

UBC REPORTS

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but an educational experience.

A UBC professor

explains why on Page Nine . . .

RADICAL STUDENTS IN SEARCH OF ISSUES

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THE CASE OF THE VANISHING TELESCOPE



By Clive Cocking

Once upon a time Canada was in the front rank of world optical astronomy. And it wasn't just because the Dominion Astrophysical Observatory in Victoria had the largest telescope (72 inch) in the world when it began surveying the skies back in 1918. (That record was wiped out six months later anyhow when the Mt. Wilson observatory in California unwrapped its 100-inch telescope). The large telescope was the key, but more important was what Canada's astronomers did with it . . . like being the first to give extensive study to double stars, discovering the most massive double star ever known (Plaskett's Star), producing the first extensive observational evidence and measurement of the rotation of our galaxy and so on.



To the layman this is probably just so much esoteric gibberish, but to astronomers these and other discoveries were major contributions in expanding our knowledge of the universe. But in recent years Canada has slipped further and further back in world astronomy as new observatories have arisen around the globe with more instrumentation.

And now it appears that Canada's hope of returning to the front rank of world astronomy has been snuffed out. The federal government recently announced the cancellation, for reasons of economy, of plans to build a \$22-million observatory with a 157-inch telescope on Mt. Kobau in the Okanagan Valley. It was to be named the Queen Elizabeth II Observatory in memory of the Queen's visit to Canada in 1964 and the telescope would have been second in size to Mt. Palomar's 200-inch telescope in California.

The government decided to scrap the project even though federal astronomers have spent four years in design and planning and \$4 million on site preparation, development of the 20-ton fused quartz mirror blank and machinery for grinding the mirror. The decision

capped a controversy among astronomers about whether the new telescope should be built on Mt. Kobau or in Chile.

On the UBC campus, which stood to become something of an astronomy centre through expanded astronomy teaching and research and the development of a National Institute of Astronomy on campus, the reaction to the government decision was one of shock and dismay. "Science depends on progress," said physics professor Dr. A.M. Crooker. "If we're going to be saddled with instrumentation that is over 50 years old we're going nowhere. For that reason I feel that it (the government decision) is a national disaster."

Dr. Vladimir Okulitch, UBC dean of science, goes a step further. "The cancellation of the Queen Elizabeth II Observatory in fact means a death sentence for Canadian astronomy," Dr. Okulitch said. Dr. Michael Ovenden, professor of astronomy in the department of geophysics, said simply that the decision means Canadian optical astronomy, which had been expanding, will no longer be an expanding science.

But the UBC scientists are far from giving up; they are campaigning to have the government reconsider its decision. Recently UBC Dean of Applied Science, W.M. Armstrong, advised the Science Council of Canada, of which he is a member, of the preliminary steps being taken to form a University Consortium to keep the project alive. Dean Okulitch is rounding up support from various politicians and from scientists in other western Canadian universities.

And as a hedge, Dean Okulitch is sounding out western universities on the possibility of forming a consortium to carry out the project as a national astronomical observatory in co-operation with the Dominion Astrophysical Observatory. If the government turns over to the consortium the assets now accumulated and the project was cut to the bone, Dr. Okulitch believes only \$10 or \$11 million more would be needed—at the rate of \$1 million a year—to complete the observatory.

There was never any question among Canadian scientists that Canada needed a new, larger telescope if Canadian astronomy was to advance. The present telescopes at Victoria and Richmond Hill near Toronto

are nearing the end of their effective lives due to the fact that encroaching cities are creating atmospheric interference with viewing conditions. In addition, the telescopes are too small to conduct research outside our galaxy and that is where the new, exciting work is being done. Astronomers have answered most of the big questions concerning our galaxy.

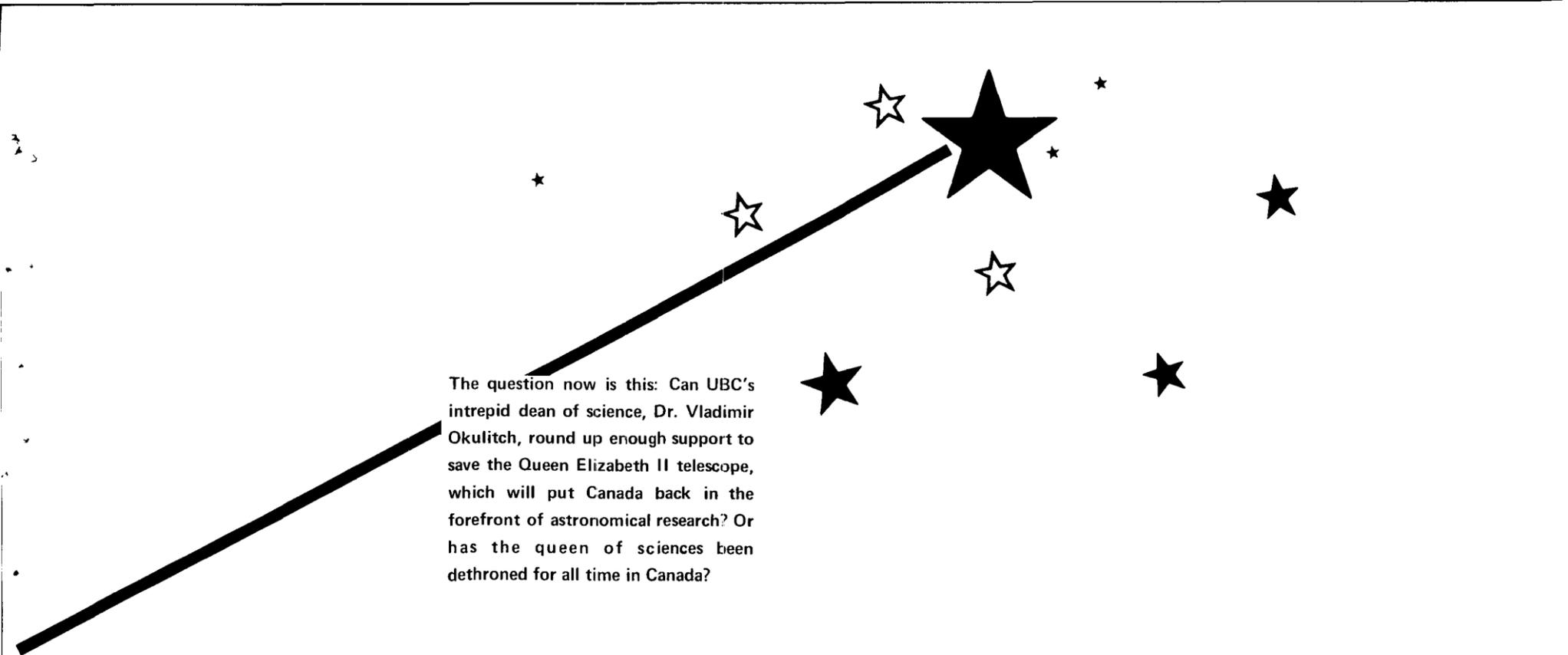
The location of the telescope has only in the past year or so become a source of disagreement. And the disagreement has centred on whether it should be built in Chile or on Mt. Kobau. No one disputes that Mt. Kobau is the best site in Canada for a new observatory. When the proposal went to the federal government in 1962, discussions had taken place on the possibility of locating in the southern hemisphere, but top government officials then maintained that no site outside Canada would be acceptable.

The final selection of Mt. Kobau was approved by the National Committee for Astronomy of the International Astronomical Union, the National Advisory Committee on Astronomy and the National Council of the Royal Astronomical Society of Canada. "Our statistics on Kobau indicate that conditions there are just slightly less favorable than those at Mt. Palomar, California (the top U.S. observatory)," said Dean Okulitch, who is a member of the National Advisory Committee on Astronomy.



A further complication arose about a year ago after University of Toronto astronomers were approached by U.S. astronomers from the Carnegie Institute suggesting Canada take a half share in building a telescope of the same size in Chile and a share in the operation. "There was no question of not building the telescope on Mt. Kobau until the offer to share a telescope in Chile was made," recalled Dr. Ovenden.

The Chile proposal had some obvious things going for it. The proposed site is high in the Andes and excellent for astronomical viewing as the air is very clear and stable and there is a very high proportion of clear nights. And southern hemispheric astronomy is a virtually



The question now is this: Can UBC's intrepid dean of science, Dr. Vladimir Okulitch, round up enough support to save the Queen Elizabeth II telescope, which will put Canada back in the forefront of astronomical research? Or has the queen of sciences been dethroned for all time in Canada?

untapped field. (The drawbacks are political and seismic instability).

It turned out that the federal and western university astronomers continued to favor Mt. Kobau while the University of Toronto astronomers backed the Chile location. Dr. Okulitch said the Toronto group lobbied the federal government to abandon the Mt. Kobau project and go in on the Chile observatory. Vincent Bladen, the former dean of arts and science at the U. of T., carried this argument before the Senate science policy inquiry in Ottawa last March.

The science secretariat of the Science Council later formed a special three-man committee (two of whom were retired federal scientists) to have another look at the situation. The committee reported this summer that "the completion of the proposed (Mt. Kobau) telescope by itself . . . would fail to meet the overall needs of astronomical research in Canada." Instead, it recommended that Canada either put its own 157-inch telescope in Chile or put a major installation on Mt. Kobau and go in with Carnegie in Chile.



