UBC REPORTS

VOLUME EIGHTEEN, NUMBER SEVEN

MARCH 29, 1972, VANCOUVER 8, B.C.

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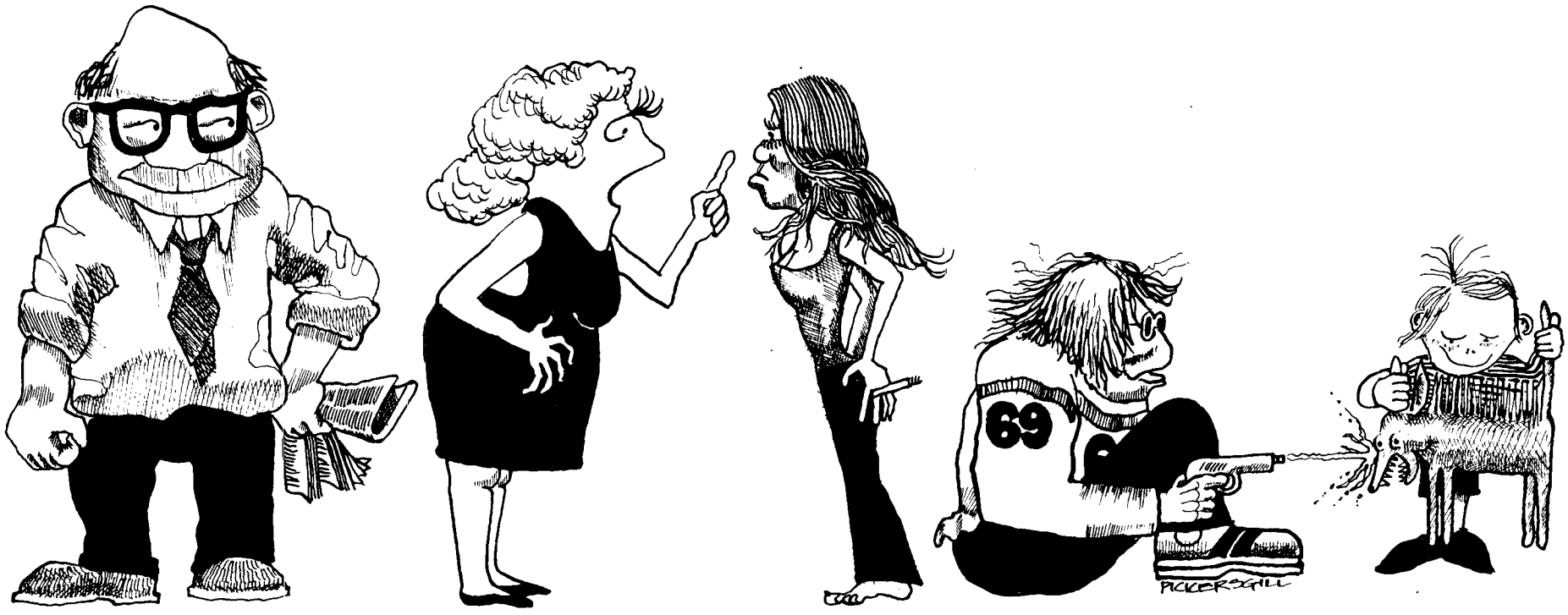
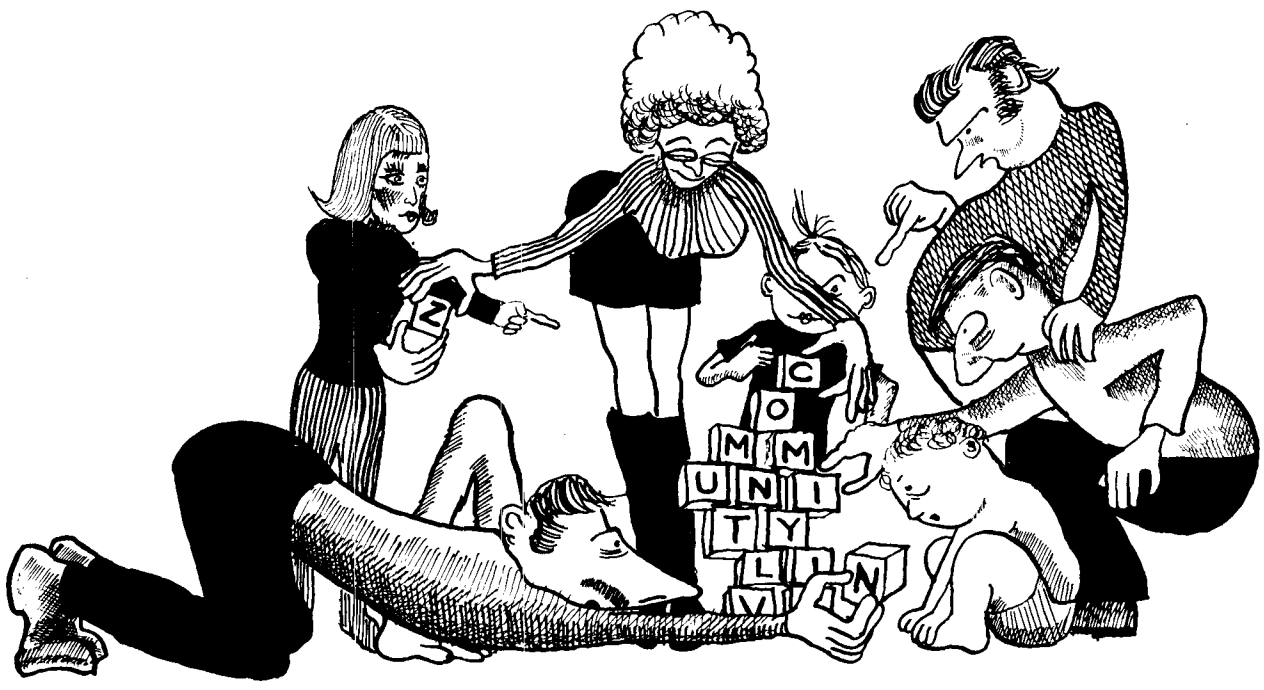


THE NUCLEAR FAMILY AND THE COMMUNE

A Special Report

See Pages One and Two



COMMUNES: PAIRING, SHA

An interesting facet of contemporary life-styles is the growing interest on the part of people, young and old, in communal living. Communes are seen, on the one-hand, as a liberating life-style and, on the other, as a threat to the nuclear family, the life-style which characterizes modern, industrialized society. In the essay which follows and the interviews on this and the following pages, Mr. Eric Green, a graduate student in UBC's English department, explores the commune phenomenon with a UBC faculty member and two students.

By ERIC GREEN

There seem to be two deep-seated motives behind different convictions about social order and about the family unit, which is probably the most important agency for determining character and personality in any society. These motives are for *variety* and for *unity*.

The commune, whether it involves people disaffected socially and politically, or people who have arrived by hard thought at the belief that the nuclear family life-style is absurd, is simply one way of experiencing what we call family life.

The intellectual backgrounds of modern life include our long-standing love affair with the idea of brotherhood. Brotherhood suggests the ultimate "extended" family, the world human community. And that old idea, humanism, remains one of the most potent counters in our intellectual life.

It is to these ideas, or ideas similar to them, that proponents of family life-style experiments point for support in their arguments in favor of the communal movement. That is, man *must* share. Therefore, they say, let's find better ways to do it.

To explain the rapidly-growing interest in communal life in North America they also point to important changes in economic and social realities in our time.

The kinds of ideals they seem to value suggest that the communal experience awakens them from a crushing sense of isolation and loneliness. They identify the roots of this malaise, this ugly set of feelings, with the nuclear family and with the kinds of narrowed experiences that this family life-style seems often to impose on the child.

BALANCED VIEW

Dr. Rhett Hagerty, assistant professor in UBC's School of Home Economics, has a balanced view of the critique of the nuclear family. (See interview below.) He states that it seems to have endured past the time of its true usefulness, but acknowledges that it did serve a useful function over a period of history. He sees the motive for change as evidence of a cultural time lag, and the rise of interest in the communal movement as a reaffirmation of older, more valuable patterns for family life.

The nuclear family, a family unit comprised of father, mother and their children, is an experiment if we take a long view of history. The communal movement represents a return to a kind of freedom: to affirm the value of a deliberately socially-involved life.

This contrasts sharply with a freedom to deliberately avoid human contacts, to be alone or isolated in society.

Both of these remind us of a familiar present reality, that people do feel they are isolated, even in crowds. Or, in privacy, they find they cannot distance themselves from social dictates and taboos and take pleasure in being alive.

The critics of the nuclear family life-style share a universal dislike for what they call the "piggy-piggy, oink-oink" vision of social life. They see the mass media as mindless tools of a consumption-crazed society.

This rising tide of criticism can be seen throughout North America and Europe. It is, to some extent, a signal that the cult of progress that came along with mass production technology and the emergence of mass culture built around isolated families is on the wane. The more sensitive, intellectual and articulate people who have tried communal living experiments agree that they learned a great deal from and were enriched by their experiences.

People who argue against social experiments say we shouldn't tamper with human lives. They forget that the physical sciences, economics, and politics are constantly transforming society, and they do so often in a blind fashion, without consulting their guinea pigs before or after the fact.

Having experienced the narrowness and isolation of the nuclear family living arrangement, many young people and some older people are actively trying to find new ways to relate. They take a chance and live through a kind of social experiment — the commune. It combines living and learning in a unique way.

Young people are taught in our school system that we are a society that believes in variety, change and individuality, and yet we harrass people who try to express it. We believe that we are all part of a world human community, and yet relate to each other in suspicion and distrust as individuals and as nations.

