

page five today:
 Bassek on buses
 Goodings on CUS and UGEQ
 Enarson on the teach-in
 Mathews on demonstrations
 a request for letters and viewpoints
 and a quote: "A little folly is desirable in him that
 will not be guilty of stupidity."—Montaigne

cus, ugeq and biculturalism: part two

a dialogue must be started

The following is the second part of a two-part series on the relationship between the Canadian Union of Students and the Union Generale des Etudiants du Quebec.

By STEWART GOODINGS

Most of the story so far has been about the French speaking "majority."

As usual, the English Canadians reacted only after the danger became acute. The well intentioned last-minute efforts to preserve the unity of CUS were made too late and

were inadequate for the political realities. To say that all Canadian students belonged to the same organization was to claim a sham unity. The substance of disunity, the facts of psychological separation stared us in the face, while we grasped for the legal forms of unity, the symbols of cooperation.

Along with most of my colleagues, I did not realize that the key to our crisis was the French speaking students' rejection of their minority position, and no amount of constitutional juggling could alter that.

In UGEQ, they could be a majority.

My view is that so long as it is possible for French and English speaking students to sit down together to talk about common problems and common ideals, it does not matter much that they belong to separate organizations. It is the dialogue that counts. CUS and UGEQ must be perfectly honest with each other, and must exchange views even when the attitudes may be unpalatable.

It should be pointed out that UGEQ's leaders have not yet shown any desire to take up the difficult negotiations with their counterparts in CUS, but I believe the burden of proof still rests with CUS and it must take the first steps. CUS has made a beginning by developing the good relationship it has enjoyed with the classical college student federation, FACESSO, which is participating, for example in the CUS student-means survey. But a more coherent policy must be worked out by the CUS Board of Directors, especially in connection with UGEQ's relationship to other national organizations, like World University Service of Canada (WUSC), and UGEQ's position in the international student community.

One of the questions that has plagued many observers of the CUS-UGEQ split has revolved around its significance for Canada as a whole. Is it a symbol of failure for the Canadian experiment? Does it indicate that French and English speaking Canadians cannot live successfully together, either in their voluntary organizations or in their common country? To judge on the experience of the past, we could reasonably answer yes to both questions. But do we have to continue making the same mistakes?

Perhaps the first thing we need to do is to study our country more thoroughly. The essential facts about Canada are the diversity of her religious and linguistic strains, the scarcity and scattered distribution of her population, the considerable economic and geographic barriers, and the overriding tension of her two main cultural traditions. Obviously, Confederation, for all its imperfections, is one such institution.

If we must have a nationalism in Canada, we must realize that it will have to be a rather peculiar variety. Not for us a nationalism based on homogeneity, on a common culture, or on easily recognizable common heroes. Canadian patriotism must surely rest on pride in our differences and respect for our individual and collective freedom.

So far, this formula is hardly different from thousands of high school commencement speeches, after-dinner orations and political exhortations. Where the formula becomes novel is in its practice. For ninety eight years, we have been long on the preaching, short on the practice, CUS and UGEQ now have an opportunity to develop a relationship that is quite different from anything that has been tried before. Whether their experience may be applied at other levels or in other situations is something that requires additional study. In the meantime, their efforts will serve as a case study of our bicultural dilemma.

strained relations with Edmontonians and earned scorn from Albertans in general.

That is simply not true. Of course many people despise the university and people involved in the protests and demonstrations, the court cases and the publicity. Liberty is not a popularity contest. Because governments did not fall or have a change of heart before Mr. Lawley's placard is hardly reason to say that his placard or placards like it are without use. Even if nothing else is done. Though in the case Mr. Lawley speaks about, a great deal more was done.

As one of the English professors I must disagree with Mr. Lawley. He says we failed. We could not fail.

No man, Mr. Lawley, who engages himself within the constitutional scope of a democracy in support of its highest ideals and principles and who devotes much of his energy and time to the maintenance of its vitality and its justice can ever fail. He may not win popularity contests. He may not become the premier of the province. He may not gain wealth or position. But he cannot fail.

