

# Excalibur

Everything secret degenerates; nothing is safe that does not show it can bear discussion and publicity — Lord Acton

## Five Canadian books really aren't enough

Five books.

It really can't be enough.

It really can't be enough to contain the totality of Canadian thought, experience, history and environment.

You are robbing us, professors of York, with your talk of 'general education'.

What kind of education is it when you teach a course in contemporary economics, politics and technology without requiring Canadian texts?

Perhaps, in your eyes, Canada is 'progressing' towards the U.S. socioeconomic model and any Canadian differences which now exist are merely transitional and not worth studying.

Maybe that is how you justify not including Canadian texts.

However, if you understood anything about Canada's history, you would realize that Canadians have been engaged in a 200 year struggle to maintain a different economic and political system to that of our neighbours to the south.

What kind of education is it when you teach a course on "Social Differences and Social Change" without referring to Canada's problems.

Our native peoples, our blacks, and our immigrant groups are all crying out for some sort of social change.

EXCALIBUR has already asked Thelma McCormack, the course director, why she will not deal with this subject in a Canadian context but she has refused to answer.

One suspects that she does not believe that Canada's problems are "problems for all mankind", (as she described the racial oppression in the United States.)

This is the sickest extension of a colonial mentality — the imperial centre has the 'best' problems and Canada's problems are seen as mere branch plant extensions.

What kind of education is it when you teach a course on utopian thought without asking students to study Canadian material?

Just in case anyone out there is interested, utopian movements have shaped our culture and history in a way which is unique in North America.

The Social Credit, the CCF and the Regina Manifesto, the Dukhabors, the Mennonites and the Amish, and the Hutterites are just a few of the

Canadian utopian movements which should be studied.

What kind of education is it which discusses the developing areas from the "points of view of economists, political scientists, sociologists and geographers."

Canada has not been isolated from the Third World, indeed, we are involved up to our necks in its exploitation.

So, as unpleasant as it may be, why not discuss the developing areas from a Canadian point of view.

Perhaps the most blatant example of how students at York are being robbed can be found in the American Civilization course.

If one leaves aside the problem of whether a course on U.S. culture can be justified when a course on Canadian civilization does not exist, one is still left with the fact that the required books are almost exclusively from the United States.

The 525 students enrolled in this course are being taught U.S. culture from a U.S. point of view, be it pro or con.

Do not be deceived — there is a Canadian perspective on the U.S.

If there is one thing that we, as a nation and as a people have discussed, it has been the Americans.

Everyone from John A. MacDonal to Stephen Leacock has had his say.

For example, just recently a book called the New Romans was published which contains collected articles by well-known contemporary Canadians about the US.

Why is this book and other related Canadian materials not included in this course?

Why is general education at York so U.S. oriented?

It is obvious.

York is a branch plant of U.S. scholarship, with U.S. academic standards, U.S. teachers, U.S. textbooks, and Canadians who fawn on the academic collus of the American Empire.

Still not convinced?

Consider Humanities 177, which promises that course material will be examined in the "context of our own society".

There are no required Canadian textbooks for this course.

That's right. . . OUR OWN SOCIETY (Canada) Ltd.



## Profs pollute course

The most surprising thing about Natural Science 176B is that there are a number of second year students, probably veterans of last year's Modes of Reasoning disaster, who, week after week, sit by in docile complicity with one of the foulest crimes ever perpetrated on York freshmen.

It's truly amazing how Natural Science can take all the best ingredients — important subject matter, seemingly distinguished professors, and anxious, impressionable students — and create such an utter disaster.

Daily, reports are published in journals, headlined in newspapers, blasted over the airwaves about the damage that is being done to our ecosystem.

Natural Science 176B has in it about 150 students who, by virtue of their taking the course, demonstrate at least a passing interest in the problem. They are wasted.

Arts students, with lots of time, but little scientific know-how, are being force-fed a variety of scientific crap that would have a chemistry PhD student reeling.

Messrs. Katz and MacFarland, the comedy team that runs this course, fill the lectures with scientific symbols, ionizations, parts per million, and a whole gamut of scientific mumbo-jumbo.

There is no research or field work required for the course — two exams are all. Little attention is given to the 'where' of pollution, as opposed to the 'how'. No sense of urgency is created. No type of social action is encouraged. Pollution is just there.

The lectures themselves are the most incredible part of the course.

The first term, with MacFarland on stage, brought pages of scientific data, with promises of in-depth studies, films, and guest lecturers for the second term.

First term exams have passed. Second term is half over now. No speakers, no films have arrived.

Katz now fills the time by repeating everything supposedly learned in first term. Ineffective lecturing is 'made up for' by distributing mimeographed copies of the data to be memorized (up to 20 pages per lecture). Lack of attendance is 'solved' by threats — "those not attending won't get the hand-outs".

Chaos, boredom, and complete disinterest, are rampant.

One point, above all, is amazing — no one cares. Has no one the courage to complain to the division, or to the dean?

Has no one the concern to discuss course changes with the profs?

It seems that even the upperclassmen among the course dupes are satisfied to sit and have their minds added to the long list of things polluted.

April is too late to complain. The end is near.

### Staff!

Tim Clark wants to have a bash. Meeting today at 4 to discuss it

Come!

## Excalibur

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