The people who involve themselves in com[illegible]al

'Commu

UBC's expert on communes and family life is Dr. Everett L. "Rhett" Hagerty, assistant professor in the School of Home Economics. A graduate of Brigham Young University and Columbia University, where he specialized in marriage counselling and family life education, Dr. Hagerty is the author of a forthcoming book The Elephant that Never Came: The Hippie Search for Meaning, *which includes a stud[illegible] of communal living. In the following conversa[illegible], he talks with UBC graduate student Eric Green.*

ERIC GREEN: Have you been able to define clearly the idea of a commune?

RHETT HAGERTY: I've been trying for some time to define what a commune is. There are various kinds of things that get called a commune. For my own purposes, I tend to stick with an extended family kind of definition. And I tend to favor the rural commune as more representative of what I would call a commune. I won't accept as a commune a group of males living together, although some people would.

GREEN: There must be both male and female participants?

HAGERTY: With either the presence of children or openness to the presence of children, should someone have them. They should be living somewhat co-operatively. It doesn't mean that they necessarily have to pool all of their financial resources.

In order to be strictly defined as a commune they have to be communally involved in their own economic support. This may mean that they pool money they have from other sources or it may mean, and this is a definition or concept I would prefer, that the communal group itself functions as an entity supporting itself. Otherwise, it would be a co-op.

A basic working definition of a commune would involve just about everything there is to say about a commune. It would involve an examination of the economics, the social relationships, the politics, and the psychological situation involved.

The Israeli kibbutz and the Chinese communal system, which are massive things involving from ten to 20,000 people, are a different kind of communal organization. They farm and manufacture everything collectively.

I'm more interested personally in the kind of thing that is happening to the so-called hippies. They are

RING AND CARING

living arrangements are aware of these contradictions. They were not happy in the experiences they had in the nuclear family situation, so they are trying something different. They feel they have nothing to lose, and, perhaps, a great deal to gain.

Those who study the family in history and in its present form say: "The family, more than any other human institution, shapes the personality and character of every individual. The ultimate survival of our society depends on the quality of families."

Do we patch up the nuclear family, or do we mature to the point where we acknowledge the obvious value of having a number of alternatives for people to select from?

MUCH AT STAKE

Do we shore-up the nuclear family experiment by developing endless recreational, cultural, educational and social programs in the community for people who have lost all interest in participation? Or do we declare boldly that true family life is vital to us, and that experiments will not only be tolerated but welcomed generously?

Much is at stake in the answers to these questions. Some people claim it is our ultimate survival. Since there is nothing more than that, we must acknowledge that the issue is very serious.

The more articulate people involved in communal living situations say they want more "intensity" in their lives. They want life to be more, not merely in and through socially-approved art, but in the fact of their own human relationships. That is why the idea of a search for new meaning is important. And why, given the real historical circumstances shaping young lives in our time, the communal movement must be seen in different ways and appreciated with an intellectual honesty that can appraise where we are now in terms of the quality of family life.

The communal movement seems to be based on a need for pairing, sharing and caring. The hidden, but often unfulfilled assumption behind all family life is that all these needs will be answered. Critics of the movement label it "utopian." Many of these critics are, or identify themselves as, Christians. They must be insensitive to their own religion, since it was founded on a sociological vision more akin to the enriched possibilities of an extended family than the exploitive, isolated and protective nuclear family. And what religion is more "utopian" than Christianity?

Social and economic realities have psychological effects. Family sociologists point to the distress that unemployment, poor housing, bad recreational facilities or absence of them, and the intellectual dishonesty, incoherence in values and the ethical bankruptcy that so much modern life forces on families. The fact that we do not do very much sophisticated thinking about the quality of family life suggests we see the forest but not the blight that threatens it.

There is no question that inflation, rising unemployment, and changing mores in our society are resulting in a drastic re-think of the nuclear family life-style.

Set against the backdrop of post-World War II history, we get the sense that the upheavals in society are the product of a sensibility shift whose significance we can only begin to appreciate. The communal movement is only one facet of the new sensibility, but it could well be the forerunner of more extensive reforms.

nal Life Isn't New'

setting up an alternative to the nuclear family. The idea is to develop alternative family living systems. A family system as opposed to a large collective.

GREEN: The two basic kinds of families you recognize are the commune and the nuclear family. In what ways generally does this new alternative differ from the traditional family?

HAGERTY: That's an interesting comment . . . you said "the traditional family." We tend to look at the isolated, nuclear family — the mother, father and their children — as the traditional family.

The nuclear family is actually the new experiment in history. It emerged with the Industrial Revolution, when we moved from an agrarian society into the larger, city-oriented society. I'm sure there were nuclear families in the city 200 years ago, but they were the exception. The extended family — the mother, father, grandfather, aunt and uncle, and children, or some variant of this — all living together, is much more common in history. The tribal system is much more historically prevalent as a system.

The nuclear family model is not meeting the needs of many people. My field of interest is the family, and that is why I am interested in the communal system. It is seen by many people as offering an alternative to this isolated style of living where you tend to relate in depth to only one other adult, who is responsible for satisfying all your needs.

NEW MOBILITY

GREEN: Returning to the point about the emergence of the nuclear family as the dominant family life-style — was it because of the pressure of external, economic, historical circumstances? Did the new methods of production, the new ways of relating and organizing for production, force changes on people?

HAGERTY: The new mobility of people especially had something to do with forcing changes on people. There were new transportation systems, and people left the country they were in or moved around more inside it. People moved to the city, or from one city to another.

This nuclear family style was a very practical system for the family. You could just move the father, mother and children without having to move aunts, uncles and grandparents.

It served the emerging, practical needs of the time, which historians have seen fit to describe comprehensively as "capitalist." But, in changing, we lost some important things. We see people in the communal movement trying to recover them.

GREEN: You see the communal movement as an attempt to re-establish a real, traditional value, a value which is deeper than the nuclear family? Is this value primarily the element of "extensions?"

HAGERTY: Yes.

GREEN: So, in fact, this movement is a truly conservative movement, not a radical one?

HAGERTY: There is nothing new about the communal system. I think that is quite right. It is a conservative movement.

Anything that someone does "right now" seems radical. But there were, in both the United States and Canada in the mid-1800's to the early 1900's, many communal living systems in practice. They disappeared or failed for a variety of reasons. They struggled against the nuclear family model even then. They were, for the most part, much larger than the kind of thing we see happening now.

The current system varies in size from five or six people to the largest group I've visited, which had just under 100. Some groups have numbered up to 200 people.

GREEN: Then there are a wide variety of different ways to relate communally?

HAGERTY: That is why you have trouble defining the word commune, at least right now. I visited this summer, in one location, a number of communes in the Interior. I could visit one and go across the valley and visit another one. Then I went further up the valley and visited several more. They were all apparently very different in structure, yet there is some sort of commonalty that ties them together. They identify with each other as part of the same kind of movement.

But the structure from group to group is quite a bit different in terms of size, the way they support themselves, and the way they conduct their interpersonal relations.

GREEN: What common element do they share? A "spirit?" A psychological reality created, an ambiance? That kind of thing?

HAGERTY: Yes. Much more that kind of thing than any structural thing I could identify. I have talked to many groups of young people who live communally to try to identify what a commune is, and what makes it different from other forms of group living currently being experimented with. The only thing we could get down to is a psychological value.

I keep coming back to the idea of a family — a feeling of family as opposed to just a repetition of a static living arrangement.

GREEN: Does this feeling have something to do with a need for security, support, for having a broad range of emotional needs satisfied, including some that in some or most nuclear families are considered to be negative? In other words, does a commune accept a broader range of needs where the nuclear family narrows them down and says a certain range of them are good while others are bad?

HAGERTY: I think that is definitely true.

GREEN: You make a distinction between communal living and other family arrangements in terms of consensus, replacing the concept of blood ties?

BLOOD TIES RARE

HAGERTY: I tend to use various terms: for instance, "consensual extended family." If you talk of the extended family you are talking about blood ties. When you try to apply the term to a commune you do have to qualify it further, as a consensual extended family. Other than the offspring of the people involved, although there might be brothers and sisters involved, there are rarely blood ties in a commune. Remember also that our ordinary marriages are consensual, and they are the basis of the nuclear family.

GREEN: Isn't it true that in our society, in terms of the law and juridical processes, we tend to identify family life with simple blood ties?

HAGERTY: Currently none of these communes would be legally identified as families. There are some strange laws about family life, especially in B.C.

Communes have some of the legal responsibilities but none of the privileges of the typical nuclear family. There are presently some people working to change the laws related to families.

There were some laws set up around 1945, mostly in reaction to the Hutterites and Doukhobors. The commune, for instance, can't go out and buy property as a family, but if they are living as a group and establish a debt and one moves the group has a responsibility to pay off the debt. They have most of the negative responsibilities and none of the privileges.

There are people and organizations in B.C., and especially here on campus, that are trying to get laws modified in order to get the communal groups recognized legally as families, to get some of the benefits a family might have.

GREEN: Why would a society militate against a new alternative in the way a family might be set up?

HAGERTY: Why does a society militate against anything that seems new? Or anything that appears to them to be radical? They're afraid of it. It's not new in fact, as we said.

COMMUNES IN TROUBLE

A number of things have happened. The communal movement has grown out of the so-called hippie culture. So along with that we associate it with drugs and sex, all sorts of evil things. Of course, here in B.C. we're associating it with the evil draft dodgers and people from the States who are coming up here and corrupting you Canadians.

Communes are really in trouble wherever they are in North America. Only in certain small local situations do they find they are welcomed. People say, "It's those strange people who are doing something new," not realizing it isn't new. When I lecture on family life, communes, on culture and counter-culture, people always say: "What if everyone did it?"

Well, what if everyone did? I've never seen anything yet that everyone does. I've never seen anything so popular that everyone does it. I can't think of a thing that everyone universally does, except certain obvious biological things. In cultural reality there is a constant motive for diversity. People actively seek new alternatives. People reveal a fundamental fear when they say, "I'm going to have to . . . ." "They're forcing me to . . . ."

