

DAAC A DORMANT BODY?

In the past two years we have spent well over two million dollars to improve our educational and living quarters. Yet we allow the worst, most degrading physical education set up in the country to remain. In an era when the cry is loud for the improvement of our bodies, as well as our minds, we remain dormant. The time has come when improvements **MUST** be made.

Our entire emphasis on sport lies with the varsity teams. The concept of near professionalism has so seeped through to the core of our athletic body that the individual has become completely ignored. The non-athlete, the little man, who desires a few hours of recreation a week in order to stay in shape, has been pushed aside and left alone.

The question arises, who is at fault? The directors of physical education do not take enough interest in the individual, but they can scarcely do much more. Their main task is to coach the teams which represent Dal in intercollegiate play, and this must surely take most of their time.

Where then does the blame lie? Basically, we feel, with the DAAC. This organization was set up to work in cooperation with the athletic directors, for the betterment of the sports program for the ENTIRE student body. Not for just the few individuals who are on our varsity teams.

To date, very little has been done. In fact the only evidence that the DAAC exists is the various interfac leagues which are run during the course of the year. This is ideal, and the program well carried out. But is this all the DAAC is for, or should they be responsible for more? We think they should be responsible for much more.

Two years ago the Students' Council realized this deplorable situation and set up an investigat-

ing committee. In the resulting brief three main points were brought forward:

1. That the DAAC executive go to the general student body and find out just what their problems and ideas concerning athletics REALLY are.
2. That the DAAC would draw up a plan of its OWN for the students, of the students and by the students. Then the plan would be carried out under the supervision of the DAAC and the Physical Education department.
3. That the DAAC executive, having decided upon an all-inclusive athletic and recreational program, assume the responsibility of seeing its inception, maintenance completion.

These ideas were first brought forward in March 1958, along with detailed plans of how they could be carried out. This is now 18 months ago and nothing has been done yet.

It is the job of the DAAC to do what they can for all students. It is their duty to try and get new facilities, new teams, and new interest around the Dalhousie campus, instead of sitting around, apparently content with their current weak effort.

In the past few years we have been electing athletes, who may be great on the field but are often poor workers off it, to head this important campus organization.

Let's get something done.
Let's see some organization.
Let's not forget the common guy.

THE FACTS ABOUT OUR S.U.B.

By JIM HURLEY

Ignorance, whether of class constitutions, student organizations, campus activities, or courses of study, proves to be the primary problem besetting student life. Bearing this in mind, the Gazette compiled a list of five questions about the planned Student Union Building that seem to puzzle our student body the most. These questions with their answers should help to educate the students with respect to the SUB and its potential place in the life of a Dalhousie student.

Why is a Student Union Building necessary?

Dalhousie needs a focal point for campus activity and organization. The present student centre is totally inadequate with its lack of space, poor construction and far out-dated facilities. A SUB would provide a proper meeting place for the students and it would enable the campus organizations to discharge their functions with much greater ease. Also, extra space could be let to alumni associations and a bookstore could be established to provide added services for the students.

Where will the SUB be located?

The location will be on University Avenue, between the Studley and Forrest campi.

Why not built the SUB on the Studley campus?

There are five good reasons why the University Avenue location has been chosen:

- 1 Since the University Administration has the option on several properties on University Avenue, it should be possible to get a large lot at a reduced price.
- 2 Such a location would bring our two campi closer together, and it would encourage more Forrest

participation in student life.

3 The exterior stone and design of the building, to comply with Studley building regulations, would greatly increase the cost of the SUB. On University Avenue, a SUB could be built of brick.

4 There is little space left on Studley campus, because of the University's planned expansion, on which a SUB could be built.

5 The plan for a SUB must have foresight. Expansion would eventually become necessary, and the building would have to expand outwards rather than upwards. This would be impossible on Studley.

What facilities will the SUB provide?

Many important facilities will be provided for the students in the SUB. There will be two large Common Rooms with a collapsible partition, there will be a stereophonic system throughout the building, a well-operated and student-run Snack Bar for light lunches, with space provided for those students who bring their own lunches, recreation room equipped for ping-pong, pool, and so on, a student operated bookstore, rooms for re-

ligious groups, conference rooms, a photographic dark-room and various offices for the campus organizations. **What will be the financial arrangements?**

The SUB Committee is preparing a financial plan which will be presented to the Students' Council in January. Before presentation, the plan will be approved by the Standing Advisory Committee, which includes leading Faculty and Alumni representatives. If the plan is accepted by Council, a plebiscite will be held to gain the approval of the entire student body.

