

Representation on academic body

A definite asset for U of A students

By MARJORIE BELL

For more than three months there have been three student representatives on the General Faculty Council—to what end?

The GFC is concerned with the academic affairs of the university. It sets the academic schedule, formulates the entrance requirements, makes the final decision in matters of curriculum upon recommendation of the faculty councils, organizes and publishes the calendar and defines the institutional affiliation policy of the university. It also hears appeals on requests or petitions of students after they have been dealt with by faculty councils.

Students' union president Al Anderson says student representation on the General Faculty Council has been of definite benefit to the union.

"Student representation on GFC is more important than on the Board of Governors because the affairs of GFC are of more direct concern to the student body," said Anderson. "B of G handles mostly matters of business."

Anderson used the extra two days of holiday at Christmas as an example of what student representation on GFC has done for students. He also accredited the revision of the academic schedule to student representation on GFC: next year Christmas exams will precede Christmas recess.

Anderson also feels the success of gaining student representation

on the B of G is partly due to the student voice in GFC.

The formation of an Academic Grievance Committee was considerably facilitated by the presence of a direct student opinion on the General Faculty Council.

"This idea gained approval with a minimum of difficulty because of close communication," he said.

Students' council has no plans for expansion of student representation on the GFC. There are now two representatives of the union—Anderson and Marilyn Pilkington—plus one representative of the faculty of grad studies, Jan Vandeldiak.

"A greater number of persons on the council would only weaken us," he said. "Effective representation on GFC requires a great deal of preparation, and takes time not many people would be prepared to sacrifice. A comprehensive knowledge of university affairs is also essential."

Anderson said the reception of the student representation on GFC has been excellent.

"It has not been a year for issues," he said. "Most of the matters dealt with, such as the university parking problem, were problems of common consent to both elements of GFC."

He agreed this had probably been a great aid to the success of the student representation on GFC.

When asked if there were any future issues to be dealt with, Anderson said he hopes to gain student membership on the var-



AL ANDERSON AND MARILYN PILKINGTON
... students' union reps on the GFC

ious faculty and department councils.

The clause in the Universities Act providing for membership on the faculty councils states appointees to the faculty councils should consist of the dean of the faculty, all full-time members of the academic staff of the faculty, and such other persons as may be appointed by the General Faculty Council on recommendation of the

faculty council."

It is to be hoped the faculty councils see fit to appoint student representatives.

There were somewhat dubious feelings on the part of the student reps on GFC at the beginning of the year, but as their usefulness became more apparent their enthusiasm increased.

Anderson said, "Yes, we feel it is definitely worthwhile."

casserole

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НАЙКРАЩІ ПОВЕЖАННЯ З НАГОДИ

РІЗДВА ХРИСТОВОГО

НОВОГО РОКУ

Casserole wishes you all a happy New Year and trusts that no one became so incapacitated over the vacation that he will not make it to his first examination. Also pass our regards to anyone who did not consider it worthwhile to return to classes after Christmas.

For our first issue of Canada's second century we have a variety of stories ranging from an Indian legend to a yarn on the inner workings of our university administration.

Rich Vivone came back from a Christmas at his parents' home in Nipigon, N.W.T., . . . I mean Ontario; where he heard an Indian legend. That is on C-2.

On C-3 we have a story by Wayne Burns, who wrote for us last year. He is now on sabbatical in Toronto, Montreal and Ottawa. For the time being, he said, he can be reached at his Montreal address.

Since the students received seats on the General Faculty Council last fall, we have a progress report on student participation in that body on C-2. Marj Bell interviewed Al Anderson for that story.

U of A marching band director Cec Pretty gives a first hand account of the history and philosophy of the band on C-5. He feels that since so much money is being spent on the band, students should have a better idea of what it is all about.

And on C-4 is a story on CUSO. It has been sitting on the desk for three months now. We all admitted it was a story that should be printed, but there never seemed to be room for it. Now, for one performance only, we bring you the life and adventures of our students overseas.

That's our first Casserole of the year. Read it well. You won't get another for two weeks.

Rich Vivone

A resolution from the year of the snows

Well, merry gentlemen and ladies, this is the time of the season for resolutions. For making them, breaking them and swearing to never make them again.

I heard the strangest resolution last Christmas and it came from an elderly Indian legend teller who liked his wine and song.

We were sitting in his home—a half teepee, half log cabin—drinking to the glories of the Ojibway tribe of which he is a member and he began to tell the story of the man who ran away.

Our narrator is a man named Old Vasseur. He had not changed for as long as I can remember and the one distinctive thing about him was that he told many strange stories but never in his life had he told a lie.

"This happened in the year of the great snow," he said pensively and had another swig of the bottle. "The entire bush was covered with layers and layers of snow. The animals had trouble finding food and began to wander close to the settlements. Only hungry animals have the nerve to get too close to the camps."

This was especially bad near our camp on the lake. We were having lots of trouble keeping them away because there were many children.

Well, he continued, many years before this the Frenchman from north of the lake came into our camp. He was a loner and had been

a trapper for a long time. We had seen him setting and checking his traps but he never came near us or troubled any of our people.

When he came into the camp this time, knew he was after something. He had never come this close before.

He spoke to us and said he had been living alone for too many winters and wanted to take a wife. The Frenchman knew the one he wanted and she did not have a man either.

But there were certain things to decide before we could let him buy her. We of the Ojibway have laws and never had we been asked by a whiteman to take one of our women. So we consulted the gods and he told us to talk to Nee-tak-has, the god who protects the women who take a man outside the tribe. We knew the French was not of the breed but we also knew Nee-tak-has would protect him as he had protected all the others. This god would give him the strength and courage of many Ojibways so he could provide for and protect his family.

In the later years, the Frenchman and his women had many children and they moved into the settlement. The French became one of us and he helped with the hunt. Then in the year of the great snow, it happened.

The Bears were haunting the camp and the Frenchman's camp was closest to the bush.

The children of the Frenchman

were playing outside one day as he was chopping firewood. They heard a crackling in the bush and looked up to see what it was. The children were afraid as they should be.

A big black bear, the most fierce in the north country, suddenly came out of the bush. He looked about and, as the children screamed and ran, the bear followed oblivious to the camp. But the Frenchman fled also. Ahead of the children.

His woman came out of the camp and saw the situation. She reacted immediately. Grabbing the axe deserted by her man, she headed for the bear. The bear halted when he saw her and then advanced again. With one swing, she planted the axe in the head of the bear. Then she yanked it out and let him have another. The bear fell heavily.

The council of the camp held a meeting. The Frenchman had not been seen since and his woman was afraid for him. But we of the council did not care of this.

Instead we questioned the power of Nee-tak-has. After much talking, we decided that this god would not live in our camp again and that no foreigners would be allowed to marry an Ojibway of this camp.

But the women heard of this and objected. So it was decided to reject Nee-tak-has only. The foreigners could intermarry and the women were happy.

That was the resolution and it came at the turn of the year in the year of the great snow.