There are fears that these strange people with their long hair and funny dress are going to corrupt me or my children.

GREEN: Do you think this fits with the traditional Christian ethos, or what we have made of it? What we take to be a Christian life-style is middle-class, the nuclear-family style, living in a single-family dwelling.

Please turn to Page Four
See COMMUNES

COMMUNES

Continued from Page Three

Don't we tend to represent as the ideal all these things? Wasn't the original Christian vision of family, of the human family in extension, closer to the commune than the nuclear family?

HAGERTY: We tend to view everything as if it has always been the way it is now. Our present way is the right way, the way it has always been, the *given* thing. This is the way it should be, we think.

From one point of view, everything is a temporary fad. There is really nothing sacred about anything we're doing at this moment. The character of the family doesn't remain static. If the family hadn't changed, if the nuclear family style hadn't emerged when it did, we'd still all be living in extended family situations. We'd probably be less advanced industrially, but maybe that wouldn't be a negative thing. We seem to be able to see only this narrow span of about ten years. Beyond that we are blind.

GREEN: Who tends to get involved in a commune? Who tends to go out and actively seek some alternative way? What kinds of backgounds do they come from?

HAGERTY: There are a lot of misconceptions about this. It is not, as is believed by many people, entirely a young people's movement, although they tend to be keenly interested and actually represent the largest number of people involved in communal living arrangements.

I lived with a group about eight years ago. I was one of the younger people in the group. There were 88 of us. We had a baby about nine months old and a man who was about 65. We had a lot of people in the group in their mid-thirties, forties, and fifties. If you get out, away from the university areas and away from the urban communal groups in Vancouver, you find groups involving older people. Around the universities and colleges many students get involved. It has a little to do with disaffection and a lot to do with plain economics.

GREEN: You think there is an important distinction between an urban commune and a commune in a rural setting?

HAGERTY: There are a number of differences between them. You find on examination that there are some older people in communal groups in the urban environment; these people may be in their late twenties and early thirties and are often professional people. For example, I know a group of lawyers and their wives who have decided to live communally. Generally the urban communes represent a younger group than that.

HIGHLY EDUCATED

People involved in communal groups come from the upper and middle classes. Not so much from the working class. At least not yet. There are not many from ethnically isolated groups. There aren't many blacks, and you don't find (in the New York area) many Puerto Ricans. There aren't many people from the minorities.

People in communes have usually experienced affluence. They are often highly educated. The one communal group I spent a long time with was in New York. There was a small college in the town. There were more people with degrees, more advanced degrees, in the communal group than there were in the college.

GREEN: What that seems to suggest is that lower classes and oppressed ethnic groups tend not to be attracted to communes because they are still aspiring to affluence.

HAGERTY: That's right. They're still striving for what this group's trying to get away from.

GREEN: The groups that are trying to find an alternative are from the upper and middle classes, they have tasted the "best" society has to offer, and they want to get away from it?

HAGERTY: This is the big difference between the hippies and the blacks. They have a lot of sympathy for each other but the black is striving to get to where the hippie's trying to get out of. To get away from the two color television sets. You've seen the ads on TV for a little gadget that you put under your kitchen cabinet and it unrolls your aluminum foil for you. The kids are saying, "Hell, this is asinine." They're reacting against this developing, enforced uselessness.

If you visit these communes, you see they're not only doing this, they are also baking their own bread. They're grinding their own flour and growing their own wheat. They make their own candles, soap, even their own butter. They make their own clothes, build their own shelters.

Partially what they are saying is, "For so long you've told me I can't do anything, or I should get a machine to do it." And they say, "I'm finally rediscovering that I can do something. I can do all these things." Our society has gotten so packaged, so pre-packaged, that really they don't know they can do anything, and it's a great discovery.

The average person goes to work and he turns six little nuts, day in and day out. He may not even know what these six nuts are attached to. He may never, and probably never, sees a finished product. His whole life is plastic and meaningless. His children ask why he does it. It doesn't make any sense to them.

So these kids say, "I can't live this robot, plastic existence. I've got to get back in touch with my hands and with something."

GREEN: Do you think the nuclear family, with its problems, suggests, since it is the characteristic arrangement, that our culture is in crisis? Does the degree of energy behind the movement to experimental family groups, with all their variety, suggest that our culture is in trouble?

EFFECTIVE MEANS

HAGERTY: I think I would agree. But it depends on how you view things. The isolated nuclear family was a means of adapting to real changes. It was an effective means for a while. I think the fact is that it is now getting into trouble, and not meeting real needs. You can read it in several ways. You can make a good argument that the society's not in trouble, but is simply evolving. I tend to think it's in pretty serious trouble, but it must be seen in part as an evolutionary kind of thing.

GREEN: The fact that alternative family arrangements are being tried is a sign that the culture is healthy, it's dynamic, and is capable of altering?

HAGERTY: Yes. Family style is not static. It is changing, it is trying to adapt to fit the changes that are taking place in the culture.

I would like to be able to believe that in ten or 20 years, a person getting out of school, who decides to get married and have a family will have some alternatives to choose from. He or she can choose a nuclear family or something else. The communal system allows for more relationships. More intense relationships. You don't have to demand from one person that they meet all your needs. It may be that we'll have various alternatives. You could live in a polygamous group, you could have a group marriage, a communal group or the nuclear family situation.

I don't tend to see the group marriage as fundamentally a communal group. In a communal group you may be married but not necessarily inter-married. Surprising as many people seem to find it, there are not really many inter-sexual relations in the communal group.

GREEN: The sexual element in communes is not as important as people imagine?

HAGERTY: No. I have studied about 140 communal groups. Only three of all those involved a formal, agreed-upon arrangement to have inter-marital sex.

GREEN: Many people wonder why communal group-living experiments tend to break down. Are they more prone to breakdown than the nuclear family arrangement?

HAGERTY: Communal systems break down for the same kinds of basic psychological reasons that nuclear families fall apart. People get out of sorts with each other and find they cannot relate meaningfully.

People marry very blindly, thinking that love conquers all. They think it's just going to work miraculously. It's called "doing what comes naturally." When they get married, they find out it's not all that beautiful and romantic all the time. So they get discouraged and they fall apart, rather than adjust the marital and family ideal.

Communal groups are falling apart in the same way. They imagine, "We're going to go and conquer the land, we're going to just all groove together, we're going to get a thing together. We're just going to put it all together spontaneously." They find out that they have to work at it, and they don't want to. So they break up.

But communal groups run into other kinds of problems, They've all, as individuals, been raised in the isolated nuclear family, and they find it hard to cope with this larger number of relationships. It's not as easy as they thought. They have to learn new skills in relating and some of them are finding it hard to adapt. Some of the people in the rural communes, who go out thinking they're going to go back to raw nature, to the land, think that they will be self-sufficient. They go out all bright-eyed and bushy-tailed and find that crops just don't spring up miraculously.

GREEN: The special problems that communes run into would include antagonism from other people in the society surrounding them?

HAGERTY: That's another area where communal systems have run into trouble, There is pressure to get rid of them. A group will move in. They rent a farm, start living in it and the next thing you know they're evicted. They buy a place and the next thing they know there'll be health departments coming out to inspect them. People form vigilante groups to harrass them. I've seen them go that far.

GREEN: Would you say that there is harrassment in British Columbia like this?

HAGERTY: It's not that bad. There is harrassment of the whole counter culture, but not that bad. I should add that any amount of harrassment is too much.

GREEN: Are there places in B.C. where the local people would welcome this kind of family living experiment in their midst?

HAGERTY: There is an area that I studied this summer. I toured around B.C. this summer with another fellow studying the communal movement. We found one

DR. EVERETT HAGERTY

area in the Kootenays to be doing very well. It was because of the Doukhobors.

GREEN: The Doukhobor background, because it is fundamentally communal, tends to make them more accepting?

HAGERTY: They're not so interested in material possessions, so there is an immediate community of values. These people will take sections of their land and say, "We're not using it. You use it." They say, "I'm not using this building. Move in. Just help yourself. Don't pay rent. Just live here."

Then they come and help them learn skills. They teach them to make bread. And to make borscht. They've been accepted by the group and work under the barter system often. And the people in the communes seem to be doing well.

GREEN: The Doukhobor family arrangement is, then, an extended family? It tends to welcome people with similar values?

HAGERTY: Yes. Besides that, there is a unique thing happening there. The Doukhobor system is breaking down. The way they describe that breakdown is very interesting. There used to be one borscht bowl. It was in the middle of the table. There was one ladle.

Everyone would ladle out the borscht and pass the ladle around. Then they went to separate ladles. Finally they went to separate bowls. They figure that's the end of the system. That's a sign that it's all over.

They have a prophecy that their system will be replaced by another group. They see the communal movement, coming out of the cities, as fulfilling this prophecy of the replacement of their communal system. They have the additional force of their religious belief to support them.

GREEN: How many times have you personally been involved in communal living experiments or arrangements?

HAGERTY: I've lived communally three times. Once, a long time ago, just for a summer. A friend of mine and I were studying the family. We became interested through studying the kibbutz system. We decided our families would live together one summer. There were just two families and the children.

Then I was teaching school in a small town in New

[illegible]

[illegible]

[illegible]

COFFEEM: When [illegible] experiences [illegible] you [illegible] personally?

HAZELFIELD: Yes. Particularly the [illegible] Millbrook. It was a particular group. It was this group [illegible] 25 [illegible] group [illegible] group [illegible] right [illegible] in [illegible].

Timothy Leary was a beautiful man. That was [illegible] — because [illegible] this [illegible] group [illegible] [illegible].

