

# The Gateway

member of the canadian university press

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**STAFF THIS ISSUE**—It was so quiet around here that we figured Radio must have died. Despite the shattering silence the rag was put together in grand style. Holy Joe, Kill, Rape and Burn Gereluk, Virginia (our hostmistress) Beth Nilsen, Chris Gardiner, (home, James) Carter, St. Daniel of a see (see?), Beth Winteringham (oh really?) and that harried poikilotherm of the primeval pristine pools, Harvey G. Thomgirt.

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## A union without teeth

By Al Scarth

When CUS died, an editorial in The Gateway warned that the only voice students would have left at the national level would be a debating club of students' council executives.

The editorial also asked who students thought would carry out the research all the non-member universities were so freely plagiarizing from the hard-pressed national office.

Thursday's front page story on the new national union proved the editorial correct in its prediction and answered the question—no one.

The new association is as good as worthless to universities in the West. Not only does it deny any semblance of an effective political lobby with the federal government (which is becoming increasingly involved with post-secondary education expenditures), it duplicates services they already have and offers absolutely nothing new.

The last thing Canadian students need is a national association without a bite—backed by people like U of T's student president Gus Abols.

Mr. Abols tried to pull teeth once before at CUS's last congress. Only he did it behind the backs of his own delegation with a press release as delegation head.

It thus rated front page daily press headlines such as "Four major universities attempt to smash CUS." For someone who doesn't believe students should meddle in politics, that is about the dirtiest back room pool you can play.

More important, there will never be much relevance to students in an association that is already a toothless hag at the age of one week.

In a lighter vein, our educational system is giving grade eight students some weird, wild and wonderful ideas about at least one member of the Commonwealth.

Student teachers are learning things from their junior high students' exams on Australia their curriculum guides never went deep enough to discover (the previously unknown gems of information are in bold face):

"The problem with Australian railways is that each state builds it own. The result is that the railways are built in different **directions**."

"Ninety-nine percent of the people in Australia are of **aberigney** origin."

"Almost all Australians are **Jewish**."

"Unlike Canada, Australia has **government** and also . . ."

"Unlike Canada, Australia has **kangaroos** and also . . ."

"Unlike Canada, Australia has **freedom** and also administers UN trust territories."

"The continent of Australia consists of **rum jungles**."

"The interior area of Australia is probably the largest **oyster** basin in the world."

"Coral is composed of a small animal called a **plat-pus**."

"More than one-third of Australia's imports come from the **United Nations**."

Well, if you like to hit the sauce, love oysters and are an aborigine who happens to be Jewish, it sounds like just the place for you. But watch out for those crazy railroad tracks.

# Why were Ghandi and King not totalitarian, while Hitler was?

The writer hopes that all the "activists" in our midst have an answer to this question, for he feels sure that they would not wish to become totalitarian by accident as it were.

Dr. Ira Goldenberg of Yale University expressed the view that an activist becomes psychologically a fascist when he closes his mind absolutely to differing views. We feel, however, that much more than this psychological criterion is required. It is true that a certain mental set is necessary for totalitarianism but, surely, additional criteria are required. In our frame of reference Ghandi and Martin Luther King were activists but not totalitarian, while Hitler and Stalin were activists and totalitarian. What is the difference?

In our view an activist is on the road to becoming a totalitarian when he uses violence or undemocratic civil disobedience in an endeavor to get his point of view accepted. The difference, as we see it, between democratic and undemocratic civil disobedience is that in the former, the protester, after having thoroughly exhausted all legitimate channels is non-violently contravening a lesser law

in order to force a citizen or citizens to live up to a higher law or value which they, or at least a majority of them, have already legitimized and are paying lip service to. The protesters then are only saying, in effect, "stop demeaning your own societal value or values and practice what you preach." The totalitarian, on the other hand, considers the mandate of the majority unnecessary. With his "superior" intelligence and drive he would bypass the apathetic and/or ignorant majority and "for the people's own good" would use quicker methods authoritatively to usher in the brighter day.

This attitude is understandable in the idealist and seemingly very rational. The writer had it for a while when he was much younger, and gave it up not because it was irrational (it still seems as rational as ever) but because abundant empirical evidence in history and current affairs, despite what Herbert Marcuse and others say, has convinced him of its dysfunctionality. He knows of no single instance in the last 300-400 years in which totalitarianism "for the good of the people" has proved to

be indeed better for the people in the long run than a democratic approach under similar circumstances. Unfortunately, short term successes, sometimes spectacular as in Cuba today, often attract attention away from the inevitably sad and dismal end; sad and dismal for the vast majority, but often the opposite, materially, for the very few with "superior" intelligence and exploitative ability. Even a cursory reading of South American history over the last few centuries should reveal the almost monotonous repetition of this pattern.

