



RESEARCH NOTE #1

The Struggle for Identity: an institutional memoir

a guide to the collection

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The Struggle for Identity: a guide to the collection

"Sweet are the uses of adversity. It may well prove, in retrospect, that a few months' experience of the maturity, diversity and complexity of the main campus of the University is no bad beginning both for our staff and also for our students. So let us accept Scarab, ugly and venomous though it certainly seemed when we first visited it last July, looking forward to the novelty, beauty and peace of our proper home in Scarborough where, 'exempt from public haunt' we shall indeed find 'Tongues in trees, books in the running brooks, sermons in stones, and good in everything.'"

A.F.W. Plumptre, Principal of Scarborough College, quoting Shakespeare, *As You Like It*, in "Scarborough College Council: Opening Meeting of 1965-66 Session," September 20, 1965. A.F.W. Plumptre Collection, file 009-1-2, "University Records." University of Toronto Scarborough Library, Archives & Special Collections.

Scarborough College opened its doors to 190 full-time students in the fall of 1964 — but not in "our proper home" in Scarborough, rather in the old Biology building on the St. George Campus (Scarborough College 1975, 24) (Hough, Michael 1966, 224). Construction strikes had delayed the progress at the Scarborough building site and temporary quarters were hastily found. At a Council Meeting in September 1965, Principal of the college, A.F.W. Plumptre, remarked that opinion on the quality of the temporary quarters was divided, some marvelled at the speed with which the UofT had responded in providing alternative accommodations for the fledgling college and others felt the condition of the accommodation to be demeaning. In fact as Plumptre noted above, Scarborough College had been labeled "Scarab" College. (Plumptre, A.F.W. 1965, 2–3) Plumptre urged colleagues to see opportunity in "adversity" and that the experience would produce a true appreciation of the "the novelty, beauty and peace of our proper home in Scarborough." From our first research trips into the archives in 2019, it became apparent that many of the struggles to establish a unique and respected identity within the University of Toronto system began even before the doors of Scarborough College (UTSC) opened in 1964.



The old Biological building on St. George campus, first home of Scarborough College.

Top image ca 1920.

Source: University of Toronto Archives,
<https://collections.library.utoronto.ca/view/utarmsIB:2004-41-3MS>



Bottom image 1964.

Source: Memories of Scarborough Campus, Old Biology Building,
<https://ark.digital.utsc.utoronto.ca/ark:61220/utsc9653>



"Instructor Penny Dampney Zoology (TV Demonstration)" 1967

Source: Memories of Scarborough Campus, University of Toronto Scarborough,
<https://ark.digital.utsc.utoronto.ca/ark:61220/utsc10456>

The impetus for the expansion of the University of Toronto into the suburbs was driven by projections of dramatic undergraduate enrollment increases. Predictions in the late 1950s suggested that there would be four times the number of full time students by the mid 1970s. (*Toronto Daily Star* 1959)(Locke, Jeannine 1959) There was no more room for expansion on the downtown campus, so a plan was proposed to develop two suburban campuses, one in Scarborough and the other in Mississauga. The initial forecast was for each new campus to accommodate the 500 in new student enrollments in their first year and 5000 by 1980. (University of Toronto 1970, 15, Figure 3)The plan was for an "off-campus" three year general arts undergraduate teaching college, a "constituent college of the University of Toronto" but with the expectation that greater autonomy would be achieved over time. (University of Toronto 1970, 6–7)

Innovation was to be the hallmark of the new Scarborough College identity. This was the dawn of television education, ideas that would bring affordable education to the masses through public television. The dramatic growth in student numbers was combined at this time with a shortage of teaching faculty. Along with a proposal to expand graduate education in the province, television education might also provide a solution to faculty shortages. (*The Globe and Mail* 1964) Thus Scarborough College was designed as the television campus with a TV studio that boasted leading edge technology and the ability to feed televised lectures from the downtown campus directly into the classroom. (*The Scarborough Mirror* 1965)