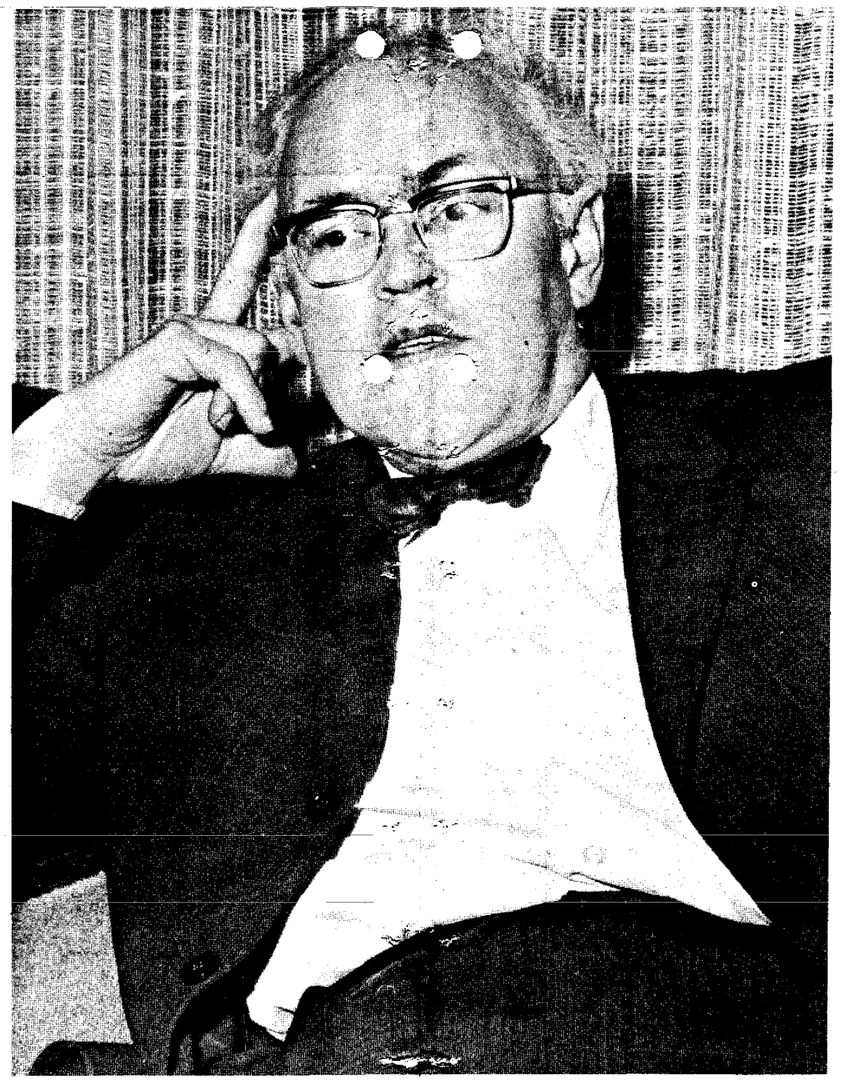
I [illegible] Millbrook. My [illegible] my [illegible] experiences. This [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]

UBC'S NEW DEAN OF MEDICINE...

... is Dr. David V. Bates, pictured below, who will join the UBC Faculty on July 1. Dr. Bates, who enjoys a reputation as a top-flight chest surgeon and respiratory physiologist, believes one of the highest duties of a medical school is to instil self-criticism in its students. Medical students, he says, have to be trained to handle the most difficult tasks in medicine and research must remain a major activity of faculty members. Dr. Bates is also an avid reader — 60 non-medical books a year — and a part-time poet who's also interested in music and author of a book on air pollution.

By Peter Thompson

Assistant Information Officer, UBC



According to films and TV series, medical students work their wonder and awe in hospitals like the Vancouver General Hospital or St. Paul's. Yet the only medical school in the province is the Faculty of Medicine at the University of B.C.

Paradox.

Medical schools are the most balkanized part of any university and UBC is no exception. UBC's dean of medicine has an office on campus and another at VGH and splits his time between the two.

A medical student must learn to treat patients and not diseases in the abstract, so part of his training must be in hospitals. Since hospitals don't have the concentrated basic science power a university has, don't have the teachers, libraries or laboratories, part of a medical student's education must be at a university.

Medical schools in North America were once independent of universities. The results were disastrous. The schools were forced to link up with universities so that the schools' standards had less chance of slipping.

What's taught at UBC's Faculty of Medicine, like everything else taught at the University, is examined, scrutinized, criticized, probed, prodded and pinched by professors from all over the University and not just from the Faculty of Medicine.

This doesn't mean standards can't slip. It means if they do, everybody knows about it.

Since the university-plus-hospital medical school system was introduced in North America about 100 years ago, one pattern of medical training has dominated.

In their first one or two years of medicine, students committed to memory vast amounts of facts and formulas in an incredible feat of patience and endurance.

This was their trial by fire in university classrooms and laboratories in the basic medical sciences: anatomy; biochemistry, the chemistry of life; physiology, the function of the body in health; pathology, the function of the body in disease; and pharmacology, the effect of drugs on the body.

Students had to take on trust that a lot of this theoretical work was important. Sometimes it was important. Sometimes a lot of it was unimportant and the students knew it. Their teachers were scientists and rarely doctors.

If they survived the ordeal the students were allowed to enter the hospital portion of their training and study surgery, psychiatry, pediatrics and other clinical medical subjects, taught by doctors who were members of the medical school.

Throughout their training, their schedule was tough and highly organized by the medical school.

Today, this system is eroding. Like many other aspects of medicine, medical education is undergoing rapid evolution and is on the threshold of profound change.

DR. DAVID V. BATES, the next dean of UBC's Faculty of Medicine, brings an untypical advantage with him for dealing with the transition ahead. Dr. Bates is entering UBC's medical school on a double passport. A chest physician and respiratory physiologist, he enjoys dual nationality in the two sovereignties of medicine, the basic medical sciences and clinical medicine.

He holds medical and specialist degrees and certification from universities and hospitals in the U.K. and Canada, including Cambridge University, St. Bartholomew's Hospital in London, and the Royal Colleges of Physicians and Surgeons of London and Canada.

Dr. Bates, 50, came to Canada in 1956 to take a position as associate physician at Royal Victoria Hospital in Montreal and associate professor in the Department of Medicine at McGill. He was appointed head of the physiology department at McGill in 1967 and is senior physician at the Royal Victoria Hospital. He was director of the respiratory division in the joint cardio-respiratory service of the Royal Victoria Hospital and the Montreal Children's Hospital.

He welcomes some of the changes prognosticated in medical education but qualifies others. At the moment, he says, medical education is undergoing uncertainty everywhere.

"It used to be thought that an M.D., once he got his degree, could do anything in perpetuity," Dr. Bates said. "He could give anesthetics, deliver babies, vaccinate people, do minor surgery. For a long time medical schools continued to train people as if they were going to a one-man operation in Labrador."

This approach may seem crazy today when the totality of knowledge is doubling every 15 years. But at least the approach was easy to understand. The moment the approach is abandoned, Dr. Bates said, "you push the boat of medical education out onto the seas, you really leave shore. You get into a tangle of questions. How much of what should be taught? And when should different subjects be taught in the medical program? Should students have contact with patients in their first year?"

HE SEES A HEALTHY trend in spreading the basic medical sciences throughout a medical student's training, exposing him to patients early in his training, and allowing him greater freedom in his selection of courses.

"We're moving away from a didactic situation with uniform examinations at the end. We're going to require certain minimal standards in everything, a defensive knowledge in most subjects in medicine, and we're not going to insist that all students do precisely the same thing.

"You can absolutely throttle a medical student by jamming so much material and responsibility onto him that he never reads a non-medical book, never goes to listen to a symphony, is so over-educated in medicine that he has no time to grow on his own. A student has to be protected from that."

Dr. Bates considers himself fortunate to have studied medicine at Cambridge University where students were expected to do things other than study medicine. Most Thursday afternoons he skipped his medical lectures and did archeological research in the university library. He said in the long run it didn't matter a damn that he skipped his classes and he has continued his habit of pursuing non-medical interests ever since.

He reads about 60 non-medical books a year. Mostly sociology, history, biographies and modern fiction. He has a passion for modern poetry, and writes some himself. Post-T.S. Eliot poetry interests him the most, especially Denise Levertov of the U.S., Philip Larkin of Britain, Yevgeny Yevtushenko of the U.S.S.R., The San Francisco group, translated French-Canadian poetry and the poems of Earle Birney. He usually travels with two or three books of poems to read.

While head of the Department of Physiology at McGill University in Montreal, Dr. Bates helped organize the Montreal Junior Symphony Orchestra and sits on its board of directors.

LAST SUMMER HE wrote a book on air pollution just published by McGill Press. He said he wrote it because there were two kinds of books on air pollution. One type is the $90 textbook with good technical information in it. The other type are paperbacks which are polemics, political statements with no information about air pollution.

He discovered the need for the book after setting up a course on air pollution for engineers and high school and college teachers in Montreal. He toyed with the idea of calling it *An Intelligent Women's Guide to Air Pollution*, a take-off of George Bernard Shaw's *An Intelligent Women's Guide to Socialism* but McGill Press said the title would be confused with women's lib.

His non-medical activities could be a career in themselves. Yet as an academic physician he has published 110 scientific papers and, recently, a 600-page textbook on respiratory function in disease. He is director of the Canadian Thoracic Society, chairman of McGill's interdisciplinary committee on air pollution, a member of the editorial board of both *Human Pathology* and *Respiratory Physiology*, chairman of the Canadian Medical Association's sub-committee on environment pollution and health, vice-president of the McGill Association of University teachers, and member of the executive committee of McGill's Environmental Council.

He has been a visiting professor to about 10 medical schools and hospitals in North America, was the McGill medical school's representative to McGill's Senate, chairman of the committee for the continuing review of McGill's government, and associate dean for graduate studies and research in McGill's Faculty of Medicine.

