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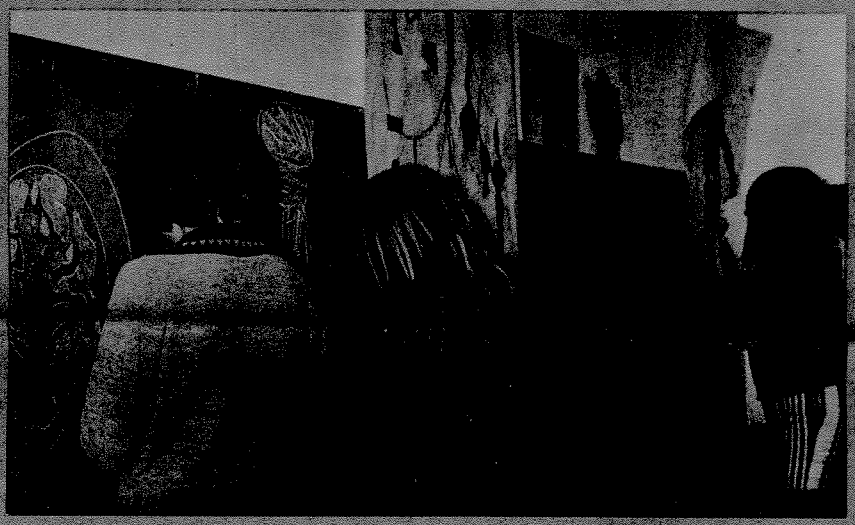


These girls are part of a new type of education

— See story, p.2

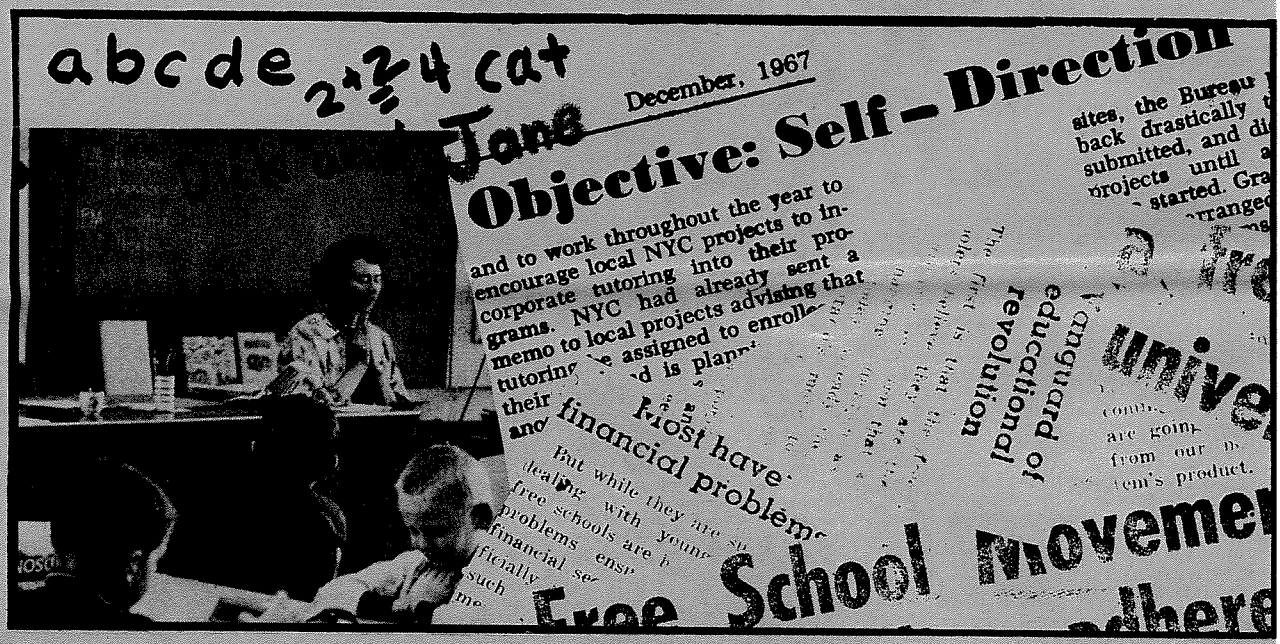
Inside the turned on set

— See story, p.4

The University Game

See review, p.6

Free schools: educational revolution...?



THE vanguard of the educational revolution. If the ideas those present had about themselves and their jobs were correct, then this is exactly the phrase to describe a group that gathered in Vancouver between Christmas and New Year's.

The occasion was a Conference on Free schools. Those present came from across the country to talk about a movement, the repercussions of which could rock our school system from top to bottom.

On the other hand, the movement could go down in history as one of the most disastrous failures in educational history.

It is far to soon to tell exactly what the success of the free school movement is or has been. In Canada it is new and it is growing. The only thing that can be said for certain is that it will not die without leaving its mark.