Since those early days, the campus has changed dramatically. Innovation remains a hallmark of UTSC although the television campus enterprise was revisioned in the 1970s and the facility was replaced by the LLBT Theater in 1993. (Wright, Kevin 2020)The original campus housed the Andrews Building and capacity for 1500 students on 202 acres of land. (Friedland 2013, 449) (Hough, Michael 1966, 224–25) The student body grew to reach the original project of 5000 by 1983.(Office of the Registrar, University of Toronto Scarborough 2020) As of 2023 there were 33 buildings on a campus of roughly 303 acres and with a student population of over 14,400 undergraduate and graduate students. The campus opened 1965 with 43 faculty, now boasts a workforce of 1341 - 457 academic and 884 non-academic staff. (University of Toronto Scarborough 2023) This story of dramatic expansion and growth certainly is one form of evidence of success, but the numbers do not convey the whole story.

How do we record and interpret the history of such a place? Our project aims to answer this question by documenting the social and cultural history of UTSC, from the campus' opening to the present day. We place particular emphasis on the lived experiences of the various members of our campus community, or as another colleague put it, "the real-life stories that are behind the numbers." What can we learn from listening to each others stories and what role do these stories play in building community, expressing identity, and documenting change?

While we hope that you will explore these stories and find your own interpretations, there are a few themes that emerged that that give a good example of what the collection holds: the changing sense of community as our campus has grown; the

experience of being in a remote location; the struggle of marginalized groups on campus to develop a sense of recognition and belonging; and the struggle to gain a sense of our own identity within the UofT system and against the negative stereotypes associated with our home community of Scarborough.

Participants who have shared their stories have both lamented the loss of and celebrated the existence of a sense of community on our campus. Those who were present when our campus community was small reflect on the advantages of that close knit community, the opportunity for formal and informal exchanges across disciplines, the close relationship between the students, faculty and the administration. Those who experienced the smaller community also to some degree lament the loss of that sense of community in campus expansion, while those who have joined in later years still celebrate a sense of community in different ways.

"The spirit of the college was was impressive and and I suppose the size, it was small, you knew everybody [1974]. You knew everybody. You knew all the people who did the cleaning and by their name and the famous faculty lounge and the faculty dining room which was just this narrow room with a big table, it was a community centre. And, you went there and you had conversations with the astronomer and the physicist and the English professor and the uh, the conversations were great. (laughs) I enjoyed that aspect of it enormously ... the last years that I was there the only people who showed up to the substitute for the faculty lounge were a couple of biologists and me (laugh) for lunch, that is. This is just completely gone."(Dowler, Wayne 2020)

Listen to Wayne's story here:



"it was nicer when it was smaller of course [1980s], it's like having a large class, you know and then when it's more intimate there's more, you know, you knew the people more, you knew the people over in another department....You look at Christmas time,... The bookstore had a little party, like a little, muffins and whatever at Christmas and stuff. ... Now it's just so, it's big. And you don't know a lot of the people as much anymore so the intimacy has, in my opinion, has changed a lot. " (Glasbergen, Audrey 2015)

Listen to more from Audrey here:





City of Toronto Archives, Fonds 1567, Series 577, Item 109



Aerial photos of University of Toronto Campus.

Image on the left looking south east over the valley towards Military Trail ca 1966.

Source: Eric Trussler Fonds, 1567, series 577, Item 109, City of Toronto Archives.

Image on the right looking north along Military Trail ca 2005

Source: Memories of Scarborough Campus, University of Toronto Scarborough,

<https://ark.digital.utsc.utoronto.ca/ark:61220/utsc23429>



Exterior of Scarborough College on front campus with shuttle buses by main entrance.
Source: Memories of Scarborough Campus, University of Toronto Scarborough,
<https://ark.digital.utsc.utoronto.ca/ark:61220/utsc10218>

