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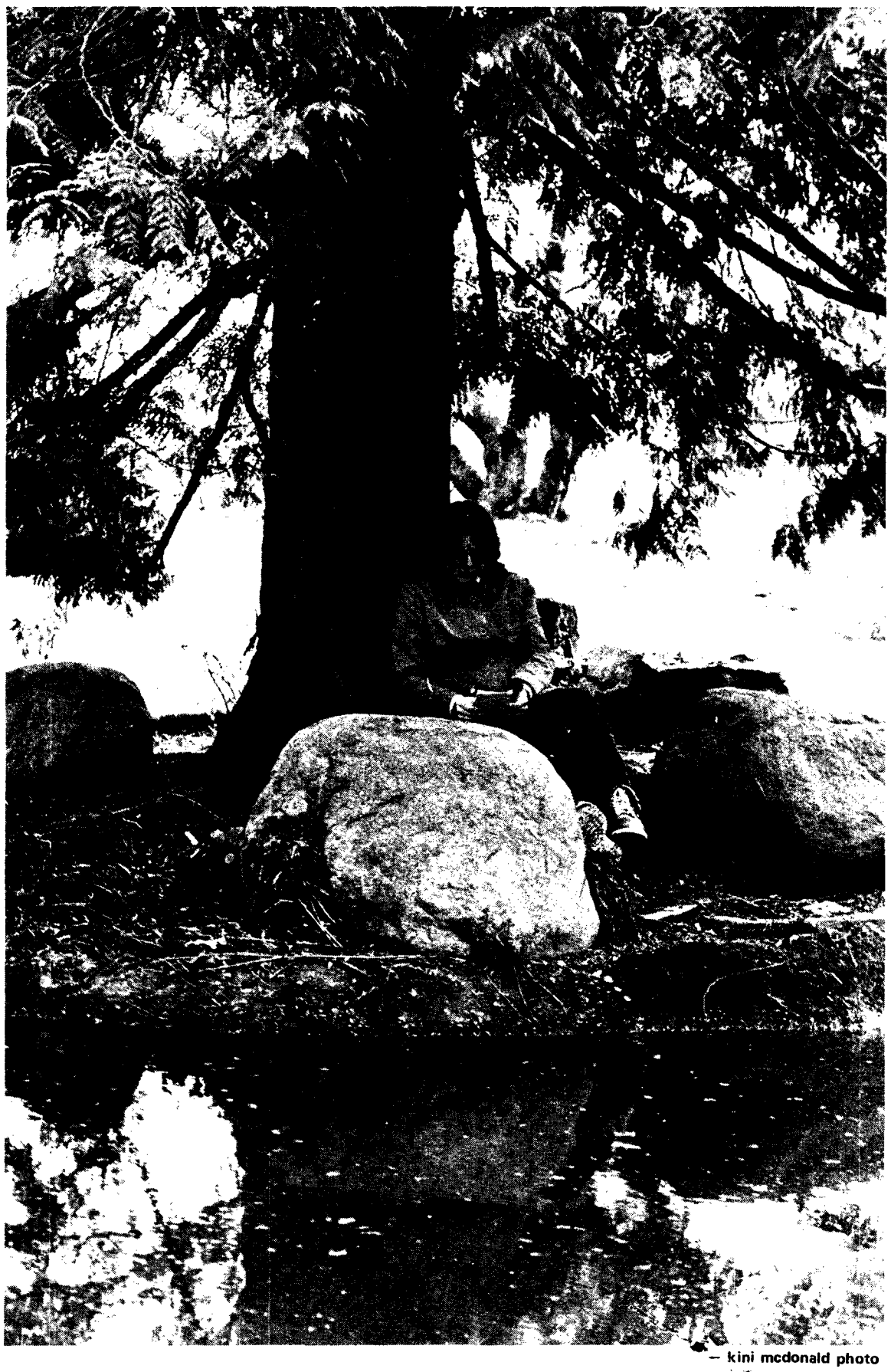

— kini mcdonald photo

GROVES OF ACADEME, bedded in mud and algae, provide study spot for student in throes of pre-exam neural dermatitis. Small garden spot near library ain't whot it used to be, but it's still partly there.

