



by Carol MacPherson

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After reading assignments and personal interest, certainly all Canadian delegates to Israel had some pre-conceived notions about the country. Our first impression, however, upon landing at Lod Airport near Tel Aviv was one of amazement at the stars: the closeness and abundance of them. Immediately upon arrival we were taken to Bar Ilan University, a religious university in the area, where we were to spend approximately three days before leaving for the works camps.

The theme of this WUSC Seminar was: "Tradition and technology in a new country." Consequently, lectures at Bar Ilan involved such topics as nation, land, tradition, and changes in outlook. Toynbee's theory of challenge and response was quoted and the significance of Christian, Muslim, and Jewish rule in the Holy Land over a period of centuries was stressed.

Bar Ilan University is constructed along the lines of an American university. However, we Canadian students were amazed to find that quite to the contrary mysterious segregation of the sexes in Canadian universities, at Bar Ilan (and later, at the Hebrew University) male and female students live in the same residences. The girls occupied one floor and the boys the other.

Of course the Israeli students could not understand our astonishment and it was rather difficult to explain the strangely rigid customs of our Canadian universities.

We also came in contact with yogurt for breakfast, olives for breakfast, dill pickles for breakfast. To a Canadian, this was another source of surprise. The explanation was logical, however. Dill pickles, for example, provided salt for the body system. This is an aid in severe heat.

Although we spent such a short time at Bar Ilan, and although the lecture schedule was heavy, we were immediately introduced to Israeli music. The songs are intensely patriotic and it was apparent from the beginning that their music plays an important part in the national feeling of Israelis. Some of the most beloved holy songs were the merriest. We were to become better acquainted with the national awareness of each and every Israeli. As a people they are highly chauvinistic, for the morale of the people, is extremely important in a country such as Israel, surrounded by enemies.

The tolerance of Judaism was explained in the lectures at Bar Ilan. One must understand that the religion of the Jews is relatively free from dogma. Two main divisions exist, however: Orthodox Judaism and Reform Judaism. The former adherents obey the Kasher laws with regard to food. Often the men wear skull-caps. These signify a reverence and awareness of God's presence at all times. On the other hand, Reform Judaism tends to adapt to modern life. Jews who adhere to this view do not necessarily adhere to the Kasher diet. They will also drive in vehicles on Sunday, which is against the beliefs of the Orthodox.

Extreme sects of the Orthodox belief, such as some Polish and Yemenite Jews, are noticeable because the men and boys still wear the traditional side curls. One will often see a group of little boys with their Rabbi teacher queued up at a bus terminal where their obedience to tradition contrasts with the mechanization around them.

At Bar Ilan we received the impression that Israelis are a religious people. This impression was to be corrected, however, on the moshavim, the kibbutz, and later at the Hebrew University. I shall explain this further in next week's column.

Projection

INTO THE FUTURE

or some thoughts for the future. . . .

Man shall never attain an utopia. Due to his peculiar make-up, man is unconsciously happy when faced with a problem—a situation in which he may exercise his predilection to complain. The occasional hearty grumbling session usually leaves one with the feeling that the world is a little bit better for having made the complaint. The nature of the complaint matters little—the important thing is that it be eloquent, forceful and passionate. Vehement complaining is a personally satisfying way of relaxing or relieving nervous tension, while bolstering a damaged ego. Any Utopia through its innate perfection, would provide no grounds for complaint. As man can little afford to be deprived of the pleasure and psychological benefits derivable from a complaint, he will never completely desire nor succeed in constructing an Utopia.

The nature of man's basic emotions shall never alter. Although man has learned to control his environment, he will never succeed in controlling himself; and as long as personal, nationalistic and economic pride exist, man will never be able to trust his fellow man. Thus each country shall continue to maintain its military force. In addition to serving as a trust buffer, it is an important

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Segregation In Canada

by SUSAN DODDRIDGE

We Canadians condemn the U.S. when we read of integration riots, bombings and university expulsions. But we have no right to this superior attitude. Segregation is alive today in Canada in the form of Indian reserves.

Most of us still picture Indians beating tom-toms, performing war dances, or living in tents—an unrealistic image created by cowboy movies, books, tourist pamphlets. This misinformation is restated in the attitude and even prejudices of employers, landlords, welfare workers and teachers. We tend to regard our Canadian predecessors as primitive, and backward, if not degenerate.

It is no wonder that this conception prevails—we have no personal contact with Indians to direct our thinking to the existing actualities. From the age of 7 until 16 or 18 Indian children are required by law to attend a school, usually one on the reserve. When they are ready for higher education they must leave the reservation. But this is a fearful prospect. Many children with the necessary intelligence feel that they couldn't cope with white students. There would be two advantages to having them attend integrated schools in the first place—there would be no feeling of strangeness and Indian children would obtain a better education.

However, most simply stay on at the reservation, where their main occupations are farming, hunting, manufacturing souvenirs.

As well as little education there is little opportunity for self-rule on the reservation. There is an elected council which can pass by-laws, only as long as they don't conflict with the "Indian Act". Ultimately, power is in the hands of the Minister of Citizenship and Immigration who is represented locally by a superintendent. He must approve all commercial transactions, wills or testaments, and numerous other things, including enfranchisement.

The Indian must apply in order to vote. The Indian Act states, "On the report of the Minister that an Indian has applied for enfranchisement and that in his opinion the Indian (1) is of the full age of 21 years.

(2) is capable of assuming the duties and responsibilities of citizenship

(3) when enfranchised will be capable of supporting himself and his dependents

The Governor in Council may, by order, declare that the Indian and his wife and minor enfranchised children are enfranchised."

