of the play and contribute greatly to its success or failure. If there is such a thing as failure in such a play, it is hard to determine a failure in a type of theatre where any reaction, even apathy, is regarded as a reflection of the theme and is thus usually the case with guerrilla productions.

In spite of the looseness of guerrilla theatre as an actual form, there are acting troupes set up in many cities for guerrilla theatre, especially in cities with lots of air force bases and U.S. consulates. Some are not. The better known guerrilla companies which have written themselves or have been written by others include the Black Panther Theatre, San Francisco Mime Troupe and others which operate mainly in one base city, of some other organization, as is often the case. They do more than just guerrilla theatre, but some of their best pieces are done without an announcement in parks and other public places. The element of surprise, which is practically essential to good guerrilla or street theatre, also aids them in most of their productions.

PLAYS HAVE A 'POLITICAL CONTENT'

Examples of unabashedly political Guerrilla troupes are not hard to find either. They usually come from student movements or liberation groups. One is in the process of being set up in Toronto as an offshoot of the Women's Liberation Movement. They intend to set up a 'cohesive theatre group' to perform plays with 'political content' to reflect the views of the Liberation people or other contributors. Perhaps when groups are better known, guerrilla theatre will be accepted as a legitimate and valuable form of expression.
Whatever for?

Theatre season begins

The Glendon theatrical season got off to a lively start last Thursday with 'Black Comedy', presented in English and French to 250 students under the direction of Charlie Northcote. The players might have lacked in terms of professional polish was more than compensated for by their enthusiasm and honest involvement in the production. Unfortunately, our French playgoers were subjected to a difficult French sound track, and provided a thoroughly enjoyable time for all in the pénombre of their understanding.

Every Thursday there will be a new French play, as well as the Anglophone productions. Given the high level of interest in theatre, the series promises to be one of the grooviest rock shows of the year.

A rich eating experience

The Bloor-Young area should not only be known for its commercial potential, but also for its many elegant French restaurants. 'Le Provinciale'. Poster plates, oaken cabinets, sparkling condiments, give an aura of familiarity. A pool for fish and live birds singing in their cage prevent elegance from becoming pretentious.

The food is delicious. The two meals we enjoyed consisted of mixed drinks from the bar, followed by French onion soup with a golden crust of cheese baked on top. Next came snails simmering in garlic butter that melted in our mouths -- the best we've ever tasted. Mary had a large cut of beef done to perfection, with a side of wine that was excellent, and of course served at table-side with French service. Accompanied by fresh French loaf with garlic butter, and a bottle of Burgundy, the heavier courses were most satisfying.

The dessert was just as delicious as the main course, light, sweet, French pastries of every description were offered and without delving into mind-bending details, they were fresh, refreshing, and delicately delectable.

A vacation period with the best musical sounding of good taste on a truly rich eating experience.

Frost collects records

You don't want to read 'that play' for English tomorrow. Aren't you able to struggle through that yourself? We believe you can acquire that certain record and listen to it? Yes, there are albums that sparkles against background, that you can find their way to the audio room, top floor of the Leslie Frost Library.

Music library contains a concise yet varied selection of classical music. However, the collection of jazz is not so sparkly. There are many modern French bebop (Beethoven, Simon and Garfunkel, and others) are adequate, but they contain several gaps. The records are catalogued in accordance with the best record reviews. Records are catalogued alphabetically, and there aren't catalogues for the searcher's convenience. This Index is kept on the table inside the audio room.

Frost proudly states there are four turntables with suitable, reliable ear phones. There are plans for two more turntables to be installed within the year. There is an ample supply of ear phones and someone is always available if something fails to work properly.

Blues with a new hue

Tin Hardin just said "Jazz is blues = jazz is blues = jazz is blues," says Tin Hardin, who worked on York in Saturday, says "yeah, yeh, yeh," Howlin' Wolf, on the other side of the circle of musicians opened up with that novel expression last week, has not heard it yet, but then you gotta see that there's a laugh on his face. His entry on the scene ascribes to that. He knows two things -- one, that Chicago blues, de big news in de blues is Mississippi Blues turned into jazz.