Group seeks new union

By SANDI SHREVE

A group of about 20 non-unionized UBC office workers struck a three-member committee to draft an independent union constitution at a meeting in SUB Thursday.

The workers also nominated Lori Whitehead, international relations institute secretary, to explore the best methods of sending a questionnaire to all campus workers asking them what union they want to join.

The choices will include the Canadian Union of Public Employees, the international Office and Technical Employees Union and an independent union.

The group met to discuss the feasibility of forming an independent union as opposed to joining the OTEU or CUPE, which are now in the process of organizing campus workers.

Several of the office workers withdrew from the OTEU organizing campaign after investigating allegations by labor organizer Madeline Parent in a March 9 talk that American-based international unions use Canadians for their own benefit.

Meeting chairwoman Katherine Taylor told the group she and other workers who examined the OTEU constitution found it was undemocratic.

After much debate on whether it would be advisable to impose its own ideas on other office workers rather than waiting for more support from them, the group voted strongly in favor of drafting an independent constitution.

Taylor called for co-operation among the workers to draft the constitution and to begin a drive for organizing an independent, certifiable union.

"We can fall flat on our faces unless we work and work now," she said.

To be eligible for certification by the Labor Relations Board, which would give the union bargaining rights with its members' employers, it must have the support of 51 per cent of the non-unionized workers.

There are, according to OTEU statistics, about 1,200 non-union campus office workers, said Taylor.

It was agreed at the meeting that the constitution drafted not be binding.

Whitehead, one of the constitutional committee members, said it would be taken before their next meeting to be discussed by all members.

The other committee members are library assistant Mary Patterson and academic planning secretary Rayleen Nash.

The workers also arranged for three sub-committees to supplement the constitutional committee in researching other independent union constitutions and the legal aspects involved in drawing-up a union constitution.

Whitehead said their questionnaire should be sent to campus workers by Thursday.

The OTEU has mailed referendum ballots to the 400 or more campus workers who have indicated an interest in OTEU representation.

But the office workers who met Thursday decided not to depend on the OTEU results.

"We want our own answers rather than having to rely on the OTEU's," said Whitehead.

The workers will hold a general meeting at 5:15 p.m. April 6, in the Lutheran Campus Centre.

One more!

There's 66 down and one to go.

That's the score on The Ubyssey as you read this second-to-last issue of the best campus newspaper west of False Creek.

So if you've got letters, scoops, scandals or Tween classes notices, get them in to SUB 241-K by Monday noon or they wait until next September.

No Skagit flooding — Davis, IJC report

By JIM JOLY

Environment minister Jack Davis said Thursday the International Joint Commission report on the flooding of the Skagit Valley confirms the Canadian view that the flooding should not take place.

The IJC report, tabled in parliament in December, indicated flooding of the Skagit Valley would have far-reaching permanent effects on the environment of the valley in Canada.

In a prepared statement, Davis said the report provided a good basis for reconsidering the proposed Seattle City Light & Power project which, by creating a reservoir behind the Ross Dam in the U.S., would flood eight miles of the British Columbia valley.

The IJC indicated three years would be required to make a thorough assessment of the fisheries, wildlife and forest resources which would be affected by the Ross Dam project.

Davis said he takes this conclusion "very seriously indeed."

"The International Joint Commission has said that no thorough ecological evaluation of the effects on the valley exists at the present," he said.

"Failure to obtain this information would, in my view, constitute good and sufficient reason for rejecting the project."

Davis said he expects U.S. authorities to take the views of the IJC and the Canadian government into account.

But Jeanette Williams, vice-chairman of the Seattle city council utilities committee, said she considers Davis' statement to be premature.

She said she was looking to Washington hearings by the U.S. Federal Power Commission to examine the Ross project fairly and with the "emotion which surrounds it at present."

But Williams said her position on the flooding question was determined by the side of the border she found herself on.

"There are major benefits from the Ross Dam project to this country," she said.

"I'm always concerned with the environment, however."

She said she was not in favor of the IJC's recommendation for a three-year study of the environmental effects of the Skagit flooding.

"There have been a great deal of studies already," she said.

MLA William Hartley (NDP—Yale-Lillooet), whose riding takes in the Skagit Valley, told The Ubyssey he sees nothing in Davis' statement which indicates the government will actively oppose the Ross project.

