



# The Dalhousie Gazette

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## Up students!

Students take examination to justify their position in the university. What do professors do?

In some schools the standard is "publish or perish". The result is there is more garbage being published today than at any time in history.

At most colleges the professor's position is as secure as his relationship with the administration and the chairman of his department. If the professor manages to satisfy these overseers he may be granted tenure for life. This means that he can never be fired except for "moral turpitude".

The defenders of the system say tenure is a safeguard of academic freedom. Their argument is: tenure gives faculty a freedom of action. It prevents the administration from enforcing a party line.

It does not work that way.

To obtain tenure (at Dalhousie it may be granted after one year) a professor must obtain a recommendation from his department chairman, and it is the administration that grants or denies the recommendation.

Therefore, under this system, controlled by the administration, it is extremely unlikely that rebels and reformers will gain tenure.

Leaving aside the question of whether one man (a department head) should use his subjective standards or the opinions of competing faculty members to decide another man's academic proficiency, there are other more direct criticisms of the system.

Tenure is wrong because it destroys initiative. A certain amount of security and freedom is essential if the academic is to function. As excess is stultifying.

It gives some professors a position which is shared by only one other person in the modern, western, democratic world - the Pope. Even the Queen of England can be removed by parliament.

The Gazette believes that student opinion should be a factor in evaluating the competence of lecturers. The administration would do the actual hiring and firing but the students would have a say in assessing the performance of the staff.

## We want to be loved

This week the Gazette decided to try a taste of its own medicine. In previous issues, both this year and in the past, we have often conducted opinion polls on everything from the effectiveness of the student's council to the percentage of virgins on campus. The poll is effective as a news angle because it uses the opinions of a random sample of students and therefore has a strong element of objectivity. It is also a useful weapon for exposing the various faults of different aspects of university life. It was time for us to come under fire.

Some of the results of the poll conducted by Managing Editor Linda Gillingwater and published on page 3 of this issue were predictable. Others were not. This editorial is not meant as a rationalization or justification, but an honest appraisal of where we went wrong, how we can rectify our mistakes, and how you can help us.

One not-so-surprising criticism is the lack of coverage of campus material. We are too concerned with issues beyond the campus, and what local coverage we do have is not lively enough, several students felt. The Gazette is your newspaper. We cannot create news when it doesn't exist. If any student wants coverage of his organization or any aspect of his campus activity - write an article.

This brings us to a central problem: It is very difficult for editors to dig out stories and think up ideas for stories when they are too busy typing, editing, proof-reading and distributing the paper to the campus where it comes out. We are desperate, understaffed. Typists, photographers, reporters, reviewers and other features writers, and circulation men are urgently needed. This is where you come in.

One of the really surprising results of the poll was the fact that many students felt that Gazette staffers are too much an exclusive clique "just like the student council!" To be honest, this is both true and false.

The new system would recognize that not all professors can be expected to be effective lecturers. There are members of the academic community - probably the most important - who justify their position not by teaching but by doing research and publishing. Unfortunately, today these people are often forced to spend their time lecturing undergraduates. The result is mutual boredom and frustration.

The lecture method is only one of the learning techniques, but as long as the university feels it has merit and insists that students attend lectures then the university has an obligation to provide the best lecturers possible.

The overworked argument that the new system would result in the elimination of a number of knowledgeable men whose only fault is they can not communicate, is not valid.

If the man can not communicate his ideas in a written or verbal form, what use is he to the academic community.

Does a student evaluation mean a popularity contest?

This need not be the case. There are questions which will produce meaningful results. Here is a sample:

Integration of lecture material: poor, below average, average, above average, exceptional.

Presentation of various viewpoints other than lecturer's own: poor, below average, average, above average, exceptional.

Obviously this is not a complete survey. For this reason the Gazette invites all of you to drop us a note and outline (giving examples where possible) what you think a good lecturer should be.

The Gazette reserves the right to publish results at a future date without the name of the contributor if he or she so desires. More than anything we are interested in finding out if you have strong opinions on the issue.

Let us know.

