

**The GLASS HOUSE**

by Joe Clark

October 7, 8 and 9 was a rah-rah weekend. Stan Kenton blew in to Edmonton, where a few fans and a \$10,000 guarantee were waiting. The Golden Bears outlicked BC's touted Thunderbirds 20-2 on a muddy grid. And a few alumni left their hearths and families to "come home".

It was a crowded weekend, and one that could have been lively. Except that to Stan Kenton, to the football game, to "home", almost nobody came.

Perhaps more than any other three days in recent memory, this weekend pointed out the error of prodding and promoting "campus spirit".

There is spirit among University of Alberta students. You can find it in The Gateway office, on the Bears team, in the residences and the fraternity houses. And you can find it in unsuspected places, like the library stacks, the labs, the seminar room, almost any nook where students study seriously.

This spirit is an enthusiasm which rises directly from the unique associations and endeavours of college journalists, or from the tangible accomplishment felt by many individuals who become a team, or from the comradeship and company of fellows, or from the pursuit of learning. It is a genuine enthusiasm, specific in its source, exclusive in its effect.

But it is not that campus spirit which promoters talk and seek. There is a bogus spirit, squeezed from the wrong idea that all students should develop the same interests, pool their enthusiasms, and become one happy community.

This idea is wrong not just because it fails to work, but because it would pervert the very purpose of a University.

Universities were born to bring out the differences in men, not to make them the same. Even today, a University's role should be development of a student's strongest interest, not his most common; modern society contains enough other influences aiming to homogenize mankind.

This weekend saw "campus spirit" fail three times. Two of the failures were inconclusive: Stan Kenton may have been lonely because our interests, while the same, are not progressive jazz; and football's crowds

may have slimmed because pooled enthusiasm is no match for blowing snow.

But the trickling return of alumni is significant evidence that U of A still withstands "campus spirit". There is nothing about this institution to draw back graduates.

And that is as it should be. A campus should never be more than a shell, albeit a useful and (Alberta designers to the contrary) a picturesque shell. The meat of a University experience should be the discoveries a student makes — new knowledge, new friends, different interests.

Such discoveries can seldom be made in crowds, especially in crowds drawn together by a bogus bond, as weak as campus spirit.

If the campus would recognize the phoniness and danger of bogus spirit, students could soon destroy it. This spirit is a product largely manufactured by student government; it is generated in most cases to attract "loyalty" to projects which student governments sponsor.

All that is necessary to eliminate "campus spirit" is to reduce student government activity.

The justification for a Students' Union is that such a body can represent and express student opinion when that becomes necessary, and can provide some measure of contact between self-sustained student groups. It is a representative voice and a link.

Alberta's Students' Union — like its sisters across Canada — believes itself duty-bound to make student lives more full. It is now set up to paint signs, lead cheers, take pictures, arrange social events, lecture in leadership, and publish four levels of literature.

Some of this activity is doubtless required if student government is to retain any reason for existing. But certainly, some of it is unnecessary.

**REFLECTIONS**

It is quite likely that the fellow who first discovered fire burnt his fingers. Probably most scientific advances have engendered certain discomforts until men learned to treat them with due respect. But there is increasing dismay these days at the massive destructive potential embodied in the big bombs, the nerve gases, the ICBMs, and promise of greater than these to follow. There is prospect here of more than burnt fingers, We begin to feel dwarfed and a little desperate.

Frankly we don't quite know what to do with these lavish gifts from the laboratories. Like the curious boy who is given a time-bomb to play with, we can't decide whether to drop it and run or stay to see what makes it tick. We don't know what to do with these shiny new-age presents because "what to do" steps into the realm of morals—and our morals are not shiny at all but tattered and tangled. Our rag-tailed system of morality simply does not meet the measure of nerve gases and nuclear physics.

"Why you shouldn't have invented the bomb in the first place," says offended society to smug science.

"But," replies science, "the invention, the knowledge, the technical progress is amoral—it is the use you

put it to that is destructive, and that is your problem."

"No!" cries society. "You can not so divorce yourself from values and deny responsibility. Being part of society you must be concerned with its good."

"Crazy," says science, "and what is good?"

Ah, here's the crux. For where are we to find general agreement on definition among states, churches, fraternities and gangs? What, indeed, is good? And who stakes off its limits?

Even were it feasible to establish agreement on clear-cut issues, who should we appoint to decide on the delicate, the borderline, the complica-

tion between campus groups once more dominated the discussions at the Campus Leadership Seminar held October 2.

Grouped according to mutual interests the representatives were required to formulate suggestions, answers, and criticisms to four given topics. A

summarization of the results follows.

What are the interests and the problems of the groups that you represent? What can other campus organizations do to aid you in solving these problems?

The communication problem is the big problem of all groups, and, in particular, education feel that they are being ignored at

their end of the campus.

Communication between administration and students and in particular administration and Students' Council appeared to be a question of great importance. Communication between Students' Council and the students in the field of promotion and participation in campus activities could be improved.

Fraternities have problems in convincing other students that they are not exclusive cliques and maintaining their houses in the Garneau district.

Residences were largely ignored due to the lack of representatives at the seminar.

More coordination is required between the various groups on campus. It was suggested the coordinator of student affairs could have assistants representing these groups. Services provided by publication groups should be made known to a greater number of people.

Does your club fully appreciate the responsibility that it has to forget individual club lines and coordinate into a unified campus body when the need arises? What methods for aiding such coordination suggest themselves?

Improvement could partially be achieved if better communication of Students' Union happenings to the faculties and clubs could be realized. Broader use of bulletin boards, telephone lists and news letters are some aids suggested to aid in informing students.

