





This strike at a local high school leads to the dismissal of five teaching assistants from nearby Simon Fraser University. In full support of the high school students and the sacked teachers, students at Simon Fraser walked out of their classes. The teachers were re-instated and the kids won their battle. (Peak Photo)

tactics, but a theoretical basis is absolutely essential to any such discussion.

## STRATEGIES FOR ACADEMIC REFORM

*The following excerpts are re-printed from a paper presented to the 31st CUS Congress held last summer in London, Ontario. This article is the first of four that appear in this issue on strategies.*

by Grant Amyot

The purpose of this paper is to discuss the strategy and tactics necessary to achieve the democratization of the university. I believe that the time has now come to mobilize as a student body to achieve these ends, and concentrate on practical questions of strategy and

I intend first to discuss the type of theory we should be evolving touching on its structure and content. It will be impossible to achieve in practice any complete agreement on theory among all members of the Canadian student movement, and such a development would be highly undesirable. What is necessary is a broad measure of unity at the level of program and strategy such that groups will remain in the movement even if they must occasionally make distasteful compromises. We must "unite on policy not divide on theology".

I think that more basic thought will produce a higher degree of sophistication and unity at this level than we now have. My first thesis is that action must be based on a set of principles or viewpoints (which some would call an ideology). An ideology is a coherent set of beliefs about the natu-

re of society and the social values and goals that are desirable. The CUS, as a movement seeking basic social change in several spheres, needs principles to operate with full consciousness of the value of significance of its actions.

Such a viewpoint has two basic and interdependent components. The first is the descriptive: beliefs about the nature of society. Combining philosophical and sociological insights only such beliefs can permit us to analyze concrete situations to order our experience meaningfully. Furthermore, only with such beliefs can we estimate the probable results of our actions.

The second component is the normative. We must have clearly defined social values and, furthermore, a plan for implementing them in practice.

Descriptive and normative components are interdependent at least in the sense that the descriptive sets the bounds of possibility (e.g. human nature within which social values must be formulated. In deterministic ideology such as Hegelianism or Marxism, the normative is almost nothing but an appendage of the descriptive. In all systems some analysis of human nature and society is necessary to decide how to implement one's values. The totality of principles are interdependent in that they must be consistent and coherent: they must provide one answer and no more to theoretical questions, and each of our actions must be based on the same principles.

There are two ways to "reject" principles. The first is to operate with no analysis or goals whatever, or with an inconsistent and incoherent congeries of ideas. Here one runs the risk of defeating oneself by acting on contradictory principles at different times. Furthermore, this is a highly inefficient way to operate if one has any goals at

all in view. The second is to consciously abdicate thought on this level, or one of its components and to operate at some other level, such as furthering the interests of a group, or to concentrate on only some aspect of society (e.g. the "micro" aspects).

This course is tantamount to accepting the ideology of the existing society and agreeing to work within it. For example, if the CUS were to become nothing but a pressure group fighting for student interests it would have accepted the framework of the corporate liberal ideology within which pressure groups operate in Canada today. It must be more than a pressure group. If, too, the CUS develops an "analysis" which while stressing sociology and the "micro" aspects of social life, ignores economic realities and the "macro" aspects, it will have accepted corporate liberalism in those spheres that it ignores. It may be doubted that such a partial analysis is viable, because there may be real incompatibility between such a view and the facets of the prevailing ideology that are implicitly accepted. Besides, a partial analysis must have incomplete and therefore very weak philosophical foundations.

There has been a regrettable lack of basic thought on principles in the Canadian student movement up to the present. In order to stimulate debate, I should like to sketch very briefly some of the central questions which such thought must face: What are the respective roles of the rational and irrational aspects of man, if both exist? How do men perceive and communicate events inside and outside themselves? These questions are relevant to any theory of human groups and collectivities. Are these groups formed through intersubjectivity, do they exist because of objective factors, or is there a middle ground? In particular, in what sense do social classes, communities and small groups exist?