"U of T Scarborough was in the process of growing out of that sort of little college phase [2002]. There were advantages to being a small college. I remember at some point after our offices got moved to the Student Centre...I would often like walk to somebody's office to meet with them, for whatever reason. And there was a time when I finally realized that there were some places on campus that were so far away that it was kind of like a pain in the ass to walk there, and it made more sense to pick up the phone. And that was sort of an eye opener for me because I, when I started here, it was such a small campus that you would think nothing of walking to any location on campus. So I'd say the relationships changed really over that time. And between then and now by a lot, it became just larger and unavoidably more institutional. You can't, you can't maintain that kind of the personal relationship with everybody. Like if you were in the Student Union, chances are you knew all the janitors, like if you paid any attention at all you really you know, 'hey, how you doing?'. It's just not like that anymore." (Rybak, Jeff 2019)

Listen to Jeff's story here:



The sense of remoteness of the campus is shared in stories of transportation challenges and a sense of being out in the middle of nowhere and living in residence. One of the first Scarborough College student publications was "Marooned," which really says it all. (*Marooned* 1967) To some extent those feelings are still reflected in stories shared by those who have come later.

"[Bruce:] Not formal but we had the best bus service in the world- [1966]... You just jump on the big bluebird bus and Ralph Pickles. Now he ended up as a custodian here for many years after he was driving the bus for us. He would, the bus service went from here to the U of T campus back and forth daily almost every hour. [Stephanie:] Plus it would pick you up, you know at certain times of the day we just had to walk you know, at that point we would be picked up, ... at Victoria Park and Eglinton, and then it would bring us here and it was free! And it was a terrific service. I mean, talk about transportation! ... [Bruce:] They needed it because we were so remote out here....[Bruce:] I remember coming down where the hospital is, we were driving down in I guess your mother's car, down the big hill from the hospital towards Morningside, which is a long hill. And I had your old sup- Super 8 movie camera and I shot a picture as we drove down there. And there was just on the corner where Centennial College has their big building, it was just- almost look like a gravel pit just open, nothing developed at all. Nothing developed at any of those corners. I'm not even sure there were lights! ... [Stephanie] But it was purely, it was very undeveloped. So we were considered way way out in the boonies." (Geddes, Bruce and Stephanie 2016)

Listen to more from Bruce and Stephanie here:



"there was nothing to do on a Friday night around the campus (1970s). So they would run these movies starting at seven o'clock at night, and you could bring popcorn, whatever you wanted, into the thing. It was just something to do around the campus. And we dealt with Warner Brothers and all these others. Astral. ... And we had the huge film reels, and you'd have to wait five or 10 minutes for the first reel finished, and then do it. And yeah, we'd get them shipped in on a Friday afternoon and we'd just put up a notice saying this is this week's film. And we had like the largest lecture hall filled with students, and we only charged a quarter." (Fitz, Greg 2022)



Listen to Greg's story here:

"I lived in residence so like I studied here and I lived here [2001]... I have some fun memories of like walking through the campus building at night and I remember I would go to the meeting place and up around the edge and looking down over the big meeting space and watching the... What is it, South Asian Alliance rehearsing for their huge... They would do these really huge dance performances ... I had never seen anything like those kinds of expressions of cultural like diversity, ... but that was something that was around for a really long time ... That was a big part of life on campus was just the different groups who were engaging in what they did after hours and in different spaces wherever they could find a space. [Christine:] That's an interesting...perspective that students and residents would have that no one else on campus would experience because they- [Julie:] (overlapping) Because they went home... But when you lived here, this was your only place to be in a lot of ways.... A lot of things about Scarborough also that has changed. Like Scarborough transit systems and I know that that's a can of worms (laughs), like resident students would at the time [2001], when you wanted to go out and do something, it would be this huge production really to get downtown to go to a club downtown. And the bus, the 38 bus, it was only the 38 and the 95 that came to the campus and the 38 would go to the RT station at Scarborough Town Centre. But after a certain hour, it didn't get all the way to the campus. It would actually stop at Neilson and then turn- it was like short turn and go from there and also the RT would stop running at a certain point too. So you like had your choices for how you were gonna get back to campus and there were times where I was downtown doing something and I'd look at my watch and realize, oh, I missed the RT so I guess I'm gonna have to take the whatever from Kennedy station, but it's gonna short turn at Neilson so I would either get off at Neilson and walk down the big hill and up the other one at like one in the morning, which didn't always feel safe. I did that maybe once or twice and the other times when I knew I was getting within that close to that stop, I would call a cab and I would have a cab meet me at the Tim Hortons-Wendy's that was there and then have the cab drive me like a block to get up to my residence 'cause there was no transit to get there. And so that obviously changed." (Witt, Julie 2022)



