



letters

Parking Solution

To The Editor:

A few ideas after reading the article "Professionals Tackle Campus Traffic Problems" in your 29 Sept., 1965 edition. The two gentlemen mentioned will certainly have many excellent ideas which put off facing the basic problem well into the future. I believe that I can offer a readily-implemented, inexpensive solution which will solve campus traffic problems for one and for all.

First let us assume that everybody on campus has some need for and a right to own a car. These more than 10,000 automobiles must be parked somewhere.

There are some people, notably those in residence, who have no other place to park their cars than on or very near to the campus. There are, furthermore, some people who have no way to get to classes other than by car. I propose that the remainder, the vast majority, not be allowed to park on the campus. They would thus be compelled to leave their cars at home and walk or ride the E.T.S. or some other way make their way to class.

After the initial protests to the implementing of such a policy, it would be very easy to enforce. Most persons would realize that parking space is a privilege, not a right. This, I feel, would very effectively remove the automobile as a major problem for the administration of our university.

Bruce Logan
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Humble Submission

To The Editor:

In partial answer to Paproski who states that the minimum wage law justifies a free ticket into university (to say nothing about paying him to go), the following is humbly submitted:

1. Who says the minimum wage law is morally justified? (Partial answer: anyone who thinks he can get away with it.)

2. Given "free education," then: free to whom at whose cost? (Partial answer: that "anonymous" blob in the third row whose only distinction from the bowl of Jello behind him is that he can consume more beer in less time—both to be supported by your work for the rest of your life.)

3. How could the universities manage to achieve a \$2,000 per capita cost in the first place? (Partial answer: "FREE" money.)

On that soggy morning in the future, consider the moral system that was slowly being destroyed in our youth; look to the gutless wonders (our "leaders") who destroyed; look to the automatons and if you can bear it, the bowls of putty who capitulated. And finally, for anyone who still has managed to retain a moral concept of the word "value", let him look in the mirror (if he can bear it) at the one who thought it unnecessary to voice disagreement, to the result of considering it unnecessary to give the ONLY reply fit for most of them, namely:
"Go to hell."

Ray Singer
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part II

Quebec: new nation at revolution's edge

(Editor's Note: The following is the second part of a two-part series on Quebec and its students, written by Richard Guay, vice-president aux affaires publiques, Union Generale des Etudiants du Quebec.

In his first article, M. Guay wrote of the recent changes in Quebec society and how this had created a need for new structures relating Quebec students to one another and to society. He wrote also of the Quebec student's changing consciousness, and contrasted him with the other North American students. M. Guay ended his first article by saying Quebec students have embraced student syndicalism as created in France in the immediate post-war period.

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By RICHARD GUAY

The principles of student syndicalism are laid down in the Charter of Grenoble, which was adopted by l'Union Nationale des Etudiants de France (UNEF) in 1946.

The main article of the Charter reads as follows:

Art. 1: "The student is a young intellectual laborer".

As the workman is a laborer, so is the student; the difference lies in the fact that the workman's labor is essentially manual whereas the student's work is essentially intellectual.

This definition of the student implies certain consequences: as a laborer, his work is productive, which is not the case if one looks at it from a corporatist point of view. In such a case, a student is qualified like an elderly person: he is not an actively producing part of economy, but, like old aged people, he is economically passive; that is, he does not produce but merely collects. The labor of a student, like the labor of a workman is, as we have said, a productive activity; while the labor of a workman can be summed up in dollars and cents at the end of a day, week or month, the activity of a student can only be financially estimated on a long term basis; his acquisition of knowledge, however, is definitely productive in that it will augment his own capacity and productivity once he has started using this knowledge. The best proof of this is to reverse the proposition: eliminate all students from society and the economy will start going down in a relatively short period of time. Intellectual investment is as important for the equipment of a society and, therefore for its future productivity as is financial investment in the sense that it is normally understood. The mere fact that the study years are a "preparatory activity" in no way modifies the fact that it is a productive activity, for the concept of National Product includes such preparatory activities. The activity of an apprentice plumber, for example, is a productive activity; the same goes for the student's activity.

From this, we can deduce the following propositions:

—like workmen have the right to work, students have the same right; to work in their preparatory productive activity; that is, the right to free education (no one pays to work);

—students should be paid a salary since they are laborers doing a productive activity;

—since education is the fundamental natural resource of any nation, it must be exploited by the whole collective, which means that the preparatory productive activity

of students should be paid by the collective and then, benefit the whole society, thus implying the socialization of professions so that they become services (as they were originally conceived—a doctor, a lawyer, etc., in its fundamental sense, is supposed to be rendering a service to society; but this conception has become falsified by the private pursuit of wealth and power) to society and not nests from which each individual follows a given course towards personal profit.

Thus, the student being defined as such, the student association transforms itself from a corporation to a Union local and, as in labor Unions, there eventually comes to exist a Central covering all the various locals. This is what is intended with the creation of l'UGEQ, a union of student syndicalism formed of various locals such as the student associations of every university faculty, every college, etc.

But the rights and obligations that student syndicalism defines for the student and his local, adds to the definition of the Charter of Grenoble in that the student becomes a full-time responsible citizen, the logical end of the social consciousness of the individual. Indeed, he now has the right to vote at 18 in Quebec. Instead of living as a marginal member of society, the student, participating in a productive activity, is a full-fledged member of this society and has a common cause with other syndicates, whether they be workmen or farmers.

From academic institutions, student syndicalism demands better working conditions whether it be in better locals or better equipment, or even, better professors. From the state, it demands laws to protect them, free education, a salary (and when this will be obtained, then the goals will be to push for better salaries and marginal benefits, to keep a constant eye on the educational system and on the social structures in general, always challenging and always suggesting reforms to improve the general welfare of the whole of society), etc.