Any theory of social change must spring from philosophical thought at this level. Non-determinists must also develop an ethical theory to outline their goals and prioritize them. What are the much-sought-after "agencies of social change"? How far and in what direction should it be brought about? What strategies are most appropriate to these objectives?

The following is a sketch of a tentative social analysis. The Marxian theory of class, in which the sole criterion is ownership of the means of production, is inadequate for Canadian society today. It fails to take account of both the depressed petite bourgeoisie (e.g. small shopkeepers) who identify with the lower classes, and the men who may control large enterprises and draw very large salaries without necessarily owning any shares in their corporations. On the other hand, an analysis in the terms of power such as that of C. Wright Mills, seems unrealistic in failing to give full value to the fact that many relative powerless people who certainly do not belong to a power élite, nonetheless benefit economically from the present system (e.g. physicians) and identify with it.

A more viable model of class structure resting upon objective criteria, would involve two factors:

1. The group with which the individual actually interacts socially on a footing of equality.
2. The degree to which that group benefits economically from the present order. This includes not only net income but also job security, prospects of advancement, and fringe benefits.

Conflicts between "individual" and "group" economic interests are virtually impossible. The concept of the social group is useful in classifying certain borderline persons. "Power" is not

really a primary concept - it is useful for obtaining economic goods or for the psychological gratification its exercise provides. The latter is a function of the individual's unhealthy sado-masochistic drives, and thus, from a rational standpoint is not objectively in his interest. "Power" is then reduced largely to economic position. The two major classes today then, are broadly speaking those who benefit economically from the present system which I shall call "neo-capitalism", and those who do not. The former are the "middle-class", the latter the "working class".

Of course, this objective, rationalized model by no means corresponds to the self-rated class of individuals. The "working class" are here the manual workers routine white collar workers, small proprietors and farmers, the unemployed, poor pensioners, and others. The "middle class" are the managers and executives, large business men and shareholders, professionals and highly skilled technicians, and, "middle management". Not all of the economic benefits they obtain accrue directly from the ownership of the means of production. This is a conflict model of the social structure in that it sees an irreducible dichotomy between the middle class and the working class as a necessity of open confrontation in order to resolve this dichotomy.

The agents of social change are then broadly speaking the "working class" plus those members of the "middle class" who become intellectually convinced of the superiority of a new order of things. This new society should have the following characteristics: the replacement of the competitive ethic by the cooperative; the end of the subordination of men to non-human values (e.g. profit); an equitable distribution of wealth, by means of common ownership of the means of production; equality of condition for all spheres of life; the practice of democracy in all

spheres of life.

What means should we use to attain these ends? It seems there are two major confusions on this question, which I shall call "rigid dialecticism" and "faith in process."

The proponents of rigid dialecticism, chiefly certain extreme leftists, accept the Marxist conflict model of class, and furthermore espouse the dialectic as a method, if not of logic, at least of interpreting and predicting



Council Members should attempt to communicate to the students at all times on at all levels. (Peak Photo) historical events. They reason that to bring about a certain state of things "x" one must support the "opposite" state of things "y". That "y" the "thesis", will automatically produce "x" it's "antithesis". That capitalist oppression will bring about working class revolt. This is known as "emphasizing the contradiction".

We need not spend long refuting this confused view of historical causation. The "thesis" has often up till now failed to produce its "antithesis". American capitalism, for example, seems to have assimilated many workers to its norm.

Believers in "process" hold that to bring about a state of affairs, one must observe that state of affairs before it comes about in the whole society. For example, if one aims at

a society where an ethic of love prevails and conflict is absent one must practice love and abjure conflict. But neither history nor personal experience proves that this is a valid means-end linkage. Neville Chamberlain wished a world without arms conflict; therefore at Munich in 1938 he refused to enter into conflict with Hitler. In fact, the total amount of strife and suffering would have been far less had Chamberlain acted from a clear conception of the means-ends connection. No one can now argue that Chamberlain, if fully informed, would not have opposed Hitler. This "process" thinking is then of little use in rationally linking the means to the ends. On the other hand, one cannot bring about a moral transformation of society if a large number of its members have not been pre-disposed to this; transformation cannot come overnight. But it will never come if objective conditions preventing this transformation are not removed - specifically the competitive economic system and the capitalist-dominated ideological structure including the mass media and the educational system. their members will be able to practice their principles within these institutions.