Interestingly, one of the supporters of the government decision is former UBC president Dr. John B. Macdonald, now director of the study group on support of research in universities sponsored by the Science Council and the Canada Council. "I do believe the government made the correct decision in respect to Mt. Kobau," Dr. Macdonald said. "Scientific opinion is sharply divided on this matter but it is conceded that Chile, for atmospheric reasons, provides a better site than any in Canada. I believe it is possible that an ultimate policy involving Chile may prove to have more over-all benefits than the Mt. Kobau telescope would have offered."

What the situation boils down to is that Canadian astronomers are in disagreement not just over the site of a new telescope but over the direction Canadian astronomy should take in the immediate future. Dr. Ovenden believes observatories in both locations could be well used by Canadian astronomers, but for the proper development of Canadian astronomy Mt. Kobau

should be given priority. "The Carnegie scheme would provide a limited number of existing, experienced Canadian astronomers with access to prime observing conditions," he said.

"It would not stimulate the growth of Canadian astronomy because its use would have to be restricted, both because of the inconvenience of transporting people there and because of the demands of the partnership with the Carnegie Institute. The prime function of the Queen Elizabeth II telescope would be to stimulate the growth of Canadian astronomy by training young astronomers in the use of modern astronomical equipment."

Prior to the government's axe falling on the Mt. Kobau telescope, the groundwork had been laid in Canada for the expansion of astronomy. The U. of T. had expanded its astronomy program. A program had been developed at the University of Western Ontario and the university had acquired, with a \$1 million National Research Council grant, its own 48-inch telescope.

And UBC had moved strongly into astronomy, hiring Dr. Ovenden and two other optical astronomers and three radio astronomers. The University now offers a full majors program in astronomy and a combined honors program in physics and astronomy. A federal National Institute of Astronomy was also to have been developed on the UBC campus (five acres have been set aside) to serve as home base for the Mt. Kobau astronomers. And UBC astronomers and graduate students would have had access to the telescope for research and training.

Now the government decision—unless it is changed—rules this out. To Dean Okulitch it is a death sentence to Canadian astronomy both because the present telescopes are near the end of their useful lives and because the training of another generation of astronomers has been seriously hit. "Without a new observatory, it is futile to hope that we can attract and train young astronomers in Canada," he said. "They may just as well go to the U.S., England, U.S.S.R., Australia, Chile or South Africa, because this is where research and career opportunities lie."

Dr. Ovenden, however, pointed out that the government's decision will not mean the end of astronomical studies at UBC. But he expects it will

change the direction of the development of astronomy at UBC toward more theoretical and laboratory studies.

There is room for speculation about whether economy was the real reason for the federal government's decision to bow out of the Queen Elizabeth observatory scheme. Especially if, as Dr. Okulitch suggests, the project could be scaled down to cost only \$10 million more spread over 10 years. One can only wonder whether we are witnessing the beginning of a national science policy (as yet not officially stated) that does not include further federal support for astronomy.

The Science Council, of course, is nearing completion of a report which will recommend to the government a science policy for Canada. It's perhaps significant that last March, Robert Cohen of the Province Ottawa Bureau wrote a column, based on the words of top Science Council officials themselves, suggesting that the council will be recommending that the federal government implement a science policy which would beef up applied or mission-oriented research and de-emphasize pure research.

The recent cancellation by the government of planning on the proposed \$155 million Intense Neutron Generator (ING) at Chalk River seems to lend weight to this suggestion. Through a new process, ING was to produce many more neutrons more cheaply than is possible with the present nuclear fission process. The neutrons were to be used in nuclear research and for nuclear power production.



And how can one forget what Prime Minister Pierre Elliott Trudeau said on CBC-TV's Twenty Million Questions on Sept. 17? The interviewer, Charles Lynch, had asked why the special committee report on the Mt. Kobau telescope had been made public and Trudeau replied: "Because the report was submitted to the government for the specific purpose of deciding which way our scientific policy should go in this area."

Does that mean the queen of the sciences has been dethroned in Canada?

Milestone Decision Ends Senate 'Secrecy'

By T.A. MYERS
Director, Information Services,
University of B.C.

One major issue on UBC's 1968-69 Agenda for Confrontation has been peaceably resolved.

The University Senate—the highest academic policy-making body on the campus—has decided to open its meetings to a limited number of observers. For the first time, at its regular meeting on Wednesday, Oct. 2, the Senate will conduct its business under the scrutiny of a public gallery which may include reporters, students, non-Senatorial faculty members and other interested citizens.

This is one more step in improving communications within the University community, and between it and the larger society beyond the campus gates. Coverage of Senate's debates by the news media should, eventually, lead to greater public understanding of the University's academic objectives. And by casting aside its so-called "cloak of secrecy" (which was really no more than a flimsy veil), Senate will help to dispel the distrust with which so many of today's discontented students regard the traditional campus "power centres."

Senate did not come to this milestone decision easily. The question had been under study by two Senate committees for nearly a year, since the first four student Senators were elected on an open-Senate platform.

At the request of the student Senators, Senate asked its special Committee on the Role and Organization of Senate to consider whether meetings should be open. The committee recommended that Senate publish an agenda in advance of its meetings and a detailed summary of proceedings immediately afterward, but recommended against establishing a public gallery. Senate adopted this advice.

That decision was not wildly popular with students. In fact, about 400 of them voted in January to hold a sit-in at the Senate's next meeting, on Feb. 14.

The sit-in never materialized. As a result of negotiations between student leaders and Acting President Walter Gage, a special meeting of Senators and students was held Jan. 31. The Senators agreed early in the proceedings to reconsider the open-Senate question; the meeting then dissolved into

a four-hour talkfest in which small groups of students and Senators canvassed a whole range of other campus problems.

On Feb. 14, Senate struck a new committee to have another look at the question of opening Senate's doors. That committee met, off and on, through the spring and summer and presented its recommendations to the first regular meeting of the fall session on Sept. 11.

This new committee came out in favour of establishing an observers' gallery, but with significant restrictions.

The gallery was to be limited to 30 persons; they were to be admitted by tickets available on a

first-come-first-served basis from the Registrar, with a deadline for applications 24 hours in advance of meetings; observers were to maintain the decorum prescribed for Parliamentary galleries; and Senate could, by simple majority vote, clear the gallery at any time.

More important, the committee recommended that the gallery be restricted to members of the University family—students, members of faculty, certain University officials, and alumni—and it specifically recommended against admitting representatives of the news media.

This report precipitated a long and somewhat tangled debate. In the end, Senate voted (35 to 24, with three recorded abstentions) in favor of an observers' gallery.

It accepted some of the committee's restrictions (a limit of 30 observers, admission by ticket, insistence on Parliamentary decorum, and provision for moving in camera.)

But it refused to bar reporters and members of the general public. Thus the Senate in future will be more truly open than the committee had proposed.

Senate's new, more open attitude has already been demonstrated. On Sept. 17, about 50 Senators responded to an invitation to a reception at which they were to meet members of the Students' Council for a general discussion of the brief on University reform presented to UBC in June by David Zirnhelt, president of the Alma Mater Society.

In theory, this gathering was to be restricted to Senators and Councillors. But about 110 other interested students turned up, eager to put their ideas on University problems before the Senators. All were allowed to remain, and again the meeting turned into an informal talkathon.

Senators have now had two opportunities to explore the causes of student discontent with members of the student body, in a free-wheeling, unstructured way.

Soon they will get down to the hard business of detailed discussion. Senate has already appointed a 10-member committee to "consult with the AMS Council and others" on the range of questions raised in the AMS brief. The committee is now awaiting the selection of a group to represent the students so that talks may begin.



Informal talkathon took place Sept. 17 in International House between students and members of the Senate. Originally intended as a reception for Senate and Students' Council, the meeting attracted about 110 students in addition to the Council. All remained to discuss University problems in informal groups.

Nominations Sought For 'Master Teacher'

A special \$5,000 annual award has been established at the University of B.C. to give recognition to outstanding teachers at the undergraduate level.

The UBC Master Teacher Award has been established by Dr. Walter C. Koerner, as a tribute to his brother, Dr. Leon Koerner, a great friend and benefactor of the University.

The first award will be made this year to a member of the University faculty who is selected from a list of persons placed in nomination.

Students, alumni and faculty members are eligible to make nominations for the award and are invited to do so.

The closing date for nominations is October 15, 1968. They should be forwarded in writing to Dr. Robert M. Clark, Director of Academic Planning, who has been appointed honorary secretary of the award selection committee.

Professor W.C. Gibson, a past president of the Faculty Association and the UBC Alumni Association, said there is a concern at many universities that the contributions of great teachers tend to be forgotten because of heavy emphasis on the importance of research.

"The Master Teacher Award has been established by Dr. Koerner to recognize the vital role played by outstanding teachers and to foster the

continued development of such teaching," he said.

"We hope the award will emphasize the value this University places on good teaching and put its importance in proper perspective to other faculty functions which may receive more recognition."

Dr. Gibson noted that individuals who go on to make notable contributions in research, for example, have often received their original inspiration from an outstanding teacher at the undergraduate level.

Nominees for the Master Teacher Award will be appraised in terms of their service to the University in recent years.

The final choice will be made by a selection committee which includes representation from various segments of the University community.

To be eligible for nomination a candidate must have served for at least three years at UBC in the rank of assistant professor, associate professor, or professor, and during that time must have taught undergraduate courses in the winter sessions.

In any year in which the selection committee decides there is no outstanding candidate the award will not be given.

