

*Until we  
meet again...*

YORK UNIV.  
**Excalibur**

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Excalibur — Dave Cooper

# USED BOOKS:

## A FRANK DISCUSSION AND APPRAISAL

In the notes that follow, Beth and I would like to tell you all we can about how the used book market works, and how to get the most from your textbook dollar.

*Beth Appeldoorn*  
Book Buyer

*Steve Zelenich*  
Manager

## USED BOOKS CAN SAVE YOU MONEY

The YORK Bookstores will be buying as many used books as they can get their hands on — because the price of used books will save you 25% of the list price of each book. That \$10. anthology, if we can buy some "used", will cost you \$7.50 — less your 5% cash discount.

## WHERE WE BUY USED BOOKS

Anywhere, from anyone. Primarily, used books are purchased either direct from student users or directly from used book wholesalers.

## HOW USED BOOKS ARE BOUGHT \$\$\$

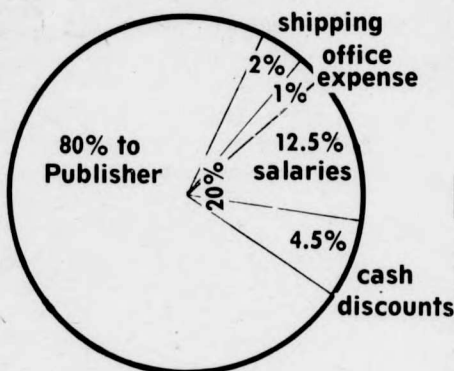
A. The price from the student or the wholesaler is the same — half of the original list price. In either case a basic piece of information is known with great certainty: that the book being purchased WILL be required for a course, hence, probably will be resold. Thus, 50% of the new list price (you paid list less 5% discount if you bought your books at your York Bookstores and paid cash) is repaid to you.

NB: As long as the book is reusable and with a sound binding, the condition of the book does not become a factor of buying or selling price.

B. When a book has been used on a course, but we have no definite information that it will be required again, we do not buy the book for our own use or resale. We will act as an agent for a book wholesaler (Follett's, Barnes & Noble, etc.) and will

offer you the price he quotes in his catalog. His business is built on speculation and demand: he pays a percentage of the new price of a book based on the demand for that book in the North American college market. His most favorable terms (when he is buying, whether from you, or us) are likely to be 25% of the list price, when the title is a new edition (1969 or 1970) and has wide use in the college market. He will buy as many as he can get and resell to any retailer at 50% from list price. When the title is an older edition — '67, '68, '66, and/ or the popularity (market) of the book is less than universal, he cuts his buying price down to anywhere from 5% to 20% of the list price, and takes the increased profit margin (a store will still have to pay the 50%) because of the greater risk that he won't be able to sell all he is buying and to offset the losses he will incur in the long run in this type of speculative business.

### THE TEXT BOOK DOLLAR



### BOOKSTORE "PROFITS"

Textbooks are purchased from publishers at list price (always set by the publisher, never, but never, by a bookstore — except when imported books have prices adjusted to reflect the difference in national currency values) less 20% and the bookstore pays the postage. So here's where your text dollar goes:

### BOOKSTORE PRICES

We will do whatever possible to provide texts and other books to you at the best discounts possible, without having increasing operating losses. So, **USED BOOKS** will be bought at 50% from list price WHEN WE HAVE RECEIVED A TEXTBOOK REQUISITION FROM AN INSTRUCTOR, TELLING US THAT HE WILL BE REQUIRING THAT PARTICULAR TITLE FOR COURSE USE IN THE NEXT SEMESTER. (For all purposes, we are now talking about summer school and next fall.) We will then clean the book, obliterate the name of the previous user, and re-price the book, complete with removable "THIS IS A USED BOOK" sticker at 75% of list price. When you buy it for cash you will receive your 5% discount, and we will have the remaining 20% to pay overhead costs. If there is no pilferage, we break even, and you've saved a good deal of money. If you want to sell a book that we don't know will be used in the next term, we'll pay whatever the wholesale buying catalog quotes — sometimes good (?), 25%, sometimes bad, 25¢. The choice at all times is YOURS. Buying and selling used books is done as a SERVICE. Really, the extra work involved is a pain — which is why so many bookstores just don't bother but only buy new books from publishers and get their necessary 20% for overhead from him.



### AN ALTERNATIVE

If you prefer to wheel-and-deal yourself that's OK too, and the Bookstore will try to help. We will have installed, before September, a large **SWAP BOARD** — right in the textbook section of the bookstore — where you can post your "Books for Sale" or "Books Wanted" notices with whatever information you like. The only part we'll play in this venture is a bit of maintenance — we'll stamp each notice with a date (no approval necessary, just put the notice up and we'll date it) — and remove it two weeks later. That way we'll ease the paper pollution a bit, and you can always put up a fresh notice. But please, no book swapping in or around the bookstore. Our traffic problems are monumental as is.

### SELLING HINTS

Timing's important in selling used books. We'll have many text requisitions by the middle of APRIL so hold off as long as you can. Bring your books (not a list, please) and sell those books that bring the price you want — remember, 50% on everything to be used in the summer or fall — and keep those books that are worth little in the wholesale buying guide. Check again before leaving for the summer, and then again as soon as you return in the fall. Many, if not most of your books can be resold to us for 50% CASH, by using this simple technique.

Good luck with those papers and finals!!



Presidential race nearly over

# Senators voting on eight names

**With A Little Help From Our Friends**

Senators finish voting this afternoon to show their preferences as to which of the eight candidates put forward by the presidential search committee should be the next president of York University.

In a special secret senate meeting Tuesday afternoon search committee chairman Bora Laskin told the senators the names of the candidates and urged senators to "show confidence" with the names, asking them to "not reveal the full list to anybody". He said senators could consult with their colleagues inside and outside the university before they cast their votes.

The eight candidates are:

- Albert Derrick Allen, 50, dean of the arts and science faculty at the University of Toronto;
  - Andrew Booth 51, dean of the college of engineering at the University of Saskatchewan and a government and business consultant;
  - John H.G. Crispo, 37, director of the Centre for Industrial Relations at U of T;
  - Harry S. Crowe, 47, dean of York's Atkinson College;
  - Ivan R. Feltham, 39, a professor at York's Osgoode Hall Law School and one of the two faculty members on York's board of governors;
  - James M. Gillies, 46, dean of York's Faculty of Administrative Studies;
  - John T. Saywell, 40, dean of York's Faculty of Arts;
  - David Slater, 48, dean of graduate studies and research at Queen's University. Slater, an economist, is also a member of the Committee on University Affairs, the Canada Council and the Social Science Research Council, and was once editor of Canadian Banker.
- All of the candidates are Canadian.

Laskin refused to answer the senators "questions of substance on the views of the candidates," because, he said, it would be "utterly impossible" to give a sufficiently objective treatment of their views.

Two members of the search committee, science dean H.I. Schiff and humanities department chairman K.H. Michael Creal, indicated to a group of senators and others after the meeting that they had come to the special meeting prepared to try to tell the senate the views of the candidates on important issues.

Howard Adelman, assistant dean of Atkinson College, called the meeting "a farce" and charged that the senators would be "voting in ignorance".

Angered by the refusal of search committee chairman Bora Laskin on Tuesday to answer "questions of substance on the views of the candidates" for president, Atkinson College's acting dean Howard Adelman has prepared a motion for senate today which, if passed, could effectively hamper further deliberations.

At about 4:30 pm yesterday university secretary W.D. Farr received a copy of the following motion:

"1. Whereas, on Jan. 22, 1970, the following resolution was moved in senate by Prof. Adelman, seconded by Prof. Yolton, and carried with seven dissenting votes:

"That the senate offer its support and vote of confidence in the search committee to proceed under the interpretations of the procedures as presented by Mr. Justice Laskin."

"2. And whereas, on page 6 of the minutes of senate on Jan. 22, 1970 as approved by senate on Feb. 26, 1970, there is the following statement:

"2. 'A number of senators suggested alternative procedures, including (a) the search committee to become a nominating

committee, (b) the interviewing of all senators by members of the search committee, (c) the inviting of candidates to a senate meeting in order that senate might become acquainted with their views.

"— With respect to (c) above, MR. JUSTICE LASKIN POINTED OUT THAT THE PROCEDURES OF SEARCH COMMITTEE TO BE PREPARED TO ANSWER QUESTIONS CONCERNING CANDIDATES. QUESTIONS CONCERNING THE VIEWS OF CANDIDATES ON VARIOUS EDUCATIONAL ISSUES WOULD BE QUITE APPROPRIATE."

"3. And whereas, the chairman of the committee of search for a new president at the special

meeting of senate held March 24, 1970, refused to answer questions concerning the views of candidates on various educational issues

"Therefore be it resolved that (a) the senate censure the members of the committee of search for a new president for skilfully disregarding the commitment given to senate, as expressed in its resolution of Jan. 22, 1970, as quoted above, (b) and the senate hereby withdraws its vote of confidence in the committee and (withdraws) three members from the said committee."

The motion, a question of privilege, has to be dealt with as soon as Adelman brings it up,

according to parliamentary rules of order.

The motion was seconded by student senator John Adams.

The same list was presented to the board of governors at their meeting Tuesday night. Before the formal "short list" is presented to the board, as required by the search committee's terms of reference, the committee must whittle the eight names down to a maximum of five and a minimum of three.

Board members are also casting preferential votes for the candidates this week.

The committee's terms of reference did not include a specified number of names to present to the senate before they cast their preferential ballots.

The senate and board ballots will be tabulated at York's Survey Research Centre. Results of the vote will be released only to board chairman William Pearson Scott and the members of the search committee.

The board will appoint the next president, keeping in mind that their choice must have the "broad support" of the senate.

At Tuesday's senate meeting Laskin again refused to define the term "broad support" to the senators. When one senator charged that that would mean the board will ignore the senate vote if there is no pattern of broad support, another senator charged that the board would probably make its own decision anyway.

Behavioralists in the meeting charged that with a list of eight candidates on a preferential ballot, there is little chance broad support will be shown for any candidate after the ballots have been tabulated.

Mathematics professor Lee Lorch stood up and quoted the minutes of the senate meeting Jan. 22, which were approved by the senate at their February meeting:

"Laskin pointed out that the procedures required the search committee to 'be prepared to answer questions' concerning the candidates. Questions concerning the views of candidates on various educational issues would be quite appropriate."

Laskin ignored the statement.

Adelman accused Laskin of "a complete about face" and questioned that the search committee could be presenting the names to senate in all seriousness.

Laskin apologized and said, "I didn't think I'd gone that far." But he said the senate would not get any more information from him and intimated that the minutes of the Jan. 22 meeting were wrong.

Laskin said each of the eight candidates had been "minimally acceptable" to the search committee. He said the committee had considered about 90 names altogether in their deliberations, but that by a preliminary, perhaps arbitrary judgment" the committee had investigated only 45 potential candidates.



MUD, MUD, GLORIOUS MUD

Excalibur — Tim Clark

Muddy York — the name still applies to the campus, especially every spring and particularly around the construction sites of new buildings, as this student found out on Monday as he tried to get to his car.

## Motion to abolish psych grades is endorsed

By JEFF FINKELSTEIN

The Undergraduate Curriculum Committee of the psychology department voted unanimously March 18 "to abolish grades in all psychology courses by the academic year 1970-71."

The motion has been passed for further consideration to a special meeting of the entire department, to be held next Monday.

The motion advocates the elimination of both of the present methods of evaluation — the use of letter grades as well as the use of "pass-fail".

As an alternative method of ac-

creditation, the committee favored the idea that the student's transcript should contain a written description of the course material taken without evaluation of his individual work.

However, it is likely that the contracted course requirements, completed by the student, would be included in the transcript.

The motion was proposed by psychology professor David Bakan at a special meeting of the UCC.

Bakan told the committee that, in terms of available data, the method of grading

was unreliable and invalid. These studies have indicated no correlation between undergraduate grades and adult performance.

Bakan said he deplored the system of grading because it forced undergraduate education to be directed, primarily, towards the writing of exams rather than towards the active assimilation of the course material.

He said he felt that in a situation in which the teacher has the ultimate power over his students — that of determining his final grade — then the position of the student is one of "infantilism".

The nature of university examinations,

with each student working in isolation, forced into Bell Curve competition with his fellow students, is the exact opposite of the real need for people to cooperate and pool their intelligences in order to solve their mutual problems, he said.

Bakan said he had continued to give grades to his students only because they are the primary criterion for graduate school selection. However, he pointed out that there is now a very low rate of acceptance into graduate programs and even this rate is steadily declining. (About 4 per cent of all applicants into York's graduate department of psychology are being accepted.)

# Ross may refer YUFA's threat to court

By JOHN ADAMS

University president Murray Ross hinted Monday he may refer a threat by the faculty association last week to withhold final student grades to the university disciplinary courts.

Last Friday, 70 members of the association voted almost unanimously to ask the 600 York professors and lecturers to withhold final grades, unless a salary and benefits settlements is reached with the board of governors by next Tuesday.

Instead, the 488-member association, which represents 80 per cent of the teaching staff will set up an unofficial information service for the 8,500 fulltime and 7,500 parttime students.

The association meets today at noon in S166 in the Ministry of Love to review the progress of negotiations during the week.

Ross' thinly-veiled threat of prosecution was his response to what he described as "something entirely new in university history." No university court system existed officially until Ross said last week he was implementing the Laskin report on rights and responsibilities as "an interim measure", until discussion of the report is completed.

Ross' decision has been questioned because the report, released last November, recommended it should not be adopted in whole or in part without discussion throughout the university. The Duff-Berdahl committee of the senate is making a clause-by-clause review of the report now.

Ross apparently failed to realize that his courts system already jeopardized by the withdrawal of several student judges in protest against his implementation of the Laskin report, will be unworkable if the faculty association also withdraws its five nominees for judgeships. Faculty sources have said they want to do this.

Ross also apparently is unaware that, although he has exclusive legal authority over student conduct by Article 13 (2) (c) of The York University Act, he has no legal authority by the act over faculty conduct.

The faculty association decision came five months after its salary and benefits demands were submitted to the board, official spokesman Theodore Olson said last week.

The assistant professor and acting chairman of the arts faculty social science division, charged that salary levels for

York professors were among the lowest in Ontario, ranking higher only than those at Brock and Trent universities.

"We have not put the students in this bind," he said. "It's the board's fault. We have received no concrete offers from the board, despite a meeting in January and another on March 13."

He said the governors told the faculty negotiating committee they lacked sufficient budget information to negotiate.

The association is seeking a 20 per cent increase for all of the teaching staff. The increase is needed, it says, to cope with inflation to provide salaries comparable with similar professions, to permit raises for merit and to experience and correct salary inequities among present faculty members.

In addition, the association wants special housing allowance for junior faculty, portable pensions within Ontario, and eligibility for sabbatical leave after

five years here, instead of the present seven-year requirement.

The closed faculty meeting narrowly rejected a motion calling for a halt to teaching after this Wednesday to protest the board's inaction, Olson said. Formal classes end on April 3 for most students.

An "overture" on salaries made Friday by Ross, in a letter specially-delivered to all the faculty, was "unanimously rejected" at the meeting, Olson said.

He charged the letter "tried to go right over the heads of the faculty association. We don't know what the administration intends by it. I suppose it is some kind of quasi-offer."

In the letter, Ross argued that any salary settlement must be contingent upon the provincial budget which sets a basic value for the university's operating grants formula. He stated the budget is not expected until late March or early April.

If the basic value is increased by 4.5 per

cent, Ross wrote, the faculty might expect a 10 per cent salary increase. If it is 5.5 per cent, they might expect 12 per cent.

A member of the association executive, who asked not to be identified, said, "The Ross letter is irrelevant. It is also meaningless, because he says the increase may be used to hire new professors, not to pay the present staff more."

Olson said his association is preparing a detailed statement of its demands and the university budget for distribution to all faculty members next week.

"It will explain why we think the full amounts we seek are within the ability of the university to pay," he said.

The faculty negotiating committee has reviewed the university budget, although it took the university administration from last July until February to produce it, he said.

Other association sources said the budget was only produced after a threat to censure the vice-president (finance), Bruce Parkes, despite a board agreement last year to permit the faculty association access to the budget.

"We are prepared for serious, continuous negotiations," Olson said. "We have not found a corresponding attitude on the board."

University of Toronto professor Charles Hanley, executive vice-chairman of the Ontario Confederation of University Faculty Association, spoke at the meeting and defended the York association's demands for a 20 per cent increase.

He said afterwards his group's salary formula contains four anti-inflationary factors, built in well before any government wars on inflation.

The formula freezes 1969-70 salaries at their present levels, although in 1968-69, mid-year increases of 4-8 per cent were common.

Claims for loss of purchasing power in 1969-70 are not retroactive, but only apply to 1970-71 salaries. "We are deferring for 12 months our claims for losses due to inflation," he said.

Benefits from increased national productivity, as measured by the Gross National Product, are similarly deferred 12 months. "We are only trying to get our share a year after the improvement," he said.

"Finally, we are holding the line on increases until July. Businesses have only offered the federal Prices and Incomes Commission a two month lag price freeze."



STROUD GOT IT

York president Murray G. Ross presents the Yeoman of the Year Award to hockey captain Murray Stroud at the Men's Athletic Committee banquet last Wednesday.

Excalibur - Tim Clark

## Nat. Sci. students win in bid for optional final

By BOB WALLER

Natural Science 176A students effected an eleventh-hour compromise last week in their bid to provide an option to the compulsory final exam.

In a meeting between the NS176A negotiating committee and the first year general education interdisciplinary committee on Thursday afternoon, the students agreed to scrap their demand for the option of a pass/fail grade with no final exam in favor of a final letter grade based on the previous term work, pending "satisfactory" completion of a course critique.

The meeting of the general education committee was asked by arts dean John Saywell the day before to deal with the NS176A dispute with a view to deciding on what action it should recommend the arts faculty exam board take on final standing if any students in the course refused to write the compulsory final.

However, during the meeting, science professor C.A. Hooker and three members of the negotiating committee worked out the final compromise, one which Hooker felt would be acceptable to course director James A. Burt.

The compromise met support from the general education committee, a multi-faculty group, who earlier had shown considerable hesitation and confusion about developing a recommendation which would in any way endorse the pass/fail option.

Fine arts assistant dean J.G. Green said that "if there is any change from existing regulations, it would have to affect all first courses.

"If Natural Science 176A goes open, I'll have 250 students in Humanities 175 charging down Burton aisles at me asking for the same thing," he said.

Burt was called to the meeting after about two hours of discussion to find out his opinion on the suggested compromise. Although he maintained his original position against changing the evaluation system at this late date, he was convinced to acquiesce to the compromise on the condition that it would be specified that the non-graded critique be of high academic quality.

The question of the final evaluation in Natural Science 176A was discussed at a meeting of the General Education Committee on Thursday, March 19. As a result of this meeting, the course director and students of NS176A agree that students shall have the opportunity of either:

(i) writing the final examination and earning a course grade in the normal course of events, or

(ii) writing a critique of the course which shall be evaluated as satisfactory or unsatisfactory, having as their final grade, the grade earned in the course without the final examination, provided that the critique is evaluated as satisfactory failing which a supplemental examination will be levied. (It should be noted that the grade assigned to students in this category will be an average of the grade for the first term examination and that for either a term essay or an oral research project/book oral research project).

The course director and students of NS176A recognize that the objective of the ungraded option is to offer a useful critique of the present course. As such it is expected:

The general education committee then struck an action committee of philosophy chairman John Yolton, Hooker and the students to define the critique. If the next day (Friday) the sub-committee's definition was satisfactory to Burt, the compromise would go into effect.

The compromise was effected and the NS176A class was informed of this at the end of their Monday lecture.

At that time Burt warned: "The second option is not easy and the exam is not a snap exam. It will

require studying. The essay/critique is similar to an exam. I suggest strongly if you are a marginal or average student it is not easier and will not have the built-in safeguards of the final exam."

Earlier, Burt and the science curriculum committee had refused to change the form of final evaluation to accommodate the demands of the students.

The science faculty argued that they would not change anything without Burt's approval and Burt argued that "it's a good suggestion

but at this point in the game, there is no way to accept it."

The rejection by science on Wednesday last week followed two days of complex meetings between the NS176A negotiating committee and Saywell, science dean Harold I. Schiff and Burt.

At one point after a meeting with Schiff, the original demands were rejected for a time in favor of an optional letter-graded critique. The students later reverted to a modification of their first set of demands.

Preceding last week's conciliation talks, the Science, Technology and Society course had labored through almost four months of wrangles over course organization, content and finally the validity of a final exam.

On Friday, March 13, about 40 students walked out of a lecture in protest after Council of the York Student Federation academic affairs commissioner Joe Polonsky initiated in-lecture discussion on the course's problems.

Representatives of the students who walked out went immediately to see Saywell about the course but as he wasn't in talked to arts associate dean W.W. Piepenberg and arranged a meeting for the following Tuesday with Saywell.

When the student negotiating committee attempted to gain time in the Monday lecture to explain about the meeting the next day with Saywell, Burt refused. The class was then disrupted and Burt left.

About 80 students remained to discuss the course and endorsed the pass/fail option demand to be taken to Saywell next day.

