

The Gateway

member of the canadian university press

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STAFF THIS ISSUE—Hair rich but pizza poor, the following long-haired hippies got off the pot long enough to put another paper out: Bob Blair the bearded wonder, Beth (groovy) Nilsen, Dan Carroll, Heather (how) Colyer, Dan (c'mon, I'll show you) Jamieson, Wayne (trouble-maker) Burns, Barry (revolution) Nicholson, Daryll (liberation) Colyer, Ellen (liberated) Nygaard, Dennis Zomerschoe, Winston (disturber) Gereluk, David (innocent observer) Hebditch, Shirley (subversive) Skeel, and you smiling sleeve of hairy hunger, Harvey G. Thomgirt.

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PAGE FOUR TUESDAY, JANUARY 13, 1970

Another washing of hands

by Al Scarth

Student councillors did an admirable job of washing their hands of the world outside the university at Monday night's meeting.

With one fell swoop, they disposed of all their worries about supporting "non-student" causes by classing them as "charities."

It was an easy way out, despicably easy in fact.

Does council extend its thinking on the matter to slashing such unprofitable students' union "charities" as an art gallery and music listening room, a birth control handbook, The Gateway?

It does not, nor should it. Just as it can't (or should not) make niggers out of community causes and campaigns. And that is exactly what it did Monday—it is the classical method used by bigots throughout history: dispose of all the upset and uncertainty about a visible minority group by simply defining each member as possessing exactly the same qualities—"niggers is niggers is niggers and they're all bad."

"Charities is charities is charities" is what council said and any poppycock about "individual" choice was just that. Councillors were not worried about infringing on the choice of the individual, they were afraid to dip their fragile little toes into the cold society they find it so convenient and easy to ignore.

Sure, students' union organizations can still receive help in blitzing for the United Community Fund or a Red Cross Blood Drive. The point is, you have to have that magical label "student organization" before the mighty will deign to listen.

"Oh well, I'm really very sorry but we can't hear your pleas for the Native People's Defense fund anymore, nor your request for an independent housing study. But, you're not students."

We're all white here and just sitting fine, everything is hunky-dory thank-you.

Organized student concern for vital community issues is crucial. It is not a legalistic quibble over charity or non-charity, student or non-student.

"Boycott Boston"

There are a goodly number of pizza palaces in this city but there is apparently only one which practises rank discrimination.

That one is Boston Pizza.

On the southside there are several pizza outlets near the offensive Boston. They include one across the street, then Giuseppe's, and Giovanni's next to Windsor Bowl and another near the Park Hotel.

A Boston Tea Party was held once to protest discriminatory practises by the British colonial government. Tossing pizzas into the North Saskatchewan is not a viable solution to this gross example of discrimination. Besides, it would tear too much at the heartstrings to waste such great delicacies—imagine dumping your beer ration, even at 15 cents a glass.

Students can, however, choose to boycott any place of business they feel is doing business in a manner detrimental to the well-being of themselves or their fellows.

A boycott doesn't take much organization, just an awareness that a wrong is being perpetrated and an ability to take your business elsewhere. Boycott Boston sounds like a good catch phrase.

Discrimination rears its ugly head; longhairs not served at Boston Pizza

By WAYNE BURNS

"Is this the United States, am I black?" was the question I had to ask a waitress when she refused me service in the Boston Pizza at 10854 - 82 Ave.

It all started when The Gateway, informed that Boston Pizza was discriminating against 'longhairs,' sent myself, Barry Nicholson, Chris Scott, and a photographer to investigate. We were told not to provoke an incident,

just to see if we were served.

The photographer was dressed casually and had reasonably short hair. He walked in, sat down and was served a cup of coffee. Shortly after we walked in and sat at a different table.

The waitress called out, "Sorry, we can't serve you." I asked why. She shrugged and said, "Orders from the management, we aren't supposed to serve anybody with long hair."

"Do you know that's discrimination?" I asked her.

"Well, I was told that when I started working here," she said. "I don't make the rules, I just work here. They might let you in across the street."