"It is a weak statement," Hartley said. "I'd like to see him come out more strongly on the issue."

He said, however, that any statement is better than no statement.

"Any authority speaking out against the project at this time would aid opposition to it," he said.

Derrick Mallard, executive director of the Scientific Pollution and Environmental Control Society, supported Davis' statement.

"I should hope Jack Davis would confirm this viewpoint," Mallard said.

"I think it is the least he can say."

Mallard said he would like to see the federal government state that no province should, on its own, enter into an agreement with a foreign country.

He said B.C. should never have been allowed to negotiate the Skagit agreement with the U.S., as it did, in the first place.

In the classroom

By RICH TREETHORNE

Forestry 419, forest economics, is the only required course for fourth year forestry students at UBC. It's a required course because no one would take it if it was an elective.

Professor David Haley attempts to explain forest economics as it concerns the forest industry in B.C. and the provincial government's outdated forest policy.

He tries to explain common-sense economics using a multitude of graphs and equations, thoroughly confusing the students whose interest is low at the best of times.

Interest in the class is shown by attendance, which sometimes climbs to 50 per cent of the students enrolled in the course.

Most of the class time is spent deciphering the prof's writing and attempting to translate his array of chalk marks (diagrams) into notes.

Few of the students really understand what is being taught, the result being seven failures at Christmas. Many students are worried about the course's final exam even though it is the only written exam many of them have.

The leadership of tutorial class Thursday afternoons is usually handed over to a grad student in economics, who tries to discuss problems raised earlier by Haley and explain the answers. He fails miserably to enlighten the class.

A highlight of the March 16 tutorial was an argument between the grad student and the prof over how to do a problem.

Neither was really sure how to do it, wasting nearly 15 minutes of the class's time while they put their heads together to come up with a plausible answer.

Three weeks ago a class evaluation form was filled out by the students for the benefit of the professor, faculty and future forestry students.

Results of the evaluation showed that the course is badly taught, the students are gaining nothing from it, and it should be an elective rather than a required course.

One question on the form asked students to suggest anything the professor could do to improve the course.

The answer from many of the students — "retire."

AMS food action pushed

Alternate food service operator Lyle Osmundson said Thursday his outlet may pull out of UBC completely if negotiations between the Alma Mater Society and the university administration over control of SUB cafeteria are not underway by the summer.

Negotiations were slated to begin following passage of a student referendum on AMS control of the SUB food outlet, currently run by the administration food services.

However, AMS co-ordinator Rick Murray said he doubts the AMS could take over SUB food services before next January.

Osmundson said he is upset that the AMS executive led him to believe negotiations would start soon after the passing of the February referendum.

"If it looks like negotiations are underway during the summer, we'll stay on," Osmundson told The Ubyssey.

He said the service would remain at least until the end of the term in any case.

Osmundson said the main purpose for his campus outlet is not just to provide students with better food at cheaper prices, "but to put students in a position to negotiate for some control over the price and quality of the food they eat here.

"We want to create an interest in the food service, which we think we've done, but it hasn't gone far enough yet.

"As for the service itself, well I could probably make more money on welfare," he said.

He said his service is currently $468 in the red, with more bills coming in this week from the present completion of renovations to his bus.

He said after many weeks of bickering with the AMS and the traffic office, he has been granted a permit to park on the SUB plaza.

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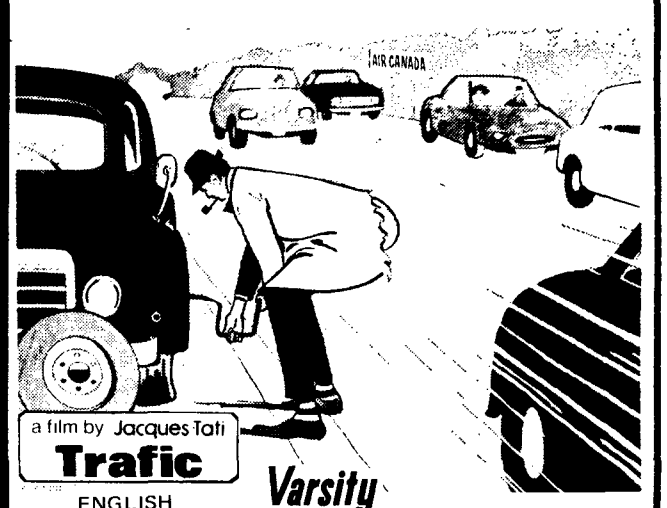