Listen to Julie's story here:



Students walking from the West Townhouse residences to the Joan Foley residence building in the winter of 2006. The first townhouses were opened in the fall of 1973 and more were added in 1984 and 1990. Joan Foley Hall opened in 2003 bringing the total number of residence beds on campus to 717. See [The Building\(s\) of UTSC](#) for more of the history of the buildings on campus.

Source: Campus Exterior Winter <https://ark.digital.utsc.utoronto.ca/ark:61220/utsc23380>

Many of the stories in the collection reflect the struggle of marginalized groups to achieve equity and a sense of recognition within our community. With the changing demographics in the surrounding community and on campus, some have shared how important it was to see themselves reflected in the community on campus and others that failed to find that same sense of belonging.

"But you know what was really interesting, so I go to Agincourt Collegiate which is like I said, almost Caucasian. I come to Scarborough [1980s], and for once I'm seeing you know people who kind of look like me, and so, there must have been pockets and perhaps concentrations of more immigrant people in other schools that I wasn't seeing in Scarborough. So I thought all of Scarborough was like the way it was. And then I come here and there was like an Indian Student Association, and I was just, I'm impressed, and I'm thinking, "how, where do all these people come from?" So I think Scarborough was probably more diverse than other schools, even from those early days in the beginning." (Kempson, Jeevan 2015)

Listen to Jeevan's story here:



"As a student, there's nobody that looked like me in the administration that I saw [late 1990s]. And I can only speak for the people I saw and interacted with on the administrative side and I didn't really interact with a lot of people on the administrative side; it was go to the registrar's office when you want to graduate, or you need a course change or something, ... And the faculty, I don't-I went through my entire academic career without seeing someone who was, who was a racialized body. I don't think I had any faculty. So I had no faculty members of color. And I had two, maybe three, faculty members who were women. (chuckles) And yeah, so over 20 courses, three, and they were all in my last year. That's a lie, four.... Now, there's so many more women faculty members which is wonderful. I think we're still trying to work through faculty members of color, and I think that's the critical thing: I think we have such a diverse campus. One of the most diverse campuses in North America. And for us, we need to be able to have faculty members who look like the student body." (Kimberley 2015)

Listen to Kimberley's story here:



"when I was in high school, I was part of the Native Student Association, so coming to UTSC as a bubbly first year student [early 2010s] I was like oh, cool, I'll find the Native Student Association. So I look around campus, look wherever. Where's the room, I don't see it. Where's the elder on campus, I don't see them. Where's this, this, and this, you know, it's like, I didn't see any of that. And I thought wow, does no one go here? Are there no other Native students here? And then one day I stumbled across the person who was the Aboriginal Outreach Coordinator at the time at the Department of Student Life and she was

really cool. She definitely invited me to all the events. She had a lot of these opportunities that I was interested in and it was really cool and I met some other peers that were like me and that was really fun. That was really interesting to see that hey, like there's other people that are doing the same thing that I'm doing. ... But I guess kind of the thing too is that there wasn't a lot of us, plus we also were in scattering years, so we didn't really have time to connect or even really get to know each other. And then I really realized that not that there was a lack, I feel like the thing is UTSC students are ready for an Indigenous movement. They're ready for something that is anti-colonial, that is you know rooted to the land but it's almost like people are scared or people are almost afraid to ask certain things so I really saw that after my first year and spilling into my second year is when I started work study at DSL and through that I really saw that people have a lot of questions here...(Hill, Diane 2015)

Listen to more from Diane here, "Fighting Colonialism Everyday":



Many of the stories in our collections suggest that despite our growing autonomy within the larger UofT system and having achieved the vision of a mature research institution, the struggle for identity persists to varying degrees throughout our history and manifests not only in the student experience but also in the experience of faculty, staff and the broader Scarborough community plagued as it is by persistent media supported labels such as "Scarberia" and "Scareborough", reminiscent of the "Scarab" label from our earliest days. ("Marooned?: The Issue of Identity – The History of UTSC Project," n.d.)