The assistant manager then came in and told the photographer he couldn't take pictures without permission. Then in an aside with threatening emphasis he said, to no one in particular, "Call the cops."

Then he told us to leave.

"Why won't you serve us?" asked Barry Nicholson.

"Cause you guys cause trouble," he said.

I told him I had never been in there before so how could I have caused trouble?

Well, he countered: "We can serve who we want to. If Trudeau or the Queen came in and we didn't want to serve 'em we wouldn't have to."

I then told him the waitress had just said she couldn't serve us because we had long hair. I asked if that was right.

He walked up, a slight sardonic smile on his face, his hands hanging loose and stopped a foot away. I suppressed a real urge to hit him.

"No," he said, then repeated, "you guys cause trouble. We can serve who we want, right?"

I said nothing.

"That's right, isn't it," he repeated, threateningly.

"No," I told him, "that isn't right, that's discrimination."

Then we left.



Levesque descends on U of A campus with factual analyses of Quebec independence

By DENNIS ZOMERSCHOE

A whirlwind descended on the U of A campus Monday. His name was Rene Levesque. It is difficult to find words to adequately describe the sense of commitment he has to his beloved Quebec, and—in his own way—to Canada. It is difficult to find words to adequately describe my sense of growing indignation at the role the public media and the Canadian federal government have played in obscuring the separatist side of the story.

Levesque's speeches proved to be a revelation. His thought ranged over a wide spectrum. As he spoke, an image of a new Quebec—and a new Canada—emerged. Far from being a wild utopian vision, a thoroughly pragmatic, well researched position was presented. Listening to him, I became aware of Quebec separatism not only as an alternative to the present muddled situation, but as a *live option*, in fact, perhaps the only meaningful road that Canada can take.

Quebec must separate from the rest of Canada, of that there is no doubt. Levesque discussed this from four points of view: economic, social, political, and cultural. Each was an *in-depth* analysis. These analyses were backed up by documented facts, reasoning, and careful speculation provided by a brilliant team of economists, technocrats, and a host of

professional Quebecois.

Levesque presented a proposal for a new kind of 'associationism' to replace the present rickety, obsolete, thoroughly inefficient provincial-federal system. Independent Quebec could become part of a common market-type of union, although completely independent. Addressing himself to the problem of the Maritimes, he suggested that transit agreements could easily be reached to handle the isolation problem, remarking that nothing is impossible to handle between civilized people. Commenting on the defense establishment, he wryly remarked that now "we don't even get our share of the waste."

Levesque vigorously attacked the economic arguments of his opponents by first pointing out the fact that "economics is not Black Magic, it is common sense." He astutely observed since Quebec supplies 25 per cent of Canadian taxes, it will not exactly be starved for capital.

A happy "mix" of foreign investment in Quebec is another of Levesque's goals. He appeared very interested in Japanese, German, and Swedish investment. This would spread the domination over the world. Retorted Levesque: "We have no desire to be a French colony." As is well known, Quebec has a solid resource position and a good geo-

graphic location. In the last ten years especially, human resources have undergone a considerable upgrading, showing competence in all modern fields of technology.

Levesque also presented a remarkable regional disparities program which imaginatively speculated about developments up to 50 years in the future in such areas as urban-rural comparative development, fishing industry and urban renewal. As far as politics is concerned, Levesque remains flexible.

He envisages a presidential system combined with certain aspects of the French parliamentary system. When asked about his own ideological position, Levesque answered that he considered himself Social-Democrat in orientation. "A socialist without a gospel," he replied with a twinkle in his eye. This was characteristic of the man's sharp, ironic sense of humor. However, he rarely lost his sense of proportion all through the long afternoon as he spoke across campus to a variety of audiences. Each time he made a point, one was charmed by his quick smile and his down-to-earth attitude. He did not hesitate to punctuate his comments with appropriate expressions if he felt it necessary to do so. A fascinating man—and one of great integrity—qualities rare indeed for a politician.