The people in the movement are, for the most part, young and dedicated. They are convinced the present educational system is an outright failure and are trying to do something about it.

Nobody knows exactly what a free school is. At the Vancouver conference, representatives from eight free schools spent several days trying to answer this, among other questions.

The conclusions reached were more non-conclusions. Those present learned they agreed on some things, disagreed on others. The only unanimous conclusion was that the present public school system is incapable of coping with modern educational requirements.

Represented at the conclave were Toronto's Everdale Place, Toronto's Rochdale College, Winnipeg's

By Terry Campbell

Who House, the Winnipeg Free School, the Viewpoint Non-School at Argenta, B.C., Vancouver's New School, Vancouver's Barker Free School and Vancouver's Knowplace.

With the exception of Rochdale College, all these schools or non-schools cater to elementary or secondary school-age students. Rochdale is a co-operative residence for college age students that strives to offer an unique educational environment.

But while those who staff the schools are less than certain how to describe their operations, the students who attend have few if any reservations.

Among the leaders in the free school movement there is a definite ideological split between the "feelies" and the "wheelies" — between those who emphasize human participation and those who view themselves as a revolutionary elite.

The "feelies" embrace an existentialist philosophy. They want to provide the child with an environment in which he is free to interpret his own being (how he is in the world) without interference from outside sources. They argue that the student should be left completely to his own desires — be allowed to "do his own thing." Any attempt at authority is, to the "feelies," anathema.

The "wheelies," on the other hand, espouse a Marxian viewpoint. They view the student-teacher relationship in traditional schools as a class-conflict and see the free school as a revolutionary device for placing the pupil in a classless society, fully participating in all decisions which affect him.

To the "wheelies" authority is necessary in the early stages of free-school development. There must be a revolutionary elite that educates the masses as to their social function and responsibility (the dictatorship of the proletariat). By the Marxian rationale the students would not start running the free school until they have demonstrated the ability to do this effecively enough to render the revolutionary elite no longer necessary.

"The main thing is to meet the needs — both personal and academic — that the kids themselves recognize," explains Gord Mackie, a student at the University of Manitoba and one of the most articulate spokesmen for the movement. He is currently involved in setting up a free school in Winnipeg for dissatisfied high school students and dropouts.

"The mainsteam schools aren't meeting their needs," he says. "For the student, it is a question of what I need to know. You can't tell me what I need to know."

"For example, three- , four- and five-year-olds kids need to learn to read. They know this. Everything they see around them is in print. You give them books and you should watch them gobble them up."

Among the youths he is working with in Winnipeg the needs are different, Mr. Mackie says. "These kids need to know how to structure interpersonal relation

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FREE SCHOOLS

. . . or educational disaster?

● From p. 2

ships. At the conventional high school level, relationships seem to be based on economic rather than human grounds — you know, the best guy is the one with the flashiest car."

Bob Barker, the founder of the Barker Free School, generally agrees. At a balding 54, he is a senior figure in the movement.

"What we are trying to do is bring people up so that they are best able to cope with life today and life tomorrow. The mainstream schools are failing at this for two reasons.

"First, the means of the traditional school are too limited. You can't educate people when you have 40 to a class.

"Second, there is the bogey and fear of public opinion. Public school teachers, because they are public servants, are afraid to act. But so are politicians, and they are acting all the time. I call it a bogey because I don't think it actually exists."

Mr. Barker feels the "whip theory of education" — his label for the public school system — does not produce persons capable of coping with life. "All it produces are narrowly educated robots. We don't want *kinds* to qualify for the status quo; we want them to qualify for changing the status quo. The most important thing is what we are doing for the kids."

TO the casual observer, the atmosphere in a free school is one of chaos. But the casual observer is not on the inside. Those who are on the inside are the kids, and their judgements seem to cast the schools in a very favorable light.

Take 13-year-old Duncan Innes, for example. He is a student at the Barker Free School in Vancouver.

When Duncan goes to school, he is going because he wants to.

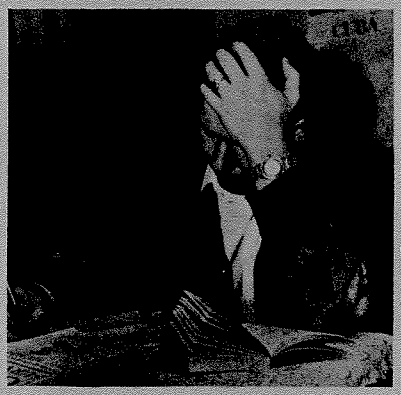
Nobody will phone his parents if he doesn't turn up. And yet both Duncan and his parents feel he is getting a far better education this year than in past years.

Before he was sent to the Barker Free School, he was what is known as a "problem child."

"I didn't get along," says Duncan, an unusually articulate youngster for his age, describing his public school carreer. "I used to throw things and get into trouble."