"The most persistent kind of, chronic problem was university governance and the culture that we inherited from so many years of being, you know, the junior shadow campus (2009). I remember clearly putting through governing council the creation of our first graduate program...And people on the committee of Academic Policies and Programs, AP&P, saying, 'But you can't have a graduate program. You can't.' And obviously, we could. And thankfully, the provost at that time would say, 'Yeah, they actually can. That's what we're doing.' ... for every new program we developed, we engaged in what one might call shuttle diplomacy, where Bill Gough, who had been my Vice Dean Graduate, and I, would spend two or three days paying visits to people in other departments, key committee members, trying to do two things: trying to explain how the rules actually work, 'cause we had to learn them inside out, but also trying to share something of this vision, you know, with them. But it was really, it was tough going. And I don't think we could have made the progress we did without Naylor and Misak and then Naylor and Cheryl Regehr." (Halpern, Rick 2023)

Listen to Rick's story here:



"There was a lot of understanding of kind of UTSC as being somewhat inferior, or, I'm hesitant to say inferior, but there is a superiority complex. Having had attended both St. George for graduate school and UTSC, there is a clear kind of, you know, 'oh why did you go to UTSC? Was this like your second choice? Did St. George not want you?'...there's a really kind of, there's a really motivated kind of smear, like a snide emphasis whenever you mention that you go to UTSC. Like 'oh, you went to UTSC, like why? What's wrong with you' kind of thing. That's something I would change, because a lot of people also perpetuate it at UTSC themselves. Like, 'oh I wish I could have gotten into St. George. St. George is the best.' I don't think it's an accurate portrayal of UTSC in any sense of the word." (Ricelle 2015)

Listen to Ricelle's story here:



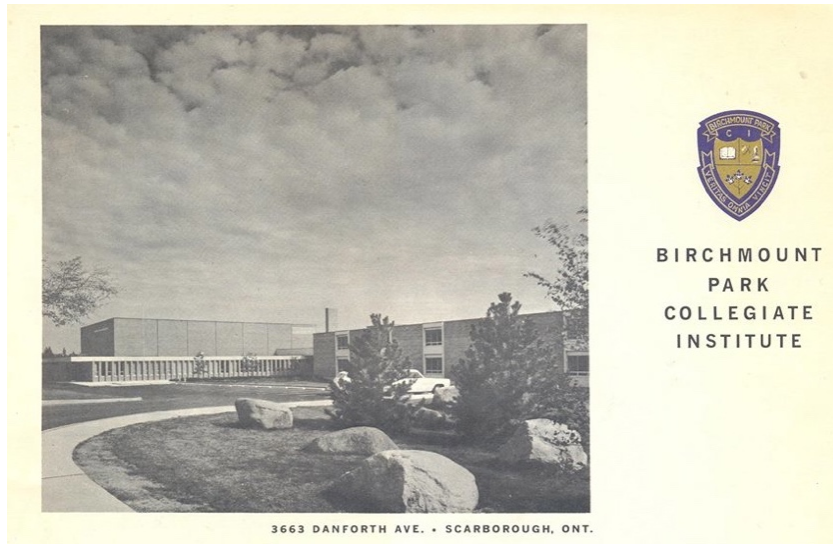
"when David Naylor [President of UofT] was being,... had his like farewell celebration at the Rotman, Rotman Commerce [2013]. It really was just plain to see how it was such an old boys' club. On stage, they were giving him praise and stuff like that, commemorating his term, right? But one of the things they, someone said, was- and this was a high-ranking professor, like really high-ranking, was 'David Naylor's the smartest man I know. But that's not saying much. I grew up in Scarborough'. And I'm like, 'what?!' And all the people from Scarborough, they were like, 'wait, what the hell did he just say?'... you realize just how racist that is?...To have a white man, who hasn't lived in Scarborough for a long time, and only knew Scarborough in the 60s and 70s say, 'oh, that's, he's the smartest man I know, but that's not saying much, because I grew up in Scarborough.'... He said this in front of hundreds of people. ... I sent an email to all the vice presidents of university and the president and him. ... And I'm like, you know, 'we, UTSC has changed since then. We do a lot of great community work. We're a diverse, racialized campus of mostly lower middle-class and working-class people. It's shameful what you said.' I forgot exactly what I said, but it was, it was pretty vitriolic.... (De Leon, Adrian 2015)

