

# The Gateway

member of the canadian university press

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**STAFF THIS ISSUE**—Would the talented young man who left the Super Rascal cartoon in our offices a while back please stand up and identify himself. It's good stuff, and we sure could use more like it. The few loyal souls who showed up to cackle over aforementioned cartoon were Marg Bolton, Trudy Richards, Boom-Boom, Leona Gom (of confusion fame), Dennis Fitzgerald (the littlest paper peddler—or is it magazine?), Jim Muller, Bill Kankewitt, and good old Harvey G. Thomgirt, your snavely snake.

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## the problem of morality . . .

By NORMAN LAZARE

Reprinted from the Georgian

The furor resulting from the McGill Daily question illustrates the meaning of the "generation gap" very clearly. The lines have been drawn and while it would be wrong to assume that exceptions don't exist, it is clearly evident that opinion and age are closely related.

The "student generation" regards the Daily issue as a test of democracy. Its parents feel that the reprint of Paul Krassner's article was an abuse of this freedom and that it should be sharply curtailed in the future. The opposing factions were molded in different environments and tempered by different problems. The elder, by depression and a global war, the younger by an affluent, brutal society, perpetually on the brink of destruction. Parents often find it difficult to comprehend that the spectre of the mushroom shaped cloud has as profound an effect on their children as the depression had on them. This is probably because the effects are different. Depression is principally a physical thing. Hunger and privation are immediate, everyday realities. It's psychological effects must, by necessity, be secondary. Threat of atomic war, conversely, is psychological. It is the physical effects of strontium 90 that are secondary. This generation has matured in a scientific age. It has been exposed, through education, to the scientific approach. It questions, it doubts, it wants to know why theories are not practised. This is why it questions censorship, which is, by definition, contrary to the principle of freedom.

Parents consider Krassner's satire obscene because it is, in the context of their morality. Their children by and large do not because it is not obscene in the context of theirs. Moreover, of the students who do think it obscene, many are willing to support anyone's right to print it.

Essentially, the conflict is not over obscenity, it is caused by diametrically opposed moral values. Both generations are

guilty of dogmatism. The under thirty generation is willing to listen to and agree with Krassner on the issue because they concur with almost everything else that he stands for. Their parents don't listen to and certainly won't agree with him, because they reject almost all that he stands for. They reject it through disgust and perhaps through fear. They feel disgust because the closest approximation to their offspring's point of view that they can manage is to recall themselves at a similar age. They feel that had they read the article in question, at that time they would have judged it obscene. In doing so, they are ignoring the vital cause of the schism. This is simply because even at the age of their children, they had previously been shaped by a different society than this one. The challenges, the institutions, the responsibilities all of which play a large part in the erection of moral standards have changed. The challenges, institutions and responsibilities are now peace, Universities and academic success, instead of material survival, churches and labor. Just because the focus has moved from one set to another doesn't mean that the former is inferior and frivolous. Paradoxically, the generation that prides itself on realism and scorns the "idealism" of its children as adolescents, is not, now, being realistic. Peace is more important in the sixties, than ever before, because humanity will not be given another chance, if it fails. Students consider this a brutal reality. They regard peace as a vital necessity, their parents regard it as a hopeless dream and war as an inevitable eventuality. The world which students wish to create, is alien and illogical to their parents, and so their parents fear it, as people always fear the unknown. To combat this, they become conservative and resist change. Their children find faults with their parents thinking and therefore with "their" society and they label it bad. They wish to change many things quickly, their parents wish to change few things gradually. The result is tension, resentment and, in extreme cases, violence.