CUS should be a part of the Canadian radical movement and at the same time be particularly concerned with winning power, educating, and implementing its principles within its sphere, the educational structure. This can, I think, be most effectively done in the context of student syndicalism. "Syndicalism" here does not mean the complete revolutionary ideology of George Sorel, who saw the General Strike as a means of overthrowing the bourgeois state ("see his Reflections sur la violence"). Rather it means the use of radical power base in different institutions in a coordinated manner to bring about a transformation of the whole society. This may mean using economic power for political ends. (This practice is of course exceedingly common among the



possessing class today.) Syndicalism also includes the aim of democracy within each institution as it is radicalized. This strategy is not undemocratic: it renounces violence as a political weapon. Furthermore our major institutions are now in the hands of the ruling class and are used for their ends; neutral institutions are

impossible. Student syndicalism implies a development of the radical consciousness of the student body, the creation of organizations to achieve power and finally the implementation of a radical program within the educational structure. It also implies

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#### *DEVELOPING A RADICAL CONSCIOUSNESS*

##### *A. The High Schools*

*The reason for lack of radicalism in the universities is that students are not experienced in questioning the values of society and the world around them. Students in the high schools must be radicalized before they can be effective in the universities. Many issues such as discipline and quality of education can be helpful in developing this thought. Therefore this is what could be done:*

- 1. hire full-time high school field workers, at the national level;*
- 2. Work with the provincial Unions and with the campuses to develop High School Unions.*
- 3. Maintain close contact with the developing Teachers' Unions.*

##### *B. Place of residence*

*By living away from home, and thus in a less restricted atmosphere, students can develop some free thought.*

*Co operatives are the most conducive elements for radical dialogue.*

##### *C. On Campus*

- 1. Use initiation programs to focus on major issues (issues relevant to education and the student relation to society).*
- 2. Create wide and extensive publicity on all major issues.*
- 3. Use campus organizations and groups as instruments of radical thought.*
- 4. Student Councils should have a democratically determined plan to oppose every undemocratic administration plan. Avoid those issues that are dead or that affect only a small minority of the students.*
- 5. Discussions of the major issues should be carried to the college, residence, and department level.*

##### *D. The Courses*

*Social Sciences should be altered to give students more exposure to the radical alternative. Dialogue is the ultimate objective.*

# Bargaining For Academic Reform

By Bob Baldwin

*Bob Baldwin is an Associate Secretary with the CUS. Bob has travelled extensively across Canada as a field worker and has been able to study and discuss student strategies with many of the student councils.*

The importance of developing ideas on the strategy and tactics for educational reform is profound. Without good strategies and tactics the continually more progressive statements of educational theory which students' governments issue forth in the form of resolutions only become sources of frustration. They already have in many cases. For instance, at some point during the last two years nearly every student government in Canada has articulated a good case for the seating of students on the governing bodies of their respective institutions. The results of that act have been minimal. Universities still have archaic and undemocratic governing structures. Student governments have been frustrated by their inability to move the stubborn governing bodies of their universities to reform themselves. That fact is hardly reflective of student government use of good strategy and tactics.

In the university government debates the student governments have generally set themselves in an antagonistic relationship with the Boards of Governors, Senates and administrations of their respective institutions. The ineffectual nature of student attempts to arrive at strategies and tactics to move those groups is in large part due to the fact that Students have done no analysis of their own objective conditions on the one hand and those of their opponents on the other hand. The students have no legal power within the university, the Boards, Senates and administrations

do as defined by university charters and by-laws. Therefore, when student governments run will-nilly into bargaining sessions with Boards etc., their opponents hold legally defined bargaining power in the face of which student governments are daunted and eventually defeated.