Duncans says his mother sent him to Barger because of this rebelliousness. "I always liked to hear them shout at me," he says. "But now I like school."

The whip theory of knowledge — regurgitation of memorized data — is coming more and more under question.



Last year, while attending public school, Duncan missed 30 days because he was "sick." "Sick of school, I guess," he says.

To date this year he has missed only one day. "But I didn't have to say I was sick. I just didn't feel like going so I went somewhere else instead."

Each school day for Duncan begins with a meeting. The students at his school — all elementary age — attend a general meeting each morning at which they decide what they will do for the day.

This aspect of the free school is generally widespread — the active participation by the students in the decision making processes of the school. "If the teachers want one thing and we want another, we outvote them," Duncan says.

The crucial question, however, is whether the free school gives a better education than the traditional public school. "I feel I am learning more now than I was before," says Duncan.

A schoolmate of Duncan's, 14-year-old Clay Ray, was less willing to assert this point, but admitted it was generally so. "But sometimes the teachers get pushy and try to run things. Then we won't talk to them, and we don't find out anything".

Clay, brushing back his shoulder-length blonde hair (there are no dress restrictions in free schools), tells of the type of things he does at school.

"Well, one time we built a still," he says.

The question was obvious. What were they going to do with the still ?

"Make booze, I guess."

Make booze ! Wouldn't the teacher's object ?

"Not, not really. But we never got to make booze because the little kids wrecked the still".

Suppose they hadn't wrecked the still, would you have known how to make booze ?

"Oh, it's simple," explained Clay, somewhat eager to display his knowledge. "You make a mash and you put yeast in it . . ." He went on to explain quite clearly the process of fermentation.

Then he described how the different liquids in the mash boiled at different temperatures and how this enabled one to separate the vapors in a still and then condense the vapors to get booze. "Of course, you can use it for other things like making clean water," he added.

Here was a 14-year-old boy at an elementary school level giving a somewhat comprehensive high-school physics and chemistry lecture.

BUT while having their successes with the children, there are many problems facing the free schools, not the least of which is a tendency on the part of the organizers of the schools to find themselves involved in internal political squabbles over position, power and authority.

Students would study harder if they wanted to learn and were not forced to learn, free-schoolers theorize.

If you have five people working within a school, then there are five different points of emphasis as to what the school's ultimate goals should be. Lacking an institutional framework, these differences tend o manifest themselves in other ways, especially in the form of bad relations between the people in the school environment.

What steps can be taken to find ways to dissipate these pent-up tensions ? That is a problem the free-schoolers themselves must solve.

But internal politics aren't the only problem.

Another strumbling block is ensuring financial security. The free schools, for the most part, are officially private schools and as such ineligible for government grants.

Mr. Barker admits his school would have been out of business this year were it not for the fact the Company of Young Canadians agreed to pay the salaries of his staff. "We charge parents what they can afford to pay, but this doesn't nearly cover our costs. If it weren't for the CYC, we couldn't have operated this year."

As in most free schools (the New School in Vancouver is an exception), Mr. Barker's staff are being paid minimal salaries. The CYC also pays salaries at the Toronto area's Everdale Place and Vancouver's Knowplace.

Mr. Barker hopes some of the financial problems will be met by an independent foundation now being

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Authoritarian exercises of authority are not considered acceptable in free schools.

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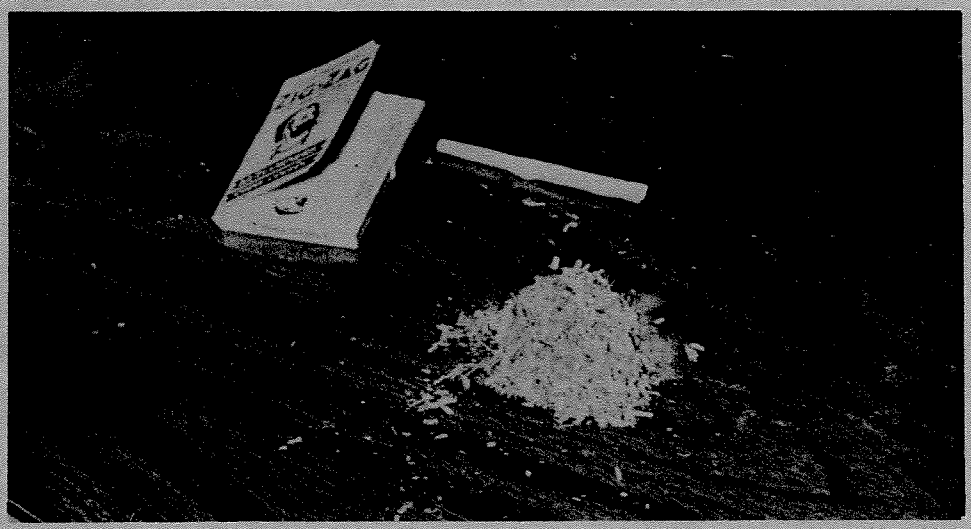
HOLY SMOKE!