## Course proposal for NS176A

(i) that the critique will display clear evidence of a thoughtful and critical analysis of the field (namely, science, technology and society and the relations between them)

(ii) that the critique will make clear during its progress, that the writer understands or has made a determined effort to understand, the material offered in the course, in particular the essential nature of science and technology and the relations between them, with some detail drawn from the second term's work by way of illustrating his point of view

(iii) that the critique is aimed at providing a viable alternative course which would, in the writer's mind, cover the matter more adequately. Suggested syllabus and areas of accompanying reading would normally be part of his task.

Disagreements, if any, between students and course director as to the merits of the critiques offered will be referred to a committee of the Natural Science Division and the students involved will, where appropriate be consulted.

The date of submission of the critique was not discussed but the Natural Science Division feels the most logical date to be the day of the written examination.

Confronts Poli. Sci. chairman

# Glendon discriminates, Haggar charges

By JOHN KING

Controversial political scientist George Haggar is charging York University with political discrimination again — this time for a job he applied for as a political theorist in Glendon College's political science department.

In a meeting with the Glendon political science union last Friday Haggar said he had applied for a job opening in the department, but that he had been turned down in favor of a personal friend of Glendon political theory professor Ellen Wood.

In a student confrontation with Glendon political science chairman T.K. Olson later, Olson admitted that he had not even updated his dossier on Haggar to include Haggar's dossier from Columbia University, that he had not followed up any of Haggar's letters of recommendations and that the department had not even acknowledged receipt of Haggar's application.

"It's a case of personal conflict and nepotism as far as I'm concerned," Haggar said in an interview Tuesday night.

Haggar filed charges with the Ontario Human Rights Commission in September, 1969, against York and four other provincial universities, saying they refused to hire him because of his socialist political beliefs and anti-Zionist views. He said he was recommended by several professors at York to fill a post created when political science professor Edward Broadbent left to sit in the House of Commons as New Democratic Party member for Oshawa-Whitby, but that he was passed over in favor of a less qualified applicant.

York political science department chairman Harold Kaplan denied Haggar's charges but refused to debate the subject with him.

Haggar first applied to Glendon's political science department Nov. 22, 1966, four days after he

received his doctorate from Columbia University. He was interviewed by then-principal of the college Escott Reid and by York political science professor Neal Wood. Haggar was a student of Wood's at Columbia and in a letter of recommendation from Wood, was described as "clearly my top student ... He should make an excellent teacher." Haggar was told his name was by far the most prominent on the list of applicants.

In January, 1967, Reid wrote Haggar a note to say the appointment had been given to another applicant. Haggar, then at Waterloo-Lutheran University, said Tuesday he was not upset or surprised at the time.

That spring however, Haggar said, York political science professor Fred Schindeler, on a visit to Waterloo, told Haggar his name had ranked first for job until Wood nominated University of California at Los Angeles graduate Ellen Meiksons as a superior candidate.

Shortly after her arrival in Canada, Ellen Meiksons married Neal Wood.

On Dec. 1, 1969, on the recommendation of University of Toronto political economy professor C.B. MacPherson, Haggar answered an advertisement in the Nov. 28 University Affairs Supplement for a political theorist at Glendon College.

According to Haggar, Olson said he had expected to hear from him and that his application would be the most prominent of 85 applications.

The only question Olson raised, Haggar said, was that because Haggar was "a political liability" there might have been some likelihood that York arts dean John Saywell or Kaplan might veto Haggar's appointment.

On Jan. 10, Haggar said he telephoned Olson, who told him his chances of getting the job were not good because he was not a Canadian and not bilingual.

Later in January Gina Bridgeland, a British-born specialist in political theory and comparative government now completing her PhD at UCLA, was appointed to the position Haggar was seeking.

In a recent interview with the Glendon College newspaper Pro Tem, Olson said Miss Bridgeland was hired because of her reputation for brilliance, her interest in French Canada and because of her favorable recommendations from Ellen Wood and York political science professor Robert Albritton, both former classmates of hers. Miss Bir-



— Nigel Ottley

Glendon political science chairman T.K. Olson pokes his head out of his office door when students come up to confront him.



— Nigel Ottley

Political theorist George Haggar came to Glendon to defend charges that his doctoral degree from Columbia University was a fake.

## Ross defends discipline

University president Murray G. Ross says he implemented "the spirit of the recommended procedures" of the Laskin report on discipline "not to inhibit discussion of the Laskin Report but to state frankly that we have moved and are moving away from some of the restrictive sections of the York University Act."

In a letter to York students Monday Ross apologized for the ambiguity of a statement in York calendars, which refers members of the university to the discipline report "which sets forth the basic concepts which should prevail at the University with respect to the behaviour of students."

"By accepting membership in

the University," the calendar statement says, "a person acknowledges his willingness to abide by these concepts."

In his letter, Ross says "the Laskin Report has not been approved, accepted or adopted in whole or in part by the University. The Report is now under discussion and judgment on its adequacy will come later."

Ross claims that by adopting the disciplinary sections of the report "I am ... using the spirit of the recommended procedures to attempt to provide a greater degree of self-government in disciplinary matters in the University."

Ross says that by adopting the sections as university policy "I have limited the authority given the President in the Act in accordance with the procedures recommended in the Laskin Report." He says this is a first step toward modifying the York Act to take away some of the exclusive legal authority over student conduct the president is given under Article 13 (2) (c) of the act.

Ross on discipline report — Page 26  
YUFA's study document — Page 22

## Admin. readies for exam bomb threats

Administrators at York are worried that students uptight about their exams might try to get them cancelled by phoning in a bomb threat to the building their exam is going to be held in. But they've figured out an answer — alternate examination halls.

At a meeting of the presidential advisory committee last Thursday safety and security director C.G. Dunn asked what action should be taken if the university should receive a bomb threat.

Two phony bomb threats were called in warning that bombs were to go off in the Central Square and the Steacie Science Library last month. After the first call, the Central Square and part of the Ministry of Love was evacuated — five minutes after the bomb was supposed to go off. The second threat, called in to the computer centre in the basement of Steacie, was ignored after Dunn consulted with T.F. O'Connell, the director of library services.

The committee recommended that each call received should be treated seriously and that buildings should be evacuated.

dgeland was also a student of Neal Wood.

Her interests in French Canada will not be used in courses she will teach next year, Olson said Friday. Miss Bridgeland plans to teach a course on political theory of industrial society.

Students at the political science union meeting last Friday confronted Olson outside his office after Olson refused to come to the meeting to answer Haggar's charges.

When Haggar accused Olson of spreading rumors about his intellectual integrity Olson refused to answer.

Haggar said Tuesday he had accepted an offer to speak to the union because third year Glendon political science student Chris Wilson had been told by Ellen Wood that Haggar's Columbia PhD was a fake.

One of the documents in his confidential dossier which Haggar showed to students at the union meeting was a statement from the chairman of his oral examination committee for his doctorate at Columbia, Herbert A. Deane, describing him as "a thoroughly honest and open person ... He will be an energetic and highly stimulating teacher ... I recommend him without hesitation."

When students pressed Olson with questions, he produced the file on Haggar prepared by Reid after his interview in 1966. It had not

been updated.

When pressed further Olson admitted that Miss Bridgeland's application had been the only one followed up when the job was offered.

Olson said that "perhaps I've been derelict in my duties."

Haggar's and Miss Bridgeland's qualifications for the Glendon position overlap in most areas. Both are experts in political theory and comparative government. Haggar has also had experience teaching courses on Canadian government and he has devised a course in Canadian social and political theory.

The political science union two weeks ago agreed nothing could be done for Haggar, but demanded that the political science department give the union a summary of the qualifications of the applicants they hired and refused and demanded that present loose structures of faculty hiring be formalized to include equal student and faculty representation on the hiring committee of the department. In an attempt at a compromise last week the students said they might be prepared to accept their demands leaving the hiring committee as an advisory committee to the department chairman.

The union was to meet with Olson again yesterday afternoon to negotiate the demands.

## Glendon councillors threaten to resign

Sixteen of 18 student members of the Glendon College Faculty Council have threatened to resign from that body today if the council does not adopt a motion stating that "the election of students to committees of the council be the responsibility of the student members of the council."

Should the motion be defeated, the students will resign because they feel that they "will no longer be able to guarantee effective student representation on the committees of the council."

At present, the nominating committee advises the council as to who shall sit on the various committees.

The students argue that for students to be represented adequately they, as student members, "must be elected to the committees either by the student body or by those responsible to it."

The student faculty councillors claim that they are the only ones in council who are "responsible to the students' point of view."

Any student member of faculty council can be impeached by one-eighth of the student body or three-quarters of the student faculty councillors.

Three student faculty councillors-elect have indicated that they back the motion.

# Excalibur

Everything secret degenerates; nothing is safe that does not show it can bear discussion and publicity — Lord Acton

## Shine on brightly: this is indeed the end

A seed stirs longing  
And has no warning  
For its bright awareness  
And its dirty bareness  
In the cool quiet dawn  
Of life:

That lived in history  
But only prepared  
Just now after sun had rose  
With their strong teeth bared.

"Why are we here?" cried the smallest.  
"To enjoy life," smiled the tallest.  
"Why?"

This poem was written by my brother, Fred. I don't know whether or not it is any good, but I like it. For some reason, since I heard it a month ago, the last three lines keep repeating themselves in my mind.

I suppose that many of you expected that this, EXCALIBUR's final editorial, would be the ultimate in radical trip-laying. I hope you won't be disappointed but it will be merely the passing ego trip of a retiring university editor.

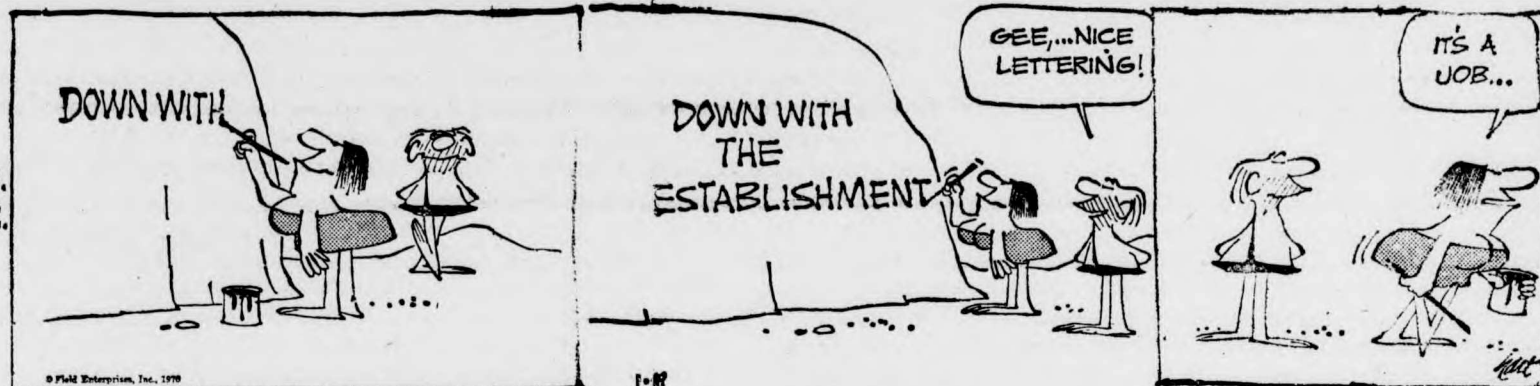
By the way, EXCALIBUR is not a radical paper. Rather, it is a muckracking paper. I'll try to explain why. This year I attempted to have EXCALIBUR fulfill two related functions: 1) a critical mirror on the York community, regardless of how uncomfortable the reflections might be, 2) a guide to the community for constructive social change.

Naturally, the two can not easily be separated. Often, honest reflections of the way things were provided the best possible guide to motivating people to start action to change things.

Therefore, EXCALIBUR was, and will probably continue to be, a creation of the objective conditions of York University.

That is, when the York community becomes 'radical' (I mean openly revolutionary, i.e. anti-imperialist) then also will EXCALIBUR become a radical newspaper.

My biggest disappointment this year: not being able to turn the EXCALIBUR mirror on the faculties of science and administrative studies. To those people in these two faculties who don't want to see this happen, be



forewarned. There have been quite a few individuals as well as informal delegations who have visited us asking for such coverage.

My happiest moment this year: the election of the largely activist Council of the York Student Federation under Paul Axelrod. After two years of less-than-mediocre student government, students here may finally have started on the long road to organizing themselves.

To the Natural Science 176A negotiating committee: congratulations on winning your basic demand of an optional final exam. That should be evidence that you can get what you need if you organize.

One point, though. I hope you noticed how relieved the 1st year General Education Inter-disciplinary Committee was when you agreed to drop your demand for a pass/fail option. They desperately wanted to avoid giving into your demand in any way and thereby set a precedent for similar action on the part of other courses at York.

I also believe that members of the committee saw even longer range implications of setting such a precedent...like perhaps an end to all forms of compulsory evaluation, however crude.

I am told that York will know who its new administration president is by the middle of April. Given the undemocratic, barely representative, and confused means by which he will have been chosen, we cannot, in honesty, say we are satisfied.

However, one point makes us very happy...Murray G. Ross is leaving at the end of June. I would dearly love to

expand on that statement, but our lawyers advise me that it would be considerably beyond the bounds of 'fair comment.'

I would like to extend my personal condolences to the board of governors and particularly to its chairman, William Pearson Scott. Perhaps you gentlemen will be able to find the money to purchase a Punch and Judy show if the new puppet is not satisfactory.

Thank you: everyone on the masthead. In particular: Dave Cooper, Tim Clark and Harry Kitz. Better photographers no editor could have asked for. In particular: Rolly and Jackie Stroeter. I detest advertising in principle, but the ads they drummed up paid the bulk of our bills. In particular: David McCaughna. An editor you're not, but an often-brilliant writer you are. In particular: Ross Howard. Despite a fourth year, The Telegram and senate, Ross provided his advice and good copy. In particular: Glen S. Williams. Glen shouldered much of the load in our campaign against Americanization, through his feature articles and his help in developing editorial policy.

John King. Managing Editor. A good newsman with a healthy suspicion toward everything. He could get a job as a printer with his technical knowledge. He's still awake at 7 am Wednesday morning when it's time to drive to Newsweb. An honest and loyal friend.

Bob Roth, next year's Editor-in-Chief deserves special thanks for the hours he put in covering stories. Bob

is one of the few people around who can write half-decent interpretative news. Best of luck next year. Get a lot of sleep this summer.

Newsweb, our printers, should get a medal for the patience and help they have shown us this year — especially with regards to the extras. Probably the thing that says most about Newsweb is that it's a happy place to work in.

I have this uncomfortable feeling that I should say something profound, strike a 'quotable quote'. I have never been one who has enjoyed writing editorials. I actually think they are a little pretentious and probably superfluous. I also believe that a well-written news story is more valuable than an editorial in nine out of 10 cases.

To be honest, I must admit that my editorial policy has never exclusively, nor even in large part, come out of Page 6. Rather, it has come from the newspaper packaged as a whole: front page, feature pages, montage. That's also what I enjoyed doing the most this year — packaging each issue of EXCALIBUR.

I do have a 'quotable quote' after all. It probably isn't original, but anyway...

Understand the people and through that understanding perhaps learn to trust them, maybe even learn to serve them.

Curzon.  
Amicalement et syndicalement,  
Bob WALLER

## You know, MacRae — you're right Russell does have a brilliant mind

...How, for example, did the university become so Americanized in the first place?

Clearly, the university is not the ivory tower of academic legend. That statement is already a cliché even in university administration circles.

The university is linked directly to the Canadian economy, and whatever is happening on the campus is the result of what is happening in the rest of the nation.

But recognition of this fact has many implications about how the problem will be solved and one of the first implications is that neither students nor faculty will solve it alone.

John Conway, a teaching assistant and graduate student at Simon Fraser University, has put it more bluntly:

"Clearly, we cannot have independent universities without independent economic and political institutions as well.

"What we are dealing with is American imperialism and the struggle for Canadian independence. Perhaps that struggle can begin in the university, but it cannot end there."

In the past, the use of the word "imperialism" has usually been sufficient to cut off debate on any topic — it has acted as an ideological circuit breaker in the minds of many people who are nonetheless disturbed about the problem of American control.

It is probably time to ask if the term "imperialism" does describe the problem. For that is the issue underlying all the press statements issued by all the interested parties involved in the debate over American control.

In view of the consequences of Americanization of the university; and in view of the consequences of American control of the Canadian economy — loss of political control, cultural identity and natural resources — the time has probably come to quit examining terms in light of their palatability, and to examine them in terms of whether or not they accurately describe the situation.

It is only through this sort of examination that all Canadians will be able to come to grips with a situation which they agree has dire consequences for Canada.

Until such time, both the tragic and the farcical will continue to be acted out in Canadian history, punctuated only with legislation limiting the American content on Canadian television, and by the occasional Royal Commission report.

— George RUSSELL,  
Bureau Chief,  
Canadian University Press,  
Issue, September, 1969

## Excalibur

March 26, 1970

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bruce clark  
margie wolfe, rosemary king,  
john madden, nick martin, and a host  
of seasonal writers and stringers too  
numerous to mention.  
stew simpson, pat bourque,  
rolly stroeter  
jackie stroeter

editorial phone: 635-3201, 3202  
advertising phone: 635-3800

excalibur, founded in 1966, is the student weekly of york university and is independent politically. opinions expressed are the writer's and those unsigned are the responsibility of the editor. excalibur is a member of canadian university press liberation news service, and attempts to be an agent of social change. printed at newsweb, excalibur circulates to over 17,000 people. office: central square (southeast corner) behind the ministry of love, york university, downsvlew, ontario.

"Our economic system must create men who fit its needs; men who cooperate smoothly; men who want to consume more and more. Our system must create men whose tastes are standardized, men who can be easily influenced, men whose needs can be anticipated. Our system needs men who feel free and independent but who are nevertheless willing to do what is expected of them, men who will fit into the social machine without friction, who can be guided without force, who can be led without leaders, and who can be directed without any aim except 'to make good'.

"It is not that authority has disappeared, nor even that it has lost in strength, but that it has been transferred from the overt authority of force to the anonymous authority of persuasion and suggestion. In other words, in order to be adaptable, modern man is obliged to nourish the illusion that everything is done with his consent, even though such consent be extracted from him by subtle manipulation. His consent is obtained, as it were, behind his back, or behind his consciousness."

— Erich Fromm

## Graduation: now you get your white canes

It is rather sad to see what is being attempted here today. It reminds me of a group of doctors who have messed up an operation and who now are frantically trying to cover up by washing their hands of the affair, by changing into clean gowns, and by trying to cover the wound with wax. How much of the failure was their fault is difficult to establish — for they attempted the operation blind. They too have had their eyes burned out in the university. They have merely tried to 'cure' patients so that they will emerge from the operation in the likeness of those who have 'cured' them.

We are those patients. What is happening today is that some of the patients are being presented with their white canes. Today, some of us are being told: "Come children, and kneel at our feet in your gratitude, for you are to be equipped today with the white canes which you have earned and with which you will be able to stumble your way into the outside world.

"You are now ready. You have lived for three or four years at a place where you have been granted the power of acting out the dictates of your conscience (but only when those dictates agree with ours). You who have not gained enough of our respect for us to allow you to control your own tiny environment today, are by some miraculous transition (the possession of a white cane, perhaps?) going to become the leaders, the hopes, of the world tomorrow."

As the blind lead the others into blindness. As the world crumbles around them.

This university, like any other university in North America, is functioning as a monolithic contradiction. You are here to learn how to become critical, knowledgeable citizens of society and you learn just about everything but that.

Canada is not only being swallowed up, but digested within the economic and political grasp of the United States. Meanwhile, we study the 'perfect market system', the nonexistence of which, even the standard text admits.

White Canadians destroy the two original cultures of North America, while we are instructed by 'value-free' sociology that racism does exist, but that one must not become emotional in dealing with it, that one must understand both sides of the story.

However, when we begin to rumble about this 'two sides to a story' thing, we find out that the

economic and ideological foundation for well over one-third of the people on this planet can be examined, at best, as a side-light in the mainstream of political science, history, economics, and philosophy.

There is no doubt that major changes in our educational system must be brought about. Yet York University President Murray G. Ross virtually said in a speech yesterday that despite the work of agitators paid by 'outside organizations' York students have decided that things are so good at York that their faith in the system there has not faltered. What Dr. Ross has really said is that either York is vastly better than any other university in North America or that York students have not the ability to notice its faults without the aid of agitators from 'outside organizations.'

At Glendon College last year we did begin to show our discontent. Principal Escott Reid, the same man who had told us that Glendon students should get "fire in our bellies" informed us that



"We can't wander through the forest much longer without some smart-alec teaching assistant or student asking us where we are going."

now that we did have "fire in our bellies", we didn't belong at Glendon College.

Universities today are perpetuating a kind of 1984 "newspeak" (cf. Orwell) with which people who have shown their anger at a world system which carries out slaughter, structuralizes chaos, and allows mass starvation, who want a world in which none of this exists, are called "disrupters", "terrorists", or "outside, paid political agitators".

The Carter Commission report has pointed out that an unfairly large portion of Canadian taxation is placed upon the people who can afford it least. Very few poor children in Canada get into university. This points out a situation whereby people who are paying a disproportionately large amount of the taxes are very much under-represented in universities. No real confrontation of this issue has been undertaken within or by universities in Canada.

