

W. U. S. C. Discusses Canada, Community and Communications

The place of educational radio, TV, recordings, *et cetera*, in the first two stages of schooling, not as a sort of gadget circus to brighten up a university course . . .

Canada, Community and Communications

Somehow, almost any of the problems of Canadian life seem to boil down to two basic ones: the problems of a number of personalities, people of tremendously varied background and interests, in a situation which demands co-operation; and the problems of union in a country which is more regional and more tenuously connected over vast distances, than perhaps any other in the world. The problems are those of community and communications.

The WUSC Canada Seminar, held in early September at the Hart House farm in the Caledon Hills, not far from Toronto, attempted to analyse and discuss this situation, which is vital to us all. The problem of Canada in this respect is equally the problem of the world, the lack of personal contact, and with contact, of a basis for common understanding of what we are trying to be and say.

I would like to be able to tell you of Reginald Boiver, a *Canadien* intellectual who has worked in the Quebec labor movement for ten years, who has seen the struggle of the rural culture and economy of his people to adjust to the industrial expansion of "Canada's century," a member of the group of men and women who write *Cite Libre* (a magazine which has no publisher, no manager, but is run by them all together), one of the most powerful political influences, for its size, in Quebec today; I would like to tell you of Al Shea, a Toronto businessman who is as concerned with the intellectual and creative situation as any Canadian artist or scholar, of Alan

Thomas, a brilliant young man in that unknown and most colorless of all things unknown, colorless, Canadian, and fascinating: adult education (all right, do you know what Canadian university students are doing in "Frontier College?") But this is only to describe them, not to show you them, let you hear them talk. But these were the leading lights of the seminar, and through their catalytic action on the rest of us, we developed what may be answers to the problems.

One of the triumphs of the seminar, which was really international and ranged from the typical Canadian (that perpetually elusive figure) at home and abroad, to the problems of personal exchange by mechanical mass media, Canadian economic history, market research and labor-management problems was the combination of maximum spontaneity with maximum results. As many media were used as possible: films recorded radio programs, magazines, pamphlets, books, and a Murrow TV interview (with Oppenheimer) on film.

Another important means of presentation was the expression of ideas in what was to most of us a new language, socio-anthropo-psychological in origin; used too sparingly to become jargon (except for the much-overworked "verbalize"), it was striking and provocative.

The attack on the little-examined relation in Canada between community (physical and mental) and communications, began by illustrating the tension between private life and community activity, the inescapable Western choice between degrees of citizenship and the pursuit of

happiness. It continued with consideration of the bias of mass media of communications: economic (advertising and the sponsor in the background), social, cultural (our attitudes and ways of thinking), and political; and the decline of the oral tradition.

In a way, the current Neatby-Flesch-education-in-general controversies stem from this: the loss of understanding and appreciation of others' personalities and ideas, especially their important ideas, because of the great distances which separate us in time or space, and the mechanical means, each with its own limitation and resultant bias, which we use to communicate with each other.

The greatest problem, however, does not lie in the limitations of the media, but in our own lack of understanding of other people, which prevents us from understanding them or trusting them on a basis of personal acquaintance. Hence we have the peculiar "father - image" Canadian politics, and a number of small, violent, quickly hushed-up racial and religious clashes.

The answer might well be in education, offering us more information through which we can understand each other. Thus the answer to the Canadian problem is to a certain extent the answer to the wider international problem. Education can do a great deal in the way of solving the problem of communication; equally important, however, is its importance in creating community, through a common interest in the preservation and shaping of the ideas (the relation of the self or personality to the world) and activities which are included in the broadest definition of culture.

It must first of all provide information to the individual to

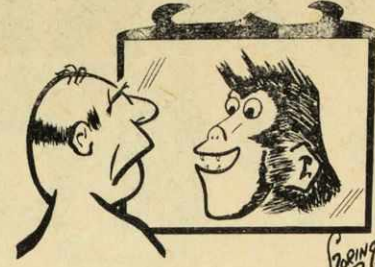
show him what the world is (the physical world, his mental world, others' mental worlds), and then it must help him to evaluate this information: that is, to relate the facts to each other and to learn how to relate facts to each other; experience facts or information in the primary school and learn the languages (reading, writing, arithmetic) of analysis and evaluation, to evaluate in the secondary school (the present function of the university), to learn how to evaluate in the university. The process is, of course, cumulative; once started, we are always learning, always evaluating, always analysing.