## . . . and the generation gap

It would be naive to isolate the Daily issue and Krassner's article from the philosophy of the emerging generation. It is not simply a matter of students liking four-letter words. The McGill sit-in affected this philosophy as it is manifested in education. No longer do students regard themselves as merely people purchasing an education. Call it syndicalism, call it activism, call it the "new left" (although it isn't that at all) but a new definition of "student" is being constructed. The idea of attending a university by the grace of its administration is rapidly dissipating. It is being replaced by an idea of equity. Students are the university's "raison d'etre". Society offers them knowledge and skill through professors, students offer the commodity of youth. One

cannot continue without the other. The relationship is symbiotic. Relationships are, by definition based on equality. When administrations, comprised of people with the parental image deny equality and the autonomy that is part of it, as was done at McGill, rebellion results.

Whether or not Krassner's article is obscene can be left to individual interpretation. Whether or not the McGill Daily should have printed it, has been left to the Administration's interpretation. Neither question is however important in terms of the "generation gap". It is the disparity and sources of opinions that is significant. History records that the "generation gap" is not a modern innovation. Whether or not it will ever be reduced only time will tell.

### THE REMARKABLE, REVEALING, AND SOMETIMES REVOLTING ADVENTURES OF SUPER RASCAL



HELLO, ALLOW ME TO INTRODUCE MYSELF; MELDRUM SPIT, MILD-MANNERED, CONSERVATIVE STEEPED IN THE TRADITIONS OF UNIVERSITY LIFE, INCESSANT STUDIER, BLOOD DONOR, YOU KNOW, THE AVERAGE RUN OF THE MILL U OF A STUDENT. BUT . . . . .



AT NIGHT I BECOME . . . . . SUPER RASCAL - ARCHVILLAIN OF ARCHVILLAINS, ROAMING THE HALLS OF DORMS AND RESIDENCES, TEARING THOSE POOR UNINFORMED STUDENTS FROM THEIR BOOKS AND TEACHING THEM TO HAVE FUN FUN FUN



AS YOU CAN SEE, BUSINESS HASN'T EXACTLY BEEN BOOMING AROUND HERE.

## apathy is necessary

By NORDAHL FLAKSTAD  
Reprinted from The Martlet

Few, if any, would fail to attribute to Marx the slogan "Workers of the world, unite!" Fewer still, however, would be certain of the possibility that Marx might not simply have been echoing an earlier call urging "Apathists of the world, unite!"

This earlier call by some now forgotten philosopher did, however, not fall entirely upon deaf ears. The extent to which many have taken his words to heart is in part reflected by the relatively high percentage of voters who fail to participate in our federal, provincial, municipal and, indeed, in our university elections.

Apathy has long been the favoured cliché of aspiring and incumbent campus politicians. It has also become the tired and trite subject for many a varsity newspaper editorial. All in all, apathy has somehow transformed itself into something resembling the spectre of an official opposition to student government.

One might add that whereas the Opposition in Ottawa is for ever waiting for an opportunity to topple the government, the apathetic opposition at Uvic is indeed a 'loyal' one because it never asks for a vote of confidence.

Student leaders constantly talk of means by which they can 'activate' and 'involve' students. They are continually searching for the social laxa-

tive with which they can make non-extant the inertia of the 'great unmoved.' It appears that these student leaders have made a value judgment which asserts that activism is good and virtuous, while apathy is bad and sinful.

Do we necessarily all want to be 'activists'? The question can only be answered on a subjective and individual basis. I feel entitled to say, "I do not wish to be involved and I'll be damned if student officials are going to legislate my involvement just because they think it is a good idea."

If activism were carried to its logical and ludicrous extreme, each and every individual would be engaged in attempting to implement his ideas—each would be a leader without followers. In short, we would have anarchy. General apathy might lead to a similar situation.

We must be prepared to recognize that apathy does play a part in the balance of the social order. Those who wish to have everyone participating will have to accept the fact that their ability to carry out action is in part made possible by the unwillingness of others to oppose them.

The next time you hear the cry "Down with Apathy," don't feel guilty, don't wince, don't move uncomfortably in your seat, or else you will betray the fact that you are not a follower of our anonymous philosopher, not a believer in those words of Milton's, 'They also serve who stand and wait.'