I do not think though, that the rather grim description of the present conditions which surround student government bargaining situations need to prevail forever. Bargaining power defined in legal relationships will only hold as long as both sides in a bargaining situation refuse to develop extra legal strengths. Furthermore, it will only be recognized as legitimate bargaining power as long as internal order is maintained in the institution to which the laws apply. In the case of the university then, the legal powers of the Board etc, are only tenable bargaining points as long as the university continues to function smoothly.

Bearing in mind the objective realities which I have just described and the fact that 'quiet and diplomatic' bargaining between student governments and their opponents has done virtually nothing to bring about educational reform, we must look for alternative strategies and tactics. We must look to our potential strength and our opponents' potential weaknesses as the basis for whatever strategies and tactics we will decide upon in future bargaining situations. In general terms, the statement has two obvious implications: first, we cannot rely on the quiet diplomacy of the past to bring about reform; and second, we must concentrate on developing whatever new bargaining strength we can.

As socially productive people in the university it strikes me that students' strongest potential bargaining threat is the threat to withdraw their pro-

ductive services from the university. In other words, the students' potential bargaining strength lies in the students' capacity to strike. The development of the capacity to strike among students represents the extra-legal bargaining power students need to combat their opponents' legal power. The strike itself removes much of the legitimacy of our opponent's legal power. If students are serious about educational reform, I think that we must adopt the strike as an integral part of our long run strategy.

In the context of the history of student government in Canada the strike may seem like a far-fetched strategy. However, I can only be pessimistic about the strike as a possible strategy. Lord knows though, that massive reorientation is needed if student governments are ever going to lead student strikes. The maranoid tendency of student government to behave on a very insular fashion, to carry out its debates and bargaining in relatively closed circles, to push back the frontiers of their own analysis of education without explaining the issues to the maximum possible number of students, all mitigate powerfully against their being effective leaders. It must surely be recognized that the most basic prerequisite of a strike on any issue is student sensitivity to that issue. The most basic prerequisite to the general capacity for student strikes is general student political sensitivity; that political sensitivity does not exist now.

I think that the forgoing has very important implications for student government programming. In general terms, student governments must begin to devote large portions of their energy and resources to opening up a much more broadly based dialogue on the issues of student government and particularly on educational reform. While in the space of this article I cannot discuss all the vehicles that student governments can use to bring issues to the students, several possi-

bilities are:

- 1) devoting the major portion of orientation programs to discussing the nature of education and the role of the student in the educational process and in society;
- 2) weekend retreats for all interested people on educational reform. (These have the problem of appealing mainly to those already concerned with the issue);
- 3) continuing seminars and symposiums on educational reform on the campus;
- 4) noon hour debates in the cafeterias on student issues;
- 5) buying space in the campus newspapers to explain issues; publishing a newsletter and pamphlets should also be used in this regard;
- 6) the more frequent calling of general student meetings to discuss issues;
- 7) having student government representatives hold meetings with their constituents at least bi-weekly to discuss student government activities;
- 8) having the student government help finance student government election campaigns;
- 9) budgeting extra money to clubs and groups who are doing work in the area of educational reform;
- 10) encouraging the formation of course and faculty unions which will attack the problem of educational reform;
- 11) encouraging the formation of student political parties which will deal with student government issues.

This list is by no means exhaustive. However, if the reader understands the general orientation of my suggestions, then my point has been made. Student government will have to be persistent in the application of the type of program I am suggesting. The capacity to strike which as I suggested earlier is necessary to student bargaining strength will follow from it.



# THE NITTY GRITTY OF BEING CO-OPTED

by  
Peter Larson  
Past President  
University Students' Council  
University of Western Ontario

With increased student participation on many University committees, there has been a recognition of the fact that students can and should participate in decision-making. There is however an increasing fear on the part of many elected student officers of becoming embroiled in committees, over the decisions of which the students have no control. This is, of course, known as co-optation and, in many cases, it is something that student councillors fear although but they have had no real tangible evidence of it so far. I hope this one brief history will cause some impression on student councillors who may be caught in similar circumstances in the future.