He gains this privilege at great cost—he ceases to be an Indian, as such, and must leave the reservation. He has to sell or give the land he may have possessed to the band or to another member of the band. Sometimes the land may be granted to him by the Governor in Council with the consent of the council of the band but he must pay "rent" for ten years before the land is completely his.

The Indian is also deprived of a privilege dear to the hearts of UNB students—he may not have or drink any alcoholic beverage, on or off the reservation. As a rational adult he ought to have at least the choice of drinking or not drinking—instead he is treated like an irresponsible child. Much has to be done in the realms of Indian affairs. We must provide help for our Indian residents through study programs at the community level. We must also provide understanding by the extension of personal contact both in the community and on the reservation and by the education of the public about the Indian and his culture in relation to the non-Indian. In reinterpreting the Indian as a human being and restoring him in the society of his fellowman "we may discover that of all the resources to be found in this Canada of ours by our forefathers the most valuable and the least exploited was the cultural heritage, the human treasury of our predecessors—our own Canadian Indians."

NOTICE

University Rings for Graduates must be ordered from the Bookstore by February 24th to be available this spring prior to Encaenia.

People with one or two free lectures for volunteer poll clerk duties on Feb. 22 for SRC spring elections from 9:00 am—5:00 pm.

For information contact Bill McIlwaine GR 5-5576.

Festival of the Arts Presents:

JAZZ REVIEW

Opening night (Feb. 16) of the Festival of Arts will feature a Contemporary Jazz Program. Beginning at 9 o'clock, the program will include the distinctive and original stylings of international jazz groups with a commentary by Mike Gordon, originator of the jazz program, Such Sweet Thunder on CFNB.

On the following evening, Friday 17th, Mr. Robert Rowe of the Leeds Art Gallery will give an illustrated lecture on Early English Watercolour Painting. Mr. Rowe is a painter, a curator and a writer on art subjects. He is being brought to UNB by the Creative Arts Committee. The lecture, beginning at 8:15, will be followed by a public reception.

Visitors are invited to drop in on Monday and Wednesday evenings (20 and 22nd), to watch the regular painting classes taught by Mrs. Molly Boback.

On Thursday at 8:15, Mr. Bruno Boback, Resident Artist at UNB will give the second of his three public lectures. This lecture is entitled, "Some Expressionists". A reception will round out the evening.

Two dramatic presentations will be included in the Festival of the Arts program. On Tuesday (21st) at 8:15 the Classics Dept. will present The Mummer's Play of St. George. Prof. Cattley, Head of the Dept., will introduce this interesting example of an old dramatic form. In the tradition of the medieval performances this play will be presented in the round. A complete text from which this production was excerpted, was published in the December issue of the Atlantic Advocate.

The second play and final event is Gammer Gurton's Needle. Prof. Gallow's Elizabethan English class is staging this 16th century verse play. It is "a spritely comedy written after 1550 by Mr. S., Master of Arts. Episodic incidents concerning the loss of a needle". Elizabethan music by Prof. Lane will introduce the play.

As in previous years, recent writing by UNB people will be on display, and during the first part of the Festival the annual invitation exhibition of recent university paintings will be hanging. It will be changed later for an exhibition from the National Gallery, Sketches and Small Paintings, by late 19th and early 20th Century Canadian Artists, including such painters as Cornelius Krieghoff, Horatio Walker, Homer Watson, Maurice Gagnon, etc.

All these events will be in the Arts Centre, all but the jazz program beginning at 8:15 p.m. The Contemporary Jazz program will begin at 9 o'clock.

the spotlight with terry o'neil

A Salute to the Winter Carnival Committee

Various comments and statements have been made regarding the Winter Carnival and it's about time that someone thanked the Carnival Committee, so here goes.

Well, it all began last Wednesday evening in the FHS auditorium with the Stan Wilson show in place of the College Revue, called off due to lack of participation. The show was an overwhelming success and Stan certainly displayed his true professional ability as a folk singer.

Thursday was the opening night (a rather cold one) with The Brothers Four, starring at the Coliseum. Handicapped by the unusually cold weather conditions, The Brothers Four, finding it hard to play, had to cut short their performance only after valiant attempts to keep warm, (remember that stamping routine).

The success of these two evenings is a credit to committee members Ray Blair, Bill Colpitts and Ian Ferguson who were in charge of The Opening Night, Entertainment and The Stan Wilson Show, respectively.

Friday was a gala day for sports and recreation, enjoyed by the student body. Things got off to a start with Snow Sculpture judging, followed up with a variety of sports and competitions which extended through the afternoon, finishing up with a game at 3 o'clock by the Junior Varsity Basketball Game.

Friday concluded with two basketball games and a sock-dance in the gym. Incidentally, a vote of thanks goes to Bill Short, chairman of the Sports Committee, for arranging the enjoyable sports program.

Saturday morning—The Winter Carnival Parade. The 1961 Parade was the most impressive to date, and originality was at its peak. The organization and co-ordination of the parade was a challenge. Largely responsible for this spectacle as well as the snow sculptures scattered through the city, was Fred Eaton, who could be found dashing from one end of the parade to the other on numerous occasions.

Without the publicity, the Carnival would not and could not have been the success that it was. Syd Grant and Dave Wilson are responsible for this feat of publicity and should be given recognition for it and not criticism by those who did nothing to aid the festivities.

Saturday afternoon was rather disappointing in that we lost. However next year! That evening presented a disappointment of a different nature. The Limelights were snowed in—in Boston and were unable to be on hand for the dance. The dance however was a great success and was well attended.

Getting back to Thursday evening at the Coliseum, Miss Law, Marilyn Crumney, was selected Carnival Queen for 1961. Congratulations from the student body both to Marilyn and the panel of judges.

Sunday—The ski meet topped off the Carnival festivities for another year and everyone settled back for a recovery period.