

priorities of what a government should do.

But, when I stated that the public and possibly government should not have a hand in demanding and telling us what university should provide, I think I was trying to indicate to you that it is the educators who are in the best position to decide amongst themselves what these priorities are, and this reflects back on the comment from the gallery that it is educators and professors. Teachers do not have the opportunity to decide upon priorities, but it is not up to government to decide priorities and to pay the bills, then it is obviously open to the government to describe the direction in which education must go. And this is the fear I have, this is why I suggest priorities of any kind should come primarily from the educators.

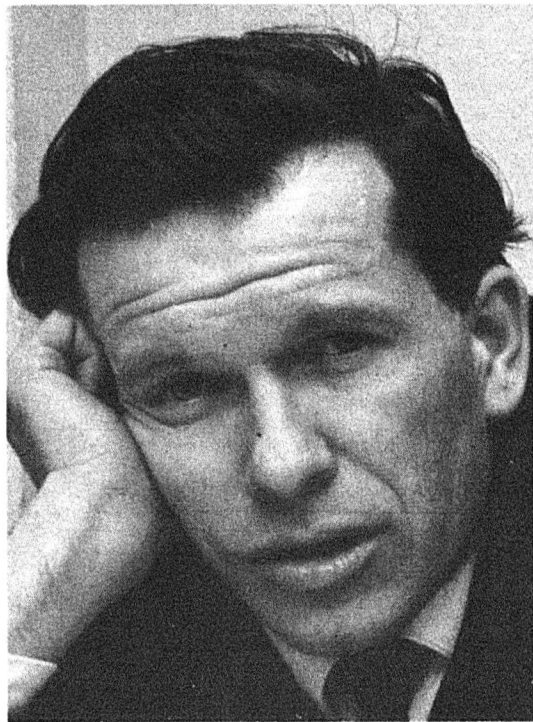
Mr. Manning: Mr. Moderator, may I make one brief additional comment? I don't know whether I expressed this as clearly as I had hoped to express, what I meant by this matter of two factors of personal responsibility and self-discipline, my fellow panelists referred to this just a moment ago as suggesting these two things as trying to circumscribe for use, that is, students and faculty, what should be done.

This point that I was trying to convey is that if there is a development on the part of the individual, be he faculty member or student, of a sense of personal responsibility and self-discipline, there is no need whatever for society or any section of society, be it government or otherwise, to circumscribe or use any means to try and circumscribe the complete latitude of students and faculty in any area. In other words, I was appealing for the self-imposed of two qualities, which I suggest remove the need and the pressure for sections of society attempting to impose artificial restraints. On the matter of educators being the ones that should have full latitude in order of priorities, I'm not clear whether my fellow panelists meant within the sphere of education or in the sphere of total public expenditures, because if the meaning was in the sphere of total public expenditures, no matter what theoretical arguments you can advance, I haven't spent 30 years of my life in politics without realizing that the rank and file of taxpayers of this or any other country will never buy the proposition that the educators are in the best position to decide whether highways are needed in a certain part of the province or whether some other public service, far removed from the sphere of education, should be given certain consideration. This is that they elect representatives to the legislature for. And so, it becomes an academic question, because in reality the public will never buy it.

Dr. Kemp: I must say I approve very much for insistence on the need of a sense of responsibility on the part of faculty members and students in the university, and I would like to agree because I think it is very important to find out from you as to what we are supposed to be responsible. It seems to me that in your talk, there are two—there is the understanding we are responsible to two things: my calling and the public authorities, a conflict which you might be called upon to resolve.

So it is very important that we know where you stand on this, and what I suggest we should be responsible to is to a consensus of public opinion, because our self-discipline, that is to say if we judge what the consensus is and fit ourselves in with this type of consensus it will not be necessary for us to be disciplined by some other authority, possibly yourself or the president of the university, or the Board of Governors. On the other hand, your suggestion that we should be responsible to—to use Mr. Dean's phrase—that is, the truth, I would like to modify this to simply the inward search for the truth. I would like to know how, in searching for the truth, the faculty members, the student bodies, by trying to fight the consensus, are we to be responsible for the search for truth according to the patterns of scientific investigation, or are we to be responsible to the consensus of public opinion?