The songs are the same, in fact most were partying they a decade ago. Yet Yah, blues, folks know that it's blues, so we go on. But Howlin', Wolf's problem is right there: he needs twenty years to be able to add up the framework of his own phrases through the "right" notes, and then transcend them. But the gypsian, God, you expected ballads to come bounding off the backboard -- the situation has barely gotten too blatant, too care. So they -- the nine guys in the group -- made an effort to get an excellent collection of musical junk had been stuffed around their backs. Finally they turned their backs,

John's first review of the movie itself is a multi-layered allegory of America, a love song to the land itself and a warning to the people who live there. If you're reading this article now, it's been buried in this most significant. Rather than criticize, I'll say what I think the movie means.

The publicity handout for 'Easy Rider' try to make the movie into one more manifestation of the (gap) Generation Gap. 'Easy Rider' is about a far more important hiatus in America: the Head Gap. People who think the breathing of the greatest mass are subject to harrassment and even violence from straight society which feels that democracy includes the right to censor others. But Shaw once pointed out that "The only innovation is the severest form of censure."

Peter Fonda and Dennis Hopper ride through the Southwest and South, like Don Quixote meeting various peoples' concepts of reality.

Fonda, the more thoughtful and aloof of the two, is the Captain America. On his bike and back is 'Old Glory' (other shirts had stripes). Now Fonda is not exactly clean-cut, as he deals in and does various psychedelic things, and also enganges with pre-marital sex. He is, however, representative of many American who can't get killed. Jack Nicholson, certainly the movie's best actor, is George Hanson, a small business man from Wisconsin, who is an alcoholic and a little more free-thinking than his neighbours. He is more aware of the cause of oppression than Fonda. Then there's Billy and Wyatt are the catalyst in George's life. He's been a lousy carpenter, a fascist, and the majority, the solid citizens, feel mune.s Simple reality for the illusions of the movie than the killed and the killers (smalltown Southerners). The characters who are the most intimately connected with the land, and who win are white, warm hearted, and brave from a rancher in New Mexico, a man who owns himself and his living space.

They decided to keep on riding to the end; the movie's point is what is the price of their choice was caused partly by Billy's inability to read. He couldn't read a communal idea, partly by their naive faith that money would get them through any difficulties, After George's death, the movie is too much for Ford: "Georges, Billy, Wyatt, it's the end."

God, say, the blazers and spats, the great murder and a disturbing acid trip with several death flashes, Wyatt realises that he and Billy were wrong. He is not the man mune's simple reality for the illusions of hedonism and materialism.

'Easy Rider' is a beautiful entity which has screwed itself to imponence, America,
Tight race in GFL

By NICK MARTIN

Is anyone strong enough to dominate the Glendon Football League this year? After last Wednesday, every team in the league had been beaten at least once. The D House animals were 2-2, and every one else was 1-2, or 0-2, with three games under protest.

The pensioners got a rude shock when the fresh knocked them off 37-33. Craig Donovan and Terry Walker scored twice for first, with Stevenson and Chris Addis adding one each. Peter Schwall was a two-timer for 40, with Mike Faye, Tony Tilley and Pete Gussen scoring one a-piece. At their advanced age, any more than one is extremely dangerous.


CONTEST

The sophs downed E House 19-14 with George Henson getting two majors and K.C. Haffey (what does K.C. stand for?) one. Send entries to Contest, C/O PRO TEM one. Renault Marier had one for E, while Jim Mountain was at the peak of his game with another (i.e., touchdown).

The Axemen decapitated Ye Green Machine 28-21 as Roy Hanna, Vic Borycheski, Bill Rowe, and Browne made Ye Green Machine 28-21 as Roy Hanna, Vic Borycheski, Bill Rowe, and Browne made their first appearance, with Peter E GARLIT and Jim Jenkinson proving they can put away six at a time Renault Marier, Mike Eisen, Jim Mountain, and Doug Street each got a major.