Who cares?

Not very many people at Glendon seem to care enough to confront any of these points which I have mentioned, much less do anything about them. Too many of you people, the first graduates of Glendon College don't care, or don't know about these problems, or both.

That says little for a college which claims to educate people who, upon graduating, will actively reflect a concern for the affairs of their society.

Pick up your white canes, people. The battle may have been lost on you already. Even if you ever do begin to reflect this concern, which certainly has lain dormant for your three years here (and there are too few exceptions to this generalization), you will do so despite Glendon College, not because of it.

Please think about it.

For those of you who feel anger at the way in which the world spirals today, and who hunger for change for the better — keep it, develop it. The people of the world need this kind of educated anger and hunger.

— Bob McGraw

Bob McGraw, who served as president of the Glendon College Student Council February, 1969 to October 1969, never actually got to make this speech to Glendon's first graduating class last May 31. When he attempted to speak — unscheduled though he was — William Farr, secretary of the university, cut off the sound and declared an impromptu end to the ceremonies.

## Provocation crystallizes thought, emotion

"In reality, everything hangs on the use of provocation in the crystallization of thought and latent emotion. Provocation is not a 'weapon of war' except in special circumstances. It can only be used to arouse feelings that are already present, albeit submerged. In our case we exploited student insecurity and disgust with life in an alienated world where human relationships are so much merchandise to be used, bought and sold in the market place. All we did therefore was to 'provoke' students to express their passive discontent, first by demonstrations for their own sake, and then by political actions directly challenging modern society. The justification for this type of provocation is its ability to arouse people who have been crushed under the weight of repression. Now, to speak of 'repression' in the case of an institution such as a university

which has no physical means of repression may seem ridiculous. But repression lies in the very function of that institution, in its blinding of the student to the fact that he is daily being spoon-fed with poisonous rubbish. Most students, as we saw, are willing to swallow it all, for the sake of a privileged position in the future, and because they believe that a rigid hierarchy is necessary for the efficient functioning of society. As a result, they lose all real desire, every ounce of creative spirit, all expression of life. The use of provocation is to drive this point home to them and to show how empty their lives have become.

"We show them first of all that the petty hostel regulations are an impertinent infringement of their personal liberty, that learning is no substitute for the warmth of human companionship. In learning to

question these regulations, the student is forced to explore repression in general and the forms it takes in the modern world. Open physical repression with the point of a bayonet, as it was seen in the nineteenth century, is now reserved strictly for the suppression of the Third World. A complex and sophisticated industrial bureaucracy cannot function efficiently with a resentful proletariat. What it needs is apathy — just this apathy against which we are agitating. If we in the universities can show factory workers how authoritarianism and the official hierarchy can be overthrown in our own institutions, they will not be slow in applying similar methods to theirs. Hence the panic of the authorities — they do not mind criticism, however radical, but they cannot afford to let us express our disgust in action. Our threat is that we offer students real

liberty by overthrowing, not only in theory, but in practice, the class-based university system. We do this by our boycott of lectures dispensing 'pure' and 'objective' knowledge and, worst of all, by our determination to carry the debate from the lecture hall into the streets and the factories. Our first task is to make the students themselves more politically conscious. In practice, this means developing new ways of communication: improvising meetings in the various faculty common rooms, occupying lecture halls, interrupting lectures with denunciations of their ideological basis, boycotting the examinations, sticking up posters and slogans, taking over the public address system — in short taking any action that openly challenges the authorities."

— Daniel Cohn-Bendit,  
Obsolete Communism  
The Left-Wing Alternative

# Polonsky's complaint

## A wet good \*bye

So keep a stiff upper lip and attempt a perusal of my article just as though nothing terribly traumatic is about to take place. And just think my friends if your inability to read my column is painful to you; try and imagine what it is doing to me. My weekly ego-trip shattered. Why on the vector scale of horrors that shattering ranks merely one notch below my perpetual wet dream over John Saywell. Why me, I ask rhetorically? Is there no justice in this world, Mr. Laskin?

What I have now decided to do at this point in time and place (ie. the second paragraph of said column) is to try and recall the five pinnacles of stimulation in my second year at York. After my list is developed I then shall attempt to analyze these highlights in the framework of David Easton's model of a political system.

### HIGHLIGHTS OF JOE POLONSKY: 1969-70

1. I had my first tutorial of the year. My tutorial leader was a Mrs. Naomi Rosenbaum. We had a political affair.
2. Carolyn Fowler and I got elected to CYSF. Political affair no. 2. I'm getting a little bored now.
3. I met John Saywell's personal secretary. Here I'm getting into the bureaucracy.
4. I went to see Dionysus and the role was played by a woman. You know what theatre people are like.
5. March 27, 1970. It's Good Friday.

By now, you have probably noticed certain Freudian undertones concerning my year's highlights. That is probably due to certain occasions on which, to certain degrees, I fell prey to that horror of American Imperialism: horniness.

Woe is I, I thought. Am I indeed falling into that trap of 'branch plant' sexual desires — bigger and better bangs? Why could I not be content with what was available? Why must it be my manifest destiny to bring my sexual prowess to the underdeveloped women of the world. But I keep telling myself: "I'm doing it for their own good."

Inevitably, the conversation must turn to the upcoming REVOLUTION. And I can think of nothing more relevant to say about this upcoming event than something said to my father during his childhood in the days of Bolshevik Russia.

"Remember Allan," Leon said wistfully, "the more I make love, the more I want to make the revolution. The more I make the revolution, the more I want to make love." Vive Che.

Having already looked back into the past in this very document, and being unable to cope with my present (most people find it very difficult to live in the present, you know) I shall now list events which I would consider desirable for the future.

### EVENTS OF JOE POLONSKY DESIRABLE IN 1970-71

1. Abbie Hoffman is chosen Popular Mechanics' man of the year.
2. Joe Namath makes it with Julius Hoffman's granddaughter — twice.
3. Pierre E. Trudeau is chosen Reader's Digest man of the year.
4. Jane Fonda makes it with Julius Hoffman's grandson — thrice.
5. I make it, so I can finally stop unleashing these inner frustrations and similar causes of Excedrin headaches onto the pages of EXCALIBUR.

Well, my friends and fellow readers, have a smashing spring and summer, he states with sexual undertones. Love.

### Attention Students!!

#### GOING ON TOUR THIS SUMMER?

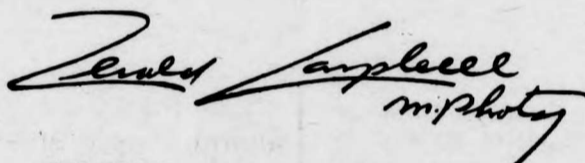
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excalibur's first edition  
will be the

Orientation Issue

on September 14, 1970

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# Hiring Canadians

## The arguments against it and the arguments for it

There have been many arguments put forth to justify the low percentages of Canadian faculty at York. To bring the level of debate above the more obvious platitudes, we present below the arguments we have found against Canadianization, together with a rebuttal.

**New appointments are, and should be, based only on academic merit.**

New appointments are usually made at the whim of department heads, without advertising, and, more frequently than one would like, the appointments go to distinctly mediocre scholars.

The "should" part is more difficult to answer. Suffice it, for the moment, to say that it is hard to see why Canadian graduates should be forced to compete, in their own country, against the glut of PhDs in other countries, when these countries do not reciprocate.

**Canadianization would lower a university's standing.**

This is either a gratuitous insult to Canadians, or else a claim that there are insufficient numbers of qualified Canadians available. If the latter, then why not advertise in Canada? Supposedly, it wouldn't make any difference.

**Departure from present practices in hiring would weaken academic freedom.**

We grant that Canadianization guidelines would threaten the "academic freedom" to ignore Canadian graduates. But more seriously: unless academia amends its practices, it should not be surprised when government (which pays the salaries) does it by legislation.

**The lower percentage of Canadian faculty merely reflects the recent expansion of the university system.**

This may, at one time, have been true for a limited number of disciplines, such as sociology. But while the number of Canadian PhDs increases, the rate at which foreign faculty takes new positions increases alarmingly, leading one to wonder if the prior shortages were not manufactured. Only 49 per cent of faculty at York are now Canadian.

**Talk of Canadian nationalism is reactionary and/or chauvinistic. Nationalism is dead.**

In Canada, internationalism is no more than the rationale for continentalism, and the sellout of our resources to that decidedly nationalistic behemoth to the South. Canadian nationalism should not be equated with that of an exploitive and racist world power, but rather conceived as the legitimate aspiration of people to control their own destiny.

As for the incipient death of nationalism: it's never been healthier. And you should be glad. For just as people are entitled to individual integrity, they are also entitled to cultural integrity.

**Advertising is "unprofessional".**

This quaint view was inherited from the United States, which has stringent laws to guarantee that its college teachers are nationals. In Canada, academics must compete against the scholars of all other countries. Failure even to inform them of available jobs is ridiculous.

**A person's citizenship is his private matter.**

A person's citizenship is a matter of public record.

**Foreign scholars enrich Canadian society.**

So do Canadian scholars.

**Most foreigners would lean over backward to be Canadian if we could tell them what a "Canadian" is.**

This alludes to the famed "Canadian identity problem". Clearly, what is needed to solve it is not a concentration of foreigners in the humanities. Moreover, it is doubtful that very many would in fact "lean over backward", any more than the British in India strove to be Indian.

**Knowledge is universal.**

Only some of it, while much of it, such as history, is clearly local. Further, the modes of transmitting it are quite clearly not universal.

Canada's cultural uniqueness lies in its concentration of foreign peoples.

Translated, this reads: the only thing distinguishing Canada from the United States is first-generation foreigners. A gratuitous insult.

**We are getting the world's foremost scholars.**

Only very occasionally. It would be closer to the truth to say that we tend to get those scholars who are unable to obtain a position to their liking at home. Remember, most people have a preference to work and live in their own country.

**As in the United States in the 1930s, the foreigners will become dedicated nationals.**

Examples of such conversions at York are as scarce as snowballs in July.

**A quota on foreign faculty would favor the second raters.**

Translation: a quota would favor Canadians.

**Canadian studies can be taught by foreigners who do some studying up.**

This seems to suggest that Canadian studies are something of a triviality. Are foreigners allowed to teach U.S. political science in the United States after nothing more than some "studying up"?

**The infusion of foreigners represents a "coming of age" of the Canadian university.**

It is scarcely surprising, at a time when there is a glut of PhDs in many countries, that many people would seek employment in Canada, where, incidentally, pay and working conditions are good.

**Mobility of men and ideas is an essential mark of a free and open society.**

Surely this refers to the mobility of men inside a country. Or are we to assume that the existence of an immigration department is the hallmark of an un-free, classed society?

**The Canadian Association of University Teachers will intervene if there is discrimination against Canadians in the universities.**

CAUT has yet to proceed against anyone for contempt of Canadian studies, despite numerous and blatant cases of "incompetency", which would probably fall into their definition. This definition allows that an academic with the requisite degrees may be said to be incompetent (as a chairman) if he is "unsympathetic or indifferent to the development of Canadian studies."

**Any standard other than competence would be an admission that Canadians are second rate.**

As pointed out earlier, we do not very often hire on the basis of the "most competent person". And if we did impose a quota, then the conclusion that we are second rate would force the conclusion that the Americans, British, Germans, Indians, etc. are no better than third rate, since their home countries in all cases guarantee through law that only miniscule numbers of foreigners may be present as teachers.

**Canadianization is a danger to university autonomy in that it invites government intervention.**

When our universities are becoming factories for the production of helots in a colony, when they find social responsibility a distasteful concept, then there is no point in their being granted autonomy. From the point of view of the students, there is no government conceivable in Ontario which could possibly run the universities worse than they are being run now.

By and large, advertising is not a way of getting faculty. By and large the people who answer ads are the people who have very little success getting jobs.

Again, why not advertise in Canada? Supposedly it won't make any difference. Let's find out for sure first.

## The Liberal American Couple

The Liberal American couple who came to Canada for freedom from the land of Eternal Youth To escape fascist oaths of allegiance and unnecessary criminal wars and violent disgusting racism and a pretence at political parties and even a pretence at democracy giving up their dear friends and their dear country and their dear mothers and fathers who they didn't particularly like anyhow and who one imagines standing a long time at windows weeping silently at what has become for them an alien unpeopled distance

while their children have come to a land where men and women can be themselves and speak freely and fairly about communism and the terrible imperializing of South America as well as China and the Chinese people even without talking about the yellow peril for instance

and they do all that now openly and liberally as well as fighting in Canada against racism and against anti-semitism and petty nationalisms like Canadianism especially and vivi-section which they do a lot about seeing people and talking to people as reasonably as they can because everything that lives is Holy and the only things the Liberal American couple hate are ignorance and dogmatism and people who show themselves genuinely unwilling to be liberal as the Liberal American couple is liberal

and they have been in Canada twenty years now but they don't have Canadian citizenship . . . .

and they both have quite high rank now and sit on committees to decide what other truly liberal people and anarchists will get grants and prizes and special awards and jobs in Canadian universities even . . . .

but they still help organize anti-war marches although they're important and powerful now which they first check through with city hall and the RCMP . . . .

and in fact they expect daily to be offered something very very good very suited to their special abilities in some Department of Humanities Research or something else very experimental and on-going and liberal and progressive if not nearby then somewhere farther away in a liberal section of the USA maybe because jobs that good are pretty scarce and a person has to go where he can get a chance to expand . . . .

— Robin Mathews

# 100,000 abortions a year

By JUDY DARCY  
and DIANNE WEINRIB  
Women's Liberation Movement

**A** CARAVAN OF BLACK HEARSEs from across Canada will arrive in Ottawa May 9. Driven by members of Women's Liberation Movement groups in cities from Vancouver to Ottawa, the arrival of the Abortion Caravan will culminate a three-month campaign around the right of all women to legalized abortion.

The caravan will bring a coffin symbolizing the women who have died from illegal abortion. This coffin will be placed, and with it the responsibility for the death of our sisters, at some appropriate place in Ottawa (perhaps the prime minister's doorstep, or that of the Minister of Health or Justice, or at the House of Commons).

Throughout the campaign and afterwards — until all abortion laws are repealed — the Women's Liberation Movement will speak of all the issues related to birth control and

abortion — the right of all women to control their own bodies.

A major factor that has kept women in their secondary roles has been women's lack of control over their bodies. They were tied to the vagaries of nature. The assumption behind the present abortion laws is that the function of women is to bear children, and that only in cases where great social evil will occur if a woman bears a child, can society allow her to terminate the pregnancy.

We say, on the contrary, that the function of women is not simply to bear and raise children. The ability of a woman to control her own reproductive processes is a necessary precondition if women are to throw off the bonds that have for so long stifled their full potential as human beings.

The ultimate freedom remains the right of all women to legalized abortion. Canadian women are still denied this right by prime minister Pierre Trudeau's "Just Society" laws — just laws forcing a woman to un-

controlled fertility with compulsory pregnancy and motherhood.

The ruling of the Roman Catholic church in 1869, that all abortion from the moment of conception was now murder, had far-reaching effects. The abortion and birth control laws passed in Canada in 1892, when women were not allowed to vote, echoed the rulings of the church. The dissemination of birth control methods and information was illegal and abortion could only be performed if continued pregnancy meant certain death for the mother.

The new abortion law, brought into effect in August 1969, includes a threat to the physical or mental health of the mother as an indication for therapeutic abortion. No attempt has been made in the law to define the word "health". Theoretically it allows the doctor considerable leeway in interpretation; but doctors are still cowed by conservative interpretations of the law.

The present laws have had the

effect of taking the edge off the attack women were beginning to mount to demand control over their bodies. Legal abortions have been made possible for some middle class and upper class women, for whom birth control information and methods are already more accessible than for working class women. There are few women who know the ropes or have the connections that they can convince doctors and psychiatrists to submit their cases to abortion boards for review. For the majority of women, the reforms have been meaningless, and the process is a degrading one even for those few who are helped.

The laws discriminate most against poor, working-class, and young single women. They force most women to seek out illegal abortionists to perform what is an extremely costly, although simple operation.

Good, illegal abortions performed by qualified doctors, can still only be afforded by a few middle and upper class women. Women with no access

*Starred as male super supremacist*

## Tiger's reactionary stance showed

By GWEN MATHESON  
English and Humanities Departments

Whether or not one agrees with the controversial theories of Lionel Tiger, one would have to admire the masterly production staged in Room S915 of the Hum. building last Thursday afternoon in which he starred in the role of one of the last of the overt male supremacists. (After all we don't have to believe in ghosts and witches to appreciate Macbeth and Hamlet.)

Playing, no doubt, on current anti-Americanization sentiments at York, the chairman introduced Tiger as one of a rare and therefore much-to-be-revered species, a genuine "Canadian sociologist" (presently teaching at Rutgers University, however).

After he had made an attack on an unfavorable review of his book (circulated in stencilled form by an unsympathetic group) and a joke or two to win over the audience, the impeccably-clad professor took a few deep breaths and launched into a brilliantly contrived rapid-fire, hour-long manipulation of sociological jargon and abstract generalities, the efficacy of which in reducing his listeners to a befuddled and bedazzled state of mental exhaustion would make any brain-washing expert sick with envy.

The general gist of this verbal display seems to have been that "egalitarian structures are difficult to attain because of biological factors," that "dominance is not capricious but systematic," that it is difficult to change the sex-based division of labor derived from man's heritage as a "hunting animal" and consequently the present construction of social systems.

What it all appears to boil down to when the steam and vapor of technical and sociological language has been dispersed is a notion both simple and silly (usually the case with such residues) — namely, that people — in this case women — do what they do because they like it. (And now we know why so many blacks have been bell boys and porters!)

This kind of reasoning is similar to that which was actually employed in a recent class at this university when it was argued that women make good clerks and elevator operators because they have more patience than men! (Lucky for the men! ...but it's running out, boys!)

It is perhaps to Professor Tiger's credit that he did not deal with "male bonding and the exclusion of females", the central theme of his book, *Men in Groups*. But a clue to this omission might be detected in one of his own statements in an article in *New York magazine* (July 7, 1969) that "men are rarely attractive and coherent when they argue the value of male exclusiveness."

Before starting into the main part of his talk Tiger had been clever enough to take the precaution of pointing out that he was making a distinction between analysis and recommendation, thereby avoiding any evaluation of his conclusions. It could be added here too that he avoids the terms "inferior" and "superior" by the clever trick of substituting "subservience" and "dominance", as Louis Feldhammer, writer of the above-mentioned review, observes (*Canadian Dimension*, Vol. 6).

During the discussion that followed when the audience had recovered enough to make a few comments, both hostile and approving, the professor lived up to his names in displaying a cat-like agility in evading,

avoiding, or in some way baffling most attempts to pin him down or to just find out what he meant. (It was obvious that he was well practised in this kind of exchange.)

Typical both of this skill and also of his emphasis on biology was a long discussion on the effects of menstruation given as "reply" to a quotation of his statement during an interview (*New York magazine*) that the Women's Liberation Movement "forces women to compete with men, and they can't. They're weaker: they don't form groups as men do; they don't work interdependently. Women function primarily in certain kinds of jobs — fashion, journalism, personnel, teaching, nursing."

Also typical of the biological emphasis was Tiger's statement, made in all seriousness and accompanied by a physical demonstration, that women can't throw as well as men can! (As one can plainly see, this is a real handicap in competing with men in the contemporary world — but, more seriously, when a few bricks and other missiles start flying the professor might change his mind!)

Tiger doesn't seem to have a great deal of sympathy for the career woman or the one who doesn't fit into the role of the majority of "her domestic sisters". He has referred to her in his writings as "the hunting woman", and he seems to regard her as something of a freak of nature as confirmed by his agreement with one young male supremacist in the audience that feminists and such types might well become bred out of existence due to the supposed fact that they have fewer children. Like most defenders, overt or otherwise, of the status quo, he overlooks the fact that it is perhaps the more intelligent and energetic "misfits" who rebel against false systems of oppression.

Perhaps one point of some value in Tiger's presentation was his opposition to extreme environmentalism

### *The Feminists to Lionel Tiger*

(with apologies to William Blake)

**Tiger, Tiger, burning bright,  
Telling us that ape is right,  
When has mortal mind or eye  
Witnessed such a silly lie?**

**When it hatched within your brain  
Did you hope applause to gain?  
Tell me if it's really true  
The gods who made Friedan made you?**

**Tiger, Tiger, all uptight,  
Trying to give the girls a fright,  
Some day you'll be burning blue,  
Tiger, Tiger, we'll get you!**

—Gwen Matheson

and over-emphasis on theories of "conditioning" that neglect innate or biological factors, although his detection of these tendencies in Marxist or U.S. liberal philosophies might be considered controversial. But in his own over-emphasis of the biological he is sometimes oddly reminiscent of the more extreme feminists who, taking the opposite point of view, deny any mind-body link and claim that there are no natural differences at all between men and women except the physical ones. There is an irrational element in both these extremes that suggests emotional sources.

Like many others who would keep woman's role limited, whether openly or by implication, Tiger uses the compensation technique of extreme glorification of the act of giving birth — as if a simple animal function were what gives woman her true "fulfillment" and ultimate value. (By that token, a female cat who can produce about 15 kittens in a year would be that much superior to a female human being.)