Mr. Manning: Mr. Moderator, I think the points raised by this gentleman, are really the crux of the whole issue we are taking about and you certainly would all agree there are simple answers that you can give on some of these points. My own view and that's all I can express, is no matter how much an individual sincerely endeavours to act as a responsible citizen, responsible to himself, responsible to his university, responsible to society, he is going to come in conflict with some other viewpoints and with the popular public opinion and so on, and I don't think we would want it otherwise. For these conflicts are what engender debate and discussion and prod the minds and lead to



*"Has a member of the faculty of this university ever in fact been removed because somebody in the cabinet wanted him fired? We really ought to face realities in this thing."*

progress. But the two areas that I tried to relate this to as far as the university is concerned, is first of all, it seems to me, faculty and students of universities, keep in mind, that in their search for truth, and in the opinions and conclusions they form in searching for truth, they find themselves in collision with the widely accepted standards or views of society. There's times, perhaps, when they should fly completely into the face of them, the issues differ so greatly. But I think that if there is a sense of responsibility, the person will say: "Now wait a minute, my objective is to advance this truth. What my objective is is to do something constructive about this, not just to precipitate a situation that may in its results do more harm to the very new truth that I attach such importance to than if I took another course."

Now this is what I mean by acting in a responsible manner. And the simple illustration I used down in Berkeley I think makes this quite clear. Nobody's going to quarrel with anybody that does something worthwhile to establish the indisputable right to freedom of speech. There's nobody in the free world is going to do that. But, by choosing a method of trying to do this, which incensed millions of people throughout the United States and brought disrepute on the university. My point is I think they acted in the nearest possible manner and therefore didn't show any signs of self-discipline. Sure there's going to be conflicts, we shouldn't try to avoid them.

Mr. Chairman, Mr. Moderator, in our province and I think this is true in the others, the university operates under its own statute. The government has nothing whatever to do with the operation of the university other than to take its budget to the Legislature and recommend the monies that are passed each year to pay the bill. (laughter) Now if the, if a situation, develops such as you mention, Mr. Moderator, it wouldn't be a matter of the government saying "look, the university isn't doing this, we're going to interfere." But what could conceivably happen anywhere, is that if an issue was precipitated or grew to the proportions that is become a public issue in a wide sense, then it's inevitable in any democratic society, that this kind of thing is going to get into parliaments and into legislatures because that's where the representatives of the people express the sentiments and views of the people. So, indirectly, governments and legislatures can get dragged into these things, if the action precipitates sufficient public concern to make it a public issue, otherwise governments have nothing to do with it, I'm sure. (applause)

Mr. Dean: I think that, Mr. Moderator, that what makes this as the Premier said, the crucial question, can be illustrated if you go back to Galileo. Now here is a man who believed something which did fly, in the face of all the conventional wisdom, and worse than that, if flew in the face of established ecclesiastical dogma. Now if Galileo had said to himself, "Well to what extent is it going to rock the boat if I say that the earth is round and is it worth creating all this uproar because I happen to believe this and because I can prove to

my own satisfaction that this is true," it's conceivable that we would still be in a state where we considered the earth to be flat. Now it's hard—it's very difficult to imagine—a change in the direction of knowledge as drastic as the change represented by Galileo's theory. But I can see, and if I were a member of a university faculty, I would be concerned about this too. If you are going to seek the truth, and if the truth takes you into ways which will seem to society as strange (as society thought Galileo's proposition to be) then of course, there's going to be a devil of a roil. And he ran into the most important established authority of his day, to wit, the Church. And I suppose it's conceivable that the present day professor runs into the established authority of his day, the government, which also happens to be the organization which finances most of the universities.

And I agree with the gentleman in the gallery that this is a real problem, a fundamental problem, and I'm not sure that there is any simple answer, to this question having regard to the fact that as the premier said, the taxpayer in the long run is having to put up the money. And if the taxpayer refuses to put up the money, well I don't know where you are. Somebody, I suppose, has to be a martyr about this.

Prof. Linton: At this stage, the Premier has to leave. As I mentioned before, this is rather unfortunate, but I'm sure you'll agree with me that he has kept up his end of it very well.

Well, I think this perhaps will give the rest of the panelists a fairer chance in the debate. So far, naturally, most of your comments were directed to the Premier because of the limited time of his stay. The panel still has a half an hour to go until the next section of this teach-in and I think I'll take a question. Are there any questions?