Youth is tempestuous. It requires sudden and dramatic changes of institutional life and human nature. That is why young men are often willing to kill in order to bring about change.

But it is not panic or haste that mends the world well or lifts the human heart. It is patience. It is a refusal to compromise. It is strength that does not bend, does not tire, does not run away. It is finally not the desire to "achieve success" but the desire to live well, to be human, that motivates most reasonable and prudent action among men.

I want to run screaming because we must recognize a basis that every kind of action within constitutional democracy is a valid part of community life. It is not the place of students, nor their role unless they are remarkably lucky or well connected to find mayoralty candidates.

It is, if they choose, their place and their role to do what they can and what they are called upon by conscience to do in support of the integrity of their society. Students are a part of the body politics. Within their knowledge and their power, they have a right to act; some of us might even say they have an obligation to act.

R. D. Mathews
 English department

letter

To The Editor:

After having read Page 5 today (Nov. 12) I want to run screaming from the room. I refer to the remarks by A. Brent Lawley. I have nothing whatever to say about Professor Kemp, partly because I didn't hear all of his remarks at the Teach-In. But I wish to pick Mr. Lawley up on a few of his remarks.

In the first place public demonstration is a lawful act. It is a method of bringing public attention to alleged wrongs. One cannot say when, where, or how successful a demonstration will be. Mr. Lawley says that the campus protest "was a useless protest for the sake of protest."

He either knew every motivation in every mind present and every reaction thereafter in order to speak so unconditionally or he has taken a political science course from my learned friend, Dr. Baird.

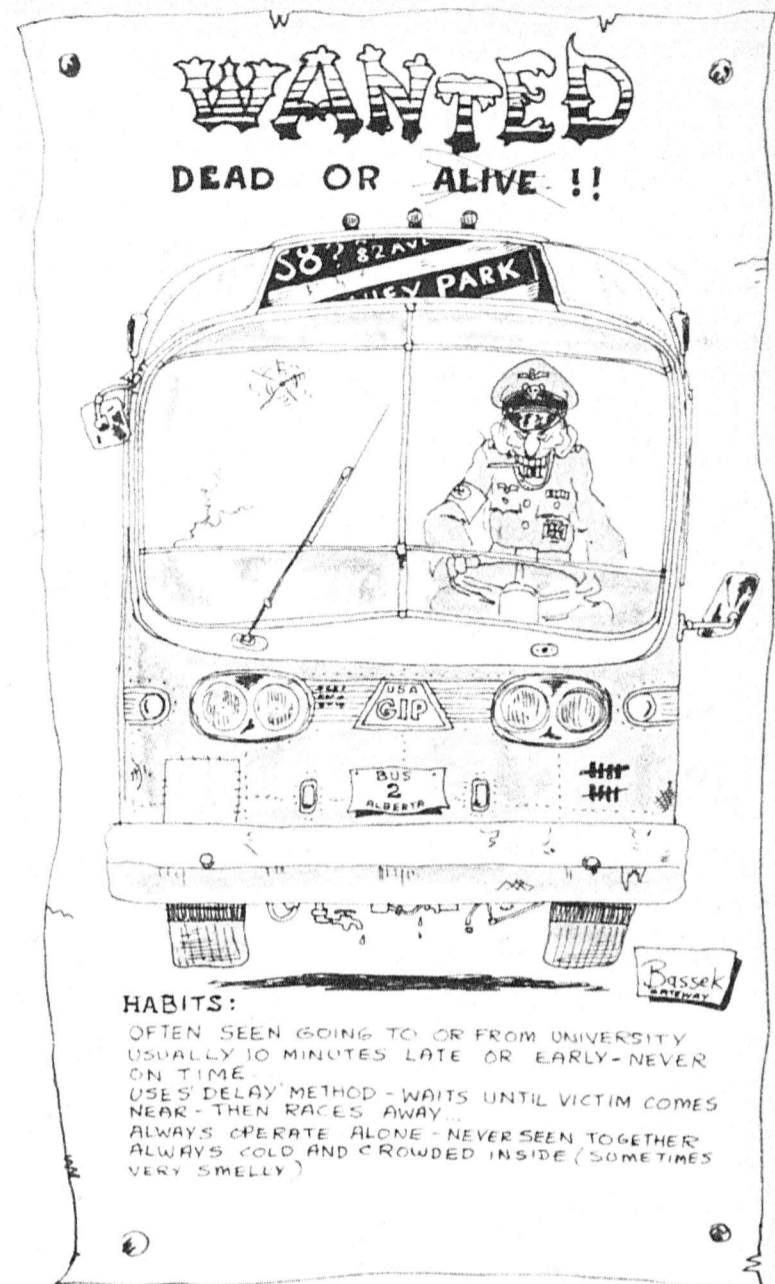
"What did the demonstrations accomplish? They accomplished nothing," Mr. Lawley says. Well, now. They set up a review of community aspirations in Edmonton quite unparalleled in its history. I was a member of a committee which was set up to try to find a candidate to oppose Mr. Hawrelak, and I was in contact for months with one of the students who was involved in the demonstration.