But as is usually the case with the male supremacist, this apparent over-valuation masks an underlying contempt for the female's reproductive role as compared with the male's, and Tiger perhaps gave himself away when in a discussion of the possibilities of polygamy he said that no more than one male is necessary to the impregnation of 50 females. (Again, by simple arithmetic, we can see how much more valuable that makes the one male than each member of his harem — at least, from the reproductive point of view.)

Also, like most of those who argue in his vein, Tiger seems to under-rate the fact that the rapid advances of science are beginning to free women from their age-old state of having their lives largely determined by biology. The tendencies of two million years and of countless ape-like or "hunting" ancestors might be reversed by a few busy hours in the scientists' laboratory. In spite of the fact that we live in the age of the "Population Bomb", Tiger can still take a rather dim view of the Pill, which might give a special significance to his introductory remarks that we could be entering a new version of the Middle Ages when common assumptions about biology will provide the common bonds which at that time were supplied by assumptions about religion. So it would seem that he welcomes a new Dark Age in which the priests of sociology will preach the limitations and defects of women just as did their spiritual forebears, the Church Fathers!

At the conclusion of the discussion and the whole Tiger production, a young lady who just happened (?) to be the last one allowed to comment and whom the feminists would probably label as an "Aunt Tom" put the "feminine" seal of approval on Tiger's theories by saying that she could see no threat to her sisters in any of them. If this wasn't a deliberate ploy then it was a demonstration of his power to convince many people.

To sum up, it must be admitted that because of Tiger's carefully calculated "value-free" stance and the avoidance of certain terms, we can't directly accuse him of anything more than a profound pessimism with regard to the purposes and aims of the Women's Liberation Movement. But this pose fails to conceal the basic underlying reactionary resistance to certain radical changes needed now in our society.

Still, one can't help but admire someone who still has the courage to champion a cause which already appears to be lost.

# and the law is still there

to birth control information can much less afford the \$300 to \$1,000 that women must pay to procure an illegal abortion from a qualified doctor.

And so, thousands of women — poor and working class women who cannot afford to support their born children, much less those unborn — are driven into the hands of incompetent, unqualified people, who for as little as \$10 and as much as a few hundred dollars, are more than willing to try and rid the woman's body of the unwanted fetus. The sordid results of butchers and quacks continue to flow into the emergency wards of hospitals.

Of the estimated 100,000 illegal abortions performed annually in Canada, at least 20,000 cases of post-abortive complications are admitted to hospitals. At least 2,000 of these result in severe disability or death for the women involved. These estimates are probably low — death is often attributed to more "acceptable" causes than illegal abortion.

Every year, our inhuman abortion laws take their toll of deaths of women who, by their actions, indicate their refusal to accept and obey laws which do not deal with the reality of their lives. So desperate are many women, when faced with an unwanted pregnancy and the advent of a life dictated by the needs of an unwanted child, that they place themselves willingly in the hands of people who may not know for sure the dimensions of a uterus, and who have never heard of sterilizing their kitchen knives. Horror stories of women attempting to abort themselves by swallowing potent chemical solutions or inserting knitting needles and laundry bleach into the vagina or uterus, are all too frequent.

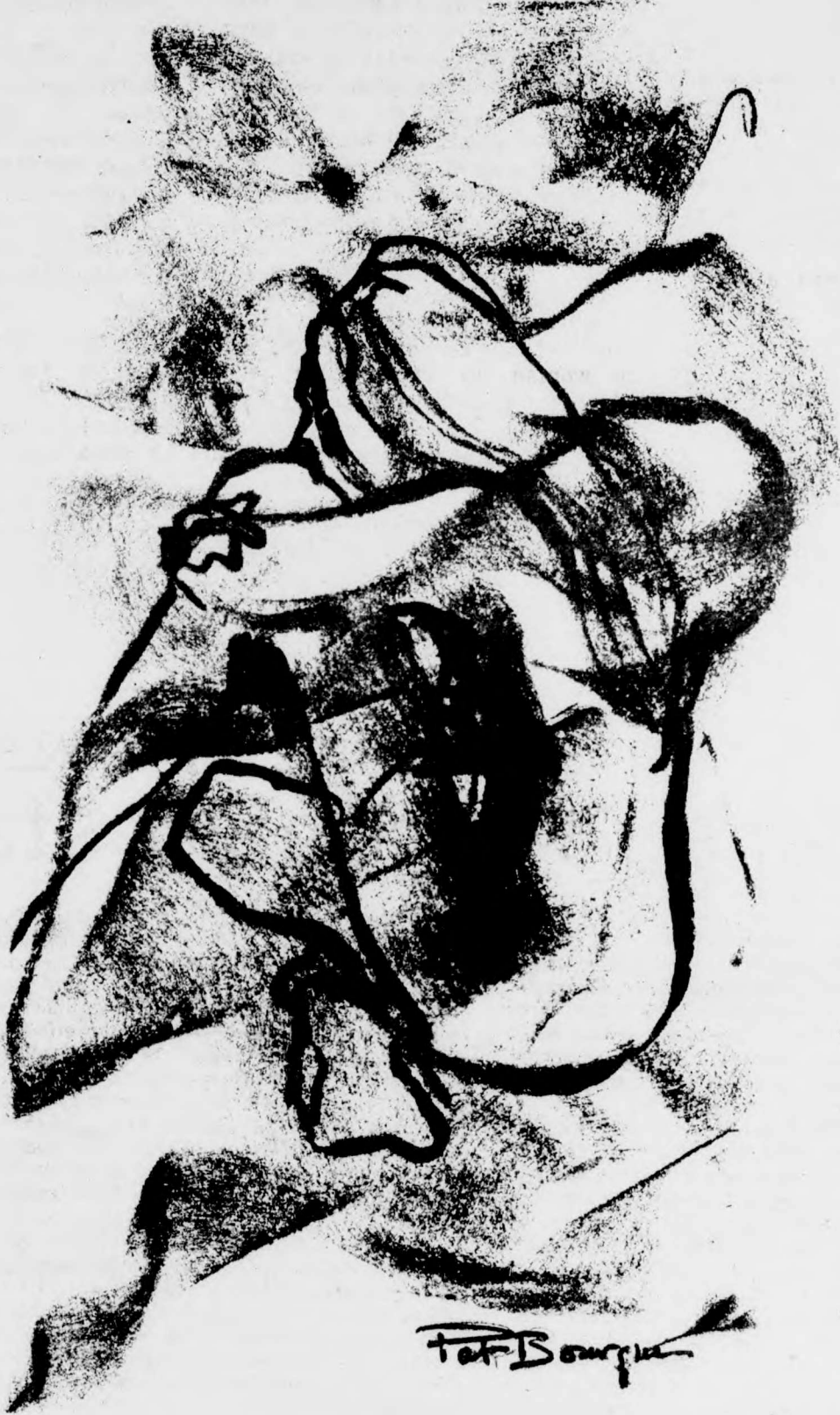
Those who favored reform of the old abortion laws, passed in 1892, claimed that the liberalization of the law would radically change the status of legal and illegal abortion in this country.

However, we can see from looking at numbers of therapeutic abortions granted in hospitals today, and at the numbers of women mutilated through illegal abortion, who continue to flow into emergency wards that the slight change in the laws has not made the slightest difference for most women seeking abortion. In fact, the supposed liberalization of the abortion laws has only served to safeguard and legalize what had already been the practice of most doctors and hospitals prior to August, 1969.

The same doctors who sit on abortion boards and grant only a few legal abortions a year, attend to several cases of butchered abortions each night. Some large metropolitan hospitals, who granted five or six abortions a year previously, now grant 10 or 12, while over 100,000 illegal abortions are still performed.

Few Roman Catholic hospitals have in the past, or intend in the future, to perform abortions for any reason. In the words of the Catholic Register, "abortion involves nothing less than a conspiracy to commit murder."

Many psychiatrists and gynecologists, those men who have been given the responsibility for the decision, regard abortion as "akin to murder." The head of gynecology and obstetrics at a large Montreal hospital was recently quoted as saying, "I don't know of any gynecologist anywhere who wants to perform abortions. He is the one who commits the murder . . . The law has merely legalized what we have been doing for the past 30-40 years."



The implications of the words of a Toronto psychiatrist questioned about abortion, are that a woman is only fulfilled through pregnancy and childbirth: "In most cases pregnancy actually protects a woman from mental breakdowns and suicide. But, women who obtain legal abortions often suffer from guilt feelings. Termination of pregnancy may represent murder to a woman, although she may not realize it till afterwards."

"Fear of pregnancy is something which has always prevented promiscuity," another Toronto doctor says, expressing his approval of strict laws governing abortion.

It is no wonder that 19 out of 20 applicants to doctors never make it to hospital boards when so many conservative doctors have such paternalistic and punitive attitudes towards women seeking help for unwanted pregnancies.

The laws governing abortion speak nothing of cases in which children are certain to be born mentally or physically defective. This society allows mentally defective children, in many cases totally dependent and useless, unable to ever fend for themselves, to live as vegetables only to die before their teens.

The sacredness with which this society supposedly regards human life is exposed when we see the utter

hypocrisy of a system which values the fetus so highly that it cannot be destroyed, but has little regard for the welfare of its human beings.

We can create laws forcing a woman to bear an unwanted child, but we cannot ensure that she will not bear resentment for that child. Children should be created as an achievement, and cared for with love, not flung into the world as disastrous accidents, as is so often the case. Nothing is more tragic than the realization of a child that he is unwanted.

Our laws must not demand the survival of the embryo without being equally concerned about his welfare as a human being. Certainly there can be no more inhuman a situation than for a mother to be forced to raise a child she does not want or for a child to be subject to the resentment and despair of a woman who never meant to bear him.

The present abortion laws are not made for children. We need not only laws that will allow us not to have children, but a society in which we will want to have children. There are already thousands of children in Canada who nobody wants.

To understand why it is that children — and not just unwanted ones — are a burden, we have to understand the conditions under which women bring children into this

society. Most women with children have no alternatives but to let those children define their whole lives.

Nursery schools are only available to children of parents who can afford to pay their exorbitant prices. Day care centres are only beginning to meet the needs of women who work or go to school; many thousands more are needed to provide facilities for all women who work.

At the same time we declare the right of all women to legalized abortion, we must also demand that institutions be created in which children can be cared for lovingly in a context in which they will cease to be a burden.

Women's liberation groups across the country have been and will be raising these issues — related to the right of all women to control their own bodies and make decisions about their lives — until we win this fundamental human right for all women.

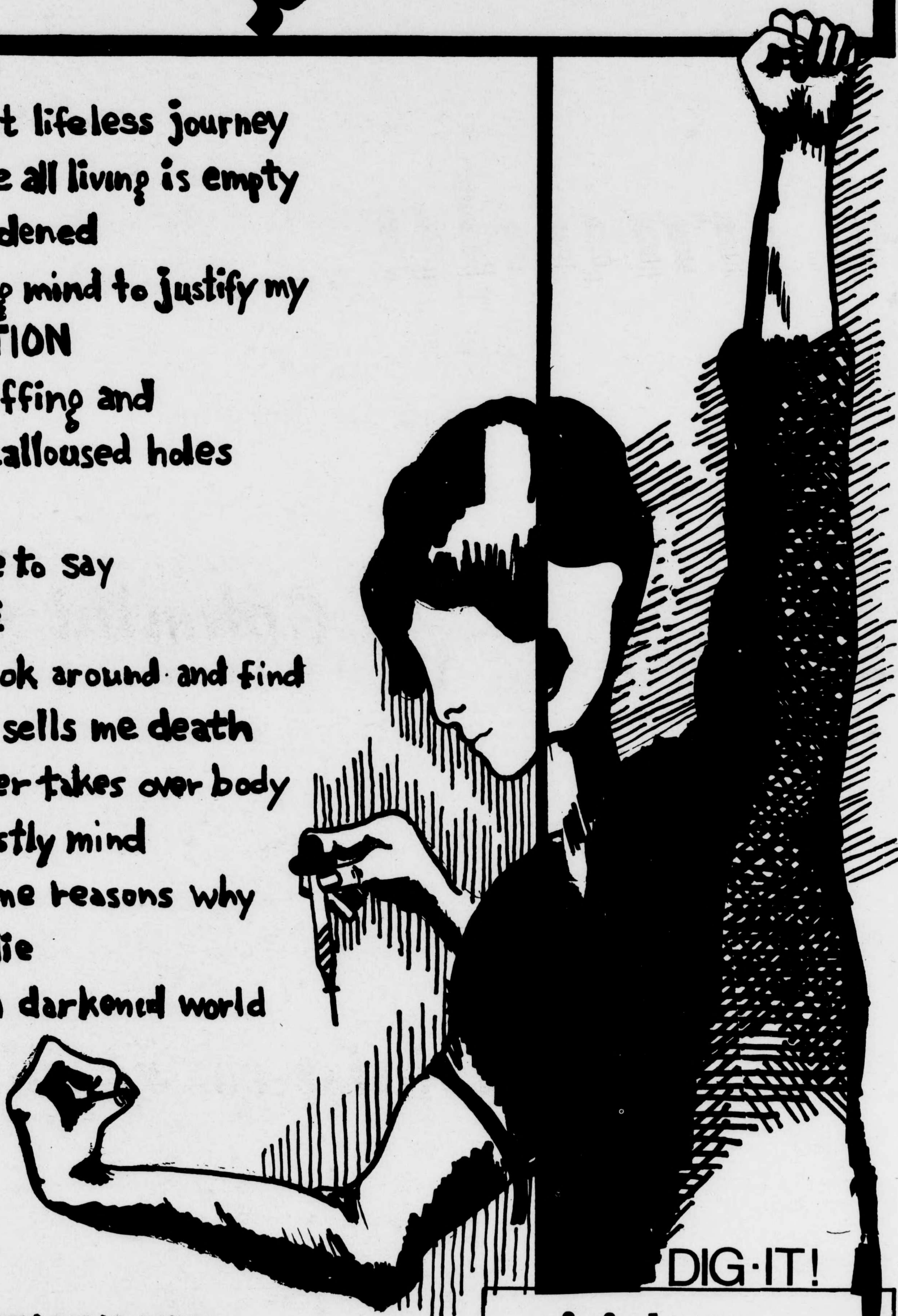
By their actions (100,000 illegal abortions each year), Canadian women have shown that they refuse to accept or obey laws which do not speak to their needs or desires. Women will continue to die needlessly unless they organize and act together to challenge the institutions of this society which deny them the right to make decisions which determine their lives.

# OFF OUR BACKS

I've known that lifeless journey  
 A journey where all living is empty  
 All dreams deadened  
 Forever searching mind to justify my  
**DESTRUCTION**

I began by sniffing and  
 Graduated to calloused holes  
 It says hello  
 Not wanting me to say  
**GOODBYE**

Hang out Look around and find  
 That man who sells me death  
 His white powder takes over body  
 And mind Mostly mind  
 It takes from me reasons why  
 And society's lie  
 Putting me in a darkened world  
 Hating me



DIG-IT!

**I SEE NOW REASONS WHY  
 WHICH COMES FROM SOCIETY'S  
 LIE  
 FUCK YOU PUSHER -  
 WE'LL KILL SOCIETY'S LIE!**

**raisin'  
 the  
 fist ...**



# Strategy for Canada



By Jim Harding

## Colonial mentality

**W**HEN I WENT TO PUBLIC SCHOOL in Regina a person who had travelled to the United States, even just to Montana or North Dakota, had more status among the students than someone who had been East or to the West coast.

Canada didn't really exist for us. We knew more about events in the (then) 49 states than in the 10 provinces. An anti-eastern attitude rooted in the depression had something to do with this attitude (Toronto financiers controlled farm mortgages then) but basically our colonial mentality was responsible. Post-war Canada was a primary market for U.S. capitalism and the attitudes of the

first post-war generations reflected the boom mentality. A majority of my friends in public and high school talked openly about Canada becoming a part of the United States.

This colonial mentality is deeply rooted in Canadian culture, but it is more a social than a natural culture. The symbols of our colonialism are imposed, not grounded in the realities of our history. U.S. magazines, radio and TV programs (or specially prepared 'subsidiary programs') inject U.S. folklore and propaganda into Canada. It is mainly the mythology of an alienated urban society (much of it of a romantic rural life). It is as often as not inappropriate to the practical lives of the Canadian people all of whom have special local and regional characteristics. This social culture is

basically middle class in its symbols and this further removes it from the realities of most Canadians.

It is the branch plant market place which integrates the U.S. and Canadian cultures more than a common life and work style among the people. Canada as a branch plant satellite has a unique political economy (which I will later describe). The historical development of the country also has a unique character (e.g. French Canada). Our colonial mentality is strong since as a satellite we are ideologically, not only economically, integrated into the U.S. empire. But in the day-to-day lives of Canadians there is an explosive potential for revolutionary nationalism. As the United States becomes further and further isolated in the world this potential will escalate.

## Chauvinist vs. revolutionary

**I**T IS PART OF THE RHETORIC of the Canadian movement to be opposed to chauvinism (both male and national). This is a healthy sentiment but it is necessary to understand the conditions that give rise to chauvinism, not just to oppose it in principle.

National chauvinism arises from a defensive posture. Chauvinism in Canada arises as a reaction to the American colonization of the country. As anti-Americanism grows here so does Canadian chauvinism. Lacking a historical perspective of ourselves (which neither a flag nor formally nationalist school texts will provide) but still reacting to our colonization we end up with an abstract anti-Americanism and Canadian chauvinism. It is not abstract in that it comes from our own experience but that experience is far more colonial (we are a national nigger) than revolutionary thus far. Until there is struggle our chauvinism will remain.

This chauvinism must of course be challenged, but not with a leftist purism. We do not have to

choose between a potentially conservative chauvinism that stresses the symbols of Canada rather than the self-determination and quality of life of the people and a naive internationalism and humanism which opposes all forms of nationalism in principle. Both these are irrelevant to the task of building a liberation front in Canada. The thing is to challenge the chauvinism in terms of its roots and its potential. It can be a stage towards revolutionary nationalism once the colonial mentality is replaced with an existential understanding of our historical experience as a people.

A militant form of nationalism is beginning to develop in Canada — mainly among the young. It is militant because people are willing to struggle and take the necessary risks because of it. The value of self determination is central to this new militancy. It takes autonomous people to struggle for an autonomous land. As the libertarian ethic grows among youth in Canada, so too can a militant nationalism.

This is not the nationalism of the social democrats (New Democratic Party). Their

nationalist rhetoric ("Canada must be socialist to be independent") plays only a minor role in breaking up our colonial mentality but it remains of an academic, parliamentary variety. In a sense it is chauvinist since symbolism and form, not personal commitment, lies behind it. Somehow new content (nationalism and bureaucratic socialism) and the same old forms (parliamentary politics, centralism, etc.) is going to provide freedom for the Canadian people. Our analysis will show that this is not only a false position but a totally irrelevant one.

Chauvinist nationalism is not reactionary but it does not breed the belief that Canada can be independent without a radical movement — without political struggle. Such belief, in effect, aids those who are daily building and managing the satellite political economy. A strategy for Canadians then must attempt to transform all chauvinism and nationalism into a militant form.

continued next page

# Colonization: past and present

**C**HAUVINIST FORMS OF NATIONALISM in Canada will be transformed into revolutionary nationalism through political struggle that is rooted in the understanding of Canadian history.

A strategy for Canada must therefore be both political and intellectual. The development of knowledge becomes a form of political action when it helps liberate people from their enslavement. It is historical knowledge which makes direct action into revolutionary struggle.

The orthodox and academic approaches to Canadian history do not take into account the struggles that have shaped our history so they do not have ideas that are relevant for the present struggle. Revolutionaries will have to start afresh — using old historical information and uncovering the new — but reinterpreting our history in terms of our colonization. The colonization of British North America to 1776 and of 'Canada' after that is the vital trend in our history. It is an understanding of this that can ultimately relate the Quebec movement, the youth and student movements and the regional movements of working people now developing in Canada. All are potentially revolutionary because they all have the seeds of an anti-imperialist sentiment.

Both the 'American Revolution' and 'Canada's Confederation' have been mystified and the history surrounding these developments distorted. The left has been affected by this ignorance as much as any group. U.S. radicals rarely show an understanding of the co-called American Revolution. Instead of realizing that a domestic elite won militarily over a foreign elite — replacing a mercantilist economy with a national capitalist (and ultimately imperialist) one — they often imply that their revolution was for national liberation. That is the way U.S. history is taught and such confusion and ignorance is one price citizens of the main imperialist nation in the world have to pay.

In Canada, because of our colonial mentality (and ignorance) the left still tends to think in terms of a formal concept of "Canada" (i.e. in terms of the ideology of the nation state). There are specific reasons for this. The militant left in Canada has come from a narrow, atypical background and has (as yet) only had limited political experience. Our colonial mentality will only be broken when radicals come to know the contradictions of Canadian society in a personal way. So far there has been very little real political struggle for the new left. All of us were indoctrinated (e.g. in schools) with the ideology of the nation state. The rhetoric of our movement has

thus far stayed abstracted from Canadian realities. Our radicalism is thus more academic than existential. We 'know' more, in an academic sense, about the Russian, Chinese and Cuban revolutions than about our own history. Such is a poor beginning and footing for making our own revolution.