My personal belief is that students should not refuse, categorically, to participate in such decision-making bodies, but instead each and every case

should be assessed individually, tactically and that the decision be made to enter or not to enter discussions on the basis offered by the administration (recognizing the possible benefits and possible demerits) of the individual case.

On several occasions at the University of Western Ontario, we have guessed right, on others we have guessed wrongly. On Wednesday, the 15th of November, 1967, I, as President of the University Students' Council of the University of Western Ontario, received an urgent telephone call from the President of the University asking me if I and my senior executives would be so kind as to attend a meeting that afternoon with respect to a student of the University of Western Ontario, Mr. Mark Kirk, who had been found guilty of the possession of marijuana. The presiding Magistrate had indicated that he would await to see what punishment, if any, the University would levy against the student before he pronounced sentence. There was also an indication that he had some assurance from somebody, acting on behalf of the University, that the University would



These are members of the Board of Governors at a Canadian University. They control the decision-making policy. Is it worth selling students out to them?  
(Times and Transcript Photo)

take some action. The University now denies that this took place and, of course, I have no way of assessing the charges and counter-charges. However, I feel that that is necessary to report to put the piece in perspective. At any rate, we were asked to this meeting and I asked at that time if I would be allowed to bring representatives of the student newspaper, The Gazette. I was urged that, due to the gravity of the situation, the Gazette be not allowed but that I participate anyway. In view of the situation, I agreed to do this. I made the tactical decision to participate in a closed committee.

At the meeting, the Board representative, Mr. A.E. Shepherd asked me what I thought the University should do with respect to the student who had been convicted. It maintained that the University should on no account suspend or expel the student for possession of marijuana. It was further the majority, with one dissent of the student executive, that the University should not expel the convicted student from residence where he had been apprehended with the drug in his possession. While there was some dissention on that point, there was absolute consensus that the student, under no circumstances, should be expelled from the University. The Chairman of the Board, after further discussion, then thanked us for our participation and the closed meeting was over. Two days later, November 17th, a press statement was released by the Board of Governors which included this paragraph.

"The Board, acting through the President, has consulted with senior members of Faculty and Administration and with the executive committee of the University students' Council ... The student is hereby suspended from the University for an indeterminate period and in no event

less than the academic year, 1967-68. He may not apply for readmission to the University until the summer of '68, at which time his admissability will be determined by the Senate after seeking such professional advice as it deems appropriate."

I took a gamble and I lost! My position was compromised and no counter press release on behalf of the Students' Council could extricate us from the fact that what the Board had said was in fact true but misleading. They had consulted us and they had acted after consulting with us, but what they did not say and what we were not at liberty to say by virtue of it being a closed meeting was that they had acted in exact countermandance to our explicit request.

I present this information to you, not out of bitterness, but rather out of regret and mainly in the hope that one student council President, one student councillor who has to negotiate with his Administration, will take into consideration the fact that one person at the University of Western Ontario made a considered decision and it was wrong. I do not always say that acceptance will be wrong, I say only that it can be!

In summary I hope that on making the decision on each and every case the students will take full cognisance of the pros and cons of each decision and not be overly concerned with either the immediacy of the situation nor the necessity of remaining on good terms with the members of the Administration.

If remaining on good terms means selling out the interests of the students who elected you and who expect you to represent them, then I think it is a compromise that is hardly worth making.

# An Analysis of a Strike

In examining these strategies in light of what has been discussed, it is perhaps best to illustrate the theory with tried programs. Indeed, the most fruitful attempts at bargaining in terms of student support, programs and results were the student strikes at the Ontario College of Art and at l'Université de Moncton. In regards to results the Ontario College of Art was the most successful, but as the two strikes were carried out in the same way, I will discuss the most familiar of the two.