The students will bear some of the financial burden by means of an annual fee charged at registration. The University and the Alumni Association will be approached to lend support to the project.

One thing is certain: the students must show that they are willing to bear a substantial share of the cost, and that they are prepared to contribute to the cost of maintenance, once the building is erected. When the students show this, the University and the Alumni will be more prepared to come forth with actual support.

"Why" ... What Answer Suits You

By JOHN WRIGHT

To have a philosophical bent is to be always asking "Why?". Whatever is said, or seen, or thought, or done, and to ask "Why?". Again of whatever explanation is given, where another person might be satisfied, to ask "Why?". This habit of inquiry can be tiring to those who try to answer, but it is also tiring to he who asks—it never lets him rest satisfied and go and do things in the assurance it makes sense to do them.

The physicist claims to answer "Why the things and events we see?" He takes the things apart into elements, and puts the events together under the laws of Physics. In the course of time his answer has changed, but for our purpose they are similar in brevity and generality. They explain all more particular laws and more complex bodies.

The philosopher will not admit that the physicist has finished the job. He says, "What you have determined is **how**, not **why** as I understand the word. I want to know what for everything exists and/or happens—what is the basic law of nature as it is, for?"

The materialist decides it just is, and we need not assume it has a purpose. But this will not do for others. I will try to suggest why.

There are events besides the events that we observe. There are events we **do**—we have a will, and it seems that the cause of these events is us, not some case of the law of physics. There is the "event" of understanding or suggesting as abstract idea, which is not at all like a thing. There is the events of knowing about things—how are objects and events connected to consciousness? Philosophers ask "Why?" about these events too.

The materialist makes an effort to construct a psychology that explains cognition and volition by the laws of physics. Philosophers argue with him, however, "you can't believe that. You cannot really think that your friends and yourself are not somehow nobler than machines. If you say your mind is part of a machine, and anything you are conscious of thinking you have been

caused to think—then what sense does it make to claim that your thoughts are **true**? They are events, according to you, not the understanding of events."

The materialist says, "Exactly because they are caused by events, thoughts can correspond to these events as well as be events in their own right. This correspondence is what 'being true' means."

Philosophers who are not satisfied to humble themselves to the plane of machine and who still want **one** answer to **what for?** about every event, take this sort of alternative: They consider the mind to be the primary factor. We actually can will freely, not relying on experience.

Philosophers do not deny that our minds are influenced also by objects and events — 'the material world'. They have a psychological problem to explain how material events are translated into concepts through the senses and brain cells, analogous to the materialist's problem but, so to speak, facing the opposite way.

Philosophers answer "what for?" about the material world by saying that the law of physics was willed by a rational being of the intelligent world knowing and intending all the consequences it would have. They see the universe as having a meaning to us as persons. The creature they postulate as at once the cause (how) and reason (what for) of the law of physics and of the existence of human persons they feel a great reverence for, and call in English, God.

It might be questioned whether there is not more than one irreducible answer to the **how's** and **what for's** that can be asked about

various classes of entities and events. But if there is not a final ultimate what-for, then we are put in the paradoxical situation of having to act (being living, moving creatures) without being given a purpose which is 'real' or 'objective' to guide us. Some sensitive philosophers do not take calmly to this. Others may cheerfully keep as their purpose in life whatever they happen to care about, but the philosopher cannot "put himself into" anything that has no meaning in itself. He is "restless unless he finds his rest in God." He argues himself into accepting religion as his answer.

The majority of people who do not have a philosophical bent stand in this category. They stay with the set of beliefs they have grown up in and are familiar with, or else settle on the set that first makes an impression on them after they begin to think for themselves, but in either case they do not claim to have examined carefully all the pro's and con's and concluded that their beliefs are the most rational. They have merely accepted these beliefs without thinking.

"Well what **ARE** we missing, by choosing arbitrarily after only a moderate amount of consideration instead of all that is possible? It saves us time for more practical concerns." Yes, it does. But what you are missing is the illuminating experience of a deeper, more critical understanding of your beliefs, and of the beliefs which appeal to your friends but not to you, and how each set is related within itself and to other sets. "Education means understanding; practical technique is only part of it.

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