Listen to Adrian's story here:



Why focus on the struggles and stories of the past?

In 2018, I had the distinct privilege of hearing Mylan Tootoosis, then a doctoral student at the University of Saskatchewan, speak and he asked his audience to think about their origins and connections and I believe it is an interesting proposition to think about our institutional origins in the same way. He asked us to think about where our feet first touched the land. (University of Saskatchewan 2018) Where did our organizational feet first touch the land? – the old Biology building on the St. George Campus....Birchmount High School...the Bendale Branch of the Toronto Public Library...the Anderson Building.



Evening extension classes were held at Birchmount Park CI (left) on Danforth Road before the Scarborough campus officially opened. The library was housed in the Bendale Toronto Public Library Branch (right) at McCowan and Lawrence until 1966 when it was moved to temporary space in an unused office in the upper levels of the Science Wing. The Bladen Library opened in 1982 with the help of a student referendum that raised \$400,000 towards the cost. See [The Building\(s\) of UTSC](#) for more of the history of the buildings on campus.

Source: Birch Cliff News, Birchmount CI 50th Reunion, <https://www.birchcliffnews.com/birchmount-c-i-50th-reunion/>;
SimonP, https://commons.wikimedia.org/wiki/File:TPL_Bendale.JPG



University of Toronto Scarborough Library, *UTSC Archives Legacy Collection*, P.1. Photographs - Box 1 (File 3). c2011002F1-1-3_111.tif

Students in the temporary Scarborough College Library ca1975. See [The Building\(s\) of UTSC](#) for more of the history of the buildings on campus.

Source: <https://ark.digital.utsc.utoronto.ca/ark:61220/utsc9786>

Geographer Doreen Massey, in her discussion of place and identity, asks us to consider how we conceptualize ‘place?’ (Massey 1995) When we think of the University of Toronto Scarborough or for some the former Scarborough College, whether faculty, staff, students or community members, what do we see or feel that gets for us as a clear representation of our sense of UTSC? One thing that our research has shown quite clearly is that there are many ways in which we identify with this place. That identification is informed by historic political, social and cultural contexts, by the nature of our affiliation, by our own lived experience both inside and outside this place.

What is our origin story as an institution? What are the stories that are told about our beginnings and why does it matter that we remember and retell those stories?

Massey also suggests that, “The identity of places is very much bound up with the histories which are told of them, how those histories are told, and which history turns out to be dominant.” (Massey 1995) As one student observed as they reflected on the story told by the participant they interviewed - “here was the same place, but with two different meanings, one negative and one positive. It made me think about my own experiences on campus, the hallways I’ve walked through, the events I’ve attended, and the feelings and memories I’ve attached to different parts of UTSC. It made me really realize that the spaces I celebrate as spaces of positivity could hold a completely different meaning to someone else. The only way we’d know this is by asking and listening...” (Lee, Jennifer 2015) One student remarked when examining the official timeline of institutional progress in a display created for our 50th anniversary, that she couldn’t see herself in those historic milestones of achievement.

Our goal with this collection is to share the stories of our history in such a way that we can begin to appreciate the multitude of lived experiences that exist within our community, from the perspective of the author(s) sharing memories about events from a specific time; a history or record composed of personal observations and/or experiences. It is a collection of voices in conversation. The many stories told reflect the changing contexts of our time: administratively, collectively, and individually. These are stories of the relationships between people and their connections to time and place.