The inside on the turne

By JOHN STORM

John Storm is a protective psey-donym for a young freelance writer who lives in Hamilton, Ontario.



A group of students sat in a circl room of a third floor tenement apart corner of Dundurn Street and Aberde Hamilton, Ontario.

One reached into his pocket an package of Vogue cigarette papers plastic bag containing a sickly g powder, intermixed here and there sional short twig and small green

Methodically, he took two cigarette fully joined them together to form a and using the green powder rolled a garette.

The cigarette was a work of art. Th evenly distributed throughout. It was a tube that showed no signs of irregula

"A lot of people don't use the righ ing them," explained the average look with the cigarette papers. "If it's too lo a lot of the smoke gets wasted."

The powdery green substance was people in the apartment were all Ha students, and this evening was for the rapidly becoming for many students acr — an institution that is rapidly repla tional campus pub night.

Since September, the 19-year-old wh has been financing his way through co under the Criminal Code of Canada is "trafficing in narcotics." Arthur (not is to all outward appearances a norm wears his hair short, plays intramura is at present a second-year honors Phil at McMaster University.

Arthur's family live in a pleasant, just north of Toronto. The family normal. There is little to suggest, terms, a potentiality for "deviant beh

"Hell, that's because it isn't deviar plains. "I'm just a normal middle-class pens to dig grass and likes to make a the side by putting a bit out to my buc minimal profit. There are at least seven grass on the Mac campus and my rates lowest."

Arthur says he first got involved during his final year of high school. couple of rock singers in my class, an throw some swinging parties. At one one had some grass. Pretty soon I d good contacts downtown and I've be ever since.

"But I didn't start selling it till Se a car accident that ate up most of my ings and I needed some money for found out there were a lot of kids arou grass during the summer and who w of supply."

With Arthur in the apartment th John, a business student at Mohawk plied Arts and Technology, whose Du is less than three blocks from the apa third-year pass student in mathematics and Colin, a graduate student and t at McMaster.

Colin, an Englishman, got his first juana while visiting North Africa in

l on set (or Johnny's a pothead)

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Bill first tasted the drug in the Youville area of Toronto during the past summer.

If this gathering were simply an isolated incident, it could be dismissed as unimportant. But it isn't. Two nights after the gathering above, there were at least two separate pot parties held on or near the McMaster campus.

One was held in a third floor room in Whidden Hall, one of the three men's residences on the campus. Present were four residence students, three non-residence students and one former student, now working as a graphic artist.

The other was held in a student-rented house in Dundas, a Hamilton suburb less than a mile west of the campus. Here the crowd was larger and more diverse, including students, professors and a number of young professional people.

The situation is the same across the country. At the University of Toronto, one pothead claims that he personally knows 23 students from whom he can purchase marijuana. If one assumes each of these has at least 10 regular customers, that would mean there are at least 200 smokers. By any estimate, this is conservative and the actual total is probably closer to 2,000.

In Montreal, this reporter was able to arrange for the purchase of a half ounce of marijuana in less than an hour after visiting The Bistro, a popuuar artists' bar on Mountain Street. The seller was a Sir George Williams University Student. Two hours later a "dime" ($10) bag of pot was purcchased from a McGill sturent at the Swiss Hut, a popular student bar on Sherbrooke Street.

At the University of British Columbia, marijuana is readily available. Indeed, in Vancouver arrests are so common they rarely make the news any more.

In Edmonton, a rock-and-roll band living in a co-operative residence were arrested after police raided the residence and found pot in their room. The band-members were not students, but most persons living at the co-op were.

One University of Alberta student described the situation this way: "They guys in the co-op were super-uncool. They had a real good thing going, but they kept blabbing and soon it was public knowledge that everyone on the place was turning on all the time. The only wonder is the cops didn't bust it sooner."

At the University of Western Ontario, 18-year-old Mark Kirk, a first-year student who was planning to study philosophy, was suspended from the university after police raided his room Oct. 17 and discovered traces of marijuana. He had previously pleaded guilty to possession in magistrate's court and had received a suspended sentence and two year's probation.

At the University of Manitoba, four professors admitted in an interview with The Manitoban, the compus paper, that they had smoked marijuana after the university launched an investigation into pot and LSD use on campus. And at the other end of the country, in the words of one recently returned informant, "they're even smoking grass at dear old Smalwood U. (Memorial) in Newfoundland."

Among law officers and university administrators alike, there is a growing degree of alarm at the increased use.

Said a Western board of governors statement on the dismissal of Kirk: "The board takes this occasion to remind those who may need reminding that the illegal possession or use of drugs is not only a serious breach of criminal law and highly dangerous, in the opinion of every qualified medical adviser at the university, but also carries with it the penalties of suspension or dismissal from this university."