The award will not be divided between two candidates. The name of the winner of the first Master Teacher Award will be announced before the end of December.

Policy Changes To Reflect Current Mood of Campus

UBC Reports is sporting a "new look" for the 1968-69 session.

In an effort to reflect more clearly the current mood of the campus, UBC Reports has altered its editorial policy and opened its columns to faculty members, alumni, students and other interested persons who wish to comment on University affairs.

The editors extend an open invitation to readers to suggest topics for articles or to discuss material which they feel will reflect the paper's new editorial policy. Letters to the editor are welcome and should be sent to the Information Office, University of B.C., Vancouver 8.

UBC Reports will appear ten times or more during the 1968-69 academic year. It is mailed to all graduates of the University, the parents of students and other interested groups. It is also distributed through the Vancouver Public Library and to senior high school students in Vancouver.

If you know of anyone who would like to receive the paper, please fill in the coupon below and send it to the Information Office, UBC.

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UBC
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The year 1968 is likely to go down in UBC's history as the Year of the Committee to investigate possible reforms within the University. One group that was off and running before the others was COFFE—the Commission on the Future of the Faculty of Education—announced by Dean of Education Neville Scarfe in the middle of the last session. To find out the aims of the Commission we asked its chairman, Dr. George Tomkins, pictured below, to take part in a question and answer session with *UBC Reports*. Also taking part were Professor Sam Black, the commission's vice-chairman, and Mr. Gary Gumley, chairman of the student committee assisting the Commission's work. All agree that one basic aim of the Commission is to create conditions for training . . .

TEACHERS FOR THE FUTURE

UBC REPORTS: Gentlemen, few university faculties have been subject to more criticism than education, both in Canada and the United States. Would you care to venture an opinion about why this is so and whether or not the charges that are commonly made about faculties of education are justified?

DR. GEORGE TOMKINS: Well, it's undeniable that there has been a great deal of criticism. When we start to look for the reasons for the criticism, I think that we find a number of contradictory answers. I don't think you can separate this from what I would call the whole sociology of teaching as a profession, from the fact, for example, that teaching is the one profession that every person has had some direct experience with.

Everyone has strong convictions about teachers, teaching and schools. What is good teaching? Is teaching a profession? What are schooling and education for anyway? In preparing teachers, should we socialize them to the existing system, or make them agents of change? No matter how you answer these questions, you're in for criticism from all points of the compass. I think we deserve criticism if we pretend we have answers to all of them.

I think there have certainly been some very valid criticisms of the kind of things that have been done in the name of teacher training in the past, but I would deny that these criticisms are necessarily valid insofar as they apply exclusively to education. One aspect of the current student unrest in our universities is a severe criticism of the quality of teaching in all faculties. In fact, this is very explicit in the recent statement that the Alma Mater Society has issued.

PROF. SAM BLACK: I think what George has said is right about the sociology of teaching. I think there is criticism from teachers also, the people who have gone through college and are trying to put into practice the program originated there.

George said he thought new teachers were a little bit apprehensive and were the critical ones, but I find the old teachers too, are critical. Too many look for immediate answers, ideas to tide them over for another month. In fact, we should be getting down to basic concepts and a philosophy that will stand as a support for teaching values.

UBC REPORTS: Gary in your contact with other universities around Canada, have you generally found that there is wide-spread criticism of education?

GARY GUMLEY: Yes, I have. This summer I was fortunate enough to go east and visit some of the large universities back there, Michigan State, University of Michigan and Ohio State. It was a general consensus that the students just didn't think the faculty was doing its correct job. There was always this overhanging feeling of criticism of professors, the teacher training methods, every program that education tried to accomplish. For instance, I would go



into a fraternity house and say, 'What's the faculty of education like around here?', and everybody laughs. You know, this is the type of thing that you get everywhere. You get it here at UBC. You go in and say 'what do you think of education?', and they say, 'Well, it's not very good! It's Mickey Mouse!', stuff like this.

BLACK: I think sometimes criticisms are voiced when people don't know really why they are voicing them. For example, we hear a lot of talk about change.

People are not aware of change, they haven't thought it all out, but they've got this feeling that something's going wrong. That is why I think part of this criticism is coming to education.

For example, education programs developed to meet certain needs. Then, unfortunately, the program became the important thing, and I think this is what is still the case. The program is more important than the person who is going to receive it. People are beginning to say 'individuals count.' Individuals matter more, and we've got to organize programs that are going to meet the needs of individuals and this is the very thing, I would say, that the Commission on the Future of the Faculty of Education (COFFE) is thinking about.

TOMKINS: I suggested before that a lot of the criticisms of teacher education have maybe been contradictory, or maybe the expectations of students have been contradictory, and this is very evident if you consider the somewhat conservative image that education has often had. But as far as this faculty is concerned, a major criticism that we've encountered out in the field among the teachers is that so many of the curriculum changes and reforms in teaching that we advocated are regarded as far too extreme or liberal.

It's a very common criticism of my own area. We've worked very, very hard, and I think with some success, to improve the teaching of geography and history in the province. Very often we have encountered criticism from many conservative people in the field. On the other hand, I would like to pay a lot of tribute to the teachers of B.C. who have shown themselves willing to accept leadership in these areas, and to provide it themselves.

I would like to underline the fact that I think that in the subject teaching areas of the curriculum, geography, history, English, mathematics and the like, that this faculty has had a considerable impact on the schools in British Columbia and elsewhere in Canada, and even outside Canada. And incidentally, this is quite widely recognized, if you talk to people outside the province. I've just read that B.C. has the best qualified teaching profession in Canada in terms of the percentage of university graduates (45%), and for this the Faculty of Education deserves a lot of credit.

UBC REPORTS: Perhaps we can move on to a discussion of the Commission on the Future of the Faculty of Education, which was

Continued on the next page

GUMLEY: 'The Commission is one of the best examples of how people can cooperate to form a much better society'



established in this past academic year by Dean Neville Scarfe. Was the Commission a direct result of a feeling that the faculty of education was not meeting the needs of teacher training in B.C.?

TOMKINS: I think it initially arose out of some ideas that Dean Scarfe circulated to the faculty from the MacPherson Report at the University of Toronto—a report highly critical of teaching in the faculty of arts there, that made quite a number of suggestions for improvement. When Dean Scarfe circulated this to us hoping, I assume, to stimulate some discussion about some of the problems raised, this evoked an immediate response on the part of a group in the faculty, who felt that after twelve years of operation, the time was certainly right for an appraisal of what we have accomplished to date, what the problems have been, but much more than an appraisal—a forward look at some of the problems of teacher education that we see for the future at a time when schools are obviously changing, when society is changing, when the nature of the teaching profession and the act of teaching are changing.

GUMLEY: Don't you think the dean finally realized that the system that was implemented twelve years ago was running down? I could draw an analogy to an old inner tube that kept having holes and faults; they kept putting a patch on it to make the system keep going. He finally realized that the tire was nearly worn out and he needed a new system to try and cope with a nasty problem that I think education is facing today.

TOMKINS: I don't know if I would interpret it quite as broadly as that, but I would agree with you that the dean and those who were initially concerned, and I think now the whole faculty is concerned, recognize it wouldn't be very profitable to more or less modify or patch up what we are doing, not because what we are doing or what we have done in the past is anything to be ashamed of. I think there have been many very solid accomplishments on the part of this faculty that have not been recognized, least of all on this campus, but certainly I would agree with you, Gary, that the motivation was the feeling that there really had to be a fundamental look, that the time was ripe, as I said before, for a really new approach in many basic ways to the education of teachers.

BLACK: I think in institutions or wherever human relations are concerned, there is a time that is right and a time that is not right. There have been

previous committees that have looked into the possibility of change and improvement and some items they suggested have been used and development made from them, but there was never such a widespread feeling. There are times to say certain things or do certain things and it seems that a culmination of several forces have led to the development of this commission. One among them, no doubt, being the sort of stirring of students to say things about what's happening and what should be happening, and not to be as docile as students were at one time.

TOMKINS: Let me interpolate that this study was instigated by the faculty and was not in any sense initially, a student-instigated force.

BLACK: I know it rose within the faculty, but I feel there are forces which affect a person's decision. The faculty are aware of, and are sensitive to, student reaction to courses and curricula and ideas and so on. And therefore, indirectly perhaps, this would help to affect the climate which made this come about right now.

GUMLEY: Yes, I agree with you. Last year we created these dean's forums to look into the problems that the kids were finding in classes and one of the things that came under severe criticism was music. In the fall of last year and in the spring of last year, it was radically changed to conform more with the students' opinions. I think it was you, Dr. Tomkins, who pointed out in one of our discussions that what we're trying to do is create a better atmosphere for the students to work in with the faculty members so that we can get a cooperation toward a better teaching program all around.

UBC REPORTS: How, specifically, is the Commission going about its business? How many persons are on the Commission and are they all faculty of education people, or are you co-opting others from outside? How are you going to go about getting outside opinion which will lead you to recommendations?

TOMKINS: There are seven people on the commission, all of them from the faculty of education, appointed by the dean from a slate nominated by the faculty. We've asked every department within the faculty of education to give us their views and in effect, each constitutes a committee, but apart from this, we have set up I think about a dozen committees that cut across departmental lines.

We are asking that professors from other faculties be co-opted onto some of these committees and we also

expect to see a committee that will consist entirely of professors from outside the faculty, who teach education students. Now, further to that, we have been gathering opinions from, I think, a very, very wide range of sources. A number of us have visited other institutions in Canada and the United States.