The whole program at l'Université de Moncton hinged on two cases. The first was the willingness of the Council to follow the issue as far as it would go. The second was the preparedness of the students to accept the confrontation and act upon it.

The administration, in early January, had called upon the student council executive to endorse a proposed raise in fees. They attempted to reason with the students stating that rising costs, the unwillingness of the government to absorb operational deficits had all contributed to the necessary fee hike. The executive

flatly refused until they had brought the question to the students, and explained quite flatly that they were against any fee increase. When discussion on the issue was brought up in a special council meeting, it was decided to oppose the fee increase and begin a program to gather student support.

L'Université de Moncton is a unique university. It is the only university in Canada for Acadian (French-Canadian Maritime) students. Acadians (aside from Indians and Eskimos) are one of Canada's lowest income ethnic groups. Eighty-five percent of the students at Moncton come from families whose parents earn less than three thousand dollars a year. They are attending university thanks to church scholars and the Canada Student Loan Program. Moncton is not a rich campus. It has not got many of the minimal facilities that make it a true university. But, with government and private help, it has been growing and developing. There are currently eleven hundred students at L'Université de Moncton.

The students, however, were in no position to absorb a fee hike. The proposed fee increase was to be from seventy-five to a hundred and ten dollars. Although the fees at Moncton were lower than those in the Maritimes, they were still only just equal to the fees in the rest of Canada. But given the average income of the families of the students, the costs take on a more expensive milieu. Thus when the council began its program, it found a very receptive audience.

An effective program was carried off on two levels. A petition, giving relative statistics of the student means and asking the administration to seek other sources of revenue, was circulated among the students. On the second level council began handing out leaflets and made use of every avail-



(Photo Moncton Times and Transcript)

able media to educate the campus. Nearly 800 names were placed on the petition before it was handed to the Rector (President) of the Université.

When the administration flatly rejected the plan, Council began a second session to their program. They appointed a working committee to set up an effective program to educate the students, attempt an intervention this time with the Board of Governors, and should the latter fail, set up machinery for a final confrontation.

A brief was effectively drawn up by the committee using information and statistics forwarded by the CUS office. Meanwhile the students were asked to boycott classes on Wednesday, February 7 (two days before the Board of Governors meeting) to discuss action.

Nearly 1,000 students jammed the lobby and circular stair-case of the main lecture building. They listened to the excuses put forward by the administration, but were not pleased. Instead they roared with approval when both CUS Associate Secretary Colin Leonard and AEUM President, Ronald Lebreton called for solid collective action.

There was little debate. The students were prepared for a strike call. At all costs, they did not want to have the fees increased or bow down to the administration. Lebreton insisted throughout his speeches that the students must be united 100% or they could not accomplish what they wanted.

This point he made quite clear because a strike would be ineffective if a reluctant few decided to attend their classes.

A referendum revealed that eight-five percent of the campus were in favor of a prolonged strike if the Board rejected their demands. The Board did reject their plea, and the students

walked out in a well-organized strike.

They returned to their classes three weeks later without too much in the way of results. The ground-work had been laid for future action. A strike will be called in the Fall to re-create what the provincial government has hoped is a dead issue. The graduating class is being urged to boycott convocation, though that program is still in its organization stages.

The reasons for the great student support are directly related to their background and their positions as students. The Moncton students had little to lose in their actions. They trusted each other in maintaining a position on the strikes. They all agreed that a fee increase was anathema to all principles of education.

Finally, the students at Moncton realized their positions in society. They knew it was their right to seek free education because they are workers in the social system.

They were therefore extremely receptive to the arguments presented by the CUS and their council.



(Photo Moncton Times and Transcript)

# THE SEMINAR

The XI Seminar to be held in Winnipeg between May 19 and May 23 will prove to be one of the most interesting thought provoking sessions of the year. The topic, *Education in Society: Rhetoric vs. Reality*, was chosen because of the necessity to provide dialogue in one of the most perplexing questions in today's modern living.