A number of the students, perhaps not Mr. Lawley, were very, very concerned with their continued role and their continued responsibility as citizens. The students did offer solutions: that the electorate must for the sake of the preservation of society place honesty and integrity before all else in the choice of public servants. But the students who demonstrated were not the whole electorate.

Moreover, in the past I have talked to Dr. Roy Anderson, the gentleman responsible for filing the application which succeeded in ousting Mr. Hawrelak from public office for an infraction of the City Act.

Dr. Anderson has assured me in the past, and just a few minutes ago, that the expression of principle, the indignation based upon the principles of Canadian democratic responsibility expressed by all the younger people who involved themselves in protest and demonstration helped him to face the difficult strains that litigation placed him under. He does not believe the demonstrations were useless. But then all he did was to unseat Hawrelak.

Mr. Lawley is also incredibly certain that the demonstrations only



HABITS:

OFTEN SEEN GOING TO OR FROM UNIVERSITY
 USUALLY 10 MINUTES LATE OR EARLY-NEVER
 ON TIME
 USES 'DELAY' METHOD - WAITS UNTIL VICTIM COMES
 NEAR - THEN RACES AWAY...
 ALWAYS OPERATE ALONE - NEVER SEEN TOGETHER
 ALWAYS COLD AND CROWDED INSIDE (SOMETIMES
 VERY SMELLY)

Viewpoint

First, I would like to hand out a rose to the Political Science club for the work that was put into the organization of the teach-in. The acquiring of such Name speakers as were present on all four panels nearly assures the success of the teach-in before it starts. If one will just overlook their lack of diplomacy in the handling of the governmental officials, one would say their job was carried out in admirable fashion.

Nothing is solved by avoiding an issue.

To use a favorite example of Professor Davy, formerly of the Political Science department on this campus, "when an ostrich sticks his head in the sand, you know where he is going to get hit." Only by direct confrontation of the opposing points of view will the merits of each be decided.

by
 dale

enarson

While the shock waves were felt across the city and around the province, the tremor was strongest here on campus.

The sanctuary of academic ritual was shaken a bit by the activities: especially those that transpired in the final session. Never before has a student publicly "shaken his fist" under the noses of the faculty and demanded "produce or get out."

Another thing that the teach-in pointed out was that the Premier is not the dope he was formerly considered to be by certain members of the faculty and student body.

Before, when a professor would crack a joke about the ignorance, etc. of the Premier and other officials of the provincial government, there would be a flurry of nervous laughter throughout the class.

Now that the student body has seen first hand the calibre of men leading this province, such response is no longer "the thing to do." Instead, the mentality of the professor making such a snide remark is under question.

To use the words of a recently-vocal faculty member from the department of philosophy, "Manning took Williamson and mopped the floor with him."

Somehow, however, certain members at the discussion still fail to get the message. Following the unanimous decision they stand like the Canadian heavy-weight champion with cuts over both black eyes and scream, "He didn't touch me!"

The teach-in did great things for this campus, and a continuation of the attitude generated by the activity of the day could lift our campus out of the stagnation into which it, and other campuses like it have fallen.

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