The typical view of the American Revolution and Canada's Confederation is rooted in a formal political ideology. It goes something like this: The Americans defeated the British colonialists and established an independent, free nation. The founding fathers of Canada met and established an independent, free nation. A military struggle was required in the U.S. case but diplomacy worked in the second. In both cases freedom was equated with the creation of a nation state.

The political and economic forces behind these formalities are usually ignored. Rather than events like the Boston Tea Party being fundamental to the American Revolution it was restrictions placed on New England trappers and traders by the Quebec Act of 1774. The conflict between the American and British elites over markets was brought to a head by this act. Both the English-French and English-American conflicts were at play at the same time. This shows how the dialectics of colonization, not

formal events, shaped the history of North America.

The British mercantilist (and later 'free trade') system lost control of the territory South of the 49th parallel but regained it in the North. (The French had already been colonized.) The creation of the United States constituted a break from European colonialism and the beginning of American imperialism. The imperialism included the genocide of the native population, the black slave trade and military and economic expansion into the Southern and Pacific hemispheres. After 1776 the U.S. empire spread until today it controls about 60 per cent of the world wealth.

The formation of Canada parallels the decline of the British empire. Canada — as a co-ordinated military and political system — was formed partly as a defensive move against the expanding U.S. system and partly to further the colonization of the Northwest.

The colonization of North America is not something that ended with the growth of national political forms (e.g. the BNA Act). The form of colonization has simply changed. The new political forms often facilitated the new colonization. (The BNA Act gives the provinces control over natural resources. Such facilitates the North-South process

of continentalism.) French Canada was colonized, mainly militarily. After North America was divided into the remains of the British empire and the beginnings of the American empire the forms of colonization were further changed. The Northwest was colonized through land settlement and Indian reserves, both with the help of the RCMP and the military. The struggles for self-determination by the native people in 1869 and 1885 symbolize the resistance to the colonization of the Northwest. In his effect, Louis Riel was one of the few revolutionary nationalists in our history.

The colonization by the United States has varied, being mainly economic but always ready militarily (Cuba, Dominican Republic, Vietnam, etc. — Canada?).

Since the last war the U.S. empire has begun to expand northward. Its Southern and Pacific expansion has been maximized and Canada constitutes a new frontier. The added fact that the United States is facing growing opposition from its other colonies and satellites makes Canada vital for extracting scarce resources (e.g. water, oil, etc.) Continentalism — Canada as a geographic and corporate branch plant — is, then, the newest dynamic of U.S. imperialism.

Canadians have been colonized continually. The native and French Canadian struggle for self-determination symbolizes the resistance to this but the total population has also suffered. The federal-provincial political party system and the ideology of the nation state specific to this system has diverted consciousness from this fact of continued colonization, but the people — in their economic dependency and in their colonial mentality — nevertheless prove it.

Once our formal idea of Canada is demystified through a study of the colonization of North America, revolutionaries will be in a position to initiate national liberation politics. This form of politics will be aimed at exposing how the regional political economies reflect our continued colonization. The regional cultural makeup of the people and their potential concern with self determination (controlling their own lives in a cooperative way) will be the basis of a resistance movement. Once awareness of the colonization of North America and the past struggles for self determination replaces the ideology of the nation state the Canadian people can begin to see through the liberal rhetoric which presently functions to integrate Canada into the U.S. empire.

## Colonization of the future: the Mid-Canada Corridor

**O**UR COLONIZATION IS A CONTINUAL PROCESS and we must therefore look ahead and locate the future in present trends. It has not stopped with the complicity of the Thatchers, Mannings, Bennetts and Trudeau.

U.S. capitalism must expand to survive and it must plan to expand. As the newest of the new frontiers, there are plans for Canada.

Resistance to colonization in the past came from the two most exploited groups: the natives and the French. The picture of an Anglo-Saxon explorer-trader sitting at the helm of a canoe being guided by an Indian and paddled by several French voyageurs is not at all surreal. The French resistance was ultimately smashed on the Plains of Abraham and the native resistance at Batoche. The British mercantilist-industrial system thus spread from the East to the West coast. The decline of the British empire brought a halt to the expansion in Canada. Canada thus remained a social structure along the Southern transportation and communications system and line of cities.

American capital has been taking over the areas of declining empires across the globe (mainly French and English). This has happened in Canada as well. An East-to-West colonization (British) thus has been replaced by a North-to-South one (U.S.). As the United States reached its limits of expansion in the Southern and Pacific hemispheres it again looked to the North as it had briefly at the beginning of the 1800s. A wealth of resources exists here and the new colonization is well underway.

An analysis of the Mid-Canada Corridor will show us the extent of this new colonization. Because the Canadian movement (as yet) does not have its own press and because the people of Canada have been and will continue to be kept ignorant of plans and the ramifications of the new colonization, I will deal with the Corridor in detail. On the basis of my analysis I will outline how a national liberation strategy for Canada can best be developed.

A brochure describes the Corridor as a: "coast-to-coast development corridor from two to five hundred miles in width running across Newfoundland through Labrador Northern Quebec, south of James Bay, then across Northwestern Ontario, through Northern Manitoba with a spur into Churchill, Saskatchewan and Alberta where the Corridor splits into three parts, one going into the Northwest Territories up the Mackenzie River Valley to the Arctic Ocean at Inuvik and Tuktoyatuk, another into the Yukon Territory, and the third into the Prince Rupert sector of British Columbia."

The Mid-Canada Corridor corporation held its first conference at Lakehead University in August, 1969. The sponsors of that conference were the government of Ontario and the universities of Alberta, British Columbia, Guelph, Lakehead, Laurentian, Laval, Manitoba, Memorial of Newfoundland, McGill, Montreal, and Saskatchewan. This sponsorship again shows how Southern Ontario functions as the metropolis and the other provinces as the hinterland in Canada. The power of capital (ism) is centred in Toronto and, as part of the continentalism, profits are seeped into Southern Ontario from Quebec and the Maritimes and the Prairies and the West coast, and, via U.S.-controlled subsidiaries, then go into the United States. Ontario's role in continentalism is seen explicitly in the Corridor.

The sponsorship also shows how the university has become totally integrated (for research and training) into the continentalist process. U.S. radicals have attacked their universities for being racist and imperialist institutions. Canadian radicals are beginning to see how their universities are becoming branch plants for U.S. corporate interests, and, as such, need to be attacked as part of the national liberation strategy.

The advisory council for this conference shows its capitalist makeup. This council includes seven corporate capitalists: Baker of Foundation Co. of

Canada; Griffith of The Steel Co. of Canada; Bovey of Northern and Central Gas Co.; Harrington of The Royal Trust Co.; Hart of The Bank of Montreal; Crump of CPR; and Powis of Noranda Mines. It includes two state capitalists: MacMillan of CNR and Pratte of Air Canada and the president of the Canadian Labour Congress, MacDonald. (It also includes the Director of the Arctic Institute of North America.)

The integration of the union bureaucracies into the corporate society is once again shown. This alliance between corporate and state capitalism and the CLC means that the union bureaucrats will try to keep labor unrest and the disruption of capitalist expansion to a minimum. (The union heads of workers building the Columbia River Treaty dams have already made no-strike agreements to ensure a smooth sellout of our resources.)

This council also presents an 'all-Canadian' facade to the Corridor. Air Canada; Canadian National; Canadian Pacific; Canada Ltd. this and Canada Ltd. that. Oh Canada. One begins to have a conditioned reflex to the word if you hear it enough.

The chairman of the conference and the corporation (Richard Rohmer) even added a tone of Canadian nationalism to the conference. In his opening address he stated:

"The time to move is now if we are to preserve our sovereignty and control over our lands and over our destiny as a nation."

A conference brochure reinforced this 'nationalism': "...invitations to participate in the conference will be extended only to Canadian corporations and other organizations which are Canadian-controlled."

Rohmer was a past federal candidate for the Progressive Conservatives in Toronto. Many Conservatives have talked of developing more transportation and industry across Canada's North. Perhaps the Corridor is really an attempt by Canadian nationalists (red tory types?) to develop Canada for Canadians.

What are we to make of a conference and a corporation that is clearly capitalist and seemingly nationalist? What are we to make of it in terms of what we earlier stated about chauvinistic nationalism and revolutionary nationalism? Is the 'nationalism' of the corridor a form that can ever become militant?

We have to look at the corporate structure of the Corridor to answer these questions. The share capital for the corporation is to be all-Canadian. Also, in Rohmer's words:

"...the corporations would own land upon which new cities and industries are built; the land would be available to home owners and developers on a long-term lease basis. It would undertake with Canadian private enterprises the financing construction of railways highways, pipelines, communications systems, schools, hospitals, university housing, industries and all the basic elements to implement (the Corridor)."

This sounds like a new, more rationalized chain of company towns. As a news story on the idea of mobile cities stated:

"The whole city, houses, street, all facilities are transportable. A city such as this can be brought in, erected, the resources exploited, and the city can move on."

This nationalistic capitalism and its sophisticated methods would leave Canada with a chain of Sudburys.

The nationalism is clearly a symbolic type only. The quality of people's lives — their self-determination and freedom — is not important. The corporate system of control and profits, aided by the nation state and its rhetoric, is what the other corridor is all about. The corporatism is so thorough that it would amount to being a totalitarian use of technology. The company towns would reduce human existence to the goals of the corporation, using modern science (both social and natural) and technology to rationalize the process of resource extraction.

In an imperialist era, national (e.g. Canadian) capitalism and international (e.g. corporate) capitalism amount to the same thing. Capitalism is an international system and U.S. capital is the locus of it. So-called Canadian private enterprise, Canadian shares and government subsidies may be used to build the infrastructure that is necessary for international (mainly U.S.) corporations to move in and exploit resources and market goods, but the control and ownership will ultimately end up with the latter. Capitalism with an all-Canadian facade would then lay the groundwork for the new colonization of this country. All-Canadian capitalism could easily prove to be the best strategy for U.S. imperialism here.

When the reality of U.S. control and ownership of industry in Canada (two-thirds in major industries) and the related lack of an independent national bourgeoisie is admitted, the nationalistic concept of the Corridor presently being propagandized seems absurd. But that does not mean that another more realistic (e.g. imperialist) concept won't develop as the colonization of the North proceeds. After all concepts are easy to come by. What matters is the system of power and control that lies behind a concept. And the system behind the Corridor — which will bring it into operation — is U.S. imperialism.

At the conference the experts (some honest, others brown-nosing) provided a multitude of reasons why the Corridor was not a responsible idea. Ecologists criticized the plans, but since when have corporations considered the consequences of their plunder? For example, there was much concern about the Corridor polluting the North, but reporting on the conference's discussion of pollution a newswriter stated:

"...this problem could almost be said to be irrelevant. The general feeling was that now that the public has become conscious of the problem, answers were being found."

As well, population analysts criticized the notion

that the Corridor will be necessary to absorb Canada's population growth. The Corridor propaganda talks of Canada having a population of 120 million by 2067. The analysts commented that our resources cannot support this population (and we shouldn't allow it to rise to this) and if it is to raise significantly the real growth will be in the large cities now existing (more Canadian ghettos).

Such criticisms stocked up and it became abundantly clear that the Corridor was an attempt to pretend that present social problems don't exist and that more capitalist expansion can somehow avoid more social problems in the future. The idea failed to cover up reality but when did realities (e.g. consequences) ever stop capitalist expansion?

Resisting the Corridor must be a priority for any revolutionary strategy for Canada because it is the first comprehensive plan for the colonization of the North. (The process is well underway, however — e.g. the Columbia River Treaty). It is based on a nationalistic rhetoric (that can appear to a national chauvinism) that covers over an imperialist venture. It is a total plan — affecting all the regions and provinces — and hence must be countered with a total strategy. It forces us to face the reality of U.S. imperialism here and the role of Canadian state capitalism within it. It is a challenge to cease basing our radical ideas on events outside Canada. It shows us how anti-capitalist and anti-imperialist positions are reconciled by a national liberation strategy. It forces us to prove whether or not we are serious: whether or not we want the luxury of revolutionary rhetoric without the commitments of revolutionary struggle. The second and total colonization of this land will not be stopped with an academic or sectarian leftism but with a revolutionary nationalism — a national liberation movement that is anti-capitalist and anti-imperialist in a way specific to our situation. The satellite political economy can only be exposed and countered by such an orientation.

## Regional tactics and national liberation

**I**T IS NECESSARY TO DEMYSTIFY the notion of 'strategy'. The word has come to have a reified meaning, unrelated to the commitments and actions that any strategic analysis should imply.

A number of tactics — timed and ordered in such a way that a desired effect is had (the growth of the movement both in numbers and consciousness being a vital criterion) is what constitutes a strategy in practice. Once we get away from the academic idea of strategy (fulfilling certain logical criteria — ignoring the reality of the praxis of radicals) we can

begin to evolve regional strategies that can build a national liberation movement.

These tactics must be regional because the regional political economies establish the context within which the struggle will occur. It is fine to romanticize a national strategy but the specific makeup of regions (the characteristics of the developing political economy; the history of radicalism, etc.) must be the basis of tactics. The increasing militancy of the Western farmers is related to the international wheat market, the so-called 'cost-price squeeze', and the history of the farmers' movement itself. The strong separatist

sentiment in Northern Ontario results from the continued economic and political exploitation of the North by the capitalist power in the South. The nationalism in Quebec will never be understood until the particular history of the French nation and the capitalist political economy in Quebec is grasped. And so on. . . . The form and content of national liberation politics in each region will depend on such specifications.

Attempts to build a national radical organization in Canada have failed not because they were premature. They have failed because the notion of a national radical movement is rooted in our colonial

mentality. Acceptance of the ideology of the nation state (e.g. seeing ourselves in terms of the federal-provincial state) and our related ignorance about the colonization of Canada (and growing continentalist trend) has kept past radicals from studying and acting in terms of their regional political economy. National organizations have been the panacea for those who have little or no understanding of how imperialism works around them.

Once the history of Canada is specified it becomes clear that particular immigration patterns and a particular development of the political economy (among other things) have combined to create a

particular political culture in each region. If we wish to work among and with the people to build a real national liberation movement we must understand the political culture within which we are organizing. A national liberation movement needs to be firmly rooted in the regional realities.

This analysis has several implications for the way organizing should be done in Canada. National vanguard organizations are largely irrelevant to the task of building a national liberation movement because they are too removed from the regional political cultures and political economies that determine the context of struggle. A formalized,

sectarian leftism develops from such organizations and the development of the historic consciousness required to nurture a revolutionary nationalism is impeded. Such groups have continually diverted our attention from the struggle at home and hung us up on academic and sectarian debates about past revolutions. This is true even if the vanguard groups have a nationalistic rhetoric. This form of leftism therefore must be countered; but by a regional praxis, not a counter-rhetoric. Canadian Nationalism

continued next page

# Canadian nationalism

**T**HE ANALYSIS ALSO HELPS TO CLARIFY the ongoing debates over Canadian nationalism. Many quarrel in abstract about 'nationalism'. Some say that nationalism is a secondary issue. (Some even say it is a reactionary issue.)

They argue that an anti-capitalist line must be stressed above everything. This tidy position forgets that struggle for the self-determination of a people is the basis of an anti-imperialist sentiment. And in the 20th century there cannot be an anti-capitalist sentiment that is not also an anti-imperialist one. A national liberation politics is the only viable foundation for this. I often think that the simplistic anti-capitalist, non-nationalist position is rooted in a bureaucratic, non-libertarian view of socialism (with Stalinist implications) because it ignores the history and political culture of people.

There are others who want a nationalist position that is not explicitly anti-imperialist. Those in and around the NDP and the magazine *Canadian Dimension* who say Canada must ultimately be socialist to be independent are an example. They naively believe that independence can be achieved legalistically (without a militant revolutionary nationalism) and that capitalism can be reformed or replaced through a parliamentary strategy. They fail to understand that capitalism today is international and that it cannot be countered by an unprincipled chauvinist nationalism. These unprincipled nationalists are the kind that will be fooled by the kind of rhetoric that the Corridor is spreading. Focussing on state power and ignoring the nature of the political economy (satellite state capitalism), these nationalists are prepared to make alliances and compromises to a point of accepting the colonization of the land. They are the ones who attack the militant nationalists in an attempt to dissociate themselves from any real struggle. Keeping their status within the satellite is ultimately more important than a commitment to the liberation of the country. Their habits are capitalist even though their rhetoric is socialist. (Colonial mentality underlies this.) And the corporations are not afraid of words that do not imply acts.

There are also those who argue that Canada is already too integrated into the United States to develop a national liberation movement. This too is

a false position. For one thing, Canada's North is just now becoming the frontier for U.S. imperialism. The fact that 20 million here are now relatively integrated into the corporate ideology does not mean that the new, more total colonization should not be resisted. Such a logic forgets the crisis that the U.S. empire now faces because of the national liberation movements abroad and the resistance movement at home. Even if Canada will be further colonized, the task of revolutionaries is to build further opposition to the empire and develop the foundation for a liberation movement.

If we do not specifically oppose our increasing colonization it is impossible to develop an anti-capitalist movement here. The struggle against the colonization of Canada will be the basis of any libertarian socialism that develops here. Such will not come from the liberal groupings that oppose imperialism elsewhere and/or work for reforms in capitalism at home (like the NDP). If our choice is to work for revolutionary change, this means developing a revolutionary nationalism as part of a continual struggle against our own colonization.

Some argue that nationalism based on regional strategies cannot lead to an anti-capitalist movement. They argue that regional separatism will fragment the social groupings that constitute the working classes. In the realm of tidy logical (i.e. non-dialectical) theory such may make sense. In the world of political struggle it does not. People must begin their struggle from their experience and their experience has contradictions (in ideology and commitments) out of which any radicalism must develop. If a national liberation movement is to develop (and such a movement must be non-authoritarian, hence decentralized) people must begin with regional issues and through political struggles come to see how the system and their problems are structurally related. Issues will then begin to form a hierarchy with a revolutionary change in the political economy symbolizing specifically desired changes.

There cannot be revolutionary theory without revolutionary practice and there can be no revolutionary practice without issues that are rooted in contradictions in the regional political economy. The increasing awareness of the international (i.e. corporate) social and economic structures of imperialism provides a new potential for recognizing such relationships.

Most of our confusion about nationalism comes from our colonial mentality. A deep socialization to the ideology of the nation state makes it difficult to see that self-determination (national liberation) will entail the abolition of the repressive structures of the nation state. These structures are increasingly synonymous with those of capitalism (hence the term 'state capitalism') and therefore a revolution within the present state form is impossible. This is what makes all parliamentary and Leninist strategies inappropriate to the Canadian situation.

Such colonial mentality keeps us from distinguishing between state capitalism and the historic experience of the Canadian people. The relationship of the people to the land and to the man-made environment is not reducible to the social and economic relationships of capitalism. These relationships mediate our lives, but, as a colonial land, we have a national culture which can be the basis of opposition and resistance to the system of power and control which maintains them.

The contradictions (e.g. class) within the social and economic relationships are then complemented by the ones resulting from colonization.

Ignorant of our history, we often see ourselves through grand theory. A vulgar leftism easily fits with a colonial mentality. Those who talk of "seizing state power" are the same people who fail to understand state capitalism and who associate nationalism with the ideology of the nation state; not with the struggle for national liberation. Our colonial mentality also often leads us to see our

situation through the categories of the U.S. movement. This is perhaps our greatest error at present. What is really an ignorance of the Canadian regions and an inability to see how an anti-capitalist and anti-imperialist position implies, in practice, a national liberation orientation, is often cloaked in abstracted analysis based on imported categories. The detrimental effects of the U.S. movement on Canada must be continually evaluated. Our colonial mentality often shows in our inability to critically evaluate the appropriateness of radical style and rhetoric from the United States for our own struggle. We will clarify our own situation when we learn to challenge all those who import or deduce (deduction is bourgeois logic) analysis from abroad.

In dealing with the U.S. movement to be clear about our own priorities. I have argued that national liberation based in regional tactics must be the locus of all of them. Once (and if) this is accepted it is bound to shift our priorities. The anti-war sector of the Canadian movement must be related to the armed forces and military research of the satellite government and not be an appendage to the issues and actions of the U.S. movement. We will have to recognize that a constant analysis of Quebec nationalism and not of the black movement in the states must be a priority of national liberation movement throughout Canada. The tactics for dealing with the NDP must come directly from our experience. There is no comparable situation anywhere. We need the imagination to start over — to become conscious of how our colonial mentality has affected our rhetoric and tactics (and how this relates to our general inaction — we are afraid of anarchy and mindless activism before we have even started to act) — and rethink ourselves from the beginning.

As an example, an evaluation of the week of confrontations against the Corridor conference at Lakehead University in August should be more important in our critical development of tactics than Chicago, Columbia, San Francisco State, etc. Since we all have more access to news from the United States than from other parts of Canada we must deliberately develop a revolutionary media to help establish our own priorities. It is a further sign of colonial mentality that we know more about U.S. radicalism than about our own. The regional political economies are not only the basis of continentalism. They make awareness of radicalism across the country difficult.