This perplexing question out of the conflict that exists over the purposes and ends in education. There is the rhetoric that claims education must provide a sense of intellectual fulfillment for all those who participate. Then there is the reality that seems to be dictating ends which frustrate the rhetoric. This is due to the fact that education must also serve society by providing it with the necessary manpower in order that the community may materially survive. Can both cases be compromised or must one triumph? We will also want to analyze the way education is influencing and is influenced by other social institutions.

And so for today, some 200 people (resource personnel, delegates and observers) will be discussing, evaluating and looking into as many aspects of the problem as can be found. Hopefully they will be able to arrive at some conclusions. These conclusions may affect their personal approaches, and better still, may help to shape the direction for CUS and all Canadian student unions.

But why the topic? It has been found that in dealing with problems and issues on the campus, students and their councils could not address themselves fully to the problems at hand. They were unable to define their roles

in the academic community, nor the community's proper role in society at large. More often than not, such questions as recruitment on campus and the abolition of tuition fees, once expanded in their relation to society, conflicted with personal moral feelings.

The Seminar will provide opportunities for these people to evaluate, criticize and define the role of education. Thus, it is hoped, the approaches to student problems will be more clearly defined in the years to come.

On April 15th, draft deferments end for American graduate students. What does this mean? It means that American students, with the exception of those in selected courses, planning to enter graduate school or already in graduate school will be eligible for the Draft. From all indications, large numbers of Americans are planning to become political exiles rather than enter the army and fight in a war in which they don't believe

Whether one believes that the war in Vietnam is right or wrong, one must recognize the right of Americans to disagree with actions of their government.

If this disagreement takes the form of immigration to Canada, the immigrant becomes a political refugee and like all political refugees, deserves our assistance.

Present peace initiatives, even if effective, will take time. Meanwhile the Draft continues and young Americans are coming up to Canada. CUS is therefore seeking to assist those students with a place to stay. If you are willing to help, write and let us know.

P.S. The Toronto Anti-Draft Programme has published *A Manual for Draft-Aged Immigrants To Canada* available from:

Rochdale College  
397 Huron Street  
Toronto 5, Ontario

# The 9th World Festival

Everyone note the dates July 28 to August 6. During those 10 days over 20,000 students and working youth meet in Sofia, Bulgaria to celebrate the 9th World Youth Festival. Last year's CUS Congress voted to facilitate Canadian participation. One way to facilitate it is to let your charter flight students know there is such a thing taking place.

Canada has been allotted only 150 delegates. To be a delegate all you do is write to the Canadian Festival Committee, Box 423, Station "F", Toronto 5, Ont. Cost is approximately \$11.00 (\$36 Canadian payable before June 1st and \$70 U.S. payable in Sofia). This fee includes room and food, transportation within Sofia, tickets to all concerts, seminars, sports events, translators, etc. Three special tours have been organized for the Canadian delegation after the festival. For approximately \$150 (depending on your choice of tour) you can have an all-inclusive two week

jaunt of Bulgaria itself, any other Eastern European country or the Soviet Union.

The Canadian Festival Committee (sponsors include Presbyterian Youth, SCM, CUS, Communist youth and others) has arranged special meetings in Sofia between the Canadian delegation, the Vietnamese and Latin Americans to discuss problems of peace and hemispheric co-operation.

For those who don't have reservations with CUS or local campus charter flights, a group rate with SABENA has been organized specially for the Festival. Cost of return flight from Montreal is \$390.

The 9th World Youth Festival is a big happening. So don't forget the dates. July 28 to August 6 in Sofia. For further information write --

Canadian Festival Committee  
Box 423, Station F  
Toronto 5, Ontario

(International sponsors -- World Federation of Democratic Youth and International Union of Students).

## BITS AND PIECES

The Canadian Union of Students is calling for applications for next year's Editor of *Issue*. The term of office will be from September 1, 1968 to April 30, 1969. Salary is \$75 a week. Applications must contain

- journalistic experience
- evaluation of *Issue* this year
- Plans for *Issue*
- Evaluation of present and potential of Canadian student movement

All applications must be in by May 1. Applicants must be bilingual.

