

SEE US

versity life. They are here only so they will be able to fulfil their obligations at home. It is an admirable attitude, but in this case, quite useless.

This would not have happened at any of the other universities to which scholars are sent by the Colombo Plan. Canada has thus become a great disillusionment to these scholars.

"It was considered a great honor to be coming to Canada. All our friends who were going to London or Edinburgh envied us. Now they will be finished two years before we will."

The students were not told, on leaving Ghana, that their two years of study would have no value here.

One could feel the disappointment, a feeling of resigned despair in everything they said. They were not, however, critical of our system. Both were grateful to be here, and they were careful to point out that the mistake was not the fault of our university itself. Again, they insisted "the officials have done all they can to help us."

Merely the lack of a standard between two educational systems has rendered useless two years of study. Two students, 12,000 miles from



FRANCIS SAM OF GHANA

photo by Elbe

home are disappointed and depressed.

"It makes me desperate to think of all the time we are wasting, said Francis again. "I was happy to come. I couldn't wait to start studying to be a doctor. When we found out about the pre-med course, we seriously considered going home, waiting a year, then going to Germany. And to think we laughed at our friends who got scholarships to Germany because they would have to spend six months studying the language!"

Almost all the students interviewed were enthusiastic about Club Internationale. The club was organized this summer by both foreign and Canadian students. Dave Leslie, the president, is a Canadian; "but we don't feel the Canadians are playing host to us," said Mike Akpata. "It is our club."



HINDU GOD KRISHANA in Diwali Ceremony (Festival of Candles) . . . photo by Conrad Stenton

I SEE SOCIAL SHORT-COMING

by Nazara

"What do you think of Canada and us Canadians? . . . Do you think we are a kindly people or rather discriminating? . . . How do you like our social culture—you know—our system of dating for instance—you know?"

These are typical questions that the foreign student is forever confronted with by the Canadian student. It looks like giving one the third degree. It is really that; and one often has the feeling of saying "I don't know." Of course, that would be a down-right discourtesy.

Very tough provoking — these questions, and I am convinced that they deserve more than just a passing remark .

Take the first for instance. No one wants to be told that he is a horrible monster. It is true. But, speaking for myself—and quite honestly—Canadians, on the whole, are a fine people, kindly disposed and willing to learn from others. But I'll tell you something: the fault with the Canadian is that even though he knows little or nothing about your country, he would not exercise the patience, nay, the courtesy to listen to you. He wants to show that he is not so absolutely ignorant. What an impatient learner!

Discriminating? Well, look, this is a question that people often ask glibly. They don't really seem to know what discrimination means. Why, what is wrong with it? Sure, I want to be myself; I am proud of my country, my culture, my traditions, indeed my color. I don't want to be a quisling to other peoples' way of life. That would be atrocious. Indeed I am con-

vinced that this is what "true" discrimination means. And no sane-thinking person can see anything wrong with this.

But, perhaps our friend means something else. And in any case, he associates discrimination with kindness, which surely means that he means something else. Even so, the look he gives you after the question is most suggestive of his expected answer.

Now, what's all this talk about "true" discrimination you may ask. Oh! it's quite a talk. Indeed it is a philosophical question. But to strike the nail in the head, which in fact, is to say whether or not the average Canadian feels free to recognize you as his equal—for after all, men are born equal—and to admit you into the society—his society, his life—I am sure that the majority do. Anything short of this is in fact "untrue" discrimination and should never be encouraged.

What should be encouraged, and what should prevail is "true" discrimination. However, that the majority of Canadians do practice true discrimination does not preclude the truth that some do observe you like a zoological specimen—which is a pity!

Now to this question of social culture—dating—for instance—as my inquiring friends put it. Oh it's a fine idea, if you can afford it.

But don't you misunderstand me: by 'afford it' I don't just mean the 'bucks', although it's something. Why? You can always take a girl out for coffee, a show, anything; they are always willing. If you are the smart type you might even get "the lip-stick" on the first date. But, and a very big "but", all

these do not mean a brass farthing to her.

You may even be surprised to find after this how little you mean to her—perhaps a simpleton, a non-entity, or a down-right fool. How do I know? You meet her the next day and she absolutely pretends not to see you. Not even a 'Hello'. You may even catch her trying to avoid you.

If you are the weak-minded type you become completely puzzled and even worried. If you are the smart type you try to corner her and she tells you: "I didn't see you; I was in such a damn hurry. Believe me no kidding." Of course you know it's all untrue.

So after that ordeal, you really begin to wonder if this dating is really the way to make friends. After serious contemplation you might even burst out: "Jesus Christ, if this is the path of friendship let me never tread it." This is what I mean by "afford it" The embarrassment, loss of face, and above all, ingratitude.

Insofar as this notion may be anticipated, let me make it abundantly clear that I am not complaining—no one is—I am only trying to make a critical analysis of this situation. And the situation is here. Even the girls cannot deny it; and since the greatest gift of nature to them is the ability to change their minds I feel sure that a true friendship will pay them better dividends.

In conclusion it is desirable to state that despite these amendable social short-comings—and I am sure they can be amended—U of A is a fine community to live in.