The labor, farm, native and student movements in Canada are rooted in events specific to our history. That history is characterized by colonization. The more we learn about this history and why past movements were or weren't nurturing a revolutionary nationalism that gave an anti-capitalist, anti-imperialist sentiment some basis in our political cultures, the faster we will be able to join the other forces on the globe that are working for human liberation. This land need not become part of the capitalist wasteland. It need not become integrated into the insanity of capitalist or any other form of urbanization. Those who will make it an insane wasteland already have power in governments, industry and education. Daily they undermine the potential of Canada as a liberated land and make Canada into a branch plant. It is time that the total struggle against imperialism in Canada was waged.

Our radicalism means nothing if it does not begin and end in a political understanding of, and struggle in, this country. We may wish for peace and an end for imperialism elsewhere but we can only work for this in our own lives in our own land.

The author of this article, Jim Harding, has been active in the Canadian student left since the early 1960s. A graduate student in sociology at Simon Fraser University, he lives in Vancouver, B.C. Since last summer, Harding has been working in the Free North Movement.



# SF State students protest army

By FRANCIS FUREY  
Guardian Staff

SAN FRANCISCO — Police and students clashed on the campus of San Francisco State College here March 11, almost a year to the day marking the end of last year's long, bitter strike over admission of third world students and black studies.

The issue in the protest was the presence of 10 military recruiters on campus, invited by college president S.I. Hayakawa to participate in the school's annual "Military Information Day."

About 2,000 students and faculty members participated in an afternoon rally called by the school's Radical Action Union. A class boycott began in the morning and

picket line had been established outside the gymnasium where the recruiters were housed. About 40 policemen were inside and outside the gym and about 20 mounted policemen ringed the rally.

The meeting featured speakers from YSA, SMC and WSA. Just before the last scheduled speaker, the police stationed in front and inside of the gymnasium moved on the picket line — which had closed within 20 feet of the gymnasium entrance. In the ensuing melee many students were clubbed and one picket was arrested.

At that point the mounted police also moved on the crowd from the other direction in an attempt to break up the rally. Many people were knocked down by this

manoeuvre and there were signs of panic by demonstrators who feared a repetition of the police brutality and mass arrest tactics of a year ago.

At that point the crowd dispersed and about 150 students set up the picket line again, and continued picketing until 2 pm when the military recruiters left the campus.

As the rally was being broken up by police, a small group broke away from the large body of demonstrators, moving off campus toward Stonestown, a nearby shopping area.

This group of about 50 ran into what appeared to be a police trap as they entered the shopping district. They were met by 40 tactical policemen who beat the demonstrators. At one point during the rout, a police officer fired a shot at an automobile which had picked up two of the demonstrators, hitting the automobile, but missing the occupants.

Nine arrests were made in the Stonestown area. All were charged with felonious assault on police officers and held in lieu of \$2,500 bail. One of those arrested was taken unconscious to a nearby hospital where he was reported in satisfactory condition.

At a news conference after the military recruiters had departed, Hayakawa likened the demonstrators to "Nazis" and said: "It appears that the revolutionary spirit is still alive in some of our students and their off-campus friends."

Hayakawa these days proudly shows off his new lighter with the

Green Beret inscription: "Grab them by the balls and their hearts and minds will follow."

The picket line effectively prevented military recruitment. Only about 15 students crossed the line to see the recruiters.

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## CYSF task force wants suggestions

Did you find your courses this year boring, unstimulating or unrelated to your needs, or did you find your courses particularly exciting?

Either way, the Task Force on the Development of Canadian Education at York is interested in your comments and suggestions.

The task force, commissioned last month by the Council of the York Student Federation to conduct a survey of education at York by examining course content, methodology and the governing structure of the university, has so far completed and distributed a 12-page questionnaire, but they'd still like more feedback.

Students and faculty are urged to drop in to the task force office, Room S618 in the Ministry of Love, to talk about courses they would like to see added to the calendar, and about anything else they might feel is related to the task force's field of research.

Anyone wishing to prepare briefs or papers should send them to Task Force on Canadian Education at York, c/o the Department of Economics, Room S832, Ministry of Love, York University.

The task force is now preparing a faculty questionnaire and a file on the governing structure on the university. Anyone interested in directly helping the task force will be welcomed.

## Our mistake

In a reply to a letter from York University Faculty Association president Wesley Coons in EXCALIBUR, Feb. 12, Mr. Coons was described as "a liar". Although we do still believe that Mr. Coons was mistaken and ignoble in his claim that an EXCALIBUR reporter "fabricated statements on an issue we did not even discuss," EXCALIBUR wishes to apologize for any embarrassment our use of the epithet "liar" may have caused.

In a story in EXCALIBUR, March 19, we reported that the search committee reported to the board-senate executive committee Dec. 4. The search committee did not report to the board-senate executive committee Dec. 4.

## Classified

Classified ads are accepted in our offices in the Central Plaza (Hum. Bldg.) Rm. 111. Deadline Tuesday 3 p.m. for that week's edition. Minimum charge \$1.00 for one column inch. Maximum two inches. Phone 635-3800.

**WANTED:** One girl to share a 2 bedroom apartment (furnished) in Graduate. Student Residence from April 15th — (approx.) to September 1st only. Rent \$140.00 (\$70.00 each), includes everything but telephone. For further information please call Peggy at 635-2492, 2493 (9 to 5 p.m.).

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**WANTED:** A sociology Graduate Student competent in either Social Theory and/or Social Anthropology for private tutoring. Top money paid. Phone Dave, 630-6423 after 7 p.m. nightly.

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# Troubled Water another great S&G album

By STEVE GELLER

With their last album, Bookends, Simon and Garfunkel painted a bleak picture. They subtly exposed the United States of America as a nation that had forgotten its people; a nation that had sold out

the development of its youth in the name of big business, industry and capital, a nation that, as the words of Mrs. Robinson asked "where have you gone Joe Dimaggio", did not even have a modern folklore hero to look up to and respect.

Their latest release, Bridge Over Troubled Water (Columbia KC-S9914) can be interpreted on many different levels. The two most apparent being the comparison of New York City to the savage jungle that it really is with the other underlying and most obvious meaning taking the form of a constant downshifting degradation of the American image.

While not devoted in its entirety to the internal shortcomings of the United States, as Bookends was, Troubled Water does, at every opportunity, take pot shots at the U.S. home image and the U.S. foreign policy towards war with strong inferences to be taken in the direction of the present Vietnam situation.

The insecurity of a nation as reflected in Cecilia (Cecilia you're

breaking my heart. You're shaking my confidence daily"), is a precedent for Simon and Garfunkel's version of Bye Bye Love in which the American Dream seems to vanish and become only a memorable myth.

El Condor Pasa with lyrics such as "I'd rather be a hammer than a nail" expresses the U.S. train of thought with regard to foreign affairs while The Boxer really sums up the false promises of troop withdrawal while describing the true American character.

Along with the portrayal of the lonely soldier ("why don't you write me, I'm out in the jungle, I'm hungry to hear you.") Bridge Over Troubled Water, with its honest,

pure vocal and instrumental make-up offers a hope for the future while at the same time remains one of the finest songs to be written by Paul Simon.

Bridge Over Troubled Water is an album which does not have to

rely on the reputation of its predecessors for success as its excellent quality, vocally, instrumentally and with regard to arrangement and actual production is quite obvious. Overall rating: A

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And cut him till he cried out  
In his anger and his shame,  
"I am leaving, I am leaving".  
But the fighter still remains, still remains,  
Lie-la-lie, lie-la-lie-lie lie ...*

## Jennifer's vocal range limited

We're Not Gonna Take It from The Who's rock opera, Tommy, Dylan's, Just Like Tom Thumb's Blues, and Back Street Girl by Jagger and Richards (which happens to be the best Jennifer sung cut of the album) are just part of her repertoire.

Even from Let The Sunshine In and Easy to Be Hard, tunes which Jennifer performs in Hair, it becomes quite apparent that her

From the Los Angeles production of Hair, Jennifer Warren (who goes by the stage name of Jennifer) first began to reach North Americans as a solo performer with her occasional appearances on the Smothers Brothers Show. Presently, still a member of Hair's cast and still trying to make the grade herself, she has released her first album, Jennifer (Parrot PAS. 71034).

The album is a collection of songs from the writings of plays and contemporary musicians who have either been in the centre of the limelight of success for a few years or have just recently received the acknowledgement due them for their musical contributions.

Old Folks from Jacques Brel is Alive and Well and Living in Paris.

vocal range is quite limited. A few cuts such as Saturday Night at The World have meanings which are too deep for Jennifer to reach with this range inadequacy.

The album tries to cover too much ground on a scale that is too wide and varied for even an accomplished performer. The jump from rock to country (Cajun Train) to an almost opera-like song, Tell

Me Again I love Thee (from Don Pasquale) makes for a fairly incoherent album.

If Jennifer continues in the recording field she will either have to choose a particular musical direction or find an adequate style that will allow her to successfully encompass all her attempts into a steady style. Overall rating: D plus — S.G.



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## Catfish release has unpolished air

Hailing from Detroit, Catfish, the blues group which appeared at the Electric Circus a few months ago, has recently released their first album simply entitled Catfish (Epic BN26505).

The format is that of a contemporary country-gospel blues typified with multiple uses of guitar, base, drums, organ, piano, harmonica and a group effort rough, raspy vocal front.

The album has an unpolished air about it and suffers from a lack of versatility and originality. Each track sounds as if it is running into the next one as the variety among the songs is negligible. Overall rating: D — S.G.



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# The Great Harbinger Obscenity Bust

By HOWARD GLADSTONE  
 Toronto's underground newspaper, Harbinger, was recently fined \$1,500 for obscenity. The charge arose from an issue of last November which had a cover drawing depicting a very stylized birth, and the 'awful' heading "...The heavens stand in awe, as the Satanic Bitch bears the bastard son of God..." Heavy stuff. Roman Polanski did the same thing in the porno movie, "Rosemary's Baby."

The charging took place last November when officers of the Metro morality squad raided The Golden Ant, Harbinger's home and store on Spadina. Three staff members who happened to be present at the time of the raid were charged with "having obscene material for the purpose of distribution." Presumably, if more people had been there they too would have been charged. The police were originally tipped off about the obscene material by the Rev. Leslie Tarr.

The results of these charges was the conviction of all three and fines totalling \$1,500 or three months in jail each.

At the trial, the testimony of the two morality officers and Tarr was heard. Appearing for the defence was the cover artist Robert Greco, who stated that he felt the drawing depicted the struggle of good and evil, with man as the product of this struggle.

But Greco's aesthetic pronouncements did not affect the judge. He did show considerable imagination, however, in his sentences; he specified \$1,500 with NO TIME to pay. The Harbinger Three were handcuffed and led off to jail, presumably for haircuts and 90 days of Don Jail hospitality.

Fortunately, Harbinger had a few friends who were able to come up with the money in the form of a loan within two hours. Two benefits that have been held have hardly helped.

The Global Village benefit on March 8 raised \$120, but The Electric Circus on March 12 resulted in nothing, as the management planned to take the first \$500 to come in (which it never did). About \$60 was raised at York in one afternoon a few weeks ago in donations.

From the way in which this article is written my bias in the matter is obvious. I do not plan to come out with any heavy morality about freedom of speech and the rights of the individual. But I do feel that Harbinger is doing some good things and that there are some talented and intelligent people down there in the Spadina Village.

When something like Cinema 2000 gets busted for Vixen they reap the results of their crime with higher attendance. But when a paper like Harbinger, from which no one is getting rich, gets stepped on, it is a totally different matter.

They aren't playing the old 'leer' game to make themselves some bread, a la Ralph Ginzburg or Hugh Hefner or Russ Meyer.

Their so-called obscenity, and the rather silly way that people like Tarr react to it, are comments in themselves about the sick culture of the time. It isn't just a "bunch of freaks" in Chicago or here who are affected by this "insanity in the courts" — it's us.

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# Molly Maguires: history as it was — almost

One of the tragedies of North American history is that so much of the truth about the past struggles in this country has never been able to surface to a wide public. Labor history, we know, is virtually non-existent in public schools and there has been little interest in the academic community to research the strikingly similar parallels between past conflicts and those of today.

And if the history books have failed, what chance is there that the movie makers will succeed, especially at a time when there is an over-emphasis upon violence, physical encounters and shallow confrontations? The results may be entertaining and even moving, but does history still suffer in an effort which tells only part of the truth? The question is central to

the recently-released Hollywood film *The Molly Maguires*.

The film is excellent in many ways: it combines superb photography, exceptional acting by Sean Connery, Richard Harris and Samantha Eggar, a stress upon realism in both setting and time and a better than accurate respect for history. Most important, perhaps, is its relevance to the very real concerns toward rebellion and unrest present today. If nothing else, it should provide some lessons for a generation which has dismissed labor and its past as 'irrelevant.' Unfortunately, the abundance of dynamiting and sabotage, of gun-play and saloon fights (a five minute brawl tops all previous historic film battles, Paramount's hand-out tell us ) serves to disarm further some apprehension which may be justified in the message, if any, which *The Mollies* will leave with the audience.

The historical background is the story of a purportedly secret society of miners that continued to struggle against the mine owners after the strike of 1875, when weekly wages were reduced by \$2 to \$8-10 for six days of 70 to 80 hours toil, an occupation described by one historian of that period as "little better than semi-slavery."

While no film director or script writer could be expected to stick to literal history, there is enough of the real story there to expect that some of the principals might have been mentioned. Easy enough to cast America's No. 1 labor spy, fink and informer, the infamous Pinkerton James McParlan (Harris). And no great challenge to portray the prototype of the dedicated, tough leader of the Mollies, Jack Kehoe (Connery), who indeed did hang by his neck until he was dead on June 21, 1877.

Reputable historians, however, have established that Kehoe and many of the nine fellow miners who went to the gallows that day were hung for little reason other than being militant strike leaders. The Mollies on film suggests that they were good but misguided men who resorted to violence and paid the

price for violence. And as with most celluloid history, seldom is the account wholly true. While it might be too much to expect that the names of the real villains might be mentioned — the Morgans, the Mellons, the Rockefellers who owned the mines, the railroads, the Iron & Coal Police, the public officials and the judges who kept the miners and their families in virtual serfdom a century ago — one of the leading actors in the real story of the Mollies is also absent.

History tells us that this man — whose whole life was the personification of the greed for power and money which characterized the Pennsylvania mine, mill and railroad owners of the 1870s — was as compelling, as dynamic and as dedicated as a McParlan or a Kehoe. He was Franklin B. Gowen, known as the King of the Reading Valley, as brutal and vindictive a labor-hating boss as has ever appeared to accumulate a fortune from the blood and sweat of unorganized working people.

Yet Gowen, head of the nation's first real coal trust, president of the Philadelphia & Reading Railroad and undisputed czar of the anthracite coal fields of Pennsylvania, was literally chief of the industry's espionage system, the employer of the police who arrested the Mollies after their entrapment, the special prosecutor who presided at their trials and finally the satisfied spectator witnessing the execution of his labor antagonists.

A movie script writer would not need much imagination to portray that dubious accomplishment, but *The Mollie Maguires* fails the history test and leaves unanswered the gut question: why was it necessary for newly-arrived American citizens to be kept imprisoned in a system which was based on wretched working conditions, with overt and subtle violence perpetrated upon them whenever the cry for dignity became so strong that they were led to strike against it?

The movie account of the *Maguires* is a popular history version, and it is good only because



A pay line in the movie.

it tells part of a story that has gone untold for the better part of a century. In it are scenes which show that the unnamed Gowens, Morgans, Mellons and Rockefellers — the captains of industry and finance and latter-day philanthropists and patrons of the arts — were not above using the most brutal and criminal means to attain their ends (goons, spies, unlawful arrest, frame-ups and murder).

Others need no script to portray the hellish characteristics of the sunup-to-sundown ordeal in the pits; the pay lines with only a few cents for a week's labor after all the deductions were made; their homes, the company-owned shanties where wives and children existed in the bondage of all miners' families.

The entertainment industry has succeeded in making nice guys out of bank robbers, thieves, murderers and rapists, so it is not really too disturbing to see Richard Harris portray McParlan the stoolpigeon as a human being. The movie *Maguires* leaves McParlan as a tortured person but as a sympathetic law and order agent of the 1870s. How many who see this version will know that McParlan in real life was a man who boasted that he sent 19 miners to the gallows on manufactured Pinkerton evidence, and who continued his career as labor spy and fink in the 1890s, being the finger man in the attempt to railroad Western Federation of Miners leader William D. Haywood to jail on a murder charge?

If violence is apple pie-American then some consolation may be found in another unwritten great American tradition: that nobody likes a fink and a stool pigeon.

Clancey Sigel, a troubadour of the *Wobblies*, (Industrial workers of the world) recalled that his miner father always instructed him to consider carefully the social circumstances surrounding the action of Judas, "but that a man like McParlan was simply outside the human pale ... a case of almost pure evil." Scenes of child workers in the collieries, a memory of men living today, seem to make moot the reasons why the miners responded to repression and violence and hopelessness with self-defense and the strike.

The ironies of hard truth followed the movie *Mollie Maguires* to the set: one hundred years after this tale of repression and treachery, the studio found a small coal patch town in Pennsylvania to film on location: the company town with its rows of dismal shacks (only 86 live there today) turned out to be a real company town, owned along with the 8,000-acre coal field by one man. And Gulf-Western, the conglomerate of Paramount Studios, today is indirect employer of thousands of underground miners.

Frank Gowen, the King of the Reading Valley, would have understood. McParlan the all-time Fink, will have to make room, for there are still many professionals following his trade today. Kehoe and the Mollies can see the struggle continuing yet, though they may suffer the condemnations of superficial history. The *Mollie Maguires* is imperfect history, but it is the best so far in telling it like it was about America's untold story of labor.

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# Lights, Camera, Action!

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## MASH caters to your antiwar sentiments

By DAN MERKUR

The American war film was born in the middle of World War 1, and what to do with it during peacetime has puzzled Hollywood ever since. By the very nature of the medium, film glamorizes its subject matter, which is all very fine for rah-rah John Wayne battle epics, but makes anything else nigh on impossible.

An antiwar film is impossible by definition. Film glamorizes. The "antiwar" themes of *The Big Parade* and *All Quiet on the Western Front* have less to do with war and more with camaraderie ("Truer love hath no man..."). The films are first rate melodramas, down to the emotionally charged shot of Lew Ayres reaching for a butterfly as he gets his. The tragedy of war here is what it prevents men from doing otherwise.

There was a series of antiwar action dramas in the thirties — *The Dawn Patrol*, *The Road to Glory*, *The Eagle and the Hawk* — that centred on the pressures of command, of ordering men to their deaths. These films were action dramas that presupposed war is hell, but never bothered to reason why.

World War II solved the problem for a time, and from 1938 until 1946, the closest thing to antiwar statements were the grimly deterministic *Story of G.I. Joe*, and *A Walk in the Sun*.

Since then, we've been told war is absurdly silly (*How I Won the War*), war is grotesque (*The War Game*), and war is not what politicians think (*Oh, What a Lovely War*). But the films fail — the first due to frivolity, the second because of obvious fakery, and the third owing to ponderous length. The effective antiwar statement has yet to be made.

Over the years, though, a strange element has crept into the war film. Somehow *Twelve O'Clock High*, *Pork Chop Hill*, *Captain Newman M.D.* and even *The Purple Heart* have taken on antiwar overtones, not because of any change in the films, but because the audience is unwilling to accept war's old *raison d'être* just because it's there. Today, the audience's attitude towards war is read into the old films, and the old films take on new meanings.

The makers of *MASH* have read the market well. *MASH* will undoubtedly be the big film this spring, not because it is such an antiwar statement, as many would have us believe, but because it caters to the antiwar sentiments of its audience. *MASH* is as crass a commercial vehicle as has ever been made. But, and herein lies one of Hollywood's greatest virtues, box-office returns are often the result of fine, meticulous craftsmanship coupled with clever artistry. *MASH* is one helluva commercial picture. It is also one helluva fine one.

*MASH* concerns the antics of Korean War army surgeons in a hospital unit three



Elliott Gould, Tom Skerritt and Donald Sutherland watching the wall of the women's shower, disappear in order to decide on a bet on whether Hot Lips is really a blonde. (She isn't.)

miles from the front line living in a Sgt. Bilko environment. The colonel (Roger Bowen) is too busy balling his girl to run the outfit, so his corporal, Radar O'Reilly does. Meanwhile, the rest of the camp functions as it wills, with surgeons Trapper John (Elliott Gould), Hawkeye (Donald Sutherland) and Duke (Tom Skerritt) being the centre of attraction, as they engage in one comic situation after another, variously involving Hot Lips (Sally Kellerman), the straight laced head nurse who is shown the error of her ways; Major Frank Burns (Robert Duvall), an incorrigible incorruptable sky pilot they send home in a straight jacket; Painless Pollex (John Schuck), the best equipped dentist in Korea, who is convinced his Don Juanism is a coverup for latent homosexuality; Dago Red (Rene Auberjonois) the camp chaplain; and Lt. Dish (Jo Ann Pflug) who may very well qualify as the best equipped nurse in Korea.

The film is just a series of vignettes beginning with the arrival of Hawkeye and Duke at the 477th Mobile Army Surgical Hospital and ending with their return home. In the meantime, 116 minutes of hilarious film are unveiled before our eyes.

