

Canadian University Press DATELINE

Discrimination in Victoria Residence

VICTORIA (CUP)—Mrs. Lola Mora, director of residences, last week was asked by a reporter to explain her actions with regards to a report that she had chastized a residence girl for dating a coloured person.

"I asked her what her mother would think," said Mrs. Mora. The story arose out of a report that a girl came in one night after a date with an East Indian and was then taken aside by Mrs. Mora and questioned as to why she was dating a coloured person.

She was then asked what business of hers it was to question who a free Canadian citizen should date.

"I act as their mother here, while they are not at home I take care of them," she said.

The reporter noticed a card on a ledge in her private room in Emily Carr Hall which had printed on it a number of oriental symbols, underneath which was written GOLDWATER.

Mrs. Mora was then asked whether she was a Canadian Citizen.

"No I am not," she said.

"Are you an American citizen?"

"Yes, I am."

"Do you not believe in the freedom of this individual to date whom she pleases," she was asked, "and are you not a Goldwater supporter?"

"Well, yes I am (a Goldwater supporter) but I don't see what my politics have to do with how I run the residences."

Reaction to the story was swift and direct from student leaders on campus.

Olivia Barr, AMS president stated:

"Who a student dates is his or her own personal and private business and on one else's. This is an infringement of privacy."

Other student leaders expressed amazement and shock that this incident should have occurred on campus.

Mr. . . . uh . . . Pearson Shown at UBC

VANCOUVER (CUP)—Mr. Pearson came to UBC recently. Mr. Pearson—The Profile of a Man and an Office opens with Prime Minister Lester Pearson at the United Nations.

The camera zooms to a close-up of Pearson, freezes into a still shot, and Pearson's off-screen voice replies to an off-screen question: I . . . ah . . . prefer to be called . . . ah . . . Mr. Pearson."

The composite film, pieced together from three week's shooting, shows:

Pearson mumbling and stuttering;

His cabinet members mumbling and stuttering;

Pearson picking his nose and watching the World Series on TV while Labor Minister Alan MacEachen tries to explain an impending longshoreman's strike to him;

Pearson's appointments secretary arranging and rearranging the PM's day, and persuading him to change his clothes to meet Ethiopian Emperor Haile Selassie;

Pearson's private secretary winning an argument with Mrs. Pearson on whether the PM will spend an evening at a country resort.

The show's quality is debatable. The sound is poor and at times inaudible.

The camerawork is jerky and the lighting is inconsistent.

Students Protect Own Interests

VANCOUVER (CUP)—Frustrations with student council's bureaucratic ineptitude led to the birth of a new student action group, its founder said recently.

Hardial Bains, a biochemistry graduate student, said the BC Student Federation will be kept non-bureaucratic on all levels.

"The Federation is a non-partisan political group working on problems such as cost of text books, rising tuition fees and lack of adequate low cost housing," Bains said.

Bains said that students cannot depend on their councils for quick movement toward constructive action because the councils are too close to the establishment.

"BCSF will use formal protests, pickets, demonstrations, co-op book stores and student service groups to bring public attention to pressing student problems," he said.

B.C. Students Age Instantly

VANCOUVER (CUP)—Because of an unexplained omission by an IBM machine, senior students at the University of British Columbia can now age at will.

Student cards, which are often used as proof of age for various purposes are processed by IBM and most senior students found they were able to fill in their own, or a fictitious date of birth. Roger McAfee, the student union president, says, "There is going to be trouble about it."

Model Assembly Insults Cuban

WINNIPEG (CUP)—The Cuban ambassador to Canada walked out of the Model General Assembly Saturday charging that the students didn't want to hear the truth.

He had just received a note from the secretariat which read: "Your Excellency: will you please bring your remarks to a close as soon as conveniently possible, otherwise we will not be able to complete the agenda."

Dr. Amerigo Cruz said if there were people there who didn't agree with what he was saying they shouldn't have invited him. He said he had never received such an insulting paper and he was going to frame it "because it shows you don't want to hear the truth." He then walked out followed by several African student delegates.

Winston Dookeran, chairman of the Model General Assembly Committee, says that Dr. Cruz was not specifically told he had a time limit, and part of the blame lies with the committee.

Dr. Cruz was invited back. When he returned at the end of the session, Prof. Buteaux read an apology to him on behalf of the organizational committee.

Racialism Still Problem In Union Of South Africa

The following is an interpretation of the Negro's status in South Africa by a U of A student born and raised in the Orange Free State. He has attended University College of Fort Hare in Cape Province and left the Republic of South Africa in 1963 to teach in Swaziland. He is attending Alberta on a World University Student scholarship.

By Sam Mothupi

To a tourist, especially one lured by tourist centre brochures, South Africa is a land of sunshine and beauty; a land of lush woods and meadows, of rolling hills and gambolling game; a land of unlimited natural resources.

