

The Pipeline

by Duncan McKie

The system isn't hard to beat. It's unbeatable—it's got you, your body, your mind and all your potential caught in its flow chart. You've come through the pipeline—heading for this refinery and you're preparing for your fate, your fate is to give and is sweat for the grease that keeps the machine running smoothly. You're a product of a very well-developed and purposeful process.

That process is commonly labelled "social conditioning". It teaches you that you are the system, that you de-

termine is direction, that you control it. And believing this, you perpetuate that system—if someone throws a wrench in the system you designed, you put him down. It just doesn't seem right to upset such a well-greased, smooth-running machine.

The system is such that, in a subtle way, it forces you to assimilate its patterns of behaviour. But you did have a choice, didn't you? You are an individual, you have some personal freedom. The truth is that you are caught in an immense societal box, and you do have choices within the boundaries of that box. But the minute you step outside those boundaries you become a societal misfit, and you are forced into an institution, a penitentiary, an asylum, even a university.

Where is that freedom we're always hearing about? What choices do we have in society? Why is our life style pre-determined? Part of the answer lies in the nature of the education which we receive. It can be found in every classroom, from kindergarten to grade 13—See the military-style discipline, the straight rows, the clean hands, head up, back straight, stomach in, eyes forward, hands folded in front of you, no talking, no passing notes, no chewing gum, no smoking, no drinking water between classes, walk on the right hand side of the halls . . . you remember, don't you?

It all seems very familiar, very

much a part of growing up. Maybe that's what bothers me—everyone (or almost everyone) he accepts the rules, accepts subtle conditioning without question. After all, society is based on discipline; how can you ever be an executive if you can't apply yourself to your work. If you can't take orders you won't be accepted. This justifies the educational training system. It trains you to fulfill the society's needs.

It all seems very logical; the society exists, we must keep the society functioning, so we must train people to fill society's vacancies. All Logical, consistent finally self-perpetuating.

Great . . . or is it? The system now is heading in a very dangerous direction. A very few people have power—others have authority delegated to them by those with power—the authority-types are responsible to the power-types. The power is in the government; the government is run by the corporate elite (big business), the men who have an interest in the perpetuation of society. The authority types, the civil servants, the high school teachers, the administrators in the university all serve those interests. They have no power, they make no real decisions. Their decisions are intended to perpetuate society for those whose interests lie in that perpetuation—the government, big business.

To further this end, we have evaluations, grades, examinations, behavioural content in our social sciences, research programmes in the sciences,

projects to alleviate problems without arriving at final solutions . . . everyone is serving society's needs, and those needs are determined by those persons controlling the society.

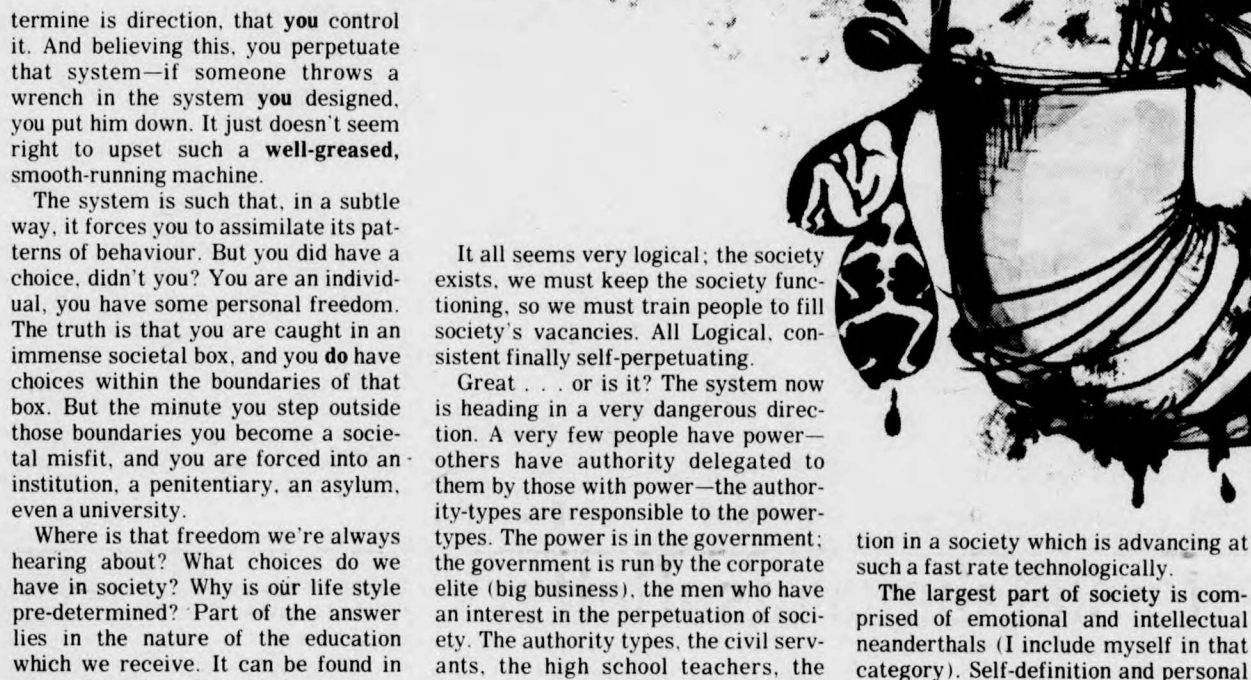
The solution to this problem—if you admit it is a problem—lies in the reallocation of the power. The authority element is not relevant in this situation, authority-types are merely servile to those holding the power.