But this is impossible under the present system, which does not hold the student's attention and thereby loses the opportunity, not only to give more information faster, as the modern world demands, but even to get across the facts it has against the competition of the mass media. But if fire were fought with fire, if the mass media were used to educate instead of to pressure, this might be possible.

The indication is that they have far greater interest and effect than the usual method. Why not give the experience immediately, in a way that makes it seem more real and can provide more information at the same time?

The place of educational radio, TV, recordings, *et cetera*, in the first two stages of schooling, not as a sort of gadget circus to brighten up a university course; and evaluation means something when it is analysis of personal experience. Adult education should not be called upon to supply all the training which the upper levels of education should afford; rather, I see it as a means of supplying information which was not previously available, and of encouraging group understanding and action.

LET'S FACE IT



By Anne Coburn and Libby Mayall

Two little names on the Registrar's List Are looking back on all they've missed; They peer ahead for what's to come— PARTICIPATION by EVERYONE!

How well do you know the Constitution of your Student Council? Are you only acquainted with the general outline of the organization, or have you uncovered some pertinent points which seem to have vanished into the mists of obscurity? Are you aware that, as the Constitution now stands:

- 1—The Council of Students is the only recognized medium between the Student Body and the University authorities.
- 2—A minimum of three regular meetings of the Student Body are supposed to be held each year.
- 3—A special meeting of the Student Body shall be called by the President when presented with a petition signed by 25 members of the Student Body.
- 4—A quorum shall consist of 100 members of the Student Body.
- 5—Notices of Student Council meetings shall be posted on the bulletin boards.

Doug Brown, the President of this year's Council, has declared that the meetings this year shall be open to the Student Body in general. The bulletin boards in the Arts Building, the Forrest Building, the Men's Residence, and Shirreff Hall will carry notices of these meetings, which are held at least once a month.

Inasmuch as the ONLY liaison between you and the university authorities is the Council of Students, is it not to your best advantage to attend these meetings? Then WHY DON'T YOU? It takes a Science student armed with a microscope to discover those few of you who are interested in the operations of campus life. Here is the opportunity for you to find out the why and the wherefore of the factors you ob-

ject to so strenuously. Granted many topics never arise in Council meetings. Yet, if you feel that an issue is important enough to require the attention of the entire student body, it will take only 25 of you to draw up a petition. In the past seven years this right has not been exercised. Is this a sign of satisfaction or lethargy?

Don't jump for your pencil and paper now. You wanted a "gripe session," here is your chance. Tomorrow at noon Dr. Kerr and Doug Brown will answer students' questions before a general meeting of the Student Body. Written questions have already been handed in. The questions that you couldn't be bothered to write out will probably be asked by a more zealous individual. However, after the written questions have been answered, if interest is still prevailing, others will be allowed from the floor. Why not turn the Canteen into a Hyde Park corner? Must Dalhousie be forever submitted to "sniper attacks" from the rear? By attending the meeting give the University your whole-hearted cooperation in this mutual effort to clear up old misunderstandings.

No general action on this campus can be successful without the support of members from EVERY faculty. The future chances of another such meeting depend ENTIRELY upon the interest and participation shown tomorrow.

"Happiest Days" Reviewed

by DAVID PEEL

"The Happiest Days of Your Life" probably will come close to being just that. The farce by John Dighton, presented by the King's College Dramatic Society in the Dal Gym, opened on Monday and has become hilarious. Of course, it has dull moments too, where the cast can't come up to the lines, but these instances are easily overlooked. As a matter of fact, the playwright is usually a bit ahead of the players, but this doesn't detract from the audience's enjoyment in the least.

The plot involves what happens to a boys school in England when, just after the war, it is forced to share its quarters with a girls school. The complications are obvious before you see the play, but they come about with such a perpetual zest that you are willing to forget that you knew what was coming.