### PLACES TO STAY THIS SUMMER

If you are going to be travelling around the country this summer, we are listing the names and costs of those co-ops who will be putting people up for small periods of time.

#### Toronto

Campus Co-ops  
395 Huron Street

Cost \$3.00 per night, bed and break-



fast \$3.50. Bed and all meals \$4.50

Accommodation  
Upper Canada College  
200 Lonsdale Road  
Toronto 7, Ontario

From June 29 to August 25. Age limit  
19 years. Cost \$4.00 per day.

#### Waterloo

Notice all you Stratford visitors --  
Waterloo is quite close and may offer

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To return to the concrete problem: while the vast majority of CUS members are "objectively" middle-class in family background, they are quite likely to be won over intellectually to the working class. Students are not yet fully enmeshed in the responsibilities and roles of our society; they are often uprooted from their old media, they are exposed to new values and models. As equality of opportunity increases more students will be from working class homes. It is therefore possible to conceive of students as part of the radical movement within the country. It is essential to remember they are only part of a larger unity.

Radical movements, such as the British Labour Party have in the past made the mistake of concentrating solely on electoral action. This was a mistake for two reasons. First, the Labour Party realized that in order to bring about a moral transformation the objective conditions of economics had to be altered. Cooperation could not flourish in an economy that ran on the fuel of competition and to change objective conditions they needed power. They failed however, to realize that

cheaper accommodation.

University of Waterloo  
Waterloo Co-operative Residence Inc.  
139 University Avenue West

Cost \$3.00 per night limited stay only

These are the only places we have available at the moment. We are awaiting word from other co-ops across the country. Each issue of CAC over the summer months will supply a list of places.

in a neo-capitalist society, there are many centers of power: the state, the large corporations, the educational institutions, the mass media, local government agencies and cultural and community organizations. When Labour captured the levers of political power in 1945 it was effectively hobbled by the other institutions still in the hands of the possessing class: witness the struggle over steel nationalization.

Second, the population had not been prepared for a radical change. They had not been practicing socialism in their daily lives; they had not been sufficiently educated in socialist principles. Had they experienced cooperation and democracy more widely and had they known socialist principles intimately, labour would have had a chance. Obviously, this point is related to my earlier one: if certain institutions are "radicalized" solidarity with other radical elements, particularly trade unions, cooperatives and political groups; when effective, CUS should support strikers by sympathy strikes and other appropriate actions.

# NOTICE

## ON MAY 7

### WE ARE MOVING

to

246 Queen Street, OTTAWA 4, CANADA  
Area 613, 236-0703, Cables CUS-UCE



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### CUS Across Canada

April 24, 1968

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EDITOR: COLIN LEONARD

# AHEM

All you council members who are receiving your copies of CUS Across Canada through the council offices, remember your copies may sit in the office all summer long. You may be missing out on the whole scene over the summer months. Keep in touch with what is going on -- we have some exciting issues coming up. Fill in the form below -- stay with the action all summer long!

*If you wish to receive CUS Across Canada over the summer months, please fill out the tear-sheet.*

## SUMMER ADDRESSES

REMEMBER We will be destroying all our Winter mailings in order to avoid duplication. Also, the Post-Office does not forward second class mail.

To: The Canadian Union of Students  
246 Queen Street  
Ottawa 4, Canada

(Fold on the dotted line)

|   |   |
|---|---|
| Name  | University  |
| Summer Address  |   |
| Address in Fall   |   |
| I want to continue receiving<br>CUS Across Canada<br>yes <input checked="" type="radio"/> no <input type="radio"/>            | I will be returning to an educational<br>institute in the Fall<br>yes <input type="radio"/> no <input checked="" type="radio"/> |
| Please put any comments you may have (either good or bad, or neither, or both, if any, plus others) on the back of this form. |   |

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