The traditional service comedy (*Don't Go Near the Water*; *Rally Round the Flag, Boys*; *No Time for Sergeants*) just won't sell to today's audience, because, you see, the Korean War wasn't that funny, and we can't indulge ourselves for two hours in the suspension of that sort of disbelief without feeling badly about it.

So the book by Richard Hooker, which the director called "pornography... just a bad book, a terrible book" was thrown out the window, and retaining only the situations, Ring Lardner Jr. built a story line about the characters by balancing the highly comic off-duty escapades with the graphic depiction of the insides of the operating theatres.

The operations are gruesomely realistic. I know of no one who wasn't uncomfortable watching them. Many had to literally turn away from the screen. The reduction of men to just so much meat cut open on the operating table was too much. The war-is-hell reminder is only too present in the surgery. Add to that lines like "If this guy knew the clowns who were operating on him, I think he'd faint", and "How could a despicable person like that get to a position of responsibility in the U.S. Army Medical Corps? — He was drafted." and you can understand why the U.S. Army and Air Force have banned *MASH* for reasons of morale.

By throwing in these sequences, the audience feels entitled to get a laugh out of the comic scenes, because, dammit, they've earned it.

The scenes appear incredibly realistic because they were. Each operation shown on film was actually an entire operation. The film on view is mere seconds of the hours of footage of the operating tables. The actors were given a sense of what they were doing by having an actor there on the table with a piece of simulated flesh (rubber and whatnot of varying textures

filled with pockets of liquid that would spurt like blood when cut) and so when the incisions were made, the actors felt they were cutting through flesh that throbbed and shook as the actor on the table breathed and moved beneath the scalpels. The impression is frighteningly real, more so than documentary footage of actual operations. People have walked out of the theatre because of it.

Said the director, "Well, that's good. If you don't have that, the picture has no value. I really tried to frighten the audience. I wanted them to laugh their heads off, and say "Oh Jesus, I hope they're not going to do another one of those," or say "How far are you going to go the next time?" I really tried to scare them, to make them feel while they were laughing and breaking up at the humor on the thing, that there's something terrible going on, and "Am I going to have to see that again," and that's the message. The audience eventually joins them, becomes like the surgeons themselves, accustomed, acclimatized to it."

*MASH* is a black comedy, because war is a black comedy. How else can a man keep his sanity and regard war? How else can announcements of showing of *When Willie Comes Marching Home*, *Halls of Montezuma* and *The Glory Brigade* at a *MASH* unit be taken? How can two units seriously contemplate a football game? This much is historically accurate.

In that light, the fiction in *MASH* is not so hard to believe.

Directed by Robert Altman, a distinguished TV director with no (*Cold Day in the Park*) reputation in films, *MASH* is a carefully photographed canvas of the bleak, drab, khaki and mud life in the army. The low key lighting and the soft focus blend well with the subject.

Excepting the contrived posing of the *Last Supper*, the composition and grouping in the film is accidental. Altman added 10 characters to the script, and told both them and the principals to improvise freely.

The acting is superb, the camera is casually appropriate, and the cutting and dubbing are clever.

In effect, *MASH* is Hollywood at its best — a good producer with a commercial sense influencing the director who has artistic control, aided by superb craftsmen and artists resulting in a very fine commercial and artistic movie that is painfully funny.

*MASH* is a hilarious, touching, zany comedy of the finest calibre, with only one really serious line in the film, which nevertheless makes its impact. Called away from giving a dead man absolution to assist in another man's operation, Dago Red is told "This man's still alive and that other man's dead, and that's a fact." That's what *MASH* is about. And that's a fact.

## Fascinating film of Futz fares favorably

By LLOYD CHESLEY

Tom O'Horgan is definitely trying to do something to us. He started off in New York's theatre by assaulting the audience visually, aurally and physically. His weapons are voice, nudity, four-letter words and overall shock.

Now he has made *Futz*, his off-Broadway smash (is there such a thing as an on-Broadway play?) into a movie. His attention is to the same effect: shock. What he wants is audience involvement.

Sidelight: *Futz* is a man, a farmer more exactly, who happens to love his pig, a fact discovered when the local constabulary badgers a man who killed his girl into admitting that he did it having been driven mad by the sight of *Futz* having intercourse, or so we can assume, with the pig (Amanda by name).

What we watch is a play being put on in a farm field for an audience of "folk". At times the action on stage, through a jump cut or some other such editing manoeuvre, moves into the locale it is supposed to happen in. O'Horgan's first idea is to crack the bond between the stage and the audience, and this is one method.

Then he tricks you with the audience of farmers, for lo and behold they join the action. This is what O'Horgan has brought from the theatre to accomplish his task. In film he uses mostly sequences of fast cuts and mini-short shots, film's dynamic ability to whip around an audience, totally confusing them, totally involving them.

Jumps of this nature, that is from one locale to another or from the farmers status as audience to a status of players, are done through no intention. In other words

every time it happens there is no specific reason for its happening at just that moment. What this does is confuses the audience. Unable to understand the "why?" they become confused as to the "what?" and are never sure what is play and what is real. So, indeed O'Horgan does what he wanted in terms of involvement.

Another interesting thing in the film is the setting. Not only is it a farmyard, but it is a cloudy day after, sometimes during, a rain. It is a lush green area, nicely offsetting and assimilating the light blue clothes all the performers wear.

It is a cold day, a wet day. What it makes you feel is the way you felt the last time you were caught in a rainstorm. I mention this because it was so well communicated. It is an atmosphere you can feel. It is a new experience.

I can tell little in specific relation to the substance of the story, but I will accept this as intentional. The film is not intended to tell a tale, but rather to assault the emotions. Anyway, the story is lost amongst a melange of unconnected, often meaningless lines. Besides that, the cast makes extra-specially sure that any phrase that can be turned into a yell or a grunt is used that way. In this way there is more noise than substance.

This is not to say that the point is not made, but it is done not so much through content as through form. We are not supposed to understand the ideas, we are supposed to feel them as concepts. And so it is.

The cast, I should mention, is the Cafe La Mama

company, so we can assume that they know what they are doing in their delivery of lines. They are some of the most accomplished classical actors I have seen in a long time. Few have their technical control of voice and most especially of body and movement. They are a group perfectly suited to action theatre.

At times the pacing of the film lags. In other words, a sequence of one type runs too long; be it a monologue that becomes an irritating harangue or a set of fast cuts that run on until you no longer see the screen. But for the most part it is consistently exciting.

By the time your hour-and-a-half is up you feel firstly very wet, and secondly you feel the violence and injustice that they are talking about. You are exhausted in all ways. I might add that you forget their message soon in thinking about what they were doing. It is the form that remains foremost in your mind, and only a taste of the idea is with you.

I would figure that this is because the theatre experience that the film gives you is so novel that it is hard to forget. This is a good way to say something, but we have to get used to what we are going through before we are ready to settle down and listen.

Anyway, whatever your reason for watching (unless it's dirt, like four or five greasers who left after 20 minutes) you're bound to get some excitement out of this show. But let ye be forewarned: don't go expecting to settle back and sit. Even if you do, you'll be up off your ass before you know what hit you.

# YUFA's study document on

The executive of the York University Faculty Association appointed in January a committee to bring in an analytic study of the presidential advisory committee on rights and responsibilities in the university — the Laskin report. The executive have received it and are pleased to circulate it to the wider university community as a part of that continuing process of debate about these issues — a debate the Laskin report rightly sees as indispensable to future adoption of any principles and procedures.

**W**e find ourselves struck by three major ambiguities or confusions in the Laskin Committee Report — problems which we believe can only perpetuate present difficulties and lead to new ones in the near future. We state these problems below, following each one with our general and then specific recommendations.

**1** What is the university? The report answers this question in a number of ways. At times it is defined by its task, as seen by the committee ("a vibrant shared experience in a life devoted to intellect and imagination." Sec. 1, par. 9). Or it is characterized by its "functions of teaching or research" (3/6). At other times, the university is defined by its membership. But usage here is so inconsistent as to leave the reader with no clear impression of what the committee means. One strand in the report is prepared to identify the university, in certain contexts at least, as its administration ("the university itself" (that is, those in administrative positions)" (2/3). Another strand declares that the university is "a community of faculty and students" (1/7).

Further on, this community is described as tripartite: faculty, students and administration (3/2). It would be possible to cite the many places in which first one version, then another, is employed in describing "the university".

When combined with the committee's wise decision to refuse to build a code of conduct, these ambiguities begin to create mischief. The report takes its stand firmly against "disruption". It will not countenance protagonists of views "inimical to the values and purposes of the university itself" (1/10). But in a situation of confused definitions, who decides what constitutes disruption; and who can undertake to state, without making it "official doctrine" (1/10), what are the values and purposes of the university itself?

### General recommendation

We wish to emphasize that the university is essentially a community of people engaged in learning and teaching. In using the phrase "learning and teaching" we do not mean the word learning to apply to students and the word teaching to apply to faculty. The reality is far more complex than this. Faculty and students live together in an environment in which the most important things that go on are learning and teaching; we do not specify who is doing which at any given moment.

The Laskin report states: "It is easy enough to be specific about activities which directly disrupt the university's functions of teaching or research: a strike of faculty members and a concerted refusal by students to vacate a classroom intended for others are examples" (3/6). Indeed it is easy to be specific also, about bad budgetary decisions on the part of the board of governors and the administration; bad decisions that could be expected to have disruptive consequences more far reaching and more serious than any action that either faculty or students are in a position to take.

How then are "disruptive" actions to be

defined? How is it to be established which actions are "inimical" to the values and purposes of the university?

It is easy to be specific about how disruption is not to be defined. It is not to be defined by the interests or convenience of those who are neither learners nor teachers. Such interests are at best extraneous to the process of higher education. Learning and teaching require a favourable environment to prosper. But the definition of that environment is part of the educational process itself. It is for those who teach and learn to say what is necessary for teaching and learning.

It is to be hoped that there will never be complete agreement among members of the university about all aspects of the learning environment or about specific educational purposes. For a university without controversy is dead on its feet. Commitments to conflicting viewpoints are the source of intellectual progress. Anything which prevents the free expression of these commitments is clearly inimical to the values and purposes of the university; and the university which suppresses internal controversy does so at the risk of self-destruction.

### Specific recommendation

In view of the unfortunate ambiguity of the Laskin report in matters of principle we would strongly advise against YUFA participation in a university court if that court were based on sections 1 and 3 of the Laskin report. Establishment of a university court should not in general imply the acceptance of the premises on the basis of which the Laskin report recommends the institution of such a court.

**2** There are two kinds of people in the university, according to the report. On the one

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# the Laskin discipline report

hand there is the administration; on the other, faculty and students. These kinds of people are recognized in two important ways.

a) The administration has a monopoly on the legitimate use of force. Like the Crown, it has inherent powers not susceptible of close definition. Faculty and students, on the other hand, are to have, by the very terms of the report, such rights and responsibilities as may be defined; but in no case may these legitimately cause "disruption".

b) The administration is marked off from the other kind of people in this further sense. While it cannot be forbidden to act, it can be called to account after the fact and be required to apologize if found guilty of an offense. The other kind of people — faculty and students — in similar circumstances may be dismissed.

We believe it consistent with the intentions of the report to interpret its declarations about a university community in light of these distinctions.

## General recommendation

On the other hand, we believe that those directly involved in the teaching and learning situation are the university community as such. Those who perform essential and valuable services in aid of this situation are not outside it; but they are ancillary to it in a fundamental sense.

Thus there are indeed two kinds of people in the university setting. But their relationship ought to be recognized by appropriate means as being the reverse of that implied in the report. The rights and responsibilities of those directly engaged in teaching and learning cannot be "specified and secured" (1/11) because they are inherent and fundamental. It is entirely contrary to our tradition to suppose that the freedoms of the individual in civil society can be specified — and so to imply that beyond those specifications he is not free. How much more ought this to be true in the university community?

On the other hand, administrators and other essential ancillary people can have their rights and responsibilities specified in this sense: that they ought always, and by fairly safeguarded means, to be accountable for their actions. Further, their relation to the university community is not that of Crown to citizenry. They have no inherent prerogative to act; their roles may be specified; they may not only be held accountable after the fact, but forbidden to act in certain ways. The university community is the Crown. To serve the Crown is high office indeed; to set up as an independent entity called "administration", with its own interests, is insupportable and certainly ought not to be enshrined in university legislation.

## Specific recommendation

We recommend that the accountability of administrators be ensured by not limiting to apology the penalties that may be imposed on them by the university court. Other penalties, such as suspension, ought to be applicable to administrators as well as to those directly engaged in teaching and learning.

**3** There are two kinds of processes envisioned in the report: a) conciliation, in the sense of adequate access to complaint-processing machinery and the use of an "independent administrator" (10/3) as conciliator, helping the parties to reach voluntary agreement; b) the formal court adjudication system on which the report lays by far its heaviest stress. Here the ultimate sanction is force: exile from the

university and/or civil penalties or criminal penalties.

We are uneasy with the lack of attention paid — in a document addressed to a "community" — to the many tested and effective mechanisms for reaching agreement in use as in the civil community. Conciliation and mediation procedures, together with voluntarily-accepted binding arbitration, are well-known techniques. The Ontario Human Rights Code might provide us with workable models for the university setting.

But this report passes all-too-quickly from simple conciliation to the procedures of a formal court able to compel attendance at its sittings and able to order dismissal from the university. Among other fears we have over this paucity of procedures is this: that with the whole weight (despite assurances that it wasn't meant that way) of the system centered on the court, and with "disruption" so loosely defined or so arbitrarily defined, any refusal to participate in the court system could itself be construed as "disruption." Then the administration, acting under its prerogative to initiate action irrespective of the court system, could proceed to carry out summary justice. Any substantial number of students or faculty who refused jurisdiction could thus precipitate a situation in which the administration would feel obligated to treat this refusal as a "major issue." But surely this reaction is at once removed from the realities the proposed system is intended to deal with.

## General recommendation

Thus there should be, in the university setting, a full range of means of adjusting and settling grievances and disputes. We endorse the proposal for a conciliation officer. We believe there ought also to be provision made for third-party mediation and for binding arbitration. There ought to be available a court mechanism.

All of these means ought to be available and elective for both faculty and students. One ought to be free to choose what seems to him to be the best means for resolving his problem or the best means for defending himself. In cases of parties opting for different procedures, the accused party's choice of procedure would be the determinative one. Choice of binding arbitration or of the court would of course preclude subsequent election of other procedures.

We consider it a dangerous principle to force an individual member of the community to face an internal court with powers of coercive punishment. This can only increase the likelihood of coercive confrontations. On the contrary, the individual should be at liberty to opt out of court procedures and face the consequences.

This elective feature should not extend to administrators, who are ex hypothesi accountable. A faculty person or student accused by an administrator would be free to choose the means of adjudication. An administrator should be prepared to vindicate himself in whatever procedural set-up his accuser elects; this is genuine accountability. We, in common with the authors of the Laskin report, hope and trust that these procedures will be seldom invoked. Much machinery within faculties now exists. And responsible men and women have often composed their differences without resort to any machinery.

What happens if a member of the university community proper — a faculty person or student — refuses to take part in any university procedure for adjudication? We must specify here the character of the alleged offense. If it is academic in character, the system already in

use seems adequate; and these offenses were never within the purview of the court proposal. If, on the other hand, the offense is one that is directly actionable under civil or criminal law, an alleged offender, by refusing to take part in university procedures, may be electing — freely — to lay himself open to the law of the wider community. Similarly, one adjudged an offender in the university, who has so offended that he has been expelled and who nonetheless will not leave, also lays himself open automatically and freely to community law.

This full range of elective procedures for adjudication seems to us to be the most appropriate one for a university community. It provides no special privileges for any group directly involved in the teaching and learning situation. It maximizes freedom through individual choice, including the choice of facing the music downtown. No doubt it leaves much leeway for vexing conduct to continue prior to final adjudication. But we believe that freedom in a university community is not likely to be adjusted to the needs perceived by administrators, and by the administratively-minded, for clearly-defined role norms and for smoothly-operating procedures.

## Specific recommendation

1) We recommend that, for faculty and students, the voluntary and elective basis of all university tribunals, including the university courts, be recognized.

2) That a committee struck by Senate and the Council of the York Student Federation prepare proposals for a full range of voluntary conciliation, mediation and arbitration procedures for the settlement of disputes within the university.

**4** The general vagueness of the Laskin report's comments about penalties or sanctions prompts us to make further recommendations in this area:

a) The committee to be struck should define precisely the nature of the sanctions to be imposed by the university court.

b) In particular, suspension should be carefully described. Senate has already provided proper safeguards for tenured faculty under suspension. These provisions should be extended to non-tenured faculty by the court. And equivalent provisions and protection of rights ought to be made for students and administrators under suspension.

c) It should be recognized that expulsion of a student is a different penalty than dismissal of a faculty member. An expelled student is only temporarily prevented from finishing his university career and going on to his further career. A dismissed faculty member faces loss of his chosen career. That is, the expelled student is temporarily banished from university, while the dismissed faculty person is in permanent exile from a career and way of life. Therefore, the university court ought to be empowered to inflict penalties up to and including suspension on a faculty person. Dismissal proceedings ought to be undertaken under procedures already in force under senate legislation. Since these procedures provide maximum safeguards for the person facing dismissal, we recommend that the committee, in setting up court procedures that involve this ultimate sanction for others in the university, should be guided by these senate standards.

# U.S. police are stocking up on dum-dums

WASHINGTON (CPS) — Hundreds of U.S. police departments and some U.S. federal agencies have quietly approved the stocking and use of dum-dum bullets, a recent survey shows.

These high-velocity 38-calibre hollow point bullets have been outlawed for use in international warfare for more than half a century.

Lee Jurras, president of the Super-Vel Cartridge Corporation of Shelbyville, Ind., a firm which manufactures the bullets, estimated in an interview that 45 percent of all law enforcement agencies in the United States are stocking dum-dums. Jurras added

that since 1967, the U.S. Treasury Department, Secret Service, Bureau of Narcotics and the White House Police have been purchasing hollow point ammunition.

Police in Miami, Kansas City, Tucson, St. Louis and Nashville and sheriffs department in Los Angeles County and King County (Seattle) among many others, have acknowledged using dum-dum bullets.

The bullet takes its name from the old British Dum-Dum Arsenal in Calcutta, India. It has a copper-jacketed base and a soft, hollowed nose. The impact of the bullet causes the lead to collapse over the jacket, with an explosive

effect on its victim.

Use of the dum-dum has been classified as a war crime by a number of international conventions, including the Hague Declaration of 1907 signed by the United States. Police point out, however, that international agreements do not apply inside the United States. There are no domestic laws governing police ammunition.

Lt. Joseph Mackie of the King County Sheriff's Department responded to the survey by including his official report on a range test of hollow point bullets. "There is no real problem," the report said. "Hollow points are not

illegal. When we consider we are carrying a shotgun capable of tearing off a limb or disembowelling a person with one shot, it seems rather ridiculous to have qualms about the fact that there is a hole in the end of a pistol bullet."

Dum-dums came into police service not as a special riot measure, but from long-standing police dissatisfaction with the standard 38-calibre bullet.

Individual police officers have long been altering regulation bullets, clipping or notching them so that they shatter or expand upon contact. This was done at great sacrifice in range and accuracy until 1963 when Super-Vel, then a small Mid-Western arms firm, began making factory-standard dum-dums available to police.

"This is a touchy subject," Jurras, who developed the special bullet, explained. "A lot of minority groups might object. We like to keep the discussion within law enforcement circles."

A representative of the In-

ternational Association of Police Chiefs denied that dum-dums were being used.

"To my knowledge," Peter Silain, the director of the association's Centre for Law Enforcement Research, said, "no police department uses them."

"There's no point to it when you can use standard equipment like high-powered rifles and shotguns. Dum-dums can mutilate a man."

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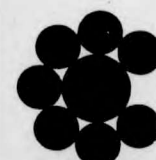


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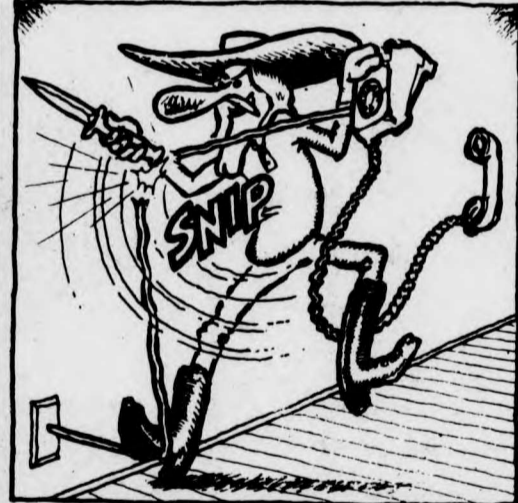
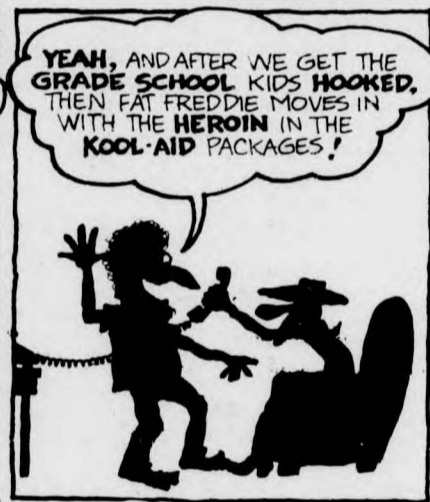
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# University News

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## Apologizes for ambiguity

# Ross on discipline report

University President Murray G. Ross, in a letter addressed to "all members of the university," outlines his position on the issue involved in the publication, in *Calendars*, of a section on student conduct which implies that the Laskin committee's report on discipline was university policy. Text of his letter follows.