Mr. Mathews: I'd like to make a pedagogical comment, about the Berkeley situation that both the Premier and Basil Dean have read about in Fortune magazine and I want to make a point that is not made in Fortune magazine. I advise you to read it, it is one of the most unscrupulous pieces of reporting that you can lay your hands on.

The student irresponsibility which rose out of Berkeley, California was provoked by the constitutional and democratic irresponsibility of the Board of Governors and the president of the university, who was trying to keep political parties off the campus, civil liberties unions out and turn it into a sausage-making factory of people who could supply the industrial world.

Evidence . . . I read "Revolution at Berkeley," edited by Irving Howe, and you will get all the facts, and moreover read Fortune magazine and just do a logical study and you'll find it falls into shreds.

Mr. Williamson: A concrete, specific case of coercion was introduced, namely the Hertzog case, and I don't want it to vanish like that before one is quite clear of the issue that Mr. Manning did not seem to understand. What happened was this, in the original letter of suspension written to Mr. Hertzog, said that he was being suspended because his presence in the classroom was, I quote, "detrimental to the

moral well-being of the student." Now note the actual words involved, detrimental to the moral well-being. Now the question is, was that suspension legal? The way to find out is to look through the School Act.

Now, the only section which could conceivably apply in this case is section I believe 350A, which reads that a teacher may be suspended if his presence in the classroom is detrimental to the well-being of the student for reason of mental infirmity. Now ask yourself, does that really apply to the Hertzog case—is it even consistent with the letter of suspension? The only answer you can come up with is that the suspension was illegal. Now what happened, in a letter after most of it was over, Mr. McKinnon wrote, I think to Hertzog, that the original suspension had been perfectly proper.

Now that suspension quite clearly was not perfectly proper, that is to say, Mr. McKinnon, (to heckler) if for a moment you could just bring yourself to shut up, that means that a minister of the government is party to an illegality. Now that minister of the government is responsible to Mr. Manning. Therefore, in one way or another we have to say Mr. Manning was party to the unjust and illegal, railroading of an Alberta teacher out of the classroom.

Questioner: The person that I would like to address the question to is Professor Williamson. I wish Premier Manning was here so I could address the question to him too. What I'd like to know is will this teach-in change, alter or modify your position or even make it more firm. In short, are you keeping an open mind here?

Prof. Williamson: I think probably you're asking me to make a prediction about what will happen. And what I think is that it is extremely unlikely that either Premier Manning or myself will change our positions on points of basic orientation.

Obviously, being open-minded is not the same as being randomly inconsistent. Now what do I see as the positive value of the teach-in? I see it as process of self-development for this growth. A process of self-education in which our conceptions broadly expand and even if I for example, cannot convert Premier Manning, perhaps I can convert some of you. Who knows?

There was a question raised as to whether or not by Premier Manning, and again it's unfortunate that I was unable to get the mike while he was here because this is most properly addressed to him, but perhaps I can address it through the chair to some of the faculty members of the department of political science who are present, and its in regard to this. Is there any way, any value to Mr. Manning's implications that statements by responsible government ministers, some of them during sessions of the Legislature have only the same kind of force as comments made by individual faculty members?

Is there anyone on the panel who chooses to reply . . . Linton, Baird . . . as a reactionary political scientist, my view is that Professor Williamson is impotent for all he is interested in is forcing people to extremes.

Mr. Dean: I'm inclined to think that a cabinet minister speaking from his seat in the Legislature can't all together divest himself of the trappings of his office. But I think and I think that when Mr. Hooke, made his observations he was making them at least in part in the public mind as the minister of municipal affairs, and this is one of the obligations public office must obviously impose on a man, but at the same time, I think it's also fair to say, that it is both good and proper for members of this university and its faculty to criticize society and it's equally reasonable for society to criticize members of the faculty, and it is also true to say that if Mr. Hooke is in danger of having his office confused with his personal views, is it not equally true to say that a member of the faculty of this university is in some danger of involving the university as an institution, in the expression of his personal views. And I think on both sides there really ought to be a recognition of these inescapable facts. We may not like them, but there they are.

Prof. Linton: It is possible that for members of the university this distinction might not be considered valid. Does anyone care to comment on that?

Mr. Mathews: I would like to make a point on which objections between a cabinet minister and a university professor. A cabinet minister holds his office by the right of the electorate. When Colwyn Williamson says "Destroy him," he means vote him out of office. He is imploring the public to take action. When a minister says from the Legislature that the president should run faculty members out of the