We referred already to the fact that Gary, the chairman of the student committee, did something of this kind during the summer. We took the occasion to talk with some distinguished overseas educators who were here on campus during summer session. We've been in touch already, I think, with hundreds of teachers throughout the province and we intend to continue this.

BLACK: Through the B.C. Teachers' Federation publication we have been in touch with teachers and distributed information to teachers. Incidentally, the first committee we established was the student committee. We have had meetings with other members of faculty, other people in education from other universities and with people visiting here. We have also had meetings with Dr. Archibald McKinnon, the head of education at Simon Fraser. It is worth mentioning the Principals' Conference that was held here during the summer, where 80 or more principals met and were given information about COFFE and asked to consider questions which they later took to a meeting of COFFE members for discussion.

GUMLEY: As for the Student Commission, it was unfortunately around exam time when we first got organized. We went through the Education, Undergraduate Society, which fortunately last year became quite a significant factor in the faculty of education and was cooperating with the faculty members. We were able to set up, and I was fortunate enough to be selected as chairman, and from there we selected a board of four members of the student council to meet with the 13 applicants who applied to sit on the student commission.

I decided, in consultation with Gerry Olund, who is the education president this year, to make it a committee of seven regular members who will be attending University this year. One of these seven will be Barrie Mowatt, who is the student ombudsman working in liaison with the faculty on the student-faculty liaison committee, and two other students who are going to be in the schools next year, in their first year of teaching. We felt that this was an important part of the program that we should look into—what it is like that first year, when you're really hit hard. What changes you, what's wrong, what happens?

I know the faculty sends out a questionnaire at the end of the year, but we're going to try and get the information from a direct viewpoint. You know, like, 'this month, how do you feel?'

One thing that we are making sure that we do is get a questionnaire out to every student in the faculty of education during registration week to fully orientate ourselves with respect to the economic background from which the students come, the decisions that made them enter the faculty and other relevant material which we feel is important in the study.

BLACK: May I mention one point. Gary mentioned briefly the questionnaire that the teaching practice division has issued. They have sent out a questionnaire for the past three years to the teachers one year out of college, asking their views on various aspects of teacher training and the faculty of education. We hope to use the findings of this.

A graduate student will be devoting a great deal of time to finalizing this and working with COFFE on what COFFE wants out of it.

TOMKINS: I think that one point that is noteworthy here is that we seem to be concentrating on the basic teacher education function of the faculty. There is no question of the importance of that. But I don't think we can overlook the very wide range of other responsibilities that the faculty has, that in a sense were imposed at its formation.

For example, the tremendous amount of in-service work that members of the faculty do with teachers. The graduate program of the faculty, which is a major means whereby the teachers of the province seek to up-grade their professional qualifications. If I were to try to identify any future trend that I would see the faculty taking, it's likely to be on the one hand, continued emphasis on the teacher education function and

TOMKINS: 'We are committed to a fundamental look at the education of teachers and the study of education at UBC'

improvement of this operation for obvious reasons, including much greater emphasis on fields like special education, adult education, counselling—where there are growing needs and where, incidentally, the faculty has already made significant contributions.

On the other hand, there has to be a much greater concern with what I would call the study of education, of educational issues, in a disciplined and scholarly sense. I think it is very revealing that, again, referring back to student unrest on campus everywhere, that the students are demanding, and I think rightly, that the University ought to be a place where we really discuss educational issues seriously. This certainly hasn't taken place in other faculties. Obviously, the place where it might occur is in the faculty of education.

In teaching (and here I include not only the schools, but our universities), almost nothing we do has any empirical basis or rests on any disciplined theory as that term is used in the modern social sciences. In one sense, we've simply got to be more scientific—without denying that teaching is probably fundamentally (and must remain) an art. Myth, anecdote and sentimental utopianism can no longer serve as substitutes for educational theory.

UBC REPORTS: When is it expected that COFFE will make its report to the Dean or to the faculty?

TOMKINS: It is due to report in September, 1969, in a year's time. We have the very enthusiastic support of President Hare, who has recently committed the University to the production of our report as a public document. Now I think that this is going to have obvious psychological impact. Coming back to what I said a few minutes ago, about the responsibilities I see of the faculty in the future, I wouldn't want this to sound as though I see the faculty as in any sense being isolationist. There have been criticisms, we know, of faculties of education for being rather isolationist within the university communities. I think the time now is ripe for us to pursue the education of teachers and the study of education on a truly inter-disciplinary basis, on a University-wide basis. There's been a good deal of lip service to this, and while education sometimes has been rightly criticized for maybe seeming somewhat isolationist, the fact of the matter is that many of our colleagues in the other faculties have not always shown a tremendous amount of interest in the question of educating teachers and in the problems of the schools.

GUMLEY: Isn't that what we're trying to do with this commission, Dr. Tomkins? Isn't it that we're trying to prepare people for the future, to be able to go out and teach in 1980, instead of being able to go

out and teach in 1968 and 1969? Isn't this the type of thing that we're looking for in this Commission? Instead of coming up with a program that is satisfactory for today's standards, we have to come up with something that is going to be satisfactory 10-15-20 years from now.

TOMKINS: I would agree with you that this is our task and we know it's difficult because it is very difficult to foresee what the schools, teaching, and society will be like in the future. But we do have certain guideposts. We can be reasonably certain that we are going to be living in a period of continuing change and that we're going to have to produce teachers who can adapt to change, who can work with pupils and help them to grow up in a world of change.

I think of the teacher of the future as a more socially-committed individual, one who will have to have a great deal more knowledge of society and I think this means that obviously we are going to have to put more emphasis on the social dimension of the teacher's preparation. I think that we've got to abandon the idea in educating teachers that it's a kind of one-shot proposition. That we can pretend to do sort of a final job in three or four or five years of university.

Teacher education for the future is going to be a continuing thing. Now this implies that we've got to bring the teachers into much greater partnership with the University in the training of teachers.

GUMLEY: This is a severe criticism that the students have, that what you're taught here seems to be completely irrelevant to what goes on in the schools. This is a blanket statement, but in some cases, it's quite true. They feel that people here in the faculty of education are isolated.

TOMKINS: More likely they're trying to train students in the concept of a subject which I'm trying to do in geography, for example, as I see it might be within ten years, and I come back to my point earlier. I get as much criticized for that as I would be if I looked in McLuhan's rear-view mirror. That is one of our problems, believe you me. The conservatism of the students often frightens me. It's they who too often want to conform to the image of the school as it is—or was.

BLACK: You know, there's another aspect, an interesting one. Your reference to the teacher being a more mature person. It has been suggested that perhaps either before or after training, or preparation for teaching, students should spend a year or two in a job that is maybe sociologically oriented or in some way connected with education, to give them a brush with the outside world before coming into teaching.

Rather than this school-college-back to school affair, which is another criticism levelled at teacher preparation. Students journey in a sheltered cocoon, and go back into schools, without having experienced life in-between. In a way, the method whereby students have to go out to work in the summer gives them contacts with other people in other situations and widens their experience in a way that's needed for work in schools.

TOMKINS: When I spoke of abandoning our pretence to sort of do a one-shot job of training teachers, I think it amounts to saying that we're no longer going to try to prepare what has been called the omniscient teacher. One of the likely characteristics of the teacher of the future is that he's going to be more specialized in his role. And this doesn't mean only specialization in terms of the particular subject that he teaches, though this will be a part of it.

But he's likely to play a more specialized role, he's likely to have much more professional autonomy. There's likely to be a reduction in the hierarchical organization within which the teacher has traditionally worked. There is very likely to be a much greater stress on cooperative endeavour in the teaching process. I don't like the term team-teaching, because, although this was avant garde a few years ago—it's already almost out of date. But certainly the idea of the teacher functioning in a team is going to continue, but I think it's going to be much more sophisticated than the sort of thing that we've seen.

Now all of these possible changes in the teacher's role and his relationships to his fellow teachers, to others, to



pupils, to the administration, have obvious implications for our program. Though more specialized in his role, he's going to have to be a more broadly cultivated person—with an awareness of the liberal arts, humanities and social sciences, having rigorous training in language which, despite educational technology, will remain the primary vehicle of communication in the classroom. All this implies possession of a whole repertoire of analytical skills—skills in which teachers, including university teachers, are often woefully lacking.

GUMLEY: There's one comment that I'd like to follow up with on this whole thing. At the present time, students and faculty, especially in this part, the lower mainland—for example, Simon Fraser reactions this summer, have differed in their opinions and ideas as to the cooperation that should exist between students and faculty members.

As Dr. Tomkins has mentioned, this hierarchical system has got to go. It's got to break down a little bit. I think that this is an excellent opportunity to make the comment that I feel is very valid here, that in this particular commission, the cooperation that exists between myself, Dr. Tomkins and the members of the commission is one of the best examples of how people can cooperate to form a much better society that we can live in, instead of going out hollering and screaming, fighting and shouting, rioting and things like this.

Let's get together and negotiate on these things. I think this is what we've got to do and do it well. And I feel very strongly about the fact that education is where it's going to start and where it's going to happen at UBC.

TOMKINS: And I'd like to stress the idea that this study is, I think, the first really fundamental study, by any faculty of its own operation, in the eight years I've been at UBC, and with the students involved, I think the point that Gary made is really very good and I go back to what I said a moment ago, there can be no doubting the seriousness of this endeavour.