Furthermore, student syndicalism conceives the institution of learning as a community of professors and students, both directly implicated in the ever-lasting quest for knowledge and truth, and both seeking to protect academic freedom and fundamental human rights. In this context, the administration of the institution is looked upon as something unfortunate but that must be tolerated since it is essential to the well being of the institution; but it must not be permitted to rule over the said institution which remains a community of professors and students.

As labor Unions seek to have workers sit on the boards of direction of the enterprises where they work (co-management), because they know best some of the problems and their vital interests are at stake in the decisions that the boards take, student Unions seek to be represented on boards of administration of learning institutions. This aspect has been recognized in the recent report from the Royal Commission on Education in Quebec. The Commission recommended that co-management be applied at the university and institute levels.

So that, in short, student syndicalism has a double goal: to educate its members and the population in general in order to make them conscious of the problems of society so that they may become responsible citizens who face up to their obligations, and to vindicate the rights of its members and the rights of the population in general. Thus, the Student Union becomes an intermediate body, between the state and the people; this implies that it refuses political affiliation so that it

can keep its independence from political parties and groups to criticize and stimulate each and everyone of them and so that it can also be freely criticized. If it affiliates itself, it commits self-suicide, for it loses the main purpose of its existence; every suggestion it would then make could be easily discarded as being biased and trying to criticize one party in order to promote the one that it is officially supporting. And, if the Union is to be independent, so too should be the individual student, for he cannot serve the interests of his group and be free to serve the interests of the whole population, and, at the same time, be a member of a political party or group, serving the particular interests of the men at the top of this party. How can one criticize in all freedom (in order to stimulate democracy) the politicians at the command of the state when he is himself a part of the complex party ladder that leads up to power? How, for example, will a Union leader decide between criticizing the government in the general interest of the members and the population and protecting his own advancement within the party, should he be a member of the said party? These would appear in such a case, a distinct conflict of interests.

—at the organization level, the student union, or any other body, must seek to protect its members as

it must seek to protect the population as a whole, and, should it seek to protect its members exclusively, then it will create a disproportion between this group and the rest of society and, sooner or later, there will be a reaction to it; so that the goals sought by the organization must be studied in the light of the goals of the whole of society;

—finally, at the governmental level, a government must naturally protect its citizens, but it must be conscious of the problems of other countries and other people in their quest for human dignity, freedom and social promotion, for it cannot isolate itself from collaborating with these people to "help them help themselves". (John F. Kennedy, Inaugural Speech, January 20th, 1961.)

This therefore is what we are trying to do in Quebec; this is the context in which the student body is taking its place in society. We are thus reminded of the words of President Kennedy, words that apply so very well to Quebec in 1965:

"I do not believe that any of us would exchange places with any other people or any other generation; the energy, the faith and the devotion which we bring to this endeavor will light our country and all those who serve it. And the glow from that fire can truly light the world."

Viewpoint

By FRASER SMITH

At this time of year, fraternities are the object of much discussion, especially because many freshmen are considering rushing. Traditionally, it seems, most persons are either strongly for or against fraternities, and in general I feel that those against do not understand fraternities, and what it is that they are trying to accomplish.

For the most part, fraternities revolve around the fact that many people, by nature, are gregarious. It is natural for people to want to group together, and a fraternity is just another vehicle to accomplish this end. Some people object to the way new members are elected to membership, so may I explain it here.

First, any person may "rush" or look at fraternities. Prospective members are obtained from the students' union IBM information card, from the list which accrues during freshman introduction week, and from miscellaneous personal contacts. A person interested in looking at fraternities could walk up to the door, or phone any fraternity and have his name added to the rush list.

Most groups you might name would like to have members who will be an asset to the organization in terms of attendance, participation and enthusiasm, and fraternities are no different. Also, most groups would like to have each member compatible with the others, and again, fraternities are no different. In an attempt to keep the group functioning, selection may be stringent regarding the previous points, and most fraternities require a unanimous acceptance of the membership of any new member. This is not unlike many of the service clubs and fraternal orders that abound.

Fraternities are mainly social fraternities, and few fraternity men would argue this point. There is nothing wrong with this, but we feel that other things are important also.

Scholarship is our prime reason for being at university, and most fraternities manage to keep their general average above the all-men's average at the university. In fact, no fraternity is allowed to accept a member who is below the average required for entrance by the university. Realizing that scholarship is so important, at least one fraternity requires a 65 per cent average to rush for freshmen out of high school, and is also raising the required average to go active, by 1 per cent each year until finally a person will need at least a university average of 65 per cent.

Fraternities also feel that it is important that, as citizens and students, we do our part for less-fortunate persons. To this end, most fraternities have several projects each year to raise funds for worthy organizations, or projects such as parties for orphans and underprivileged children.

The benefits to be received by joining a fraternity include being part of the foregoing, but on top of this, one could add such things as forming many lifelong friendships, meeting future business contacts and learning how to get along with people of different ages, tastes and talents.

Fraternities also stress participation in student affairs and athletics. A fraternity won the overall intramural championship last year, and there are usually several fraternity people actively engaged in the students' union and its many boards.

Fraternities are not for everyone. Some people are not gregarious by nature. Many people make out quite well in athletics, students' union and business without belonging to a fraternity, but most people who take the time to rush, and who are open-minded enough to look at all aspects of the fraternity system, soon find themselves actively engaged in fraternity affairs. We hope you will be one of these people.

(Editor's Note: Fraser Smith is president of Interfraternity Council.)