

# WE MUST STRIVE FOR UNION STATUS

The Atlantic region is treated by the people of Canada and by its own people as an economic, social, and cultural unit. We, as students in the Atlantic region, must therefore organize ourselves to better understand, and transform the environment that has been imposed upon us.

The Atlantic Federation of Students Councils is an organization created on the weekend of October the 18th in Charlottetown. It is an organization created precisely to deal with the regional problems that affect students in the Maritimes. The Federation is composed of students councils now - CUS's downfall. The Federation understands that we must get large numbers of students involved. We must strive for Union status, to de-emphasize the role of students councils, and to get more individuals concerned with the projects of the Federation. The Federation must serve the self-determined needs of the students. It must deal with the quality and purpose of their education, and the control they have over it, as well as such problems as housing and unemployment.

We must organize in a united manner to fight the problems which affect all of us. Housing and unemployment are only two problems which affect students directly. To solve these problems we must understand them in the context of the Atlantic economy as a whole. We must develop a consciousness and an understanding of the history, economy and culture of the Atlantic region. We must examine the amount and type of occupations we can enter in the Atlantic region after graduating from a Maritime university. We must study and challenge the causes of the structural underdevelopment which do not create enough jobs for university-trained individuals.

An Atlantic Federation of Students can begin to do the research to study the problems of the economic region and the effects such a depressed area has on the student population. Such research is not being done now on the campuses, and can only be done in a coordinated way through such a Federation. There can be a division of labour throughout the Maritime campuses to research other topics directly related to students e.g. one campus researching course unions, another Senate restructuring, another residence rules, etc. The only way this research can be carried out so there is no overlap and so the material, once published, can efficiently get out to the students is through a regional organization such as the Atlantic Federation of Students.

Action must be carried out on the various topics researched. Strategies and tactics cannot be adequately worked out by inexperienced people. People who have experience organizing students - who understand such varied techniques as from the use of the school newspaper and leafleting, to the use of strike action, can and are being employed as full-time staff to explain to campus groups how to go about organizing about particular issues and raising the level of consciousness of the students so they will have an interest in controlling the decisions which affect their lives. Fieldworkers can give impetus and inject new ideas to schemes which otherwise might never get off the ground.

Maritime provincial governments and university administrations treat the Atlantic area as a single region, in spite of provincial government financing of education, e.g. UNB was set up as the only university in the Maritimes to have a Faculty

of Forestry; Dalhousie the only university with a Faculty of Medicine. The other universities in the Atlantic region have not attempted to duplicate such facilities. If we are ever going to oppose the arbitrary decisions made by such bodies which affect the lives of the Maritime university students, we must cooperate in a much more integrated way than we are now, with out present system isolated students councils.

Coordination can be arranged through the Federation on such things as speakers' tours, teach-ins, workshops, and seminars.

We can put coordinated pressure on universities for courses on the Atlantic economy and culture. Such courses do not exist now, but if the universities were there to serve the students, they would exist. We have to demand that they exist. The Atlantic universities should press for the establishment of a Maritime studies institute to study the problems of the structural underdevelopment of our economy, to study the problems and outline possible actions for our oppressed groups - the blacks, Indians, and women.

An Atlantic Federation of Students of and by itself cannot carry out these programs. It is only a structure, The Atlantic Federation of Students is not a substitute for study and action on the campus - it is only an aid to coordinating the research and a help in instigating the action. You, the students of the individual campuses must carry these responsibilities out.

Cathy Walker,  
Fieldworker,  
Atlantic Federation of Students

## Dal Students organizing

# TO LIGHT LAMP OF LEARNING

by Brian Gifford

Seven Dal students are organizing a student delegation to attend a conference on teaching methods at McGill University. They are distributing literature to all departments and interviewing members of the faculty of Arts and Science in the hope that some of its members will also attend. The administration has already agreed to sponsor at least one professor.

Apathy cripples all aspects of our campus life - but the place where its effects are most destructive is in the classroom. Students in first and second year classes offered by the Faculty of Arts and Science are taught by lecture in at least 55% of their classes, excluding the languages and music, the percentage increases to 67%. As a report from McGill puts it, in a lecture, a student can only "endure, be passive, dream, take notes, be entertained." This we have all experienced first hand.

In 1966, students at McGill felt that a new approach to teaching was needed at their university. They set up a Project in Course Design over the summer experiment in new teaching methods, - based on theories of a McGill instructor who did his Ph.D. in new methods, Dr. Donald Kingsbury.

This year McGill has established a centre for Learning and Development as a result of the 1966 Project. The Centre is to experiment, test, and research new university-level teaching methods; to collect all available information on teaching into one accessible place; to advise McGill professors on way of improving the learning by students in their courses; and to encourage innovation.

As a part of its program, the Centre for Learning and Development at McGill is holding a conference on learning methods

November 19-22. Speakers will include Harold Taylor who radically changed the type of education given at Sarah Lawrence College in New York while he was President; Thomas Gilbert; Dr. Donald Kingsbury; and Dr. Cybert from Michigan University. Topics will range from four ways of teaching large classes with individualized instruction, through Electronic aids, to a debate on whether greater incentives to professors to teach well are necessary.

In 1966 McGill students recognized a great need to improve the teaching methods they were experiencing. In 1969 many Dalhousie students recognize the same need, for the same reasons. Lectures reduce students to passive receivers of information; motivation to learn, to seek knowledge, is dampened rather than excited. At present, 100 level courses are by far the worst - but the basic problem of lack of stimulation and interest continues until about 80% of students are weeded out.