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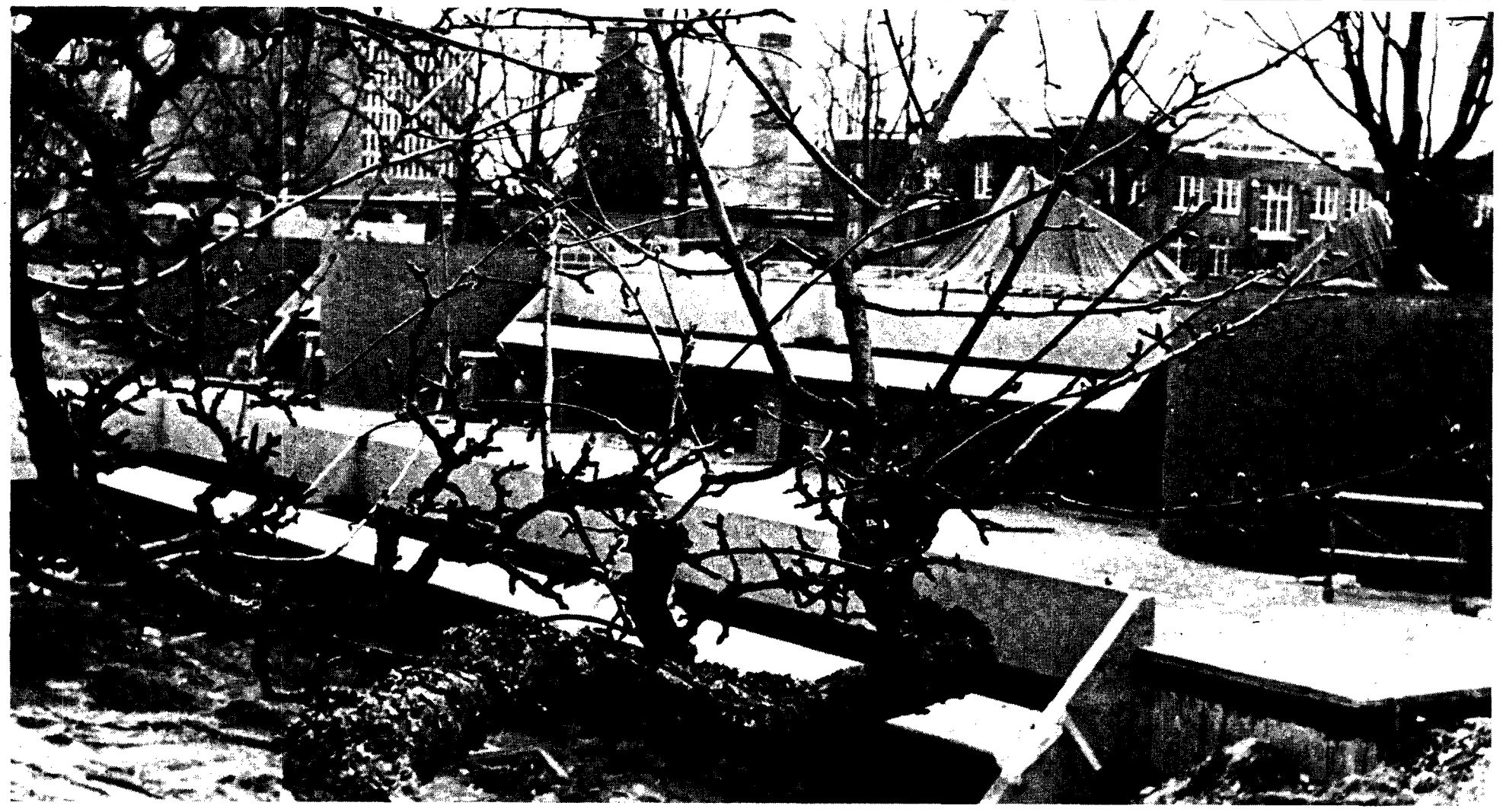

— kini mcdonald photo

CONCRETE FRONT of new undergraduate library takes shape as work proceeds behind construction barricades. Structure faces main library and disappears underground below Main Mall. Head librarian Basil Stuart-Stubbs dreamchild is due for completion sometime in 1973.