Our own university lies in this power-authority relationship. The power (being the control of one's own life) must be put in the hands of those who have the greatest interest in education; those who teach and those who learn. The university, the high school, the elementary school, the entire society cannot afford intellectual stagna-

standing, yet we condemn those 96 frightened people at Sir George Williams who destroyed a part of the technology which has reduced society to that "quivering mass". We claim to be free and to promote freedom, yet we have Columbia, Berkely, San Francisco State, Vietnam, Richard Nixon, Ronald Reagan. We have Chicagos,

and we condone violence by presenting it every day in mass media. We attempt to overcome our environment through drugs and blatant escapism—yet we refuse to consider changing that environment.

Unless something happens soon, unless people start getting "off their butts" and doing something—this quasi-fascist state we have created will develop until, in the words of Eric Mann of the SDS, "you've got 1984."



tion in a society which is advancing at such a fast rate technologically.

The largest part of society is comprised of emotional and intellectual neanderthals (I include myself in that category). Self-definition and personal freedom has been sacrificed to the great God technology. We have become machines, a society composed of androids, we are cliché-ridden mindless products of our own apathy and ignorance, which we both allow to exist and perpetuate. We sterilize our imaginations and creative faculties, we pride ourselves on being rational while condoning war and mass murder. We pride ourselves in our under-

A view from the bottom of the pile

by Larry Goldstein

The History Department Breakthrough

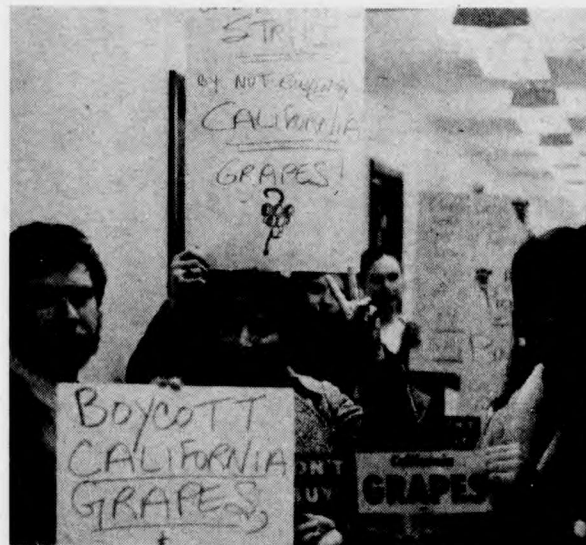
On Monday night, the History Department Faculty approved the report of the "committee on committees". This means that, in effect, there is a new constitution for the History Department. More important than that is the acceptance by the history department faculty that students must share the decision-making processes.

I see this new structure as a first step in the long process in the emancipation of the students. It will only be that if students use this opportunity to further demonstrate that they are not inherently inferior. They can only do this by actively participating on the committees and in the councils.

On Wednesday, March 12, at 7PM in the Vanier Junior Common Room, there will be a meeting of the history students and the committee at which time the students will be asked to approve the report. I urge all history students to be at this meeting. A copy of the report will be posted on the History bulletin board. Most, if not all history teachers have a copy. The opportunity is now in students' hands. What you do with it now is entirely up to you.

Professor Bakan's scheme has generated some interest on campus. If you want a copy of his plan you can pick one up in his secretary's office, Room 290 of the Behavioral Sciences Building. The plan is being brought into the wheels of the political bodies at York. Even though the mills of academia grind slow, they do grind and your interest in the plan will help grease them.

When Lyndon Johnson, who is demonstrably a turd, not to mention tyrant and murderer, an-



"SOME OF MY FRIENDS"

nounced his retirement last year, the world was so relieved that it began heaping praise on him. Non-partisan comment about his political astuteness, foresight, vision—you know—all those words, was really widespread and sincere. His enemies forgave him everything.

The same thing happened with Lester Pearson and Ayub Khan. Presidents and leaders are forgiven anything, and I mean anything, once they retire or die. That seems to be a natural law.

So let it be, my friends. I have decided that this will be my last column. I have enjoyed writing it and I hope that I've added something to your experience here by writing it. I wish you all a fine summer. I hope you all get laid — exquisitely.

ON THIS PAGE

Opinions from three students

Larry Englander on NATO

Duncan McKie on students and pipelines

Larry Goldstein's last column

The Double Standard

by Larry Englander

Should York University, or any institution, take moral stands? And if we did, would it mean anything?

This issue was hotly debated by last year's YSC, and lurked in the background of the "recruitment debate." However, no answer has yet been offered.

It is both our prerogative and our inescapable duty to take moral stands in the matters which directly affect us and which we can do something about.

A very important issue, so far almost completely ignored on campus, is the question of Canada's involvement in NATO. We all know that Trudeau and Sharpe have initiated a nationwide forum on NATO — the solution to which is probably predetermined.

Trudeau would probably like to announce the final decision on NATO — that we're staying in, of course — some time this summer. The universities won't have a chance to squawk back until autumn, when most people will have forgotten the matter anyway.

However, if Canadian campuses

started voicing their opinions now, Trudeau would be compelled to listen to his coveted intellectuals.

The YSF Council could very easily initiate a campus-wide discussion on NATO, and a subsequent referendum. We would certainly have no lack of information: professors Herkin and Hartzman, who have both been directly involved on a government level, and several other professors in the History and Political Science department have done intensive research into the subject.

And maybe we can convince a few cronies from the External Affairs Department to leave their secluded offices in Ottawa long enough to visit us and present their arguments.

That way we'll have the policy-makers right in front of us to engage in genuine dialogue — you know, the way the political process is supposed to work.

It's probably a fair assumption that most of the research and opinion on Canada's role in NATO is coming from universities. If we are to play a viable role in society we must collectively get the theory put into practice.