And at Manitoba, President Dr. H. H. Saunderson termed the present investigation a result of growing concern among the students and staff over the use of marijuana and LSD at the university.

The concern on the part of the police is understandable. There is a law on the books and they are charged with its enforcement. The concern on the part of university officials is less understandable. The university is supposed to seek truth and enlightenmene and the available facts on marijuana would seem to constitute a remarkable strong case for its legalization.

Marijuana is made from the dried flowers of either of two plants belonging to the genus **Cannabis** — **Cannabis sativa** and **Cannabis indica.** Both plants are very similar and are commercially know as hemp.

Pharmacologically, it is a mild hallucinogen, producing distortions in time perception and generally increasing sensory awareness.

Physically, it is not addictive, a characteristic proponents of pot point to as making it more desirable than either alcohol or nicotine, both of which can produce pronounced physical dependence.

Psychologically, it is apparenlty habituating. "But so," one doctor opinted out, "is biting your fingernals."

The question arises as to what justification there is for outlawing its use. The matter is simple, according to Metropolitan Toronto Morality Inspector, William Pickington; marijuana leads to the use of hard narcotics such as heroin. Unfortunately, many recent sociological surveys of users fail to bear this out.

And so today, thousands of college students across the country are facing possible jail sentences for taking an euphoric (the best opinion brands) less harmful and less dangerous than either booze or cigarettes.

Kirk: the unsung martyr to a cause

Although he probably doesn't realize it, himself, 18-year-old Mark Kirk, the University of Western Ontario student who was suspended after being convicted of possession of marijuana, could well go down in history as a martyr to the cause of student power.

Already, the cries of injustice have arisen. The Western Gazette, the student paper at Western, has editorally decried the "double jeopardy" situation involved in the suspension. Canadian Union of Students President Hugh Armstrong has protested the suspension on the same grounds.

It is an established principle of common law that no person can be placed in jeopardy twice for any act he commits, that he cannot be punished twice for one crime, the objectors argue. The action of the university in suspending Kirk after he has been given a suspended sentence and placed on probation would seem to deny this principle, they argue. To assume otherwise would be to treat the student as a second-class citizen.

The case was eloquently argued by five Western chaplains in a letter they wrote to The Gazette. The Gazette reprinted the letter as an editorial. It read, in part:

". . One can question the propriety of trying and punishing a person twice for the same crime, on campus as well as in the courts. Unlike other citizens, it would seem that university students are subject to two legal processes, rather than one.

"Secondly, it would seem that decisions with respect to the university community are to be made in magistrate's courts, and not in the community. And the board of governors, rather than being the purported protective buffer between the university and society, has now been clearly revealed as the willing instrument of society's interference in the autonomy of the university community. (This refers to the fact that Kirk's suspended sentence was apparently given after the magistrate reached a private agreement with the university that Kirk would be kicked out of school. Ed.)

"Thirdly, the contradictory action of putting a young man on probation for two years, a situation demanding proven good behavior, and then launching him on his period of probation by preventing him from following his chosen academic career, demonstrates the irrationality of both the magistrate and the board. If you want him to obey the law, is it not somewhat illogical to suppose that throwing him out of university will encourage such social conformity?"

Kirk's suspension, then, would seem to raise a much wider issue — the whole question of student discipline. Does the university have the power to discipline a student for an offense conceivably actionable in a civil or criminal court? And if we do accept the principle that the university has disciplinary powers, should these powers be vested in the administration of the university or in the student's peers within the academic community.

Within the traditions of a democratic society, the questions answer themselves. But is the university democratic?

EDITORIAL

Baby, wouldn't Freedom be great?

The student is a nigger.

This is not an original phrase; it has been used before, by Jerry Farber, a teacher at the California State College in San Francisco, in a widely reprinted article which took the phrase as its title.

Regrettably it is true. As a class of citizen, the student, like the negro, is among the oppressed. He is denied his fundamental right as a free citizen to actively participate in those decisions most vitally affecting him — those relating to his education.

It is this fact and this fact alone that makes those who cry "Student Power!" something more than a gaggle of unwashed kids out to raise shit. The image of "Student Power!" as a new sweatshirt slogan (Star Weekly, Jan. 13) in a gross injustice. "Student Power" is not petty rabble-rousing against the establishment; indeed, it isn't even radicalism in the purest sense of the word. After all, what can be more traditional (in North America, at least) than allegedly free people wanting to exercise that freedom ("No taxation without representation," and all that)?

But Canada's universities and colleges deny students this freedom. The student — the one person who has, legitimately, a real idea of what he wants and needs to know — has no say over the content of his education. In a number of ways he is similar to the Jew in Nazi Germany — compelled against his will by a totalitarian system. One hesitates to call the administrators of our universities fascists, but if one continues the Jewish analogy, this is the word we arrive at.