It is important to stipulate here that there are many voices absent from these collections. There are always limitations in the research process - individual participants were identified first through archival research and then through the recommendation of those interviewed. While we have devoted some time to selecting voices from more recent time periods that reflect important perspectives, our research focuses primarily on the period between 1964 and 2019 and thus reflects the context of a time period and a story quite different from today in terms of diversity and equity. Our decision to preserve the participants stories in a public facing digital collection also meant that there would be individuals who, for a variety of reasons including being reluctant to share criticism of the institution, were not comfortable with having their stories entered into public record.

We appreciate and respect their wishes and concerns. We share all this to say that there is much more work to be done to capture the stories and memories of today and our more recent past and to preserve those stories for the future.

In terms of the stories selected in our analysis and in our online curated collections, we have included as many experiences and narratives as time would allow recognizing the importance of each participant's lived experience; acknowledging that in the broader context of the institutional history alongside archival documents and official records, individual experiences and memories do have weight and meaning. Many more stories live in our digital collection, not all are represented here. These few have been chosen because we believe they truly illustrate a collective lived experience shared by others in our campus community. To see/hear other stories from our community visit audiograms and video shorts and digital collection.

Research for this project began in 2019. Over the years we have had the pleasure of working with a dedicated team of undergraduate and graduate students and faculty. The research process was a fully collaborative one with students and faculty sharing the responsibility for project decisions and design, research directions and analysis, as well as the creation of digital objects in the collections and written analysis. We have undertaken extensive research in the archives of the University of Toronto as well as the University of Toronto Scarborough, historic newspaper collections and oral histories. As mentioned above, the participants in our oral history research were identified through the archival research as well as through the recommendations from participants themselves. To date, we have interviewed 100+ members of our community who gave their time generously in support of this project and our campus. We have produced 25 blogs based on archival documents, 14 audiograms (1 minute image and audio clips), and 11 videograms (2+ minute image and audio clips) that highlight key themes and issues that have emerged from this research.

We have divided the work into three key thematic sections: The Land, The People, and The Institution. In terms of the land, we were interested in the history of the land occupied by the campus – the indigenous history, the settler history, the initial acquisition of the land by the province and then the university and land use in terms of expansion and pedagogy. The relationship between the university and the land involves community relations of all kinds and has influenced the nature and development of programs. For the people, we were interested in the stories of all groups within our campus community – faculty, students and staff. Our research focused on diversity broadly defined, student life, identity and how things have changed overtime. We are blessed as we approach our 60th anniversary, that there are still many in our community that were here in the very early days. Think of them as our elders, those with the stories to tell and pass on, important lessons and knowledge. There were many issues that drew our attention to the evolution of our institution – the changing role of technology, the influence of the changing political and economic conditions on enrollment and program development, changing governance and management structures influenced by the struggle for greater autonomy.

There have been other histories written documenting and celebrating milestones in our campus development: *Scarborough College: An Outline History* (1972), *Decade book: 10 years of Scarborough College* (1975), *The first twenty-five years, 1964-1989: Scarborough College, University of Toronto* (1989) Our intention through these research notes, the website, digital and archival collections is to provide many access points for those wishing to engage with these stories with a view to possibly complicating and challenging what we think we know about UTSC, its history and role in the history of higher education. Ours is just one interpretation of the history of this place, there are many ways in which this story can be told. (Ball 1974)(Scarborough College 1975)(Ball 1989)

Why do our stories as students, faculty, staff, administrators matter? Think about the hours in a day/week that you devote to your job, to your studies, to your vocation or avocation. It represents a significant part of your life, it's no wonder that for some period in our lives we define ourselves in terms of what we study or what we do for a living. So why does it matter where we started and what the lived experience of our journey has been about – the struggles, the joys, the highs, the lows, the changes? As one colleague pointed out in a recent conversation, and I paraphrase here, these stories are about community, how we keep track of the folks that we have spent so much of our lives with, in the past, in the present and in the future.

We hope that you will find a reflection of your experience here and if not then we encourage you to share your story with us.

As Indigenous author Thomas King observed: "the truth about stories is, that is all we are."
(Thomas King 2003, 2)

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