ANIMALS SKINNED

Ye Green Machine uncovered a potent weapon as they were the Animals 35-35, Peter Allan got three scores, the old whistletender himself, Rick McKenzie, got two TDs, and Al Hamilton and Chris Hawkins added singletons, Dave Route and Ralph Trodd raked the final stripe twice, and Cobby Cohen invited redundancy by scoring for the fourth game in a row.

In a game presently being reviewed by the protest committee, third year edged the Animals 5-2-3, Roy Hanna and Ralph Trodd scored for E, with Peter E GARLIT and Jim Jenkinson proving they can put away six at a time Renault Marier, Mike Eisen, Jim Mountain, and Doug Street each got a major.

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"Africa is occupied by an alien power now..."

We have to fight these things. - Julius Nyerere

denies this principle. In South Africa the apartheid policy is imposed on the Africans and other non-white peoples, and maintained by the most ruthless suppression. And the United States has failed to take any effective steps to dislodge this same tyranny from South-West Africa. "In relation to all these areas of our continent, Africa as a whole recognizes a challenge from external forces and from a racism (or racism) which denies our rights as human beings. We cannot be uninvolved, We are suffering from some degree of racial discrimination. If we accept the continuation of such conditions in southern Africa, we are denying our moral right to freedom and human equality, and are forced to justify our existence on the grounds of an economic and military strength which we don't possess. Think then how important Tanzania is to all the rest of Africa because we are a border state between free Africa and colonial Africa."

"To sum up our position on this matter: The common objective of the African people is self-determination for the peaceful removal of the forces of colonies, and an end to the official propa­ganda and terrorism in our continent. That is all. We are not anti-white terrorists wishing to impose a reverse racialism. We believe in human equality and to give human dignity and non-racialism a chance to grow in our lands." "We know that war causes immense suffering, it is usually the most innocent who are the chief victims, and the barricades; and Africa will have the support of Asia and large part of Latin America, But if the Western powers fail to intervene to help establish justice at this early stage of the conflict, it will certainly become an ideological war. Before it is a massive racial war. For if the West will not provide the means for a just solution -- either with arms or diplomacy -- the freedom fighters will get arms and military help where they can, and certainly the communist countries will supply them, and are doing so already!"

WAKE UP, WHITEY!"

"In these circumstances it is no use anyone telling the freedom fighters the free states of Africa -- about the evil of communism, or about the possi­bility that the supplying states may present a bill for their support. We all know that it is a necessary evil, and that possible future dangers, which may nearly destroy us we are with facts, and those facts are that Africa is occupied by an alien power now, its people are suffer­ing under minority domination now, we have to fight these things, so, we accept arms from communist states, and say 'thank you' for them. Nyerere is a gentleman. He does not want to be too direct -- to tell us in our own country, in a centre of liberal learning, that in this world he needs his arms. It is a massive race of our liberal detachment on 'philosophical' ques­tions is that the world is on the brink of 'capitalistic freedom' versus 'communist freedom', or liberal, steadfast non-violence, versus violence and bloodshed. When a man's face is pushed into the mud, the qu­ality of the mud is not a speculative matter, as much as we who are out of it may think it to be. The only thing that matters is for the man to get out of the mud, as fast as possible."

Nyerere is advising us in clear terms to wake up. As a philosopher and responsible leader, he will not tell us, in the fiery language of Stokely Carmichael or Eldridge Clea­ver, or simply advises us of the facts of the matter from his position of leadership in the area. We are simply being told directly from the man who is making it; what better warning could we ask?"

The speech ends with a gentle note of exhortation and of optimism; you have the facts, and if you want to, you can do something about them to stop an imminent bloodbath. Even with our own special problems with Que­bec, the speech suggests it is not too late to take any steps. "It will not go away because this large, wealthy and peace-loving state wishes to continue its internal problems."

"...For the sake of Tanzania and Africa most of all, but also for the sake of future relations between men of different colours and different creeds, I hope that Canadians will be able to give attention to these great concerns. I hope that universities will help the people of this country to consider all the implications of their choice."

So do we..."