For this reason the attempts by the more enlightened student leaders in this country to democratize the university are to be commended. The University of Western Ontario students' council rejected the tokenism implicit in the setting up of a non-student rector. They were justified in their rejection. University of Toronto students are to be congratulated for rejecting the offer of seven seats on a 196 member senate for the same reason. I mean, we're citizens, man. We don't want to ride at the back of the bus. We want to sit up front like the white folks.

The problem is that, while many of their actions are to be commended, most student leaders deserve to be royally put down for one of the grossest cases of myopic self-righteousness ever to grace the supposedly "intellectual" community.

In the vast majority of cases, those persons most opposed to the democratization are not themselves university people, but are drawn from outside the university community. A large number are members of the business and professional establishment, who fail to recognize the crucial role that the common people, by participating actively in making the decisions that affect them, can play in the future of the world.

Until they are made to recognize this role, there is little chance they will recognize the need for university reform. The student must not confine himself to bandying with the university establishment. If he wants freedom, he must actively participate in the world around him and locok beyond the campus cloisters. A good citizen refuses to take abuses of freedom — his or anyone else's — sitting down.

issue

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issues
views and reviews

THE QUESTION
Are the activists

"The little red book of the educational revolution." That is what the jacket quotes Doug Ward, past president of the Canadian Union of Students, as labelling it. The book is a collection of essays by noted academics and anti-academics about the university as we know it today. **Issue** *asked Dr. John Mayer, acting dean of Arts and Sciences and professor of Philosophy at Brock University for his comments. They illustrate cogently the dilemma that faces those within the system who at the same time recognize the glaring faults the system has. Few student activists will agree with Dr. Mayer, but they cannot afford to ignore his comments. Do they actually know where they are going?*

The University Game
Edited by Howard Adelman & Dennis Lee
The House of Anansi, Toronto, 1968

By Dr. JOHN MAYER

THE UNIVERSITY GAME is an uneven collection of eleven essays on the modern University written from an inside perspective. Some essays are explicitly critical, others are so only by indirection. The better ones offer no facile solutions; the less stimulating one imply a remedy — either impracticable or ineffective, usually both.

The editors have apparently arranged the essays in an order that makes it possible for them to sum up, on the basis of what has gone before, their views in a final piece. They are here dealt with as they come.

My favourite essay is the first one — "A Day in the Life of Professor Hmnnn". It is a scholarly and detailed description of a typical day in the life of a professor. Other readers (who are not professors) might think it a satire. I have no idea where they get that motion. The only non-veridical element is the name of our hero, and that has been changed only to protect our identities.... The study, however, is somewhat behaviouristic. It describes only the observable aspects, and does not truly show how Hmnnn loves his daily life. That is his redeeming feature.

The second essay champions a view of University, which is far from being obviously a solution to its present problems. Dr. Donald McCulloch asserts that relationships between students and faculty should be symmetrical, mutual, reciprocal. This, he implies, would herald the millennium. He reports with contumely one professor's response to his suggestions: "I don't want to be a buddy to a twenty year old". And yet, it fills me with disquiet to think that the function of a university is to develop "person-to-person" relationships. I, too, am for motherhood, freedom and sympathy, but hope that universities will remain a haven for those with intellectual abilities and appetites, whether or not they be students or professors, and regardless of whether they suffer fools gladly. The less said about this essay, the better.

Prof. C. W. Gonick's brief contribution underscores the fact that Universities are no longer thought of as ends in themselves; they are treated also as means to general social ends. He regrets that Sir James Duff and Prof. R. O. Berdahl did not recommend leaving the Universities entirely to the economic and administrative judgment of academics; yet proves Duff-Berdahl right by showing how he would invite the idolent, the lazy and the incompetent to form an undirected institution at the expense of society.

The elimination of "the boring and uncreative lecture system" and "the artificial boundaries between the disciplines" is highly desirable, but surely this can come without "a guaranteed annual income... for all citizens who wish to participate in this community of life, and for as long as they may wish to remain there". I can't imagine any self-respecting scholar who could stomach the environment which would be created by such a mive.

Professor George Grant's contribution criticizing modern trends in curriculum development is incomparably superior to the previous two, and deserves better bed-fellows. He shows that the deterioration of the humanities in modern universities is due to two unhealthy factors: the desire to emulate the sciences and the uncritical acceptance of the radical separateness of facts from values. As a result, scholarship in the humanities has too often become the objective description of minutiae and trivia. Few dare to speak up for values, and ever fewer believe in their reality (perhaps I should have said "know their reality"). However, without values mere descriptive studies in the humanities remain arid and irrelevant. Yet in spite of our explicit denial of absolute values and our resultant intellectual acceptance of a voluntaristic-pluralistic approach to value-systems, the obvious fact is that we are not really pluralistic. We accept far too unanimously the notion that excellence is the achievement of technological mastery of nature (in its broadest sense). This, of course, does not correspond with alternative claims for true excellence — those of Plato and of the Bible. Prof. Grant laments that these older claims find few modern hearers and those who ears to hear usually are socially and politically impotent. Yet with firm faith Grant asserts that there is a way back to these "real" values, probably through the aesthetic needs of the modern consumer of "fun".