If a group of students have similar goals, and are working very hard to attain these goals, the result is inevitably a tightly-knit group. At the Atlantic Regional Canadian University Press Conference at Acadia University Thanksgiving weekend, we all felt justifiably proud for the simple reason that our newspaper was the best among those represented at the conference. In addition to boozing it up, we were the only ones present who actually did some work besides attending all the meetings. As result, we were able to turn out a reasonably good paper in spite of the fact that most of the staff was out of town for three days.

One thing, however, must be made absolutely clear: we may be a closely-knit group, and we may take pride in our work, but we are definitely not an exclusive clique. We are only too willing to share both the work and the rewards of putting out a newspaper. With one or two exceptions, no one on the entire staff had any professional experience previous to working for the Gazette. Most of us learned from scratch and if a reporter is competent, it is not because he or she is an intellectual snob, but because they are willing to undergo a short period of feeling unsure of themselves before gaining the confidence which comes from experience.

On final criticism, and this one came from the faculty, was that the paper dealt with peripheral issues. The Gazette is one of the most powerful tools on this campus, and as such should be used to treat the really important issues which affect each and every student. For a start, we are implementing an informal professor evaluation. We just can't say it often enough: "It's your newspaper your mouthpiece." If there is anything at Dalhousie you feel is worth blowing the top off, we're with you all the way. Any issue of importance is worth the time spent organizing and researching an article for it. Remember, it is a tradition of the press that there are no sacred cows. We care. Do you?

Editor's Note: This is a copy of a speech that was given by Wayne Hankey, student president at King's, at the Canadian Union of Students congress held at Dalhousie in September. Hankey was not given a chance to win, but after this address he came within a few votes of scoring an upset. The speech was considered of such merit that CUS had it reprinted. The Gazette believes that if you will expend the effort to read it you will learn a great deal about what a student should be.

Domine praeses, delegations, videntes; META PHYSICA Aristotelis Octo: "Et enim intellectus actus, vita."

COMMENTARIA Sanctae Thomae Aquinatis, Doctoris Angelici: "Operatio sequitur esse."

Mr. Chairman, delegates, observers: From the eighth book of the METAPHYSICS of Aristotle, or rather, the ninth: "Intellectual actuality is life."

From the COMMENTARIA of St. Thomas Aquinas, the Angelic Doctor, "Operation follows being - Operatio sequitur esse."

"All men by nature desire to know," - first book of METAPHYSICS of Aristotle.

All men suppose what is called wisdom to deal with first causes and first principles of things.

The wise man must not be ordered, but must order (Also from the first book of the METAPHYSICS.)

These principles are in precise contradiction to those expressed by Mr. Armstrong. He says: form must follow function. I say, on the other hand, operation follows actual being. The concrete thing with its own particular form or nature is what is prior; its function, operation follows from this. It is from the nature of the student that his function follows; there is a casual relation between what a thing is and what it does. Any other view is to deny order in the world - and I mean that.

My three principles; number one: My principles are in opposition to any false separation between thought and the practical, and between student as student and the political man. The student is the most radical member of society and if the student union is not the most revolutionary element of society, it is simply because its members are not truly students. The student is essentially radical and revolutionary because he is concerned, as Aristotle says, with the principles and causes of things - with the principles and causes of actions. No finite limited conditions of the practical world restrain him - he is free.

What we need in this union is real students. It is an amazing thing, I think, that in the qualifications that were given for candidates, only my mover mentioned what I studied. This, I think, is really remarkable. I have, however, taken some time to discover what the other people who have proceeded me study.

I found that one is an English student. We must beware of English students. English students are Sophists - ask Aristotle.

But now quite seriously, English students are Sophists, and I think the speech of a certain member who came before us has indicated this. It was a mere arbitrary adoption of principles - a mere stance. That's how you get ahead in English departments. If you can only adopt the most peculiar stance in the department.

Now, to go on with a few more comments about freedom. If a student is free, it is because he is free from the particular society in which he lives. He belongs to society, but he is not of the society. As the theologians say, he is in the world, but not of the world. And if he is free simply because he does not merely act, but judges the principles of his actions, his life as a student must be consciously political and moral.