Tony Crawford, whose on-stage gestures are almost as good as those he uses off-stage, deserves first mention as the star of the show. Tony, as a schoolmaster, never misses a punch line, and he has most of the best ones; what is more important, the audience never misses one of his lines either. He manages to play with the cast and not to it, and with a part like his this is often a difficult task.

Rainbow, which is an exquisite name for a janitor, was delightfully played by George Caines. "Delightfully" is a strange word to apply, but it seems to fit the character with the sloppy vest and tie, the convincing stoop, the animated moustache, and the bulldozed attitude that George gives us. Perhaps he wasn't quite as old as he might have been, but we could easily imagine him with his teakettle, giving his grass a rest.

"After all", as he said, "it's only human!"

Marlene Matthews and Linda Cruickshanks were the school-mistresses first to appear, and their first appearance was very well done. They managed to be absolutely horrible when they were supposed to be. But then they tried to keep it up and didn't do quite so well. Marlene kept throughout the same pitch and manner, and it was often very good, but she could have come down once in a while. Linda, on the other hand, was not hale and hearty for the games-mistress. Her best scenes were when she was pursuing Tony Crawford. Marlene showed no variety in the tricks she used, but Linda used none at all. Her lack of funny lines and her lack of the appropriate figure were of no help, while Marlene's height was just what was needed for the part — she had funny lines, too. "The dear, thoughtful child", she remarked as she swung an axe. "I must give her a mark of some kind".

The child in question was Gail Nobuary, playing Barbara Cahoun, "not spelled Colquhoun". Along with Professor Bennet, I must admire her for wearing cotton stockings with her school uniform. The games-mistress went off to the netball match in nylons! Her counterpart in the boys division was Ken Hennessy, who displayed a fine pair of knees but failed to be quite the devil she should have been, although he had one very good scene with Rainbow. He also allowed himself to be grabbed by the scruff of the neck as though it happened all the time!

Richard Kempe and Ian MacKenzie played the other two masters, and although they were outshone by Tony Crawford, they

were both adequate. Neither of them waited long enough when the audience was laughing, and Ian had an unfortunate tendency to walk away from the person to whom he was talking, but their characters were rather less demanding and came off quite satisfactorily. Ian got wonderfully mixed up in his love scenes, while Richard was perhaps best trying to straighten out two sets of parents.

Irene Machim played the love interest and although she managed to look the sweet and innocent part she failed to show any personality. She was the only member of the cast that I couldn't hear. That is after they turned off the blower. The parents were played by Dave Walker and Mary Holm, Molly Puxley and Innis Christie. The greatest compliment to be paid them is that they showed excellent contrast. Dave and Mary were meek and mild, while Innis and Molly were gruff and practical, complete with clipped "inapplicable" and "incomprehensible". Very well done. In the words of a well known local newspaper critic, "also in the able cast were" the voices of diners at the King's College noon meal. Noisy, I must say, even on a tape recording!

There were, as I said, a few weak moments, a few places where concrete direction of players who were on the stage for the first time in their lives would have been a great help. But such wild moments as the end of the second and third acts and some very funny lines more than made up for the slow scenes. The makeup, for the most part, was good, although the men's mouths showed entirely too much lipstick and some of the grey heads could have been more

convincing. The set was simple and efficient, and the changes following the advent of the females were amusing and well done.

The play, of course, sets out to be no more than a farce, and as such it succeeds admirably. What small challenge it presents is well met, but not perhaps, with mid-summer moonlight. The King's players give it a good touch of intelligent humour and restrained slapstick, and it all adds up to a very entertaining evening. One further comment — at the end, the public address system only played half of "God Save the Queen". This has long been a sore point with me — either we have it or we don't and I think we should, but let's eliminate these half measures. This has nothing to do with the play.

Fros Organized At Dalhousie

One of the newest organizations to be founded on the Dalhousie campus will be F.R.O.S.—Friendly Relations with Overseas Students. Originally American, now international, this society was set up to receive foreign students arriving for the first time in Canada and the United States.

