

Comment

# Canadian Student of Declaration

By V. CLAMANTIS

I am a student at Dalhousie, and it seems that by that fact I am a party to the 'Declaration of the Canadian Student' which was recently passed by the Student Council in solemn conclave. It is a farce, of course, but slightly alarming. It has little enough to do with the Canadian Student, but it is a fairly clear Declaration of the Canadian Student Leader. To a nervous person it sounds like the first blast of the trumpet for a new offensive in the Canadian Student Leader's ancient struggle to be taken quite seriously.

The voice is certainly not that of the ordinary student. "Education is a productive social process." "The student is a young intellectual worker... with... the right and duty to improve himself as a social being." How alien from the average student. But then there is the leader, the kind of person whose favorite way of dealing with the awesome fact that there are other people is to Lead them. (Leading someone is an excellent way of avoiding looking him in the eye.) The leader finds it soothing to think of others as machines and natural to think of them as instruments. The voice of the Declaration is the Leader's. (And so is the impudence. The next time our Leaders feel particularly big with history, why don't they write a Manifesto of the Human Being with a preamble explaining why we are all alive.)

But does the Declaration even claim to be a statement of the student's consciousness of himself? According to the Dal Gazette #4, the same meeting rejected the fiction that they had a mandate from the students 'for they are student leaders and if they believe in a - - - - principle, they can commit themselves to bringing their ideas to the student body. In the light of this, it would seem that the Declaration only claims to be a blueprint for a point of view which the Leaders have 'committed themselves' to impressing upon the students. This is very likely. The falcon-eyed Jugend shadowed forth the Declaration is just what our Leaders have longed for during their term of office. Instead they have known the monster Apathy, which destroys Leaders by a means more dreadful than a basilisks stare, viz. by ignoring them. Naturally they want a better fate for their successors, and so they try to wish into existence the Canadian Student of the Declaration.

But the tragedy of the Canadian Student Leader is that he has been placed at the head of a body that is, by its very nature, not going anywhere in particular. Individual students often have a goal: they are aimed at a profession; but the only Leaders they need are their professors. Other students spend part of their spare time looking for the truth about various matters, but the Leader is interested in people rather than ideas. Some others want to change the world on a Socialistic or Reactionary Plan, and some want to protest against evils like the Vietnamese war. Here there is a job for the Leader.

But students taken all together are only a group in the sense that a bus queue is a group, and have little more need for Leaders. A student's council is most like the committee of a club. Now, one's worry is that somehow the Leaders may 'bring their ideas to the student body and convince some freshmen that they ought to think like the Canadian Student of the Declaration. That is a dreadful prospect. The Canadian Student is a dutiful creature, continually seeking the good of society, but scholarship needs freedom, and the Canadian Student's world has as much of the spirit of freedom as a car factory. And a social conscience will give you no interest in truth, an article of very doubtful social value.

The C.S. also wants his Leaders to help run his University. One shudders. With real power, the Leaders might gain enough influence over their fellow-students to make them into C.S.'s. At another university I attended, the widespread interest in C.S.U., colossi certainly helped make worthwhile talk a rarity.

But no doubt alarm is foolish. Our Leaders are too ineffectual to bring about 'student syndicalism.'



Entries pour in...

As Gazette collage contest enters its third week, entries still flood in. But a new filing system has been found, and there is still room for your creation. Collages should preferably be composed of black and white two-dimensional material. Meanwhile, the ten dollar prize waits. Willoughby Offley's entry, entitled "Fah-fax by Night" is shown above.

## AAS gloats over suicide . . . .

The Association of Atlantic Students (AAS) has been dissolved.

President Jean Richard presided over and instigated the suicide while almost all of the delegates present watched with unhidden glee.

At least four yearly unsuccessful attempts preceded this final self-destruction.

One delegate commented in a satisfied tone, "Finally AAS has done something concrete."

The suicide had a promising beginning when, on Friday night, Jean Richard presented his disorganized combination Treasurer's-President's Report.

Delegates were informed that "AAS was financially in a bad way."

While the treasurer was not present to back the statement up, President Richard told delegates that there was at least a two hundred and forty-six dollar debt. He was not sure whether this was the total debt because he had been unable to locate the books, if there were any.

Five times Richard repeated "I don't know where the money is."

The total blame for the disorganization of the finances was not to fall on the shoulders of the treasurer, as actually he wasn't the treasurer, Richard explained.

At last year's spring AAS conference, delegates voted to hire a full time field secretary who would

act as treasurer. It was impossible, to find a qualified person who could assume the duties this year, but the only person left with signing powers was the preceding treasurer.

Richard concluded his singularly pessimistic speech by insinuating that AAS was serving no purpose.

At this point, Dennis Ashworth, President of Dalhousie, "We didn't come here to preside over a funeral," as he introduced his modified agenda, which replaced discussion about an intercollegiate football bowl by work groups which would prepare various resolutions to be considered by the delegates.

St. Francis Xavier, in an obviously unprepared speech, then congratulated Dalhousie for having prepared something.