If he has been fed enough of the usual official propaganda he may get the impression that the racial issue is of no consequence after all.

But one needs to see South Africa for what it really is: a country where racial discrimination is the order of the day.

An observant tourist will not fail to notice the ubiquitous signs: "White Only" and "Non-Whites Only." (The signs "Europeans Only" and "Non-Europeans Only" used to be common, but rumor has it that some Americans got confused.) Beaches, parks, benches on railway station platforms and at bus stops, post offices and banks, and toilet rooms, all bear these

signs—a stark reminder that racial discrimination extends far beyond politics, education, religious worship and sports. Even blood is classified according to race.

To a black man these signs are not only a reminder but a warning also. He must know where he belongs. To this end the statute books are filled with restrictive laws of one kind or another.

Ever since the Nationalist Party came into power 17 years ago, all sorts of measures have been devised to intensify apartheid. The education of the African has been tailored to fit government policy. He cannot live where he prefers; he cannot work where he wishes. His presence in cities and towns is dependent upon the labour he supplies, otherwise he is charged with vagrancy or told to get out of town.

Even if he gets employment in a city he still courts arrest if he does not have a permit to work there. A country girl who marries a city man may still face arrest if she fails to get a permit to live in the city — with her husband. The list of restrictions is long and depressing.

Politically the black man counts for nothing except as a "Native Problem"—a problem indeed in the land of his birth. He has no rights and thus he cannot vote, except, he is told, in his "homeland."

The so-called "Bantu Homelands" are the Bantustans. The government stubbornly refuses to recognize Africans as Africans, preferring the terms "Bantu" or

"Natives" with a capital "N". (A bantu is a native word meaning people not in the sense that the word is used officially.) The terms thus carry a different connotation unflattering to the Africans.

African political organizations have been outlawed, leaders imprisoned, banned, restricted and put under house-arrest. The few whites who come out in support of the Africans have met a similar fate. There is the "90-day" clause whereby anyone suspected of anything political can be detained for interrogation for successive periods of ninety days.

The Nationalists maintain that Apartheid (under the guise of separate development) is the only realistic policy that will ensure equal but separate opportunities for all races of South Africa. Separate, yes: but equal?

In order to appease world opinion, Bantustans—reservations where different tribal units are concentrated—are being created where the government explains with glee, the 'Bantu' will develop along his own lines and acquire political rights!

This has led some foreign observers into thinking that apartheid is a good thing after all, but the fallacy is immediately noticeable when you realize that these Bantustans constitute about 13 per cent of the land while the whites, outnumbered 5 to 1, occupy about 87 per cent of the land. Neither does this policy take into account that millions of Africans living in towns and cities have no wish to be herded into tribal units. But the government is bent on resuscitating tribalism.

What is the reasoning behind apartheid? The segregationist whites maintain that apartheid is the South African way of life. They contend that is the only way to preserve "white supremacy" against advancing African Nationalism.

Worst of all they seek justification for their racial policies in Christianity. Intransigent Calvinism no doubt, but one wonders if fear is not the ruling passion. Why should "White Civilization" and Christianity need such props as apartheid offers in order to survive? Have they been misrepresented perhaps? Are these segregationists afraid to turn back now that they have gone so far in antagonizing the black man?

The shadow of fear is forever following, and it grows taller as the sun of "White Supremacy" shifts westward.

CUS To Arrange Reduced Xmas Bus Rates For Students

Students returning home at Christmas can save up to 60 per cent on regular fares, thanks to the Canadian Union of Students.

The CUS Local Committee's Travel Director, Darell Hein, has made arrangements for two bus companies to offer reduced fares to U of A students returning to Peace River, Lloydminster, Calgary, Fort MacLeod, Lethbridge, and Medicine Hat during the Christmas vacation.

After checking with agents of train and airlines, Hein says he feels the arrangements made with the bus lines are the best possible in offering reduced fares to students.

Under the CUS Charters, even those students who wish to return to the campus at a date other than Jan. 3, the day before classes resume, may save considerably over the regular rates.

Providing at least 25 students wish to go to one point, the return rates for the charter are as follows:

	Group	Indiv.
Peace River	\$11.00	
Lloydminster	6.25	\$ 8.25
Calgary	7.00	9.25
MacLeod	11.00	14.75
Lethbridge	11.25	15.25
Medicine Hat	13.00	17.75

Departure date is Saturday, Dec. 19, and Hein notes that if more than 32 students plan to go on a certain bus, busses will come to the campus to load, at a time convenient to students.

If there are only 25-32 students, they must go to the bus depot and travel on the Greyhound schedules.

Students interested in taking advantage of the above savings should leave their names on the CUS Bulletin Board in SUB (across from the telephone booths).

Leaving their names, Hein said, does not commit them to this plan, but gives the Travel Department an indication of the demand for this service.