Dr. Bates is a critical man. He's suspicious of conventional wisdoms and says one of the highest duties of a medical school is to instil self-criticism in its students.

"There are two clichés, things that are popularly said all over the place. Cliché number one is that a lot of medical work in the future will be done by para-medical people, people in other branches of the health industry not as expensively or thoroughly trained as doctors.

"True, I think, but reiterated ad nauseam.

"Often mentioned by the same people in the same speech or article is cliché number two, that doctors in the future are going to deal much more with preventive illness, with maintaining health rather than treating disease.

"Taken at face value there is probably truth in that too, but it needs a great deal of qualification.

"When you place the two side by side, I'm led to believe that the major role of para-medical people in future will be preventive medicine — inspecting school children, providing vaccinations — tasks the doctor is over-educated to do.

"You're therefore faced with the fact that the doctor must be educated to handle the most difficult tasks in medicine. A medical student shouldn't be educated as if he were to be a para-medical person but be taken in depth to the most difficult areas of the profession. This doesn't mean that every medical student will become a neurosurgeon or that kind of thing. It means that to train a medical student as if he were to become a public health nurse is no service at all, certainly not to the future of health care.

"The present generation of students have a slight bias towards involvement in primary health care, the practice of medicine in the physician's office or in the patient's home. It's a worthy bias. But it must be tempered with the fact that much of an M.D.'s work will remain in the toughest areas of medicine. It's not surprising that many of the tough cases end up in hospital. For this reason the large amount of time a medical student spends in a hospital rather than in a public health centre is justified."

Dr. Bates said the physician's duty to the most complicated problems of medicine must be reaffirmed continuously in the face of demands that physicians expand their primary health care role and increase their contacts with families and the community.

Emphasis on the most profound difficulties of disease as the essence of a medical student's education is consistent, Dr. Bates said, with what Alfred North Whitehead maintained was the purpose of a university. The American philosopher, in his *Aims of Education*, published nearly half a century ago, said the prime task of a university was to take students to the limit of understanding. From this flows a number of consequences about medical students and their teachers.

By being taken to the limits of understanding in a certain area of medicine, a medical student may develop the ability to know when he doesn't know. Dr. Bates considers it critical that a medical student realize the limits of his own understanding. He must develop the habit of honestly assessing his own strengths and weaknesses, his own shortcomings and mistakes.

"This," Dr. Bates said, "is an enormously important gift to give him. It must be based on self-confidence. If he doesn't come into contact with faculty members who are careful to point out to him the mistakes they have made and are making, or places where our ignorance is so great that mismanagement occurs, then the student never realizes that the best faculty members are almost always the ones that are the most self-critical."

To take medical students to the edge of understanding, faculty members must do research, he said. Though government support of medical research is probably leveling off now after 10 years of steady growth, research must remain a major activity of faculty members.

"You must have within a medical school a cadre of people who can take medical students to the limit of knowledge in their area and say, 'This is as far as we can go. We don't know what happens beyond this point.'

"The only people who know where those fences are, are the people working along them. I don't know the limits of understanding in genetics. But I can peg out some of the fences in my own area; I can tell a student where knowledge stops in respiratory physiology and chest diseases. You can't do that unless you are actively or have been recently doing research in the area. There is no such thing as an excellent teacher who stopped original work 30 years ago, unless the courses he teaches are elementary."

ANOTHER REASON for faculty members to do research is that there is no one else in society to do it. Dr. Bates said that some people seem to think that pharmaceutical companies can do basic research into the major problems of health and disease. This isn't so. Unfortunately, no one has seen it as his duty to emphasize that research in a crucial part of a medical school's activity, he said.

Dr. Bates becomes UBC's dean of medicine July 1, succeeding Dr. John F. McCreary who retired March 7 as dean but who is continuing as Co-ordinator of UBC's Health Sciences Centre. The Centre will integrate the training of health students in medicine, dentistry, pharmacy, rehabilitation medicine and nursing so they can function together as a health team.

Dr. William Webber, professor of anatomy and an associate dean of medicine, is acting dean until June 30.

Committee Looks at Charges

[illegible] Hatch-Finding committee [illegible] Monday, [illegible] by the Faculty of Applied Sciences [illegible] investigation [illegible] of graduates of mechanical [illegible] department of engineering [illegible] Applied Sciences [illegible] Finnan on Tuesday, April [illegible].

The committee, [illegible] by Dr. James McDonald, [illegible] chairman of the Department of Engineering and Faculties which [illegible] engineering students [illegible] Faculty of Applied Sciences.

Dr. McDonald said the committee will examine the [illegible] logically [illegible] by the Department of Mechanical [illegible] of graduates, [illegible] Faculty and [illegible] Applied Sciences, [illegible] Dr. McDonald's [illegible].

CONSIDER REPORT

The committee is made up of [illegible] Faculties of Arts and Sciences, the [illegible] Applied Sciences, [illegible] Dr. McDonald's [illegible].

The report of Dr. McDonald's committee will be considered at a meeting of the Applied Sciences Faculty, which [illegible] committee will be [illegible] hatch-finding report. No [illegible] from the meeting.

The sequence of events which led to the establishment of Dr. McDonald's hatch-finding committee began [illegible] 1931, when three students of [illegible] "pobbed" suspended.

The [illegible] 1931, following [illegible] meeting held [illegible] committee, [illegible] "pobbed."

SERIES OF INCIDENTS

[illegible], Professor James, head of the [illegible] department, said that the [illegible] meeting of the [illegible] 1931 [illegible] of hatching [illegible] students in the [illegible] department.

The [illegible] students [illegible] Civil Engineering Building [illegible] Finnan, in [illegible] March 31, [illegible] the [illegible] students [illegible] "pobbed."

[illegible] Civil Engineering Building, [illegible] Finnan [illegible] of the Faculty of Applied Sciences [illegible] 1931.

The [illegible] students [illegible] March 31, [illegible] "[illegible] and [illegible] the [illegible] students [illegible] Civil Engineering Building [illegible] students [illegible] "pobbed."

[illegible] March 31, [illegible] meeting [illegible] committee [illegible] students [illegible] Civil Engineering Building [illegible] students [illegible] "pobbed." [illegible] students [illegible] Civil Engineering Building [illegible] students [illegible] "pobbed." [illegible] students [illegible] Civil Engineering Building [illegible] students [illegible] "pobbed." [illegible] students [illegible] Civil Engineering Building [illegible] students [illegible] "pobbed." [illegible] students [illegible] Civil Engineering Building [illegible] students [illegible] "pobbed."

[illegible] March 31, [illegible] meeting [illegible] committee

ep Asking: Who The Hell Are We?

As distorted as the two stereotypes are, the engineering student's is the more familiar. Many of the epithets thrown at Gears are those that have been laid against any group in society that have been held below the salt for religious, ethnic or socio-economic reasons. Blacks, Jews, Italians, the Irish, Poles, Ukrainians and dozens of other minority groups have had the same bigoted profile drawn of them: unfeeling, insensitive, and ignorant.

Up until a few years ago — statistics aren't available for this year — about three-quarters of all engineering students were the first members of their families to go to university. Compared with many an upper-middle-class student, whose parents, relatives and family friends probably went to university, most Gears don't have a casual familiarity with the university when they arrive on campus. The environment is foreign, perhaps socially intimidating. Could this influence the insecurity of some Gears?

Perhaps firmer ground for the clannishness of some Gears can be found in their curriculum and the atmosphere of training. They spend about 30 hours a week in classrooms and laboratories and are expected to do hours of work at night and on weekends. They clearly work harder than any other group on campus with the possible exception of medical students. Their schedule is highly structured. And because most of their courses are unique to the Faculty of Applied Science, they have little contact with any other group on campus. For 40 hours a week Gears have an unaltered diet of one another's company.

SHUN CONTACT

The result is that in spite of the Gears' image of shunning contact with other groups on campus, their curriculum makes it virtually impossible for them to associate with the rest of the University.

Add to this an almost complete absence of female engineering students and you have the same psychological atmosphere that pervades private boys' schools and army boot camps. A territorial imperative develops over "their" building and leads to rivalries similar to those between army units or fraternities. Gears are the only group on North American campuses, with the possible exception of athletes, that still indulge in group narcissism. Many Gears remind us, some of us with pain, of the Joe College atmosphere common in North American universities in the past.

The Gears' tremendous work load and social isolation breeds frustration. Though engineers' "stunts" are not so prevalent today, some Gears a few years ago used to indulge in them almost every Thursday noon. Why Thursday? It was the only day of the week in which they had a long lunch hour, two hours, which gives some idea of their schedule. Many students in other faculties on campus are used to having half days and entire days free of classes. It's also revealing that Gears participate in sports relatively more than any other group on campus except Physical Education students. This is probably because of their work schedule which requires an outlet for tension.

Many Gears, incidentally, say their training leaves them culturally ignorant, unexposed to the "finer things in life." This, of course, is true. But it's also true of a great many other students on campus. Many artsmen go through university without taking a liberal arts program. Most sciencemen follow a program as far removed from a liberal arts education as the engineer's. Yet few artsmen or sciencemen feel their deprivation. It's curious that some Gears do. Is it a function of insecurity or is it simply an objective awareness of their own limitations?

Do these engineering students reflect a state of insecurity that exists within the profession? Probably. According to some professional engineers, Gears are insecure and always have been. Before graduation, Canadian engineering students go through a ceremony at which they receive an iron ring. Custodians of the ceremony have avoided publicity for generations and so the public knows little about it. The ceremony doesn't have its origins in antiquity. It was consciously initiated and legally incorporated by engineers about 50 years ago in eastern Canada in an attempt to induce pride and self-respect among engineers. The profession had just finished linking Canada from coast to coast by rail, a heady engineering feat that shaped the destiny of Canada. In spite of this, the engineers felt, they weren't receiving rightful recognition in society.