Although F.R.O.S. is not yet fully established at Dal, plans are being made to start a branch here in the immediate future. Once formed F.R.O.S. will have as its advisor Dr. I. F. MacKinnon of Pinehill. At present officials of F.R.O.S. are Don Young as President and Mary Lou Courtney, Secretary-Treasurer.

When this society begins to function regularly new members will be welcomed at all meetings. Welcoming committees will be formed in order to be on hand when foreign students arrive by boat or plane. These committees will also serve to show incoming students the sights of Halifax, help them to get acquainted with their new surroundings and, in many cases see them off on the last lap of their journey to some other American or Canadian university.

Because Halifax is a large seaport as well as being one of the main gateways to Canada and the United States it is especially important that we support this organization at Dalhousie. It is therefore hoped that a large number of students will manifest an interest in this worthy cause by cooperating with the Dalhousie branch of F.R.O.S. in their future efforts.

Conference Challenges to Reconcile World

"War is over. We have been reconciled to God. And the daily experiences of a forgiving God thrusts us out into the world with the consuming thought: 'We must be instruments of God's reconciling purpose in the world.'"

Such was the ringing message of the 117th Quadrennial Ecumenical Conference of the Student Volunteer Movement. At this Christian World Mission some 3500 students representing about 80 different countries met at the Ohio State University in Athens, Ohio, from Dec. 27 to Jan. 1. About half that number were foreign students studying in United States and Canada. Most colleges and Theological schools were represented, and the majority of students were Presbyterians and Methodists. Canada was well represented with about 185, and eight students were sponsored by the Dal S.C.M. They were Shirley Powell, Aileen Graves, Bill Oliver, Murray Davis, John Phillips and Clinton Browne from Dalhousie; Hubert Mercer and Theo Crozier from Pine Hill.

The main reason for these ecumenical conferences held every four years is for a greater and better understanding among the peoples of the Christian world, to bring about a better feeling among the different denominations, and for a renewed realization and devotion to the missionary task of the Christian Church.

In our day when we are living in a world of turmoil and confusion, the supreme good the Church can accomplish is as it realizes the great truth, "Divided we fall, united we stand." A very fitting theme for the conference was "Revolution and Reconciliation."

What is meant by "Revolution"? There are several aspects of this throughout the world. One is the turning away from true and pure religion to a materialistic philosophy of life. Many of the underprivileged people are seeking answers to their problems. In their confusion and conflict, they become easy prey of communism—or some other "ism"—the easy and temporary way out.

Another aspect of the revolt reflects very forcibly the lack of Christian witness in our so-called Christian countries. When students of foreign countries have

an opportunity to come to America to study, they regard their privilege very highly, for they think the time has come for them to see Christianity in operation in not only religious life, but in social, economic and political life. But what do they see and face after they come here? They see us taking our religion for granted, and that there is a great lack of it throughout the country. They come to the conclusion that the Western World is using Christianity as a tool to gain world power and leadership. They look to the whole country and to all the people and say to themselves, "If they are practicing Christianity, then we do not want it." They see the Christian Church so divided, while they have come from an united religious background of another faith. They become more discontent and confused and in their difficulty very often turn against God and Christianity.

The emphasis and clear-cut solution for our state of affairs in the world is the matter of "Reconciliation." All of us as individuals need to be reconciled to God, and to truly witness to our faith, whether we stay in our country or go abroad. For all who arise to their faith in the factory, in the home, in the office, in the market - place; indeed everywhere. Peace can only come about as man is reconciled to God, and thus to one another. The responsibility is ours. Will we fail the world?

Great influential leaders high-marked the conference. The theme speaker was the Rev. Richard Shaull, Sect'y Brazilian Student Christian Movement. W. William Faulkner, minister of Congregational Church of Park Manor in Chicago, was the devotional speaker. Dr. John MacKay, President Theological Seminary; Mr. Phillippe Maury, France, General Secretary World's Student Federation and others were leaders and speakers.

The general atmosphere was an encouraging and inspiring one. To be present among 3500 students of different ages, nationalities, races, creeds, economic and political backgrounds, meant a great deal in creating world peace and religious union. Many of the foreign students spotlighted the conference each afternoon by presenting their native folksongs and skits.



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