General opinion seemed to be that club interests should and do come first but that they could be unified when necessary.

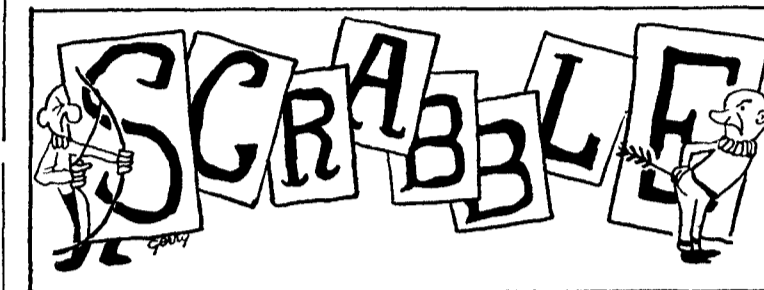
Do you feel your club enjoys satisfactory contact with the administration? Are the members of the administration too aloof and if so what suggestions can you offer to remedy this situation?

Relations with the administration were said to be generally satisfactory and in some cases excellent. There could be a non-participating, non-voting member of the administration sitting on Students' Council.

How should the student body be represented on Students' Council? Are you satisfied with the present system of allocation of student awards?

Council representation was deemed to be adequate with the exception of one group. However they were unable to offer any concrete improvements.

Allocation of awards was skipped by most groups due to an ignorance of the mechanics of the system. Too much personal bias seemed to be the major criticism. Students' Union plans to revamp the entire program based on criticisms accumulated over the past few years.



**Congratulations, U of A students. Once more you have killed Homecoming Weekend with your dismal apathy. Once more, you have defeated your Students' Council with lousy co-operation. Once more you have insulted a distinguished visitor with your sloppy indifference. Once more you have offended your tremendous football team with your negative support. Once more you have ignored your alumni with your undergraduate superiority. Once more you have let yourself down. Once more . . . and you're through. Certain people who work like Hell to do something for the student and make something out of this lukewarm bath of snobbery called U of A are getting fed up with being the Joes of the campus and running into a brick wall of ingratitude at every turn. Very soon, these people are going to throw up their hands and quit. I don't blame them.**

**Get your blank minds out of neutral. I've seen livelier people at a funeral. In fact, U of A students make good stiff. You, the six-thousand-odd fireballs that make up our student body, cry "Blasphemy" when someone calls you provincial bores. But it's true. It's so true. You killed Homecoming. You kill everything . . . but good!**

Fraternities have been very severely and misguidedly criticized by the UAC Gauntlet, and as a result almost the whole city of Calgary is up in arms against the societies. And all because some ignorant kid wrote an editorial in a third rate Campus newspaper. I'll bet UAC has the only college newspaper run by a seventeen year old sophomore who still remembers what it is like to eat Pablum!

Noticed the latest Ivy League deception? Go to a party sometime and make a point of running around the room pulling at pocket handkerchiefs. You would be amazed at the number of triple pronged strips of linen mounted on cardboard. Granted, it's a convenience, but don't ever

try to blow your schnozzola on one.

Every year about this time, I feel sorry for the Cheerleaders and give them a plug (guaranteed to fit any bathtub). Those gals work damn hard . . . and for what? Recognition? No. Money? Ha. Students' Union Awards? Not bloody likely. A plug from the Scrabblers? That, too, is extremely humorous. What motivates them to work so hard, then, for nothing? Waa-al, shucks, I guess they just like people . . .

Late Flash: SUB House Committee Temporary Memorandum — John Whittaker has been expelled from SUB as he constitutes a fire hazard. Another first.

ated issues? If it is wrong to contemplate mass-murder by H-Bomb, then is it right to expose ourselves and all we live for to the onslaught of slaving aggressors?

Science can hardly be expected to conform until there is something to conform to. Perhaps the scientific method could be employed to define good and bad, to set up a universal moral code so that the whole world could go to bed and not lose any sleep over the problem. This is what we want isn't it—an absolute standard that ends the bickering forever? Diversity of opinion may have a certain aesthetic quality but how impractical! Abstraction and subjectivity may be entertaining, but look at the disaster they lead to. If we could develop a massive social conformity perhaps we would be able to hobble science, and so prevent these destructive inventions.

Still, I doubt that human nature would stand for it. I doubt that it is in the essence of morality to be boxed up and labeled black or white.

If irresponsible individuality is one extreme, such mental goose-stepping would be the other. Perhaps the highest happiness lies somewhere in between.

How then to find a balance? On one hand we are to be smothered under social restraints, on the other hand smashed by our technical monstrosities. Science can not blossom but under the sun of mental freedom, nor can an individual; yet our freedom tends to over-dazzle us.

I believe that the first step to harmony is in a clarification of moral issues. While we cherish no desire for a social strait-jacket we might at least try to define our problems, and ponder some alternate solutions. When we can tell science what we really want, and why, perhaps we'll get it. I do believe there is need for a sympathetic understanding to replace this impulsive antagonism too often aroused by the conflict between scientific push and social pull.

But as to a final answer I venture not. Perhaps the Gods will speak.

**Tapestries Displayed**

An exhibition of Tapestries produced by Micheline Beauchemin and Mariette Vermette, both of Quebec, will be shown at the Rutherford Library gallery from October 10-28.

The show, entitled Canadian Artists: Series III, and assembled by the National Gallery of Canada, Ottawa, opens at 8 p.m. Monday.

These young Canadian artists, working in a centuries-old medium, have created a unique collection of works, sixteen of which will be on display. Especially of interest to those familiar with this medium, this exhibition with its emphasis on the modern idiom, will prove an experience for all viewers.