Faculty exec 'reasons sweetly'

The faculty association executive held a "sweet reason and general co-operation" meeting at noon Thursday.

That's how faculty association president Robert Kubicek described the meeting where, he said, members agreed on everything.

He said the agenda boasted only two items, the first dealing with the executive elections.

Nominations for the positions of president, vice president, secretary, treasurer and two members-at-large closed today, with the first two positions taken by acclamation.

President is civil engineering professor Richard Spencer and vice-president is law professor Leon Gretz.

Secretarial candidates are Anne Turner, main library catalogue preparation head, and political science professor Philip Resnick.

In the running for treasurer are political science professor Donald Blake and computer science professor Richard Rosenberg.

And grappling for memberships-at-large are commerce professor Walter Winiata, English professor Hilda Thomas and economics professor Curtis Eaton.

Kubicek said the elections will be held by a mail ballot beginning "sometime" next week, with the final results being available at the next executive meeting April 6.

All UBC faculty are eligible to vote in the election.

The second item on the agenda was a "general activities report" from the Canadian Association of University Teachers executive-secretary Allan Berland.

Kubicek labelled the report a "general greeting to the executive" that listed CAUT's recent but non-controversial activities.

He said Berland told the executive CAUT is working on academics' taxation problems, created by the federal government's January tax legislation and announced its status of women committee is "quite active in various fronts.

"But his talk was just a general commentary; he was not specific about anything."

Graduating class gives gifts

After three votes and three recounts, UBC's graduating class has finally allocated its gifts to the university.

Topping the list is a $4,600 grant to the Crane Library, which will provide a number of braille textbooks for blind students.

The move to cover Empire Pool was advanced $6,000 with the second grant by graduating students.

Third on the list is the urban vehicle project which requested $10,000 to compete in an international competition of engineering students in Detroit this summer.

However, a class spokesman said there may be less than the $20,000 originally set aside for the gifts because of increased expenses for grad photos.

He said the urban vehicle will get what money is left after the first two gifts are presented.

Religious school asks for UBC affiliation

A UBC senate committee is now considering an application by Regent College to affiliate officially with UBC.

The committee, which was struck at Wednesday night's senate meeting, is chaired by academic planning head Robert Clarke.

Regent College, already an affiliate of the Vancouver School of Theology, offers a one-year diploma course in Christian studies for post-graduates, about 40 of whom are now studying at its facilities in the VST building on the UBC campus.

Economics professor Peter Pearse opposed approval of the committee, saying it would mean senate approves, in principle, UBC's affiliation with the evangelical institution.

"I have no objection to this sort of college but I don't think the university should endorse the principle of affiliation with such an institution," said Pearse.

"In addition," he said, "Regent College is already affiliated with the VST which is affiliated with UBC, and I fail to see how such duplication of affilations would be of any help to either body."

Clarke said the college's request was based on a desire for parity of academic standards with UBC and it was felt this could be best achieved by affiliation.

He said that merely approving the committee did not mean acceptance or approval of the idea of affiliation with an evangelical institution.

Committee looks at gear-prof hassles

A special committee has been set up under the chairmanship of computer science professor James Kennedy to investigate charges by math profs of intimidation and harrassment by civil engineering students.

Applied science dean Liam Finn announced the move Wednesday and will meet with Kennedy shortly to decide how many members will sit on the committee and who they will be.

The student-faculty committee will investigate the charges during the next two weeks and will draft a report of its findings.

The report will then be discussed with the math professors and engineering students to determine the validity of the charges.

The faculty council met Thursday to discuss the charges, but adjourned early to meet again today.

Grads back down

Members of the graduate student association met Thursday to try to gain a student majority on the grad centre's board of directors, but ended up amending their proposal to keep the B.C. liquor control board off their backs.

GSA president Gina Quijano said the proposal to amend the centre's constitution to provide for six student and four faculty directors was amended to five student members, an increase of one from previous years.