The student community must be thoroughly and completely political. How is this to be effected?

Secondly dialectics shows us - and I am here referring of course to the study of Hegel (no one here would DARE mention a certain man whose name begins with "M"). The study of dialectics makes it clear that thought, consciousness, does not arise from a vacuum. Thought and the good become universal, become common through their internal conflict. Put the same point theologically.

COMMENT ON THE RELATIVELY LOW NUMBER OF FAILURES (5.2%) IN SOCIOLOGY/ANTHROPOLOGY 100, 1965-1966

1. WHAT IS THE AIM OF THE COURSE?

a) To add to the intellectual experience of the student while introducing him to a range of very new information and to some indication of the perspectives of modern sociology and social anthropology. It is important to stress that this is an introduction in the true sense.

b) To provide a minimum background for students who may decide to take further work in the field, possibly with the object of specializing. Those who do intend at least major concentration also take a required second-year course which may be seen as an advanced introduction.

SEE ALSO 1 (c), INCLUDING AT BOTTOM OF PAGE 2.

ment, you're sure to be made head.

Another gentleman who I've heard of is studying political science and international affairs - a pragmatic approach. This is the kind of person who thinks that everything can be arranged. Mine is the view that all forms of abstract pragmatism separate from thought are by definition impossible for the student. He is committed already to the actuality of thought, that is, thought as an activity - thought as, on the one hand, being free, and on the other hand, manifesting itself.

I think that what I've already said about freedom of thought ought to be followed up a little with specifics. Now I'm not going to deal very much with specific matters in my speech, mainly because I've already indicated during the Congress my position on many questions, and I believe that the practical does have its own conditions and I am not prepared to indicate my position on questions which are going to come up one year from now.

However, on this matter of the freedom of the student, I think I ought to make one comment. I address this particularly to the Maritime region, but I think it is something that we can all consider. The people in the Maritimes do not think they are free; they are run from what they call Upper Canada (as much as the people from Toronto hate to be called Upper Canadians, this is what we call them) - now I want to go on to say why they don't think they're free, and what we can do about it.

To refer to my second principle, "Operatio sequitur esse" - the relationship between the being, the concrete actuality of a thing and its operation. We ought to be very clear about the dialectical relation between thought and the concrete thing. As long as people in the Maritimes are incapable of succeeding in practical affairs, in arranging things to their satisfaction, in acting freely, they are going to think that they are unfree. It's a vicious circle. On the other hand, the only way that people on campus and people in the provinces in general can demonstrate their real freedom is to begin to act, begin to mobilize, begin to do. Only once they have had the experience of doing and acting freely, of running their own lives, of politicizing their own campuses, are they going to be relevant either to this nation of Canada or to the Canadian Union of Students.

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## Letters to the Editor:

(EDITOR'S NOTE: Prof. R.K. N. Crook of the sociology department prepared this statement to be included in the Gazette story (page 1, Oct. 20) on the "five-year decline in the failure rates." The Gazette did not have space to print the entire statement at the time. It is being printed in its entirety this week at the request of Prof. Crook.)

2. WHAT IS ATTEMPTED IN GRADING?

a) Given that student performance is a function of the quality of the teaching process, it is still necessary to ensure that grossly unsatisfactory students do not obtain any credit for their course.

b) To discriminate between minimally satisfactory students and those who show proof of hard work, careful and systematic thought, and an ability to integrate and synthesize the course materials.

c) The following breakdown of grades for Sociology, 100, 1965-66, shows that while the overall number of failures was relatively small, 43.2% of students obtained grades over 60% while only 25.6% gained second class standing or better. I would call your attention to the number of students with the minimum passing grade of 50%, and in particular to the number obtaining a grade of 55% or less

Under 50 50 51-55  
13 22 61  
(5.2%) (8.8%) (24.4%)

3. DOES A SMALL NUMBER OF FAILURES MEAN THAT AN INTRODUCTORY COURSE IS POOR OR TOO EASY?

Not necessarily.