At this point, recognizing that at least minor alterations would be necessary if AAS were to survive a "Future of AAS Committee," and "Constitution Committee" were set up.

The conference meanwhile, had broken down into three major power groups. The largest was the ACTION's group, an actual association representing Moncton, St. Thomas, U.N.B.-St. John and including most of the Officers of AAS.

ACTIONS was violently opposed to the preservation of AAS on the grounds that their union was so well organized, and that the problems which students have to deal with are provincial in nature (The example repeatedly being education).

St. Mary's followed the ACTION line, affirming on every possible occasion that an Atlantic union would serve no purpose that a provincial union would not.

Dalhousie and King's formed the second block. They began by opposing provincial unions, but eventually Dal capitulated to the ACTION-liners which Ashworth commented, "Now that we're presiding over a funeral. . . ."

King's alone consistently opposed the provincial concept, explaining, "The differences between the various Atlantic provinces are so small compared to the similarities that it is inconceivable that we do not work together."

The third block was comprised of the uncommitted unions. Mount Allison refused to participate in ACTION because it is "UNB dominated". Similarly the P.E.I. delegates felt that they do not have the resources to sustain a provincial union.

Saturday afternoon, St. Mary's set forth a proposal to do away with the AAS and set up provincial unions. In addition, they suggested that a biannual conference be established so that the Atlantic unions

could exchange ideas.

King's then tabled the motion, and introduced a final plea for maritime solidarity. President Steve Hart said, "The question at hand should not be whether not AAS has a future, AAS can have a future. We, as organized members of the Atlantic Region, must consider the form through which we can effect the desired social, political, and economic changes."

"We cannot be effective in a loose association. We cannot be effective when we narrow ourselves to our individual campuses, or individual provinces. We all have the same problems.

"Our geography and our common economic situation give us uniqueness. In striving for equality of opportunity, we must improve the lot of the whole area through education, realizing that the highest form of education is action."

King's then presented a resolution to this end; even their seconder did not support them.

Dalhousie next introduced a motion calling for the creation of provincial unions and a yearly conference which would consider co-operative action. The difference between this and the St. Mary's resolution was that proposals would not have to go through a provincial conference before being submitted to the Atlantic Student Conference. Finally with some modifications, it was approved.

## Every minute counts...

Dean of Women, C. Irvine, calls the Shirreff Hall leave system a very lenient one.

Most of the girls have different opinions!

LINDA BATEMAN (first year Art College) said:

"The leave system should be abolished. It's outdated, that's for sure. It's stricter than at home."

ANNE COLRILLE (Arts I) had this to say:

"Leaves are stupid. I can't see that they have any solid basis. Maybe they're trying to preserve chastity but it's none of their business. They're imposing their morals on us."

"We're supposed to have seven two thirtys a year but you can only get one for a formal, and then you have to convince the Dean that you're a nice girl and that you really are going to the formal. And you have to sign papers for everything."

Frosh have twelve o'clocks any night, twelve thirty once a week except Sundays, five one thirtys a month, and seven two thirtys a year.

They are allowed to be fifteen minutes late a month without penalty. Every minute counts!

JUDY SIMMS (2nd year Arts) :

"Our leaves are better than most universities in the province. But we'd like not have a leave system at all. By this time we should be able to look after ourselves. It's a real pain when you have to look at your watch every few minutes. The system is good in a way. I guess, because some kids would stay out really late all the time. Juniors can call in and change their hour, so that helps us."

Juniors have general one thirtys except Sunday, when they have to be in at twelve. They have four two thirtys a month and supposedly seven three thirtys. These though are only for formals and it takes a group trip to the Dean to get them.

CATHY MORRISON (2nd pharmacy) said:

"I think leaves are ridiculous. The girls who keep

the rules strictly don't need them anyway, the rest break them. They don't seem to be restraining anyone. If you are old enough to be here you're old enough to look after yourself, at least about the time you should come in."

ROSLYN CROWDIS (Junior) said:

"I don't think leaves should be abolished. The only thing I object to is twelve o'clocks on Sundays. "And I think we should be able to have the three thirtys whenever we want."

EILEEN MATHESON (Junior) had just about the same opinion:

"I think they're fairly reasonable. I don't agree with twelve o'clocks on Sunday. We should be able to have three thirtys any time."

CAROL MELSON (Senior)

"I have no complaints. They don't say much to us even if we are late."

Seniors have unrestricted leaves, they just have to sign the time they will be in and come within half an hour of that.

But if the Dean thinks they are abusing this privilege, by signing out late often, or very late even once, she may call the girl to her office for a chat!

MARILYN MORE (Senior) said:

"I'm satisfied with the leaves since Seniors have few restrictions."

ETHEL KESTMAN (first Arts) made a pertinent statement:

"I hate the leaves, they're totally unnecessary, there is nothing you can do after one thirty that you can't do before."

"Twelve o'clocks on Sunday are foolish, it isn't even my holy day."

The girls feel that most boys dislike the system as it puts both on edge to make it back to the Hall in time.

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