We are committed to really taking a fundamental look at the education of teachers and the study of education at UBC and we're soliciting the views of everyone; alumni (we've already done this), teachers and faculty. I'm directing a letter to every single member of the entire University faculty at UBC and we hope that our readers will let us have their views.



BLACK: 'Students journey in a sheltered cocoon, and go back into schools without experiencing life in-between'



Father Gerald McGuigan, a member of the UBC faculty, journeyed behind the Iron Curtain in the summer of 1968 to attend the 9th World Festival of Youth . . . In the question and answer session which begins on this page he describes . . .

The Communist Festival That Needed A Beauty Queen

UBC REPORTS: I understand you have been behind the Iron Curtain recently to attend the 9th World Festival of Youth, and that afterwards you talked with students in Prague, Paris and London.

FR. McGUIGAN: Yes, the festival was held in Sofia, Bulgaria, for ten days at the beginning of August. There were 30,000 students and young people representing some 120 countries at this festival, which was sponsored by the socialist countries.

UBC REPORTS: What was the theme of the conference?

McGUIGAN: 'Peace, Solidarity and Friendship among the Youth of the World.' Although it was intended on paper to be a cultural and educational affair (and in many respects it was), it could not fail to be highly political as well—whether some of the participants knew it or not. The main focal point was 'Vietnam.'

UBC REPORTS: How was the festival organized?

McGUIGAN: Very rigidly, along communist party lines. Don't forget it was in Bulgaria, which while free in some respects is very much neo-Stalinist. The authoritarian structure of the festival presented a good foil to set the attitudes of western students over against. The whole occasion provided an excellent perspective on western student radical thought.

UBC REPORTS: Were western radical students represented at the festival?

McGUIGAN: As far as I could tell, radical students were there from nearly all western countries—with especially heavy representations from West Germany, France, the Low Countries, Italy and Spain. Naturally, the largest delegations of students and

youth were from Russia, Czechoslovakia and the other eastern socialist countries.

Including the Quebec delegation, there were about 40 young people from Canada, not all of whom were radical students. Relatively few of the Canadian delegation, which was made up of both students and other young people, were communist party members. But this was not the case just for Canada.

It is important to realize that even though there were many radical students from the west, none of them by definition were active communist party members. This turned out to be one of the main lessons learned from the festival. It reflects upon the accuracy of the notion held by many people that student unrest is a "Communist Party plot."

UBC REPORTS: But many of them would be "communist" in the sense of being Marxist or socialist?

McGUIGAN: Oh yes. But don't forget there are many brands of Marxism. And this was precisely the point at issue in the confrontation that developed between western European students and the festival. It was the fact of variety in Marxist thought among the students that led to the confrontation, for the festival organization represented the official communist party as far as the western students were concerned.

In many recent student uprisings, particularly that in Paris, the party had not only failed to come to the assistance of the radical students but had even disowned them. The students resented this conservatism in the party, and were seeking a more realistic theory of revolution. For them, the party had become largely an

outdated organization which had sold out to 'bourgeois' methods of change.

One must distinguish, then, between the Marxist-Leninist doctrine espoused officially by the socialist countries aligned with Moscow and that espoused by the radical students. The latter draws its thought increasingly from the younger and more philosophical Marx. The implications of this early thought of Marx, especially in its relationship to notions of human community and the relationship of practical action to social revolution, were to a large extent neglected by many of the later commentators on Marx.

UBC REPORTS: Exactly how was this philosophical difference which you mention related to the festival and the differences in thought between students in the west and students in the eastern socialist countries?

McGUIGAN: It showed itself in the demonstrations and teach-ins initiated against the authoritarianism of the festival. They tried to cut across the vertical organization of the festival by dialogue and attempts to create new ways of looking at the problem of socialism and the third world. It indicated that the basic opposition of western students was one which was anti-authoritarian—regardless of whether the authority was capitalistic or socialistic.

In western countries this anti-authoritarianism shows itself in the issue of anti-American imperialism, anti-colonialism or neo-colonialism, and especially anti-Vietnamese war. The western students used the technique of confrontation in an attempt to shake the students in eastern socialist countries out of their environmental envelope, out of the political bag of the Marxist-Leninist line.

Because their countries do not have the same history of colonial experience as students from other countries, eastern European students are not nearly as aware of the third world as western students (whether radical or not). Although "anti-Vietnam" was an official slogan for the festival, for eastern Europeans it was not the gut issue it was for western students. Without any real experience of it, the eastern European students accepted this propaganda form of protest against western capitalism because it was official.

Western students were very much aware that to be true to their principles they had to be opposed as much to the rhetoric of the Marxist-Leninist line as they were to the rhetoric of freedom in the west. On paper the ideals of freedom and goals to work toward as espoused by the west and by the socialist countries are not all that dissimilar.

UBC REPORTS: From what you say and from what I gather elsewhere, the radical student on at least some occasions seems to be rather politically naive and a bit utopian in some of his hopes.

McGUIGAN: To be perfectly frank on this, I gained the distinct impression in eastern Europe that the western radical students are indeed considered rather naive when it comes to political

The eastern 'pros' resent the intrusion of amateurs in the revolution business

realities, especially the reality of apathy, cynicism and self-interest, whether in capitalist or socialist countries.

Many of the eastern students were not only not fired up by the ideals of a human society as outlined in Marx, but large numbers had not even read him, or Lenin for that matter. They rather resented these prophets and missionaries coming out of the west to "save" them. After all, they were the "pros" in this business of establishing the socialist revolution, and no student from the west was going to tell them how to run it. But, aside from cynicism, self-interest and so on, this sort of reaction, again, was due largely to the lack of real personal awareness about the third world on the part of many students in eastern European countries.

The western radical students recognized readily that the socialist countries had lost their idealism fully as much as the west, and that there was as much of a split between official teaching or propagandizing and reality as there was in the west. It is on this basis that there is a commonality of protest between North American students and European students. For these students Marx—especially the younger Marx (and his more recent interpreters, Che Guevara, for example)—diagnose this split between reasoning and social reality, and the need for positive action to heal the breach.

Out of this grows a theory of revolutionary action in which one acts to change reality. Social reality in these terms never develops to a point where society is ready for revolution. One doesn't wait for change to evolve. One alters reality by acting. History doesn't make the person. People make history.

For these reasons, rather I should say because of the actions and demonstrations of the western students that flowed from these principles, the festival officials accused the western students of trying to wreck the festival. They hurled at them the worst epithet they could think of—C.I.A. agents—when they saw that these students were not going to be dissuaded or hushed up.

Yet back at home, the same radical student in the west is accused of being a communist—which is our worst epithet. And so, strange to relate, the communist establishment directs the same kind of criticism at the radical student as does the capitalist establishment, such as adventurers, anarchists etc. From both sides they are disdainfully referred to as Trotskyists or Maoists, even though the label may not always fit or in some cases does not fit at all.

Some people will probably take comfort in what

East or west, industrialization produces similar student discontents

appears to be at least one area of agreement with the official communist line—that is, that they mutually dislike radical students. But to me it points to something much more important and critical in understanding the

radical student, namely a certain commonality underlying all student protest.

UBC REPORTS: What do you think, then, are the common bases of students' protest?

McGUIGAN: Let me mention only one of them, although obviously there are other important factors involved. I see as one set of causal relationships a pattern which associates the rejection of authoritarianism in the universities and in society at large; the pre-empting of the universities by training in skills in technical training, in the social sciences and even in the humanities; and the stages of the development of the economy, with their corresponding levels of prosperity.

This may not be a very profound observation, but I think it can be useful. It is apparent that we can't speak in generalities when we consider the eastern European socialist countries, student unrest and the search for issues there on the part of their students. Each country must be considered separately.

If I may be pardoned an economic interpretation, each of the socialist countries is in a different stage of development toward industrialism. One need not belabour the point that the industrialism in the U.S.S.R. is becoming similar to that of the United States. However, even if we can't speak of a general student movement in eastern Europe, it is fair to say that a common set of values or protests develops, arising out of the fact of industrialization—or, more exactly, out of an uncritical acceptance of it.

There is also a common set of virtues inculcated by the establishments, both eastern and western, that are necessary for industrialism. In the early stages of industrialization, a certain unconscious acceptance of authority develops. Division of labour has much to do with the genesis of these attitudes of dependence upon centralized authority.

UBC REPORTS: Is there any evidence for your observations concerning the development of the uncritical acceptance of authority.

McGUIGAN: Yes, among other things, I can point to this pamphlet, "Your Questions Answered," which was distributed at the festival by the Soviet students. The thoughts advanced are almost identical, except for some of the vocabulary, with those which would be given by a member of the Junior Chamber of Commerce in the United States, or in Vancouver, for that matter.

So you see there is a comparison between the attitudes in two reasonably equated highly industrialized societies, the Soviet Union and the United States. But I want to extend it farther. Below that, we have various

It's fast communication, not organization that makes it all look like a worldwide plot

gradations of economic development from almost agricultural societies through developing stages of industrialism. And in each one of these particular stages, we have different sets of attitudes with regard to students vis-a-vis the university and the governmental or political set within which they live.

So we experience differences between the students in Bulgaria, Yugoslavia, Czechoslovakia, East Germany and the Soviet Union; quite different sets of attitudes have developed in each of these countries and so have different issues, different especially from the issues for western students. There is a gradation of politically expressed protest (almost negligible in most socialist countries as yet), from acceptance of the 'establishment' and a positive desire to enforce industrial virtues to rejection of political control and the beginning of a rejection of cultural values, as in Czechoslovakia.