The profession's public image is linked with technology and today the public holds technology suspect. Professional engineers are doing a lot of soul-searching. They have traditionally carried through tasks others have given them. Now that society is objecting to some of the results, it isn't the employer so much as the engineering profession as a whole that receives criticism. Of all the political, community, technical and scientific groups involved in building, say, a dam, engineers get the dirty end of the stick if society decides the dam was a mistake in the first place.

Among moves to counter this situation is a review of the engineering curricula by most engineering schools in Canada. A major change being considered by most schools would add more courses in the humanities and social sciences. The Canadian Council of Professional Engineers recently finished putting together common guidelines for accrediting engineering schools across Canada. The guidelines were drawn up by a standing committee of the Council called the Canadian Accreditation Board, formed in 1965. In a statement of policy, the Board said currícula should give engineering students enough exposure to the social sciences and humanities to

allow them to practise efficiently when they graduate.

"In professional life," the policy statement said, "engineers of the future will face increasingly complex situations involving sociological and political elements in addition to the professional, scientific, technological and economic factors normally associated with engineering work.

"The development of a social consciousness requires that specific attention be paid to the structuring of the social sciences and humanities components. The program should develop a student's ability to communicate his ideas effectively both verbally and in writing. In general, the engineering curriculum should impart to the students a sufficient liberal education such that he could be at ease with his future environment."

Engineering schools are now asking themselves whether courses in pollution control, ecology, economics, technical writing, professional conduct and ethics should be included in the curricula. Some are debating whether engineering should be a post-graduate program, taken after a bachelor of arts or bachelor of science degree. Much is being made as to whether "applied humanities" — a term coined by A.B. Rosenstein in *A Study of a Profession and Professional Education* published in 1968 — should be added to the curricula.

The UBC engineering school's review of its curriculum was carried out by an advisory committee to the dean of Applied Science chaired by Dr. E.V. Bohn of the Department of Electrical Engineering. Among the recommendations of the committee was that three hours a week be removed from each of the four years of the program and replaced with three hours of applied humanities.

"Much has been written in recent years about how runaway technology seems to be dominating, rather than serving, human beings," the committee said in its report. "The urgent necessity for the social control of technology to serve human needs, instead of uncontrolled technological growth for its own sake or for the sake of maximizing corporate profits and increasing the gross national product irrespective of consequences, has been gaining increasing public acceptance, at least verbally.

"Engineers, as those professionals most specifically responsible for the design and development of modern technology have, understandably, often been those most resistant to the developing social awareness. Since the University includes a large collection of disciplines — the humanities and social sciences — the study of which should normally lead to an increased social awareness, it seems most wasteful of university resources not to give engineering students adequate exposure to these disciplines."

The report has recently been distributed to faculty members in Applied Science and has not as yet been discussed.

Much of the stereotype of the engineer is false. It comes as a surprise to many that Gears are sentimental, patriotic, concerned about pollution, generous, ingratiating to female faculty members and have a sense of group honor and rough justice. For better or worse, Gears form one of the largest groups of economic nationalists on campus, something that will surprise many an artsman. Theft in their building is almost unheard of. Books and expensive equipment are routinely left on desks overnight. Gears give more to charity than any other student group. A few days before the roof fell in on the engineers because of the *Newsletter*, Gears gave about $8,700 to crippled children. Gears traditionally have the best turn-out for blood drives on campus. If the study areas of students in the biological sciences are peppered with posters, slogans, cartoons and press clippings about pollution, post-graduate engineering students have schematic diagrams and other technical information on pollution on the walls — along with Playboy pin-ups, of course. About 150 Gears have nearly completed an anti-pollution car, that runs on liquid natural gas, for entry in a competition sponsored by the Massachusetts Institute of Technology.

ACQUIRE CONFIDENCE

Gears, in the tradition of their profession, soon acquire confidence in themselves unequalled on campus. They are entrepreneurs of the first water. Engineering students occasionally instal — not quite legally mind you — telephones in their buildings.

Some of their pranks rival *Mission Impossible*. The engineering profession and training is highly integrated. The health sciences are only now going through the integration that engineering education and practice has had for decades. Engineering students learn to tackle problems as a groups. Ideas for pranks often grow out of group brainstorming sessions over assignment problems. Tangents are developed, the imagination takes over. Innovations are passed around like cigarettes, savored and contemplated, put out and another one lit up.

Some of their best pranks have been both ingenious and funny. A few years ago a group of Gears made their way in the middle of the night into the offices of their arch-rivals, the Science Undergraduate Society. Before morning they had built a brick wall from floor to ceiling and from wall to wall just inside the SUS office door.

Before students came back one fall, Gears welded together almost any old piece of metal they could lay their hands on — reinforcing rods, galvanized steel tubs, the differential from a car. The *objets d'art* were placed at night on the plaza of the Buchanan Building, where they remained for weeks. Then a group of Gears descended on the plaza, denounced modern art and smashed their creations. Some of the duped art professors were trembling with rage.

Three years ago, about one week before the then

Please turn to Page Eleven
See GEARS

INVESTIGATION

Continued from Page Eight

meeting of the Faculty Council, UBC's major disciplinary body, "...to consider what could and should be done about the matter."

On the same day that Dean Finn issued his statement, Alma Mater Society President Grant Burnyeat held a news conference in conjunction with EUS President Douglas Aldridge, who was only three days away from succeeding Mr. Burnyeat as AMS president.

Mr. Burnyeat outlined what he believed was the sequence of events which led to the publication of the second newsletter and added: "I am now convinced that the newsletter was published in an attempt to discredit the EUS executive."

The second newsletter, he said, was produced by a discontented minority who felt that no apology should have been issued by the EUS following protests over the first newsletter since the publications were for internal readership only and that only engineering students should be able to criticize the newsletters' contents.

Mr. Burnyeat also told the newsmen that the Students' Court, and not the Faculty Council, was the appropriate body for investigating the newsletter incident and meting out discipline.

The following day, March 14, the EUS held a noon-hour "informational" meeting chaired by Mr. Aldridge, which lasted one-and-a-half hours. (See article on Pages Eight and Nine.

Speaker after speaker at the meeting insisted that the "racist jokes" in the two newsletters were devoid of malicious intent and that the names of the six students responsible for the second newsletter shouldn't be revealed.

The meeting failed to agree on a motion condemning the newsletters and broke up after empowering the EUS executive to draft a public apology for debate the following day.

On March 15 the engineers met again and without debate approved the following motion: "We, the members of the Engineering Undergraduate Society, sincerely apologize for the actions of some of our fellow members which deeply hurt many members of our community. We hope that measures we have taken will ensure that these actions will never occur again."

EUS President Aldridge told the meeting that, in future, issues the EUS newsletter would be edited and printed by the executive and would not be left in the hands of various engineering clubs, as was the case in the past. He said he would also suggest to the Faculty Council that a committee be struck to investigate fully the problems between the Faculty of Applied Science and the mathematics department.

That night the Students' Council held a lengthy debate on the incident and finally passed a five-part motion deploring the "racism and sexism" exhibited in the newsletters and including proposals for courses and teach-ins "...to examine the conditions of our society which give rise to such expressions."

On Thursday, March 16, the Faculty Council held its first meeting, heard representations from the mathematics and civil engineering departments, the deans of Applied Science and Science, the AMS and EUS and adjourned to draft its course of action. The body met again March 23 but adjourned without issuing a statement.

★ ★ ★

The 1972 election for Chancellor of the University will be contested by two graduates with backgrounds in law.

Nominated for the Chancellorship are Mr. Justice Nathan T. Nemetz, a judge of the B.C. Court of Appeal and Mr. Robert S. Thorpe, a Vancouver lawyer.

The election for Chancellor and for 15 members of the UBC Senate elected by Convocation will be held June 7. Ballots in the two elections will be counted on the afternoon of June 7 and the results announced that night at a regular meeting of the Senate.

The Chancellor is elected triennially and serves on both the Senate, a 101-member body that makes all academic and curriculum decisions for UBC, and the 11-man Board of Governors, which must ratify all Senate decisions and which also deals with UBC's financial affairs.

UBC's Chancellor for the past three years has been Mr. Allan McGavin, who decided not to run again for the post before nominations were received for the 1972 election.

Convocation, the body which elects the Chancellor and 15 Senate members, is made up of the Chancellor, the President, all members of Senate, all persons who hold academic appointments at UBC whose names have been added to the Convocation roll on the instructions of the President, all graduates of UBC and those on the Convocation roll as a result of regulation by Senate.

Mr. Justice Nemetz graduated from UBC in 1934 with a bachelor of arts degree and from the Vancouver School of Law in 1937. He practiced law for many years in Vancouver and was named a judge of the B.C. Court of Appeal in 1968.

Mr. Justice Nemetz was a member of the UBC Board of Governors from 1957 to 1968 and served as Board chairman from 1965 until he resigned in 1968 to take up his duties with the Court of Appeal. He is also a former president of the UBC Alumni Association.

Mr. Thorpe holds two UBC degrees — bachelor of arts ('29) and bachelor of laws ('50).

He has been active in community affairs in North Vancouver, where he resides. He is a former chairman of the Board of School Trustees for North Vancouver and from 1968 to 1970 was a member of the North Vancouver City Council.

What follows is an alphabetical listing of the 25 UBC graduates nominated for the 15 Convocation seats on Senate (incumbent Convocation members are designated by an asterisk):

DR. AARO E. AHO* — Geology graduate ('49) and president of two mining exploration companies. Active in fund-raising for UBC's new Geological Sciences Centre.

MRS. M.F. ANGUS — Born Monica D. McArdle. A former nurse, she graduated from St. Paul's Hospital in 1954 and obtained her bachelor of science in nursing degree at UBC in 1958. Currently a graduate student in psychology at Simon Fraser University.