a) The breakdown of course grades should suggest that discrimination was in fact made between the better students and those who were simply able to pass the course.

b) While there is no department policy regarding failure rates, (e.g., there is no suggestion of grading to a predetermined curve), we should become concerned if the failure rate in an introductory course become relatively high, e.g., 20% or more. In this case, my own tendency would be to look at the quality of the course and the teaching process and not the supposed idleness or stupidity of the student body; assuming reasonable entrance requirements.

c) The correct interpretation of these comments would be; we wish to see the largest possible number of students obtain at least a minimum passing grade in Sociology/Anthropology 100, and do not view this position as implying

## In Perspective

# Hankey almost voted CUS leader

## Wayne Hankey: King of Kings

Picture a tall ungainly lad in a Huron College-type morbid gown and tattered ill-fitting suit. Picture the same lad with glasses dangling near the end of a long nose and an armful of philosophy books.

Got it? Well, that dear is Wayne Hankey and the dear ran for the 1967-68 president of the Canadian Union of Students at the Halifax national conference this month - and almost won.

He was a dark horse for sure. Good old Hankey.

His nominator described him as "a good sport".

He said CUS would have the opportunity of having a philosopher king for president - "a true link with god".

Hankey, of Nova Scotia's King College was described as "the king of kings".

Hankey's seconder was Kings College itself which announced that "everyone of our 300 students are behind him".

When Hankey rose to speak, the 180 delegates cheered.

Even if he did get his large spectacles repeatedly tangled in the platform microphone cord.

"This thing wasn't invented when I began my study of Aristotle," apologized theology student Hankey, pointing to the mike.

Occasionally, man must become what he is, he lacks original justification, this is called original sin. He only becomes properly conscious or universal through suffering, through the process, or through the dialectic. The problem of being a student, of being for the society through being abstracted and freed from its particular order now is reduced to the problem of securing conflict in the academic society. That is to say, the development of consciousness in the academic community is the problem of creating conflict within the conceptions in that community itself, so that they may advance beyond the limited static, dead concepts which are the ones that rule us most immediately in our special studies and interest.

The conflict which will be most responsible in relation to our social role will be that which concerns our action, directs our action toward the existing social order. It is the student government which is the means of this action, and the essential conflict within the student government structure must be ideological, moral, and political. The fact that we must act requires the conflict. We must act in some way in common, in order to agree how to act, a true conflict which belongs to us as students must take place. The nature of the student demands that it be the conflict about the principles and causes of action.

The implications of this politicalization: Bureaucrats are out. Most of you are finished. People will not be elected because they can run dances or because they can run finance committees. These people will be the servants of principle; not the dictators of principle. Discussions will be carried on within the whole context of action and its principles - not in the mere abstract rhetorical eristic argument of such forms as the forensic society. Political causes will be debated in real relationship to what we can and must do - not in the mere toy of the Model Parlia-



Western's newspaper wrote about Hankey but couldn't spell his name.

After much Latin, Hankey got down to business and really served up a "hard line" speech on the student movement.

"What we need in this union is real students," said Hankey as he caught the lightness of the situation once again.

"We must be wary of English students - English students are sophists. . . ask Aristotle."

ments which now exist. I think that we have to take example here from UGEQ. UGEQ has taken the stand that it is against the promotion of this kind of abstract and eristic argument in the academic community. It is time to insist that we as students take ourselves seriously and the questions that we debate, we debate them seriously.

And just since we've mentioned UGEQ, I would like to at this moment mention that if I elected, Monsieur Daniel Latouche has offered to run as my Vice-President. (Cheers and table-thumping.)

My program can be reduced to this formula: As politicians, in the student community, we must be students, that is, we must fight our campaigns on the basis of principles.