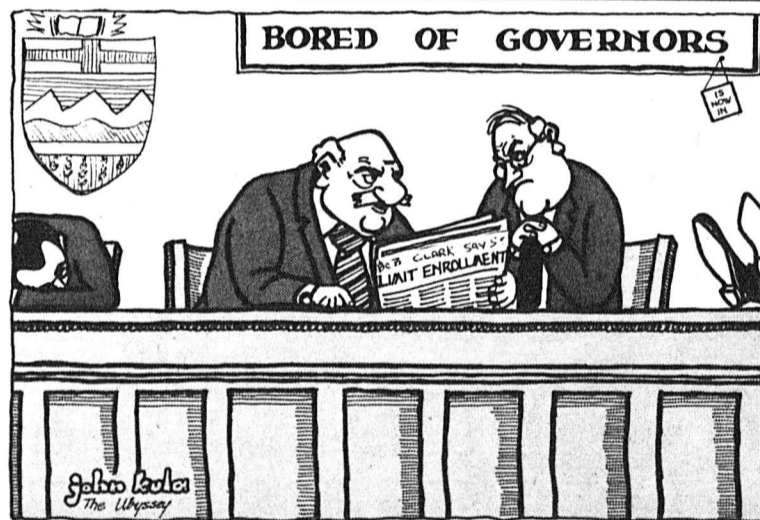
True Democracy, like Ghandism, is seemingly quite irrational ("obviously" unworkable), but nevertheless abundantly justified empirically. Sociologists have long ago learnt to be suspicious of "the obvious."

The United States is often referred to by impatient students with totalitarian tendencies as an example of the bad things that happen in a typical democracy. The example is a poor one. Because, perhaps, of its tradition of "rugged individualism," the United States has never had, until perhaps quite recently, much faith in the mandate of the majority of all the people or in the impartial enforcement of democratic laws (note particularly the history of their Southern States), without which such faith is useless. It is submitted that this may well be an important reason why the U.S. is a very sick society today.

Canada, with all of its illnesses, has nevertheless paid more attention to the enforcement of democratic laws, and is, indeed, in apparently healthier condition at the moment; but aren't we getting too complacent? "The price of democracy," as a good democrat once said, "is eternal vigilance." As soon as any minority group, whatever its ilk, is allowed to get away with violence or obstruction as a means of promulgating its own views, however intrinsically excellent they may be, then the augury for the future is not good. Bitter experience has shown that if totalitarianism is not to grow with frightening rapidity it must be nipped in the bud as soon as it raises its ugly head—not arbitrarily, but by the forces of due democratic processes within the law. But a very grave danger, especially in times of crisis, is that dynamic non-violent action of the Ghandi and King kind is often wrongly defined and treated as fascism or communism. How can this be guarded against? There will be no need to worry about it if one ensures that conditions are always such that democratic laws or rules, once passed, are adhered to; then democratic civil disobedience will never be necessary. Assoc. prof., sociology Charles Hynam

THE UBYSSY

Friday, November 14, 1969



"Now's our chance to weed out and eliminate all those filthy trouble-causing hippies."

## Student help will help you avoid abstaining

With reference to the article entitled "Student Health says Abstain" it seems like a ripe opportunity to expose the different attitudes and services between Students' Help and Student Health.

We, at Students' Help, are often confused with the health services for obvious reasons, but are in no

way connected to that or any other service. We are independent in structure and attitude and have a multitude of resources both within and without our organization to draw on.

Had the girl in the article taken the time and interest to call us we could have helped her.

For the most part we are senior students ourselves, which no doubt accounts for the major differences between us and the health services. Moreover, we are confidential, free, and useful. If you are not sure who or what we are—call us and we'll fill you in. Co-ordinator, Students' Help

## Give us quality for our money

On reading a quote of Dr. Tyn-dall's, "some presses have high standards and some have low"; well I think our Gateway is getting pretty low. You are at a university where you are supposed to become literate. I would think that you, being the editor, could find better words to express yourself, than to resort to second rate workline slang.

It also disappoints me to see such a beautiful thing as sex degraded by using it to illustrate tragedies of our world. It's bad enough as it is.

You're spending a good part of our student union fees on our paper. Couldn't you give us a little quality?

Barry Crowley  
grad studies 1

## Don't complain unless you're "a Militant"

I would like to address this letter to all students and faculty at this university.

Mel Watkins brought up a very important point during the question period after his talk on Canada: The Branch Plant on Tuesday, Nov. 25. In his statement he exposed the hypocrisy of so many students here and most of all myself when he said, "One should not complain of apathy unless one is a militant himself."

Lee Venables, sci 2

## Censor the dictionary too

The 1965 edition of Webster's Seventh New Collegiate Dictionary, available for examination in my office, gives a partial definition of "censor" as follows: "2 a: an official who examines publications for objectionable matter b: an official who reads communications and deletes forbidden material." I agree with certain administrative personnel at this university that the cartoon issue does not involve a semantic quibble. In spite of their claims to the contrary, the actions of those individuals mark them all too clearly for my taste. Perhaps they would like to censor my dictionary. Even though we cannot censor the censors in this case, we may certainly censor them. Charles Grady Morgan Assistant Professor of Philosophy