Written from a firm bias, this essay challenges the reader to discover whether he believes in the ultimacy of the objective and and the quatifiable, (and thus would endorse modern trends in curriculum development) or whether he agrees with Grant that technological mastery should not be the chief aim of education and look for a kind of preaching and proclamation of normative truths from the seats of learning, which nowadays is generally excluded from the curriculum.

Dennis Lee's autobiographical essay about Toronto's Rochdale College should fill any academic with pangs of guilt for continuing to remain within the framework of the University. It certainly functions in this way for this reviewer. Lee reveals how the Universities are oppressive of creativity; barren of genuine scholarship; how they betray their commitment to learning and freedom; how they insist on the irrelevant and impose the banal. Lee is not wrong. If I had my way I would abolish most of the requirements imposed by others — establishing, of course, what I deem valuable. The difficulty is that what I judged irrelevant is exactly what colleague X would retain, and what I jealously guard, he would discard. And so we compromise. I agree that his course should continue to be offered — perhaps required — and he consents that my judgment too be permitted to be reflected in the curriculum. This is why most of us recognize and admit the truth of Lee's charges. Such compromises are multiplied many times in the making of a University.

But is Rochdale the answer? Lee himself admits that each member of Rochdale pursues separate goals. Some want a real liberal education, others, self-development, still others, a community, and others, simply

● See p. 7

nihilists

● From p. 6

to paint. These are noble objectives, one and all. But can you pursue them in an institution which has no guidelines, which allows every aim as equally valid ? (LSD anyone ?) Perhaps Lee believes it possible to live in a value-free world, establish a value-free institution in which values can be created **ex nihilo**. He fails to persuade the reader. In fact he does not even argue the case. I side with Grant. **Ex nihilo nihil fit.**

I hope that Rochdale will succeed; I wish that Rochdale would succeed; I doubt that Rochdale can succeed — and so I continue to live and work in my beloved, though scandalous University, aiding and abetting my Lees whenever I recognize them. However, I am supposed to write a review, not an apologia.

In "The Impersonal University" Trevor Lloyd outlines the contrast between small and large universities, and between the "free" universities and the "committed" ones. The former let themselves be guided by the interests of their students or faculty, the latter, adopt consciously an ideal, a model of what a University is. Lloyd argues that there are two basic "commitments" available to the "committed" University — the 19th century position in which standards were thought to be known, and the modern view, in which the pursuit of truth cannot in any sense be ultimately successful, alienating every searcher, since the goal of every search is to find. Thus the "truth"-less modern university is one in which no man can feel at home. Hence the modern committed university is bound to be abstract and imoerspnal.

Matt Cohen's "Nihilism or Insanity" is an essay in which Cohen accepts both nihilism and insanity without regret. I don't believe Cohen. Is suicide not the preferred alternative ?

John Seeley's two essays deal with Berkeley and its Canadian relevance. The first essay heralds the doom of the present type of power structure in Universities, based on the Berkeley revolt; the second shows that what happened in California can and, according to Seeley, needs to happen here. The triumphant battle call of Seeley seems premature; nor has he shown that the destruction of the "old system" will give rise to a valuable new one. These are shallow, incendiary essays. Perhaps the self-submitted biographical note of Professor Seeley will reveal to the critical reader the spirit of his contribution.

Adelman's final essay is his obvious response, as editor, to all of the foregoing. He mirrors Lee's disenchantment, and properly, recognizes that Grant's essay is the key to the volume. He agrees with Grant entirely in the analysis of the problem, but points out that Grant's Tory approach of turning back to old positive values, won't work for the modern sceptic. Reluctantly he concludes that revolutionary nihilism is the remaining alternative. The University, seen as the cornerstone for the destruction of modern Western society and all its technological-materialistic values is Adelman's final vision in the book. For the sake of all of us, let us hope that the Howard Adelmans will be able to integrate their talents into a more positive, more palatable objective. In the meanwhile, I protest in the name of those of us who can find values and fulfilment in less than perfect institutions; who have learned the techniques of coping with the sham and the irrelevant, and still have time for the good, the true and the beautiful glimpsed amidst the dross.

This book should and will be read with interest in academe.

Haiti revealed in film

In our smug society, we often forget the horrors of oppression.

The Comedians, based on Graham Greene's novel by the same name, is a fine but brutal treatment of life in Haiti under the dictatorship of "Papa Doc" Duvalier. Rumor has it "Papa Doc" is sueing the film's producers for slander and defamation of character, but if half of what the film shows is true, he'll be laughed out of court.