We do this in any case, (as my dear friend Mr. Charlie Boylan has pointed out. Mr. Boylan is very skilled in dialectic. However, I'm not so very certain whether I could put dialectic (Hegelian) after his name.) We must remember that in any case if we run our campaigns on another basis - not on the basis of principle, but merely within the existing order of things, we are in fact supporting the principle of the status quo. No position is a position for the status quo. But we must take positions, we must be political, constantly. That is to say, we must be political as students, as thinking people. This happens on some campuses already, and I think McGill is an excellent example of such campuses, and I think that the authority with which the McGill demonstration, excuse me, the McGill delegation, has spoken at this Congress indicates the effect for CUS and for our student bodies and for our obligations and responsibilities as student leaders which this kind of politicalization will entail. Our mandate will be clear, our discussion will be done before we arrive at CUS. We will already

In his kind of student union, Hankey said "bureaucrats are out. "Most of you are finished," he giggled feverishly, waving his gown at the assembled student government heads.

Keeping to a subject, he said "the philosophy department devotes themselves to technical considerations of mere technical considerations."

His speech ended with another happening as Hankey, one skinny foot on a chair and the other somewhere near the floor, declared, "What this union needs is students. . . I am a student."

"This is my testimony," he added flourishing his theology gown.

And "This is the union of students".

Again applause, cheers, then a standing ovation.

All in good fun eh!!!

Hankey thought so. So did the delegates.

They laughed and cheered and applauded.

But late, late that night, somewhere in a dark corner of a bedroom in the Dalhousie University men's residence, one vote counter whispered to a friend what the real count of the vote was.

And in another part of the residence, a drunk Hankey stirred and smiled in his sleep.

be conscious of the principles, action will be our orientation here, not a mere catharsis or as someone said, a diarrhea. The second side of my little jingle is that as students, we must be politicians. This is necessary because of the unity of thought and action which I have already cited from Blessed Thomas and the Philosopher.

This is, I believe, a necessity simply because the university has a position in society which no other institution can fulfill. It is the only institution which is able effectively to abstract itself from the particular condition in which it finds itself and to judge the whole principle of the society in which we are set. So first as students we must be politicians because it is our duty to the society.

Secondly, it is our duty to the university. The gentleman who spoke earlier this evening, Mr. Doucet, said that this was the age of the specialist. It is the age of the liberal Anglo-Saxon division of everything. Nothing is related to anything else, except through the corporations. We must oppose this; we must assert the unity of the educational endeavour. It is clear in the very word university: the unity of all the diverse and finite and particular sciences which make up the university. And this unity is not merely external, but it is in fact a unity which belongs to the very nature of thinking, that thinking always brings itself back to its principle. This unity is found in action. Action as a community requires the unity which conflict is. That seems a very peculiar statement - that conflict is unity, but in fact, it is only when groups of people must act together that all the particular sides come into the conflict. While we must affirm this unity, we must be conscious of the fact of the division of everything in the multiversity. The administration are too committed to the status quo to do anything about it.

ing reduction of standards in any way.

4. FINAL COMMENT

In addition to the 5.2% who failed Sociology 100 in 1965-66, 33.2% of students completing all the course requirements obtained grades between 50 and 55%. This means that 1/3 of all passing students were unable to secure any "merit" points toward their Bachelor's degree under the new regulations (see page 69 in the University Calendar, 1966-67).

Let me end with a question. Would it have improved the quality of the course in any way to have graded in a manner which ensured that these students, (1/3 of all those presently passing) in fact failed the course outright? Surely good education should wherever possible be rewarding experience and not simply arbitrary or punishing one.

Dear Gazette people, Entirely I admit the fault has been mine in that I have submitted everything too late. I appreciate your problems and applaud your efforts.

However, in view of the situation having changed due to the passage of time. A) My reference to your original piece on attendance at campus religious services has become meaningless. Will you print ANY part of my letter of two weeks ago? Briefly, we want to convey the message to the almost 1/4 of your readers who are Catholics or Anglicans that there is a MASS EVERY Tuesday at 12:30. Also some sort of direction as to where the Chapel is would be desirable.

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R.K.N. Crook

1. c) From the instructors point of view the challenge in teaching the Introductory course lies in handling at the same time both aims, a and above. This involves attempting to interest and educate students of varied backgrounds and possibly moderate intellectual abilities while motivating superior students to take further work in Sociology and Anthropology.