But in no case is there the basic gut rejection of both political and cultural values as has been generated by prosperity under industrialism in western society.

UBC REPORTS: You spoke earlier of a socialist rhetoric and a capitalist rhetoric. Large sections of youth in either system seem then to be conservative in the sense that they have not become 'aware' of the political 'bag' or environment in which they live, or that rhetoric doesn't represent reality. Or, again, if they do appreciate that rhetoric and reality are not the same, they don't see that it matters that there is such a discrepancy. They don't ask questions about the

RADICAL STUDENTS IN SEARCH OF ISSUES



By Father Gerald McGuigan

Father Gerald McGuigan, Chairman of UBC's experimental New Arts II program, is the author of the article below, which will appear in a book entitled "Student Protest," to be published in October by Methuen Publications of Toronto. Father McGuigan has also edited the volume which will contain a number of essays on student unrest. "UBC Reports" is grateful to Methuen Publications for permission to reproduce excerpts from Father McGuigan's lead article.

ONE cannot properly understand the thought of radical students until one has some understanding of the process of an unstructured radical student meeting and the relationships between meetings, a "turn-on," the issues, confrontation, education and the genesis of revolutionary analysis. To understand radical thought, one must appreciate that action and thought are only true when united in action. Education takes place in a seminar, at a meeting, or at a "sit-in."

They are all basically the same thing, in that thought and action are combined. A "sit-in" is an education—it is a seminar on the problem of confrontation. The younger Marx (not the older Marx of western economic disrepute) sums up this notion of education and truth as participation and creation, "The question whether human thought can pretend to objective truth is not a theoretical question but a practical one; it is in practice that man must prove that his thought is true."

The nature of the problem of understanding begins to become apparent, then: it is a mistake to look for a corpus of student revolutionary thought, for thought is revolution and revolution is thought. Under these circumstances, radical thought escapes adequate description by the classical categories of western thought and logic. It is precisely that combination of thought and action that cannot be rationalized into ordinary existing categories which is radical.

In fact, it is the attempt to define radical activity and classify it as a body of thought, as certain members of the movement itself have attempted to do, which impels it forward into the areas of happenings which lie beyond the grasp of formal logic or even conceptualization. "Happenings," by definition, cannot be categorized and it is precisely the attempt to categorize them that either pushes them on into further "happenings" or destroys their quality as on-going participation. In the event that this forward movement fails to take place, it fails in the ultimate sense of pure revolution; the analysis, proven incorrect, must be reworked and re-tested, or abandoned. Reality or the truth is only what continuous revolution makes it.

FOR these reasons, and others deriving from a different basic philosophical/theological approach to life and its meaning, the establishment type finds it difficult, if not impossible, to communicate with a genuinely radical student. One must be willing to participate in the more demanding notion of revolution as participation in order to understand, because understanding is "doing," and "doing" is "being." It is in this context that one understands "ad hoc" actions, "be-ins," "teach-ins," and "board-ins."

The notions of issue, confrontation and education are the same things, seen in different aspects. Confrontation

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'The Search Is for Meaningful Issues'

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framework of their own society and its relationship to their own personal development.

McGUIGAN: Well, given the fact that the educational methods proper to industrial systems are not geared to create self awareness—although they eventually cause it—this is not surprising. However, because of increased communications, especially in the west where there is greater cultural diffusion, students suddenly become aware in a practical way that industrial virtues are not the only ones possible or desirable.

This has not happened in the socialist countries yet, at least not to the same degree. Incidentally, rapid communication gives student unrest the appearance of being a plot, communistic, anarchistic or otherwise. In reality it is not organization which is facilitated by easy communications, but the spread of similar attitudes.

UBC REPORTS: Do you see the rapid advance of student radicalism in socialist countries?

McGUIGAN: Given ten years or even less—perhaps even tomorrow—what with the speed of change these days, it might be that Vladimir, a Russian student we met at the festival who was so representative of the Soviet equivalent of the American Junior Chamber of Commerce type, will be faced with the radical student as his counterpart.

Industrialism not directed to truly human use generates a certain revulsion

In other words, industrialism by itself, depending upon how well it is developed and assuming it is not directed to truly human use, generates a certain revulsion for the impersonalism and the superficiality which comes with it. And sooner or later the U.S.S.R., and then the countries which are less economically advanced at present, will take up this form of radicalism.

Perhaps it's less than five years away in Czechoslovakia; the hippies, probably the forerunners of the radical students and who don't care to be or are perhaps less able to be intellectually explicit about their actions than the students, are already seen in large numbers on the streets of Prague. And so are the long-haired student activists who have become visible during this past year in Czechoslovakia; compared with the short-cropped Russians, or the Bulgarians, for instance.

But in fact, in almost every one of these eastern socialist countries, when speaking to people who presumably are reasonably honest, ask them whether they had read Mao, or Marcuse, or the early Marx, and you don't find much response in that direction so far. (Whether you agree with them or not, these authors turn things upside down for both eastern and western establishments and reject what people think of as ordinary or natural.)

To make a pun, the east hasn't been exposed to a "death of socialism" theology yet. I don't know what sort of world it will be when we have a "death of Mao" theology. To extend the observation on the uncritical acceptance of industrialism itself, up to a point people will accept quite a bit of discipline in order to raise their standard of living.

Now, to go back again, why is it that students from western Germany reach a stage of protest in an industrial society? That's a good question, but I don't know that I can answer it. I think that much of it has to do with communications, the necessity for a horizontal flow of information as the industrial society grows more and more complex. Not a flow down from the top.

■ | *Schluß mit dem Krie
der USA in Vietnam*



The Sofia Youth Festival had its share of banners urging an end to the Vietnam war. B.C. delegate Jim Harding is seated in the foreground.

UBC REPORTS: How were these attitudes related to the festival?

McGUIGAN: Well, it was the display of these uncritical attitudes at the festival which provoked much of the western students' reaction. Can you imagine? They actually had a festival queen. God help socialism! The slogan of the festival, and its avowed purpose, was for solidarity, friendship and unity among socialist countries and indeed all peoples of the world.

But, in fact, the official policy and organization prevented dialogue, even though they would claim theoretically that the contrary was true. So, in effect, as far as rhetoric is concerned, are we not in identical positions in western society as in the eastern socialist countries?

To mention that Soviet pamphlet again, "Your Questions Answered," the answers given there are exactly the same sorts of answers that you'd get in the United States, in defense of their system. One of the questions seriously posed in the pamphlet was whether they were against long hair. The answer was that if it was sloppy, yes.

But with regard to women, the remarks were that they favored hair styling. I mean to say, when you have to defend hair styling in order to make socialism acceptable, what have you got? Not that long or short hair is in itself a big issue, but it does function as an indicator of other values.

All sorts of 'freedom' is allowed, all sorts of infections much more serious than long hair which might threaten society are effectively absorbed; and there's no human protest that can ever really be effective. If you care to put it in terms that Marcuse would use, the one-dimensional society is not only capitalistic but socialistic. Any possibility of effective opposition is removed, absorbed, neutralized.

I think it says quite a bit for the consistency of radical students' thought—and the quality of their nerve—that the western radical students were almost as much prepared to demonstrate in Sofia as they were in Paris, New York or Berkeley, in order to point up the rhetoric of the socialist thought and its authoritarianism. They held back at the point that would have provoked violent clash.

In part this was because of the longer history of police brutality in socialist countries, and in part because this confrontation will wait upon the eventual open

appearance of the east's radical students.

UBC REPORTS: But how do you see all this applying to a Canadian university?

McGUIGAN: Well, that is a complicated problem. The whole situation must be seen in light of the notion of confrontation, which is critical to an understanding of student protest. In France, the students were driven to violent confrontation—to destruction and to fury.

Now, obviously there's a difference in degree in the university situation between Canada and France. The university system in France is archaic and terribly regressive compared to the university situation in Canada. However, it might be that the real difference in attitude between French students and Canadian students is not all that great—except that the basic human demands that the French students are asking have been realized in some part already in the Canadian universities.

It is because of the entrenchment and the conservatism of the professorial and academic community in France that such a tremendously hard shock is necessary there to begin anything.

UBC REPORTS: Do you suppose that kind of shock is going to be needed in introducing academic reform in Canada and the U.S.?

McGUIGAN: I hope not. But aside from the conservatism of academics, it must be said that in Canada and the United States the capability of absorption of demands for reform has increased.

The establishment has found it easier, in a non-violent way (at least in Canada), to contain university reform. But this is probably a recognition that we in Canada have a more suffusive and elastic set of industrial values which can effectively smother reforms, or at least render them ineffective.

The question is more complicated than just that, however. We are involved here in the whole question of colonialism and the historicity of issues. Students in western universities have a sense of guilt about imperialistic capitalist expansion—but this sense of guilt

Universities enforce the values that student protestors most decry

is not generally present yet, as far as students in the U.S.S.R. are concerned, in looking at Soviet expansion.

It is this sense of guilt which is an important factor in student protest. Since almost every western European country has had its own particular history of colonialism, out of which issues for protest arise, Canadian students in particular must be careful in their assessment of these issues.

UBC REPORTS: You think then that Canadians have particular difficulties in finding real issues for protest?

McGUIGAN: Yes. The search is for meaningful issues, which have at the same time a relationship to societal change and to their own personal lives. For want of issues more meaningful in this sense of arising out of his own personal circumstances, he focusses on Vietnam, for example. This may be worthy of protest, but for Canadian students it is experienced vicariously when compared with the personal involvement of French or American students.