MRS. A.D. BEIRNES — Born Virginia Elaine Galloway. Holds UBC degrees in arts ('40) and law ('49) and has served as president of both the Vancouver Council of Women and United Community Services.

MR. RICHARD M. BIBBS* — Vice-president of B.C.'s largest lumber firm and currently a member of UBC's Board of Governors. Applied Science graduate ('45) and former president of the Alma Mater Society and Alumni Association.

MRS. ROSEMARY BROWN — After graduating from McGill, obtained bachelor ('62) and master ('67) of social work degrees from UBC. Active in B.C. Status of Women Action and Co-ordinating Committee. Currently counsellor and social worker at Simon Fraser University.

MR. ROBERT M. BUZZA — Arts ('57) and Education ('60) graduate. School teacher who has held executive posts, including president, on the B.C. Teachers' Federation. Still active in Federation affairs.

MR. CHARLES McK. CAMPBELL* — 1938 Arts and Applied Science (Mining) graduate. Currently a consulting mining engineer. Active in professional and community activities.

DR. MILLS FOSTER CLARKE* — Agriculture graduate ('35 and '37) and director of a federal government research station at Agassiz. Active in Alumni Association activities.

THE HON. E. DAVIE FULTON* — Vancouver lawyer and former federal cabinet minister. Was Rhodes Scholar from B.C. in 1936.

MR. IAN F. GREENWOOD* — Resident of Kelowna and general manager of a major fruit products firm. Agriculture graduate ('49) and former president of the Canadian Food Processors' Association.

MR. JOHN GUTHRIE* — General manager of a pulp mill in Prince George. Holds bachelor ('39) and master of arts degrees ('40) from UBC and has been active in professional organizations.

MRS. W.T. LANE* — Born Betsy Greer. Bachelor of arts graduate ('49) and former research chemist for the federal government and B.C. Research. Active in Vancouver community and cultural activities.

MR. KENNETH R. MARTIN — Commerce graduate ('46) and Vancouver management consultant. Former president of the Commerce Alumni Division and the Alumni Association.

MRS. MARYFRANK MacFARLANE — Born MaryFrank Atkin. Currently director of credit and correspondence courses for UBC's Centre for Continuing Education. Holds Commerce ('42) and Social Work ('47 and '49) degrees from UBC.

MR. GORDON H. NEWHOUSE — Bachelor of arts ('58) graduate from UBC. Former president of the Kelowna branch of the Alumni Association. Now lives in Delta.

MISS ANNE G. PETRIE — Bachelor of arts ('68) graduate who is currently a master of arts student in English at UBC. Co-ordinator of the Women's Studies program at UBC, a series of student-sponsored lectures on the status of women in Canada.

MR. PAUL S. PLANT* — Bachelor of arts ('49) graduate and former Alumni Association president. Currently a member of UBC's Board of Governors.

MRS. MICHAEL P. RAGONA — Born Linda Gorman. An Arts ('63) and Law ('68) graduate active in community and women's activities. Involved in provision of free legal aid through the Vancouver Community Legal Assistance Society.

MR. WILLIAM L. SAUDER — UBC Commerce ('48) graduate and president of a lumber firm. Active in business and community affairs.

MR. ARTHUR M. SMOLENSKY — Bachelor of science ('67) graduate. Former AMS representative on the Alumni Board of Management and until recently a student representative on Senate.

MRS. CAROLE ANNE SOONG — Born Carole Anne Wong. Bachelor of arts ('57) and social work ('58) graduate of UBC. Currently a project co-ordinator on a research study on the status of women in Greater Vancouver.

MR. GORDON M. THOM — Bachelor of commerce ('56) graduate and former assistant director of the UBC Alumni Association.

MR. BENJAMIN B. TREVINO*— UBC Law ('59) graduate and former president of the AMS. Active in Alumni Association activities.

MR. DAVID R. WILLIAMS* — Arts ('48) and Law ('49) graduate. Currently a member of the Board of Governors. Active in community activities in Duncan, where he practices law.

★ ★ ★

President Walter H. Gage has struck a committee to nominate a successor to Dean Neville V. Scarfe as head of the Faculty of Education. The new dean will take office in 1973. Applications for the post are invited and should be sent to the nominating committee in care of the President's Office.

WHAT has gears in the front end and Gears in the driver's seat? Why, UBC's unique experimental Urban Vehicle which will be entered later this year in a design competition sponsored by the Massachusetts Institute of Technology. A team of students in the Faculty of Applied Science, led by Dean McKay, shown in the driver's seat, has designed and built the car, which runs on liquid natural gas. Other features include an energy-absorbing front end, a safety roll bar and seat belts which prevent the car from operating until they're fastened. Photo by Michael Tindall.

STUDENTS

Continued from Page Five

parents would feel guilty because they weren't doing their job. There are definite roles. We are really role structured.

GREEN: Did you personally feel a need for outside help when you were young?

BOB: A lot of help came from peer relationships, from the family. That's your main support outside the family.

I know one family in Vancouver I could move in on tomorrow. There would be no questions asked. I could simply move in. It would be taken for granted that there was a valid reason for my being there. I would immediately become one of the family.

This has been a point of reference for my friends who haven't at times been able to cope. Or to sustain themselves.

It is like a refuge. One family that you know is totally open and generates some kind of supportive energy to help clarify what you're going through. But that family is only one.

KATHY: It's a rare situation.

GREEN: Does the fact that it is rare offer a comment on our isolated culture, in which people are separated too much from each other, locked inside the nuclear family situation?

KATHY: You're married for life into that nuclear family. At least it's presumed to be for life. That's the accepted romantic aim.

GREEN: Do you think families would be more healthy and stable if they had a period of experimentation first, so people could find out what they really needed personally instead of trying to imitate the romantic models suggested by the culture?

KATHY: Experimenting with other forms wouldn't help if you were going back into a highly-structured thing. I don't see the necessity.

GREEN: Then these new forms would become the culture?

KATHY: It's happening now. Amongst most of my friends the communal life-style is happening.

BOB: I only know of a few people not living together communally. Most of my friends who have been married are divorced or getting divorced. The relationships with the least tension are the people who are simply living together.

Because they haven't gotten themselves locked into this artifical thing of being changed from man and woman to husband and wife. To the extent that we work on symbols, that's a very symbolic change. A totally artificial change. What we have now in society is serial monogamy. You're married and you get divorced. You marry again and then get divorced again. That's serial monogamy.

GREEN: You study law, Bob. Is there a widespread attitude of change about these things in relationship to family life? Break-downs are human problems, not an affront against God or State?

BOB: Law is retrospective. As soon as a lawmaker feels a need to change a law or make a new law, it has already been outdated for some time. The law refuses to hypothesize — it works backwards. It restricts itself to the narrowest of grounds. It's always behind the social realities. It would be an incredible revolution if it did catch up.

GREEN: Is it behind the times in understanding family life?

BOB: I think it should restrict itself to protecting offspring. Two adults can thrash it out amongst themselves. I don't think it is the state's position to come in and set down frameworks they should go into. People should be free to draw up contracts or even non-marriage contracts.

The law protects specific interests — the capitalists. The nuclear family has been a great consumptive unit. After World War II everything changed; the tool-up for war produced incredible productivity. The nuclear family was a great unit to eat up the new products.

GREEN: Because each unit repeats possession of things?

BOB: The communal existence is people recognizing the fact that this kind of consumption is not essential. Society based on consumerism is based on a false value.

GREEN: There are economies of scale in the commune?

BOB: What's lacking in society that communes are trying to replace is that sense of trust between people. For instance, five families live in one block: why don't they buy one large freezer? Instead, each family buys one and has wasted space.

My sister lives on a block with seven houses. Each house has a lawnmower. They sit and rust and depreciate in value.

It is a subconscious, not well-articulated aim of communes to react against that style of living.

KATHY: Besides being cheaper you care a lot less about material goods. Once you're sharing things, it's not, "I've got this. I think it's important. I've worked for it. I own it. It's a status symbol to me."

You just share things. They're important, but they mean less as a status symbol.

GREEN: Will you always live in a communal setting?

KATHY: The economic thing in communes is interesting. You get used to the idea that you can live on $100 per month. It's a real shock to realize you can do this for the rest of your life and you don't have to change when you stop being a student.

BOB: We live in a society of experts and expertise. It frees the ordinary person from questioning what's going on around him. That includes questioning the quality of family life.

There are no isolated phenomena. It's that way with communes. They're connected to everything around them.

GREEN: You use terms like "community," "trust," "sharing," "fellowship." Do you feel that what is happening in the communal movement is not unlike the original impulse that created the Christian church? This is the way religious people do talk: "good fellowship" and "spirit of community."

KATHY: I understand what you're saying, but there was always a force from above. In the communal movement the focus is on the individual people.

COMMUNES

Continued from Page Five

people, as well, simply say, "It doesn't make sense the way we're doing it." The large proportion of people involving themselves in communes are re-evaluating. They say to themselves, "I need things the normal system won't allow. There's got to be a better way."

GREEN: Do you think that part of the inspiration or motive behind the movement is a negative one: that is, it comes about because we tend in our society not to be very honest about admitting our emotional needs, the depth and variety?

HAGERTY: The idea of an isolated nuclear family helps explain that. Most psychotherapists today agree we are isolated from each other and even, in a sense, from ourselves.

How often do we sit down with our own wife and say honestly what we feel? Without yelling and screaming. Say, "I don't like the way you do this." Or, "I do like . . . ." It's harder to say you like something about your wife.

GREEN: How extensive is the communal movement in B.C.?

HAGERTY: There is no accurate way to determine this. I am constantly amazed at the number of communal groups in existence.

GREEN: Would an estimate of 10,000 people be reasonable?

HAGERTY: I think that would be very conservative. In the Slocan Valley alone there are over 400 people.

GREEN: The title of your forthcoming book is *The Elephant That Never Came: The Hippie Search for Meaning.* Is that essentially what it is all about, a search for positive meaning for the family?