"There has been, in the past several weeks, considerable discussion about the Laskin Report, particularly the statement in the Calendar on student discipline and my position on the Report and its implementation. For the sake of clarity, may I outline to you my conception of the status of this Report:

"1. I would like to make it clear, first of all, that the Laskin Report has not been approved, accepted, or adopted in whole or in part by the University. The Report is now under discussion and judgment on its adequacy will come later.

There are in the main two aspects of the Report — (a) a body of law, and (b) a set of procedures for dealing with disciplinary matters. For reasons which I will set out below, I am, while discussion and debate on the Report continues, using the spirit of the recommended procedures to attempt to provide a greater degree of self-government in disciplinary matters in the University. This was the purpose and the intent of the statement on this subject in the Calendar — although I recognize it to be ambiguous, if not confusing.

"2. At the present time, the York University Act (Section 13, (2) (c)) gives the President 'power to formulate and implement regulations governing the conduct of students and student activities.' As long as this statement remains the law, the President has ultimate authority over student conduct. This is not a situation which endears itself either to me or, I am sure, to most members of the University community.

"3. In order that the above authority may be modified and controlled to some degree, I have said that until the University endorses, modifies, or rejects the Laskin Report on Rights and Responsibilities, I will be guided, in the main, in respect of Section 13 (2) (c) by the procedures recommended in the Report. This is not to increase the power and authority of the President in respect of student affairs; indeed, it is the opposite, for it requires the President to abide by certain procedures developed by a responsible committee of students, faculty, and Board members.

"4. It may be that, in the months that follow, discussions in the Senate, in the York Student Federation, in the councils of the various Colleges, will modify or perhaps reject the Laskin Report. If this is so, then the statement authorized in the Calendar will have to be modified or deleted. Until that time, however, the University must have some procedures in respect of discipline. It cannot operate in a void. And I am certain that few want authority left in the hands of the President. What I am suggesting is that until the various groups in the University make up their minds about the Laskin Report, I want to use that part of it which deals with



Murray G. Ross

procedures to condition and control the authority given to the President in Section 13 (2) (c) of the York University Act.

"5. There is a further step in the 'Laskin Report-process'. This has to do with the York University Act. The Act was passed in the Provincial Legislature in 1965 and it may well be that a new Act, or a modified Act, is required. But members of the University should know that the changing of the Act is a long term task. My own information is that, even if we had the draft of a new Act ready to present to the Legislature tomorrow, it would require at least two years to have it passed by the various committees of Legislature and through readings in the Legislature.

"It appears to me to be important to look at the Laskin Report in this light. Assuming that the York University Act will be changed in three years time, what guidelines should we use in the interim? The results of widespread discussion of the Laskin Report should give us these guidelines. But I hope that we can separate (a) the changing of the Act, and (b) the interim measures to be followed prior to changing the Act. These are two rather different tasks.

"What I have done (if I may repeat) is simply to say that while these discussions are in process I have limited the authority given the President in the Act in accordance with the procedures recommended in the Laskin Report. If I did not do this, the responsibilities assigned to me in the Act would require me to make up my own ad hoc procedures. The statement in the Calendar is ambiguous and for this, I apologize. But I hope you will recognize that the intent is not to inhibit discussion of the Laskin Report but to state frankly that we have moved and are moving away from some of the restrictive sections of the York University Act."

## Joyce symposium next week

Canada's first James Joyce Symposium will be held at York, April 3-5. Sponsored by College E, the York 10 Committee, and the

James Joyce Society of Toronto, the Symposium will bring scholars and students from all over North America to the York campus.

Scholars participating in the seminar will include Father Robert Boyle, S.J., Marquette University, Wisconsin, and a visiting professor at Kent State University, Ohio; Phillip Herring, University of Virginia; Leslie Fiedler, State University of New York at Buffalo; Bernard Benstock, Kent State University; Donald Theall, McGill University; Thomas Staley, University of Oklahoma, and editor of the *James Joyce Quarterly*; and Janet Lewis from the English department at York.

Harry Pollock, associate fellow of College E and president of the James Joyce Society of Toronto, will present a mixed media production, "Nautsy-Calves", a dramatization of the Gerty McDowell episode in *Ulysses*. Pollock adapted, produced, and directed a performance at the Abbey Theatre for the second international James Joyce Symposium held in Dublin, Ireland, last summer and is preparing a new production for the third international symposium in Trieste next year.

Plans for the three-day symposium also include a song recital of Joyce's poetry and a display of original drawings by Aba Bayefsky.

For further information contact the College E office in the Temporary Office Building — 635-3063.

## Faculty briefs

Members of faculty who received the PhD degree during 1969-70 include:

IRVING M. ABELLA, history, Glendon, December, 1969, from the University of Toronto. Thesis: "The Struggle for Industrial Unionism in Canada: the CIO, the Communist Party and the Canadian Congress of Labor, 1936-1956."

HENRY BEST, humanities, December, 1969, from Laval University. Thesis: "A Biography of George-Etienne Cartier."

RUTH GROGAN, English, January, 1970, from the University of Bristol. Thesis: "Poetic Theory and Practice of William Carlos Williams — A Study in the Myth of American Energy."

PETER J. LASKA, philosophy, September, 1969, from the University of Rochester. Thesis: "Kant's Theory of the Moral Will."

PETER M. MITCHELL, humanities and history, January, 1970, from Indiana University. Thesis: "Wei Yuan (1795-1857): Early Modernization Movement in China and Japan."

R. EDWARD OVERSTREET, administrative studies, August, 1969, from Purdue University. Thesis: "Social Exchange Processes in a N-Person Co-operative Game."

GEORGE B. SHAND, English, Glendon, December, 1969, from the University of Toronto. Thesis: "Stage Technique in the Plays of Christopher Marlowe."

JOHN PETER UNRALL, humanities, Atkinson, July, 1969, from Oxford University. Thesis: "A Study of Ruskin's Architectural Writings."

KENNETH LAURENCE McREA WELDON, administrative studies, October, 1969, from Stanford University. Thesis: "Stochastic Storage Processes with Multiple Slope Linear Inputs and Outputs."

# On Campus

Thursday March 26

10 am — CHRISTIAN SCIENCE ORGANIZATION. Meeting and discussion in Room 114 McLaughlin.

10:30 am — INFORMAL DISCUSSION. Sponsored by York 10 and the psychology department, Sigmund Koch, the University of Texas professor who lectured Wednesday afternoon on "The Encounter Group Movement and Its Image of Man", will participate in an informal discussion with all interested individuals in the graduate student lounge on the 7th floor of the Ministry of Love.

11 am — FILM. "The Group" in Room C, Stedman Lecture Hall. Admission free.

12-2 pm — SUMMER OF SERVICE. A meeting will be held in the Colloquial Room of Stedman for anyone wanting information about the summer volunteer projects with SOS.

1 pm — NOON HOUR CONCERT. Upland and Windmill, a rock percussion group, will play in the McLaughlin Dining Hall.

4:30 pm — SENATE MEETING. In the multi-purpose chamber, open to all members of the York community. Observers should obtain a ticket from Room S945, the Ministry of Love.

6 pm — CHRISTIAN SCIENCE ORGANIZATION. Meeting and discussion in Room 112, Vanier.

8:30-12 pm — GREEN BUSH INN. Live entertainment for a 75 cents cover charge for non-members. In the Central Square.

Friday March 27

12-7 pm — GREEN BUSH INN. Live entertainment for a 75 cents cover charge for non-members. In the Central Square.

1 pm — NOON HOUR CONCERT. Upland and Windmill, a rock percussion group, in the Glendon College Old Dining Hall.

7-10 pm — BADMINTON CLUB. Staff, faculty and graduates, but NO UNDERGRADS welcome. In the upper gym, Tait McKenzie.

Saturday March 28

8 pm-12:30 am — YORK UNIVERSITY CHINESE STUDENTS SOCIETY EASTER MASQUERADE. In the Winters College dining hall. \$2 per person, masks available at the door.

Sunday March 29

2-4 pm — BADMINTON CLUB. Upper gym, Tait McKenzie.

7 pm and 9 pm — FILM. "No Way to Treat a Lady", sponsored by Winters College. 25 cents admission in Room D, Stedman.

Tuesday March 31

12:15 pm — METRO POETRY WEEK 1970. George Jonas, Harry Howth and John Robert Colombo will read their poetry in the Toronto Public Library City Hall Branch in the City Hall, Nathan Phillips Square.

5-7 pm — YORK UNIVERSITY STAFF ASSOCIATION. An important meeting of the proposed association will be held in Lecture Hall D in Stedman. All interested staff should attend to hear and vote upon the report of the committee appointed to frame a constitution for the association. George Eton of the division of professional studies, Atkinson College, will address the meeting. This will be your association and your individual support is vital.

8 pm — METRO POETRY WEEK 1970. Doug Fetherling, Elizabeth Woods and Joe Nickell will read their poetry in the Cedarbrae District Branch of the Scarborough Public Library, 545 Markham Rd., George Jones, Harry Howth and John Robert Colombo will read in the Don Mills Area Branch of the North York Public Library, 888 Lawrence Ave. E.; David Donnell, Phyllis Gotlieb and Raymond Souster will read in the Forest Hill Learning Resources Centre of the Toronto Public Library, 666 Eglinton Ave. W.; Tom Arnett, Nelson Ball and York professor Eli Mandel will read in the Main York Public Library, 1745 Eglinton Ave. W.; and Frances Sparshott, Gwendolyn MacEwen and Douglas Lockhead will read from their poetry in the Mimico Centennial Library, 47 Station Rd. in Etobicoke.

April Fool's Day

You won't believe this, but:

12:15 pm — METRO POETRY WEEK 1970. David Donnell and Raymond Souster will read from their poetry in the City Hall Branch of the Toronto Public Library.

8 pm — METRO POETRY WEEK 1970. Doug Fetherling, Elizabeth Woods and Joe Nickell in the Toronto Public Library Eastern Branch, 137 Main St.; George Jones, John Robert Colombo and Harry Howth in the Richview Branch of the Etobicoke Public Library, 600 Islington Ave. N.; David Donnell, Phyllis Gotlieb and Raymond Souster in the Nordheimer Room of the Music Library, 559 Avenue Rd.; Tom Arnett, Nelson Ball and Eli Mandel in the York Woods Area Branch of the North York Public Library, 1785 Finch Ave. W.; and Francis Sparshott, Gwendolyn MacEwen and Douglas Lockhead in the Agincourt Mall, Sheppard Avenue East and Kennedy Road. More readings Thursday, Friday and Sunday. For information about times and places, drop into the EX-CALIBUR office.

8 pm — RICHVALE WRITERS' CLUB. Meeting every other Wednesday at 8 pm at 79 Denham Drive in Thornhill. A free, friendship club to discuss members' poetry and prose.

If you entered the 1970 photo contest pick up your entries now in Room 70, Temporary Office Building.

Effective April 6 until April 30 the library hours at Leslie Frost and at Steacie will be extended until 5 am every day. However, there will be no checking out of library materials after midnight.

University offices, the Tait McKenzie Building and the Proctor Fieldhouse at Glendon will be closed tomorrow, Good Friday. The libraries will observe normal operating hours.

## Staff Association

An important meeting of the proposed association will be held in Lecture Hall D in Stedman from 5-7 pm. All interested staff should attend to hear and vote upon the report of the committee appointed to frame a constitution for the association. George Eton of the division of professional studies, Atkinson College, will address the meeting. This will be your association and your individual support is vital.

# Letters to the Editor

Address letters to the Editor, EXCALIBUR, York University. Those typed (double-spaced) are appreciated. Letters must be signed for legal reasons. A pseudonym will be used if you have a good reason.

## Is Foreign Literature on way out at York

This university has had a Foreign Literature Department teaching the Spanish, Russian and German Literature for three years. It has operated with a skeleton staff. The administration seems to have made in those three years only the minimum financial investment.

It has been expected from this department to attract an adequate number of good students without being able to offer a thorough training in the study of these literatures. Since the student body has not increased as expected, an investigating committee, made up of outside professors, has looked into the problem. It has now given its report to the administration.

The gist of this report is as follows:

1. The Foreign Literature Department is to be dissolved.

2. A new department of Hispanic and Italian Literature is to be established starting with the school year 1971-1972.

3. "Due to the limitations of the staff" (to speak in the words of the report) there will be established a 'restricted' programme of German and Russian Literature and Culture courses under the auspices of the humanities department.

These are so far only recommendations made by said committee to the administration. They are not necessarily going to be put into effect. The purpose of this letter is not to 'attack' the ad-

ministration in any way, or to 'demand' certain actions. We wish merely to plead the students' case and to suggest a course of action that we feel would be of the greatest benefit to the actual and potential student body in foreign literature.

It seems to us that so far the university has been trying to put the cart before the horse. If a university shows interest in a certain field of study and tries to attract a student body, both qualitative and quantitative, surely it must make the initial commitment. Surely if must hire an adequate staff to provide an extensive and intensive programme within that field of study, before it can expect serious students to go to that university. Without a good programme, no good student will come.

For example, the University of Waterloo, which started operation in 1958, had built up within the short space of 10 years a huge German Literature Department. The university, as well as its neighbour and rival, Waterloo Lutheran University, are operating with a home base of perhaps 80,000 people culled from the population of the twin cities: Kitchener-Waterloo. Now they attract students from all over Ontario and Canada. Originally they had to commit themselves to hire a full staff and to provide full facilities before they had a large student body. Their investment has paid off handsomely.

Does the administration seriously believe that in a city of 2.5 million people

there is no potential student body to feed the foreign literature departments of two universities?

We think that the administration has in the short time of three years not really given our Foreign Literature Department an honest chance to develop such a student body.

We are aware, of course, of certain internal problems but surely it is not the proper way to solve these problems by dissolving the department entirely? Further, if the administration is going to be willing to build up a Hispanic-Italian literature department from the beginning, without any student body so far in Italian Literature, then why is it not willing to do the same for the Russian and German Literatures? (Assuming, that the administration is going to put into effect the committee's recommendations.)

There are many potential university students with an educational background in German language and a growing number of high-school students with interest in Russian.

If this university should have decided that its field of primary interest lies in the fields of the exact and the social sciences, then it should be entirely honest about this fact. It would then be unfair to the career of professors in the field of Foreign literature and to the students in the study of German and Russian, not to make clear at the outset there is, in effect, no future for them here!

William Nevels  
Henry Brendel

## Task Force upset at editorializing

Sir:

The task force thanks you for reprinting our brief to the CYSF. Needless to say there is considerable suspicion of the task force, presupposing that it will merely propagandize a predetermined position. By making our brief available, the York Community can judge the study as we have conceived it and our seriousness. If the study is to have any merit, it is essential that the task force has the co-operation of the York Community. We were, therefore, most distressed that EXCALIBUR chose to editorialize on the task force by superimposing the "struggle for Canada" (fist holding maple leaf) symbol on our brief.

Secondly, you omitted what in our opinion was an important footnote. The first occurrence of 'number' is footnoted thus: In this brief, we are using the expression 'numbers' to refer to the proportion of teaching staff at York whose country of origin and acculturation is Canada/or a foreign country, and the proportion of teaching staff whose country of postgraduate academic training is Canada/or a foreign country. The task force will focus on the significance of "numbers" by examining the causes and effects, both institutional and national, of the present composition of teaching-staff at York on various levels of the university.

Task Force  
on Canadian education  
at York University

# LAST "3" DAYS GRAND OPENING SALE

Our Grand Opening is almost over...but our everyday prices will still be the lowest anywhere — with weekly specials that defy comparison.

To those leaving the University for the Summer, we say 'Thank You... See you in September', and to the students and staff who will be staying on for the Summer Courses... 'We will be open daily to serve your everyday needs.'

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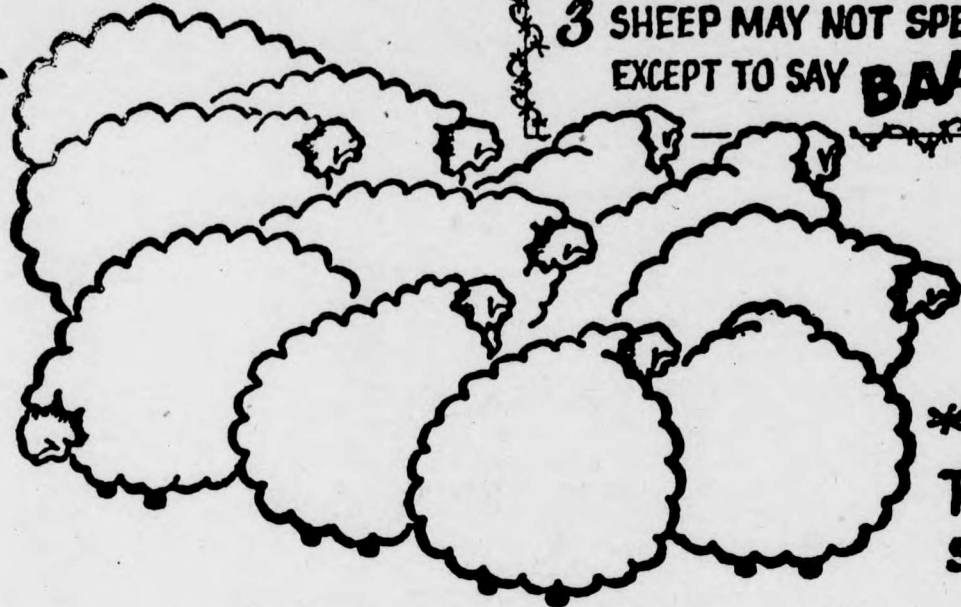
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A certain shepherd oppressed the sheep with cruel laws

- 1 SHEEP WILL BE SHORN AND WOOL CONFISCATED
- 2 SHEEP WITH POOR WOOL YIELDS WILL BE SLAUGHTERED
- 3 SHEEP MAY NOT SPEAK EXCEPT TO SAY **BAAA!**



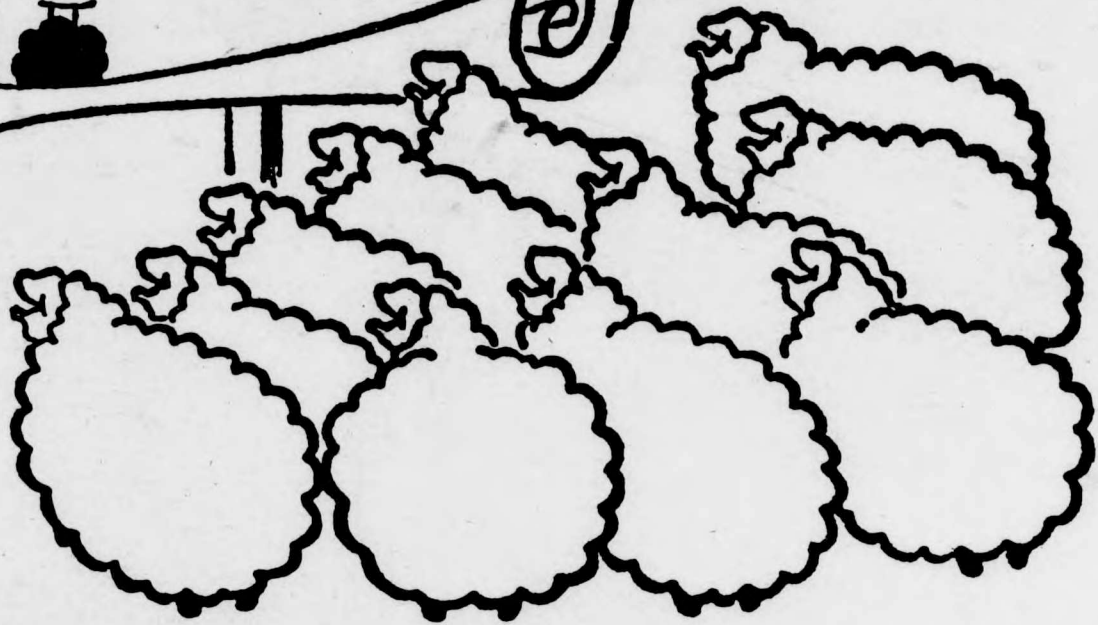
The sheep became unmanageable, so the shepherd was replaced.

The new shepherd gave his flock a Charter of Freedom



- 1 Citizens have the right to be freed of Wool.
- 2 Citizens lacking wool will be posthumously Honoured.
- 3 Citizens have absolute Freedom of Speech.

and all the sheep together voiced a loyal **BAAA!**



The sheep soon saw they were still being oppressed... so they revolted



- 1 We shall use our surplus as we see fit.
- 2 Those with poor wool will concentrate on natural fertilizer production.
- 3 We shall provide a meaningful education for all.

And the flock lived happily ever after.