One prime reason for this lack is that precious little student professor and student-student debate on academic subjects is structurally allowed or encouraged in lectures. As the report from McGill states: "Much we learn ourselves. But much of what we learn is transmitted to us from other minds." "Each teacher tries to communicate directly with all of his students and consequently succeeds in communicating with pitifully few of them. He is a man with a vast harem of unsatisfied women."

Faculty, administration and students recognize that there is a serious problem. The administration is presently trying to deal with the 100-level courses for next year. The ratio of

student to teacher is kept to a maximum of 20 to 1 in at least one aspect of most courses, through labs and tutorials. But the amount of communication on academic subjects is still severely restricted.

Greater structurally encouraged communication and stimulation is needed but professors need to know how this can be done. Many professors are eager to stimulate their students, but they are powerless because they do not know the alternatives.

Dalhousie's Dr. Braybrook says: "Most universities are teaching under conditions of technical ignorance - i.e. professors are not taught the technology of teaching (technology taken in the broadest sense - knowing how to get maximum benefit out of given material). It would be very good to have continuing experiments in teaching, and a cumulative record kept."

Dalhousie students and professors are preparing to go to the conference at McGill. If the ideas presented at the conference are promising, the students involved will press for the establishment of a Center for Learning and Development here at Dalhousie. This would be an important focus for innovation and change in the university system - and innovation in teaching methods is one of a few basic areas where it is tremendously needed.

If you wish further information, contact Brian Gifford or Clif White at 422-4834.

Learning is the central function of a university. Apathy in learning must be eliminated if the university is to be anything but a sham.

# FOR TRUE SALVATION (?) CALL THIS NUMBER

By Steve Mills

Above the layout rim in the Dalhousie Gazette office is a huge sign reading "Perry F. Rockwood 9-454-5858. Call this number everyday for true salvation". The staff has a good laugh every time they read this and so does anyone who visits the office. Strangely enough, however, there are few people who fail to phone Perry, seeking, it would appear, salvation through mutual contempt for the leader of the People's Gospel Hour.

Equally amusing is the "World Tomorrow" which everyone finds nauseating but which everyone listens to, finding some small satisfaction in knowing that their friends also find Garner Ted Armstrong repulsive.

There are many other examples of religion making use of media and the same general rule holds true for all of them; they turn everybody off but everybody turns them on.

The reason is simple; religion and media are two important features of the life of 20th century man. Unfortunately, the attempts by the faithful to weld the two into something that will bring the average media-minded atheist or agnostic into the Fold have been gross disappointments. Indeed, the failures of religious programming have been so great that soon its goal will no longer be to convert the listener but to make him aware that the church still exists.

Yet most of the prominent religious leaders are unaware of their failure and the public is still fed Garner Ted Armstrong, Back to the Bible, Rex Humbard, etc., etc., ad infandum.

The same is true inside the church where service format and sermon content and presentation are basically the same as

they were ten or fifteen years ago with few, if any, attempts to relate the material to modern times.

There are faint glimmerings of hope, however. The churches do have some media-oriented people, perhaps the most prominent being super-evangelist Billy Graham whose world-wide crusades are examples of media-manipulation at its best. Graham's dynamically delivered message goes not only to the huge crowds he attracts but to the world at large via television. Graham doesn't have a regular television program and this, too, helps to get the message to the people. (Nothing turns people off quicker than constant repetition of the same theme in the same way at the time all the time.) In an effort to relate to the "now generation" the Graham organization recently released a movie entitled "Two a Penny" which featured Cliff Richard, "England's star sensation". The picture was excellent; a noteworthy attempt.

Graham is not the only religious media-master. In the States, Bishop Fulton Sheen had a remarkably successful program. Although not able to match Graham's dynamism, Sheen's air of sincerity, intellect, and insight fascinated the public mind and made his attempt to evangelize through the ether (on behalf of the pope, who projects a rather poor image) most commendable.

Inside the church, the attempts to modernize (i.e. mediaize) have often been disastrous. In a fantastic attempt to attract youth into the church (with rock bands, clergy in mod attire, etc.) the church has often sacrificed the dignity of religion, one of its most powerful attractions when properly handled.

An admirable attempt to reach youth without sacrificing prestige is being made by the chaplains of the Dal campus. Such things as folk masses, informal discussions and inquiries into the very nature of Man and God are valiant efforts by the clergy against mounting opposition in the form of new goddess philosophies and social orders.

It is interesting to note that religious institutions are not the only ones using the media to spread the Word. Spiritually minded recording artists and groups are also making attempts, some of which are highly successful; witness the phenomenal success of the Edwin Hamkins Singers recording of a few months back, "O, Happy Day".

The point of all this discussion was presented before the discussion began. That is, people pay attention to religion-media because they are really seeking some sort of salvation.

Whether they find it in religion or not depends on the true believers who must present their message to the public. Through media (television, radio, magazines, pamphlets, etc.) you can project your belief and your faith. It must be remembered, though, that through media also, all the social systems and philosophies can air their views.

I finish with this advice to religious leaders and spiritually inclined people in general; do not depend too much on media. Although media is a tremendously powerful tool, it must never replace personal involvement, sacrifice and witness. If it does, religion will be religion no longer. It will be another meaningless media manifestation with just as much value (i.e. none).