HAGERTY: You have to listen to what the young people are saying. They say life has become meaningless. It doesn't make sense to go to work every day to buy a new car each year. Life like that is not rational. . . it's irrational. We get involved in petty, meaningless things. Life, the whole of life, becomes sterile and hollow. Their search now is a search for some kind of meaning, if not for God. They want to know: "What's it all about? Am I really here just to punch a time-clock, to eat, to earn a living? There's got to be more to it than that."

UBC REPORTS Vol. 18, No. 7 — March 29, 1972. Published by the University of British Columbia and distributed free. UBC Reports appears on Wednesdays during the University's winter session. J.A. Banham, Editor. Louise Hoskin, Production Supervisor. Letters to the Editor should be sent to Information Services, Main Mall North Administration Building, UBC, Vancouver 8, B.C.

GEARS

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president of Simon Fraser University, Dr. Patrick McTaggart-Cowan, was to be guest of honor at the Engineers' Ball, they stole the mace of SFU. Three locks were stolen from SFU and a student made a master key from them. They had estimated they had no more than 120 seconds to steal the mace — the length of time the area would not be seen by passing guards. The door to the main library was unlocked and the mace taken out of its locked case in 25 seconds. It was returned to Dr. McTaggart-Cowan at the ball.

Three years ago they stole the 1,700-pound nine o'clock cannon from Stanley Park. About 20 Gears with walkie-talkies took up strategic positions at about 2 a.m. One was stationed on the pedestrian overpass at the entrance to the park where he had a complete view of any car entering the park. The first news story to report the theft mentioned that "packing paper was found at the scene, indicating the thieves used care in the removal." The gun was returned after $1,000 had been pledged to one of the engineers' favorite charities, the Children's Hospital.

These are pranks few can condemn. They are part of a tradition that is disappearing on campuses across North America. In continuing the tradition, Gears have revealed themselves to be out of step with other members of their generation. Rah-rah college days are over.

Few seem to realize that even at the height of pranks by engineering students on campus, much of the Gears' motivation was "self-fulfilled prophecy." Gears exaggerate their actions so that they measure up to their barbarian image in the eyes of others. It strengthens and reaffirms the bonds that link them.

Gears secretly enjoy their reputation for crudity. They purposely misspell words in their publications. Many of the graffitti in the Civil Engineering Building are about engineers. Nothing delights them more than a *Ubyssey* story beginning "The engineers have done it again . . . ."

This still leaves us with the question of the racial "jokes." At their meeting March 14, the Gears were dismayed that the outside world didn't realize that the intent was not racist. "If we apologize," one student said, "we're saying we're racists. If we don't apologize, they'll think we're racists." Over the years the attitude of engineering students towards racism has been facetious. The minutes of the EUS over the years are sprinkled with racially-pointed resolutions such as one requiring Chinese EUS executive members to limit themselves to having one child in view of the population explosion. When a Chinese student ran for an EUS position some time ago, his opponent ran on the platform: "I am white, not curious." It wouldn't be surprising if one of the Gears who published the offending *Neusletter* turned out to be Jewish.

One of the most mature speakers at the March 14 meeting described himself as both an engineering student and a Jew. He intervened with the Jewish community on behalf of the students who published the second *Neusletter*. He pressed for an apology by the EUS to appease those reacting to the *Neusletter*. Blame for producing the offensive *Neusletter* should be shared by all Gears, he said. "I deeply believe we shouldn't reveal the identity of the six . . . There's nothing wrong with admitting a mistake. Okay, it happened, we're sorry, we're human, we all make mistakes."

All of this may help us understand engineering students a bit better. What it can't explain is the appalling tastelessness and insensitivity of some of their actions. Some of the antics of some engineering students are so anti-human that it is no wonder non-engineers tend to look upon Gears as a mindless Panzer division.

It is embarrassing even to describe some of their behavior. Some Gears go in for a ritual called "tanking." They grab someone and throw him into a pool. A favorite over the years has been to kidnap editors and writers of *The Ubyssey*. The first *Ubyssey* editor to be kidnapped was Jim Banham, now editor of this newspaper. The last *Ubyssey* staffer to be kidnapped was taken from his home and tied to a cross on campus. Some Gears each year hire a woman to ride naked on a horse in public and trot gleefully at her side.

Finally, there is the content of their *Neusletter*. Whether intentionally or not, the material is often crude and vulgar and always juvenile. An EUS defence of the students who wrote the second *Neusletter* was that that kind of material had been published in the *Neusletter* for years. For many it sounded as though they were saying: "I've been mugging people for eight years, Your Honor, why should I be prosecuted now?"

UBC ALUMNI Contact

New federal Minister of Urban Affairs Ron Basford reviews his three years as consumer and corporate affairs minister at a luncheon attended by 170 Home Economics alumni. Vlad photo.

TO CONSUMER AFFAIRS

Basford Regrets Hostility

Mr. Ron Basford, Canada's Minister of Urban Affairs, admitted recently that people "in certain quarters" gave a sigh of relief when he transferred to his new portfolio from the federal Department of Consumer and Corporate Affairs.

He made the remark in addressing a meeting of Home Economics alumni at the UBC Faculty Club on March 18. A total of 170 alumni and students attended the meeting which was sponsored by the Home Economics Alumni Division.

Mr. Basford's comment tended to substantiate the commonly-heard complaint that he had been transferred to a new ministry because of business opposition to his proposed new Competition Act. But he also told the meeting he was impressed by the letters of support he had received — over 5,200 — from ordinary citizens on his leaving consumer and corporate affairs.

In the three-and-a-half years he held the consumer and corporate affairs portfolio, Mr. Basford said he had been concerned that the "new ministry not be window-dressing" and as a result he had stirred up some opposition.

"In leaving the job, my principal disappointment and regret is the hostility — the almost viciousness — that some seem to feel towards the consumer point of view," he said. "It has always been an article of faith to me, and I think to most consumer activists, that to the extent that you eliminate deception, dishonesty and manipulation from the market place, you strengthen the market place and free enterprise system — not weaken it. And yet the opposition to that kind of concept by some people has always startled me."

He referred to the opposition to the Competition Bill and the fact that while he had indicated in the fall that amendments would be made in the proposed legislation he was still being attacked months later.

"There seemed to be an unwillingness to debate the validity of competition policy, but not an unwillingness to accuse a minister and the government of all sorts of quite unwarranted and unfair motives. The fact is a bald one, supported by the Economic Council of Canada and others, that effective competition policy is an absolute essential to a modern economy and industrial system.

"In any event, there will be new legislation and consumers will benefit as will the economy as a whole. And an economy that is efficient and works well for everyone is the best thing the consumer can have — whether he buys coal by the bucket or lumber by the carload or butter at the corner store."

Spring Meetings For Branches

It looks like a very active spring for alumni branch organizations around the country. A series of functions have been set for centres in B.C., Alberta and Ontario.

Alumni in **Calgary** will hold a Reunion Days '72 on Friday, April 21, in the Palliser Hotel with special guests Herb Capozzi, Social Credit MLA for Vancouver Centre, and George Morfitt, second vice-president, Alumni Association. The function begins with a "happy hour" at 7 p.m., followed by a dinner dance from 8 p.m. — 1 a.m. Tickets, $5.75 each, may be obtained by contacting Frank Garnett, 444 — 7th Avenue, S.W., Calgary 2, Alberta (262–7906).

A "Beer and Beef Night" is planned for Saturday, May 27, in **Ottawa**. Noted UBC geneticist Dr. David Suzuki will be featured guest and the event will be enlivened by a rock band. The location of the event and other details have yet to be decided. The contact for information is Mike Hunter, Department of Finance, Ottawa (992–4251).

Dr. George Szasz, UBC associate professor of Health Care and chairman of the Health Sciences Interprofessional Education Committee, will be guest speaker at alumni branch functions planned for May 30 in **Port Alberni** and May 31 in **Nanaimo**. A noted proponent of sex education, Dr. Szasz will speak on a "topic of personal interest" and accompany it with a slide show. Further details will be available later.

For further information, alumni in Port Alberni should contact: George Plant, 503 — 17th Avenue North, Port Alberni (723–2161), and in Nanaimo, Alan Filmer, RR No. 1, Lantzville (753–1141).

Big Block Club Enjoys Growth

"Chick" Turner, the 1948 Canadian 100-yard spring champion, made a comeback at UBC recently — well, it was a comeback of a sort. "Chick," otherwise known as The Hon. John Turner, Canada's Minister of Finance, returned to his alma mater to be guest speaker at the annual Big Block Club dinner. It turned out to be a very amusing after-dinner speech to a congenial gathering of more than 300 former Big Block winners and 1971 Block winners.

John Turner, BA'49, BCL, MA (Oxford), is himself holder of a Big Block in track, having been Canadian champion in the 100-yard and 220-yard sprints in 1948. He won his "blue" in track at Oxford, while studying there on a Rhodes Scholarship.

The large turnout of Big Blockers was indicative of the new activity in the Big Block Club. The UBC Alumni Association has been active in helping representatives of the Club get back in touch with many of the Big Block winners of former years. Through this effort, a list of 1,200 Big Block winners has been compiled. It's believed that there are another 1,800 for whom addresses are not available.

Big Block winners of former years are urged to contact the UBC Alumni Association, 6251 N.W. Marine Drive, Vancouver 8, B.C. (228–3313).

Ireland's Tragic Dilemma

Is There A Way Out?

Lord Terence O'Neill
Former Prime Minister of Northern Ireland, presents his view of what's happening in Ireland today.

UBC ALUMNI ASSOCIATION ANNUAL DINNER

Thursday, May 18
Hotel Vancouver
6 p.m.

Early reservations advised

Please send me . . . tickets at $6.50 each.
Enclosed is a cheque for $ . . . . . .
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