Richard Burton, accompanied of course by dear old Liz, plays the life of an American-turned-Haitian hotel keeper who as the result of a series of circumstances ends up leading a small and motley band of guerillas in the mountains of the French-speaking negro republic.

Considering the calibre of the cast (Peter Ustinov, Alec Guiness, Paul Ford and Mr. and Mrs. Burton, the acting is somewhat disappointing. But after seeing the film, it takes little difficulty to understand why **the south and central Amer-**

GUEVERA

icas are a breeding ground for Che Gueveras. Unfortunately, the film plays down the role the United States plays in setting up regimes like Duvalier's.

Burton book a bombshell

A soon-to-be-released book by Pierre Burton promises to create quite a stir about the country.

Called The Smug Minority, this McClelland and Stewart release will be on the bookstands Feb. 20.

Burton's thesis is that ours is an enslaved society, in which the common people are ruled, dominated, exploited and manipulated by a smug minority of business and political leaders, assisted by the religious, educational, journalistic and judiciary establishments.

In a note attached to the advance copies, Jack McClelland describes it as a book in which "Pierre Burton attacks the conscience of a nation."

"You may not agree with his thesis," McClelland says, "but I am confident you will find it stimulating reading."

Our reviewer apparently agrees. He has had his nose buried in it since receiving the advance copy. His comment will be featured in the next Issue.

Editors press for power

Once again the battle between an active student press and university administrations has been waging across the country.

And the students seem to be winning.

At McGill University, two editors, Peter Allnutt and Pierre Fournier, who had been summoned before a senate discipline committee for printing an allegedly obscene article accusing (satirically) Lyndon Johnson of necrophilic acts on President Kennedy's dead body, were let off Jan. 24 with a reprimand. Apparently, the university wanted to avoid the confrontation that would occur if they imposed drastic measures and were countered by a student move to question the validity of its power.

Meanwhile, a little old Mount Royal Junior College in Calgary, Alberta, Allan Wilson, the editor of The Reflector, successfully countered attempts to discipline him for using the word "shit" in an editorial.

The Board of Trustees decided to take no action after the rumblings of a strong student protest developed.

And at Windsor, the co-editors of The Lance were exonerated by a Canadian University Press investigation committee.

But one question still remains unanswered. Does an university administration have the power to discipline the editors of a paper for alleged misconduct ? The student-power advocates would say no.

The confrontation that would answer this question has yet to occur.

Free schools

● From p. 3

incorporated by a group of Vancouver business and professional people. The foundation will attempt to raise funds for free schools. "But if we don't get CYC help next year, we could be in trouble," he says. Right now he doesn't know where next year's funds are coming from.

Across the country other free schools are facing the same problems and trying to cope with them. In Winnipeg, Mr. Mackie hopes to get some support from the University of Manitoba Students' Union. Because of recent moves towards student involvement in pre-university educational reform, he admits there is a good chance for this. But he also knows the prospects are less than certain.

BUT the real questions is not finances. Dedicated people usually find ways to skirt financial barriers. The real question is the permanancy of the movement. Will any significant changes in the educational structure result ?

As a result of the Vancouver conference, two points that might shed some light on this are clear.

The first is that the free-schoolers believe they are the vanguard in a revolution that is rapidly changing education as we know it today. Already, they are

Is this necessary each morning ?

citing Ontario's move towards ungraded public schools as a step in this direction.

They also cite the Campbell River, British Columbia, high school as an example of where the free-school methods have infiltrated the mainstream system. Here

● Turn to back page

CREDITS

1—Staff
3—Left, Gerry Laarakker
Center, Terry Campbell
Right, Gerry Laarakker
4—Staff
5—Western Gazette
7—Left, Saturday Review
Center, Globe and Mail
Right, Gerry Laarakker
8—Saturday Review

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Free schools

● From p. 7

class attendance is non-compulsory and such things as dress restrictions don't exist.

"But there is only one fault with the Campbell River system," Mr. Barker says. "If the students don't keep up their grades, they have to attend classes."

The second thing that is clear is that the youngsters who are coming out of the free schools are going to be very different from our normal school system's product.

They will not be complacent acceptors of the status quo. They will not be apathetic citizens. They will be the product of an organized attack the existing educational structure, and they are going to expand this attack into other areas of society.

But will their numbers or their influence be great enough to noticably alter the existing system ?

If the gradual infiltration of free-school ideas into the mainstream system continues, their influence may be great.

Will those who run the mainstream system recognize positive benefit in an idea that could render the role of the teacher, as we know it today, obsolete ? This is the unanswerable question. The solution is beyond prediction.

COMING MARCH 8

the next issue

- **university sports, their value**
- **democratization of the U.**
- **Vietnam and the student**

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