UBC REPORTS: So Canadian students turn to the university as issue?

McGUIGAN: The university is something right at home for them. When they strike at the university, they strike at an important place where the values they decry are enforced and where the thinking which supports these decried values is best developed.

is the kind of "happening" in which the order of the senses and the priorities formed by institutions are disrupted. Institutions condition and order the senses to respond in certain predictable ways in the name of obedience. Thus the institution becomes an object of obedience for the sake of the institution itself and one must be shaken out of this catatonic state in which one is obedient principally to preserve the institution for its own sake.

OUT of the disruption of patterns of obedience, created by the confrontation which provides a justifiable human alternative, arises a new ordering of the present which is unique in its combination of evidence. The act of becoming aware of this newly created pattern is education.

Many radical students are theologically minded (at least implicitly so), and would accuse the establishment of a lack of belief in the real possibility of human renewal. Added to this is what amounts to an accusation that the establishment has a superstitious attachment to ways of acting which by nature are not proportioned to attain their intended purpose, that of human growth. This is true of all magical formulations, whether it be an appeal to the spirits of the forest or the earth, or an appeal to the spirits of the technological world which must be fed and appeased.

This is where the establishment misunderstanding of what an issue is, is likely to arise; for this consideration is basic to an understanding of radical thought and the role of real "issues" in the renewal of human values. Beyond this first consideration, it is only when the theory of revolution is fully understood that we can understand what an issue is, and what the expressions, "liberal issue," "tokenism," or "selling out" mean.

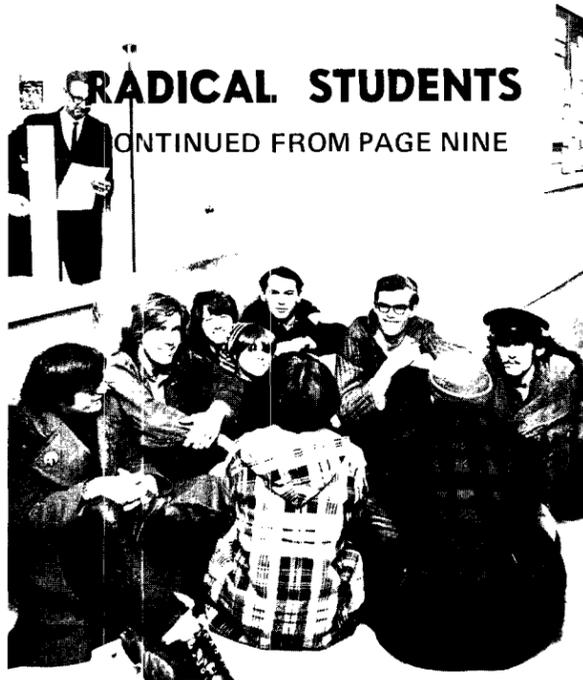
It is often said that students do not know what they want. They are vague. They are visionaries. They want to tear down and have nothing to put up in its place. They go from issue to issue, like a dog hunting for a bone. In our consideration of what the students do want, let us from the beginning dismiss the nihilist, the mad-man who has a rage against society and simply wishes to destroy. Undoubtedly some students, like others in our society, are genuinely mad; however, they are no more acceptable in the "new left" than anywhere else. To weigh too heavily on this element is simply another way the establishment avoids the real intellectual issue at stake.

The word "issue" has a special meaning in the context of revolutionary thought. In ordinary thought, we can give this word two meanings. In the first sense, issue is a specific problem to be solved within a given set of values. In the second sense, an issue can be the occasion when two sets of values come into conflict. For example, the resurfacing of an existing road is a different sort of issue than the building of a throughway in a densely populated city.

The meaning of issue as used in radical thought is basically that of the second sense, where there is a clash of values. However, it goes beyond that. An issue in the radical sense also has the dimension of being the moment of creation of human awareness to a new and unique situation which did not exist before, one in which a new set of human relationships is established with reference to new human needs.

So, an issue in the radical sense may have two dimensions. One may refer to an absolute concrete need to be satisfied (for example, civil rights), and occurs on the occasion of a clash of value systems. The other dimension is that in which an issue is seen as having symbolic or even "sacramental" character in social and political terms. That is to say, the "issue" as symbol becomes the occasion for a rejuvenation of human awareness.

IT is the contention of the radical students that it is often destructive of human freedom—and even superstitious, in the sense above—to solve radical issues in terms of institutional ways which are dysfunctional and incapable of solving human problems arising from changed circumstances; it is an appeal to abstract entities which have ceased to have human consonance. Thus, "liberal" theories of change and paradigms of action can only lead to "liberal solutions."



Radical thought then need not of itself deny the basic western values concerned with the person and the relationship of the person to society, but it does deny the relevance for today of the particular sets of past circumstances, coming down to the present, which coerce the recognition of certain values and their operation by means of obsolete institutional forms. These forms are often part and parcel with a particular existing set of economic, political and social relationships.

Now we have reached the core of the intellectual/moral argument that the radical students pose to the university, for what is moral for the radical student is a total human act which contains upon analysis both theory and practice. Moral actions for the radical student are not those which "ought" to be done out of prescription (or moral theory) and in obedience to moral proposition, but those which are creative of human community in the given moment out of presently recognized needs. The impact of the radical definition of issue, which is associated with confrontation and morality, is then of great importance both in posing the problem facing the university and searching for an answer.

THE question in its first approximation is—does the university implicitly contain an economic, political and social bias? And if it does, what are the implications of this for intellectual debate when the radical point of view is such that learning and moral awareness (in which is implicit economic, political and social change) are the same thing? What is the implication of the bias for truth when truth is not a theoretical question but a practical one?

It would seem the debate finally resolves itself into the question of whether truth is propositional or existential. Is a university faculty prepared to seriously debate this question, as the radical student would demand? Or if the faculty interprets the student's call for debate as a threat to professionalism, will the debate turn into personal invective directed against the students for not keeping their intellectual place?

It was pointed out previously that a radical issue can have two dimensions, the practical dimension and the symbolic. The university as a radical "issue" involves both of these. Symbolically, it becomes the occasion of a rejuvenation of the human spirit. The practical aspects flow from this, and they are associated, for example, with global solutions to practical and existing human problems which press for solutions. Radicals claim that it is the absolute set of establishment values, whether it be of the west or the east, which is one of the principal causes of injustice to certain sections of our own society, the cause of the paradox of poverty in the midst of the greatest material abundance the world has ever known, and which prevents fresh solutions in keeping with new human needs from being realized.

The creation of issues is an educational process in the deepest sense of the word. Confrontations—for instance, civil rights demonstrations, the poor in Washington,

picketing—are intended to be "shocks" which create, by the fact that they are done, a new set of circumstances which did not exist before and which, if the confrontation is properly chosen, cannot be effectively dealt with by the normal operations of the establishment methods of handling change and new situations.

WHEN the public or university authorities are confronted in such a manner it is intended that they should reassess the validity and functionality of their organization's assumptions as to how they assist human values and rights of self-determination. However, few established institutions are in fact capable of doing this. Given the entrenchment, the vested financial and intellectual interests in maintaining the status quo because of the advantages it confers on those in control of the establishment or teaching in it, to effect a sufficiently large shock by confrontation is no simple matter.

There is sufficient evidence in history to show that the establishment never wakes up until it is too late. They rest too easy in relishing the "old values" which give the ease, satisfaction and appearance of order. A radical student refuses to respond to the accusation that his actions are "immoral," because in his terms this means he is being accused of offending against the establishment rules, which he claims are divorced from moral responsibility with respect to any larger "issue."

So when we hear the expression "liberal issue" it means that the issue is one which is soluble or of genuine interest in the given context of a liberal society, or self-serving of special interests in the liberal society. To solve this "liberal problem" is not to solve the real issues which are in the context of world awareness. Not appreciating what the framework of radical thinking is, it is no wonder that "liberal" administrators are dismayed when the radical students fail to be "reasonable." Given the context of his reasoning, what is "reasonable" for the liberal is patently "unreasonable" for the radical student. The radical student is inviting the establishment person to abandon his parochial view of society. Those in the establishment look upon this as an invitation to anarchy, when it really is an expansion which looks beyond localism. The radical student realizes there are certain localisms which cannot be escaped, but he wishes to have them drastically re-examined.

What radical students are saying is that so long as the university is associated only with the total liberal society in all its political, economic and social relationships and continues to concentrate on training people to maintain this set of connections, then there can be no true alternatives. To have alternatives is to have freedom.

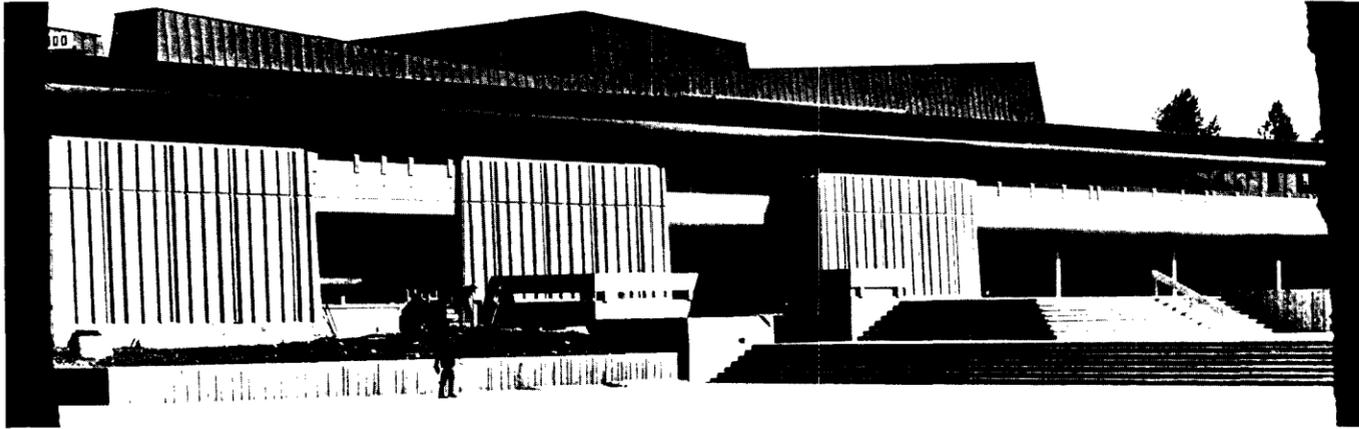
In other words, they define freedom in this context as the real ability to be able to decide against the liberal set of values; but not, let it be noted, merely to cogitate about "non-liberal" values, but to do "non-liberal" things and act upon "non-liberal" issues. In terms of radical analysis, this is not a destruction or a negation of democratic values but an affirmation of them.

One may disagree with radical students or even suggest third or fourth alternatives, but one cannot judge that they are merely perverse or unreasoning. The most mature of them claim to have a way of approaching a problem which should (at least in the university, where one would expect it) be treated on an intellectual basis. It is an incredible thing, whether or not one will be convinced of the radical analysis in the end, to dismiss radical students as mere trouble makers. And to take the position of some members of the establishment that any further spending of university funds on these students is of doubtful value because they are hardly likely to become educated or finally useful members of society is to reinforce the lines of misunderstanding.

IF education is only another word for "training," this is probably accurate enough. The radical student will not be trained when what he is seeking is an education in a broader sense. But if what is meant is that these students do not have the ability and willingness to learn, to stretch their own minds and the world's intellectual resources in a search for new solutions, the establishment view of the radical students is probably wrong.

CONTACT

A UBC Alumni Association Report



CITY CAMPUSES ON CAMERA

Vancouver CBC-TV will zoom in on campus unrest at UBC and Simon Fraser University with the first of nine half-hour shows beginning September 30. The program, which will be aired weekly on Monday nights from 10:30-11:00 p.m., has been given the intriguing title of *A Little Learning*. The man behind the cameras is producer Brian Guns, a UBC alumnus (BA '58) who decided to do the show after becoming concerned with the media's failure to date to adequately examine the university issue. "After having read a few hundred headlines and seen many TV clips I realized that what lay beyond these were some important and interesting issues which the public was not being made aware of," said Guns. "To use a cliché, I felt it incumbent on me to close this information gap."

The CBC-TV crew has been roaming around both campuses since mid-summer filming and conducting interviews. Guns is using university students exclusively as his team of researchers and interviewers. Host for the series will be UBC graduate psychology student Lanny Beckman and key researchers will be Stan Wong, an SFU student senator and Stan Persky, a UBC anthropology student and former Arts Undergraduate Society president. Guns stressed that use of the students did not mean the program would forsake objectivity. "We're doing all we can to approach the series as a kind of research project in a spirit of free inquiry," he said.

Homecoming '68 Has New Home

There will be a new home for Homecoming this year. No longer will alumni congregate for reunions in the old Brock Hall—it's been replaced by a massive new \$5 million Student Union Building. That's where the action will be Oct. 25-26. And grads of the 1958-68 decade are particularly invited to attend the functions in SUB. That is if they want to get a little pleasure out of the \$1.2 million which they contributed to the building.

A bold, raw concrete structure, the student union building (now being rushed to completion) is already one of the most impressive buildings on campus. Set in a huge plaza at East Mall and University Boulevard, it dominates the entrance to the campus core.

Festivities formally get underway Thursday morning, with a women's golf tournament on the University golf course. But Homecoming really begins in earnest on Friday, Oct. 25. First, the men will be able to test their

golfing skill in a tournament on the University course. In the evening there will be a family sports jamboree in the UBC War Memorial Gymnasium. Over in SUB, Sigma Tau Chi, the honorary men's fraternity will hold its 25-year reunion. The 50-year reunion of the Ubyssy staffers is planned for the same time. And UBC hockey teams from the last 50 years will be holding reunions in the Faculty Club. The highlight of that event will be a talk by all-time hockey great Babe Pratt, who at 8 p.m. will referee an old-timers hockey game at the UBC Winter Sports Centre. Another game will get underway at 8:45 p.m. that evening with the Ex-Thunderbirds taking on the 1958-68 'Birds. The \$5 fee for the hockey program includes dinner at the Faculty Club with the old time hockey players, the games and a season pass to UBC hockey games.

On Saturday, the students will stage their traditional parade through downtown Vancouver. Following this, there

will be student-sponsored bus tours of the campus and of the new student union building, winding up with a student-alumni lunch at SUB. Sports fans will be able to take in the annual Homecoming football game with Pacific Lutheran taking on the Thunderbirds at 2 p.m. in the new Thunderbird stadium. After the game there will be a hot rum party at Cecil Green Park. And at 6 p.m. returning grads will get together to reminisce about old times. Reunions for the classes of 1923, 1928, 1933, 1938, and 1943 will be held in the Faculty Club, while the 1948, 1953, and 1958 classes will get together in SUB.

Homecoming '68 will be climaxed with the annual Homecoming ball, held this year in the new student union building. So come on back and renew your ties with the old campus. If you want more details, phone 228-3313 or write the UBC Alumni Association, Cecil Green Park, 6251 Northwest Marine Drive, Vancouver 8, B.C.

Alumni Assist Programs for Students

To students in a large university little things mean a lot. Little things like having a bone-wearying three hour wait to register for classes, or having a 10-minute walk in the rain from car to classes, or having lecture with 300-plus students or wanting to chat with a professor over coffee and having nowhere to go. Little things that make all the difference for students in the quality of their university experience.

The way UBC has grown in recent years, scrambling to find classrooms for swelling enrolments (now 20,000), it is not surprising that some of the "little things" should have been neglected. And it is understandable that some students now should complain—as they do on large campuses everywhere—that UBC is *impersonal*.

While UBC is not as impersonal an institution as some would make out, there are some weaknesses and more is being done now to provide the little things that are so important to the quality of student life. One of the new developments, for example, is that more benches have been placed around campus for students to sit on during sunny weather. An old barn near the new H.R. MacMillan building on the main mall has been refurbished into a brightly-decorated student coffee shop

predictably called, The Barn. The new experimental Arts I program, of course, is an obvious step toward eliminating the problems of large classes and increasing faculty-student contact.

And the UBC Alumni Association has been playing a part in this process. For one thing, last year the association allocated \$5,000 from the Alumni Fund to a special contingency fund to give prompt help to worthwhile campus projects—one part of a larger program of student aid. Under the contingency fund procedure, each request for aid needs only the unanimous approval of the UBC president, the executive director of the Alumni Association and the Past President of the Alumni Association. "This allows us to respond immediately where we would like to help out a student situation on campus without getting bogged down in red tape," said Gerald McGavin, chairman of the 1968 Alumni Fund.

To date, the Alumni Association has made grants of \$1,600 from the contingency fund to help projects for which aid was not available elsewhere. The Faculty of Arts received \$500 to assist three projects recommended by the joint Student-Faculty Committee on Student Life. Of this, \$100 was given to provide free refreshments to

first-year students during pre-registration this month. The aim was to enable students to select courses and talk to professors in a relaxed, informal atmosphere. Another \$100 was given to publicize a series of lectures to be given by heads of departments in Arts in which they will discuss their departmental programs and the disciplines for which they are responsible. The remaining \$300 was granted to help launch small, informal snack bars in the Buchanan and Henry Angus buildings where students and faculty could talk.

Acting Dean of Arts Dr. John Young said the gift had been a big help and that the snack bars have proved popular. "We wanted something where students and staff could mix informally," he said. "Our feeling is that having the new Student Union Building so far away is not very helpful to promoting closer student-staff relations."

The Alumni Association also provided \$500 to assist an initiation symposium of Group A of the new Arts I class held September 6-8 at Camp Elphinstone. The grant went toward transportation and accommodation for 95 students who attended the symposium, aimed at introducing them to each other and to the year's

work. "The grant was a great help indeed," said Brian Mayne, assistant professor of English and a co-chairman of Arts I. "The total cost of the weekend was about \$1,500 and the grant allowed the amount we had to charge each student to be only \$6. If it had been \$10, fewer students would have come and the symposium would have been a lot less successful than it was."

The Alma Mater Student Housing Bureau was also given \$200 to help in obtaining off-campus housing for students. The money was used toward hiring a student field worker who spent five weeks this summer drumming up listings of accommodation available to students. "The field worker proved a great success," said AMS housing co-ordinator John Tilley. "We picked up 800 listings over what we had last year."

And the UBC Medical Undergraduate Society will be holding a medical retreat October 4-6 at the Pinewoods Lodge, Manning Park, with the assistance of a \$400 grant from the contingency fund. The grant represents a subsidy of \$5 for each of the 80 students attending the annual event at which students, professors and medical practitioners gather to discuss aspects of modern medicine.