Faculty membership on the board remains at six.

Quijano said the proposal was amended because of concern expressed by classics department head Malcolm McGregor over the centre's liquor licence.

She told The Ubyssey that McGregor said the LCB will revoke the centre's licence if there is a student majority on its board.

"This was sprung on us and we had no time to check it out with the LCB," Quijano said.

"But if we find out this is not the board's policy we will call another meeting and bring up our original proposal."

She said liquor sales at the centre result in profits of about $14,500 annually. The money is used to pay off the mortgage on the building.

A proposal on the centre's membership was also approved at the meeting to allow graduate students not registered in the faculty of grad studies to become members.

"This would include students in education, law, medicine or any students with bachelors degrees in any field," Quijano said.

To Steve

First of all, we'd like to apologize for the delay in printing your letter. Our budget isn't as big as could be expected so we're often stuck with large stacks of letters which we're unable to print because of a space shortage. Hopefully things will improve next year. (Aldridge, Dick et al take note).

Second, we're sorry you feel the way you do. We don't mean about getting ripped off for $13. Naturally you're pissed off. Any of us would feel the same way in your situation.

What we're sorry about is that fact you feel compelled to leave behind your "childhood ideals" and come to the conclusions stated in your letter.

Consider asking yourself why someone would want to rip off the $13 in the first place. Probably because he needed the money. But why did he need the money? Very likely because at some point in the past year or so he needed a decent job and couldn't find one, something which is fairly common nowadays.

Now ask yourself if it makes sense for someone to be out of work in a country as rich as Canada. It's not very rational, is it? Something's wrong and we suspect very strongly that it's the economic system. It's obvious that the economics of this society are based on competition. To survive you're forced to look out for yourself and say to hell with the other guy. Although we're forced to put it in rather simplistic terms, this is probably the reason you're out thirteen bucks. Our interpretation is that some guy needed the money and, because society has already instilled the attitude in him that he should watch out for himself, went ahead and ripped off the money.

Hopefully you can see from this that capitalism has produced both the need and the attitude.

You might object that other people who have been brought up in this society also need money but do not resort to stealing. But the fact remains that everyone has to compete. When they compete, they try to take something away from someone else. It only remains to be seen to what level people are forced (or trained) to descend in their attempts to take care of themselves.

The obvious solution to this mess is to eliminate the present economic system and substitute it with an economy based on co-operation. It's already been done in places such as China with such success that you can now leave your wallet in any men's (or women's) locker room in the country without having to worry about it being ripped off. We'd like to be able to do the same here.

J. A.

—Guerrilla/LNS

Letters

Coming

At last I have had to discard my childhood ideals. I have also lost all faith in my own generation and what they have advocated. Wake up friends, there is no such thing as love but simply self-interest.

On Monday, March 6, I participated in in intramural volleyball game at War Memorial Gym. Having not abandoned my innocent state as did Adam and Eve, I left my clothes and wallet in a locker in the proverbial men's locker room. Needless to say, when I later reached into my wallet for some much needed money, I found that I had been ripped off. Thirteen bucks, would you believe! To some wealthy students that may not sound like much but to most of us at this time of year that's a lot of bread.

To those of you who are inclined to steal from others, give mankind a break and try asking when you need some bread. You see, my friend, that money could have been my dinner for next month.

Steve Benson
Commerce 3

P.S. Hopefully you spent it wisely.

THE UBYSSEY

MARCH 24, 1972

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Editorial departments, 228-2301, 228-2307; Page Friday, Sports, 228-2305; advertising, 228-3977.

Editor: Leslie Plommer

"Eeeeeeaaaaggggghhhhcccchhhhfffff" belched Mike (crooked cue) Sasges, the demon of dummies. Satanical Sandi Shreve shot her forked tongue at snoozing Sandy Kass, while Leslie Plommerted on Mikee Finlay due to the absence of pretty Paulie. Meanwhile, Lesley Krueger convinced the crew a celebration was in order. Monkey-face McCune, arisen from the dead, agreed. Kent Spencer scoffed at the idea but was outnumbered jollily by jumpin' Jim Joly. Gary Gruenke and Kini McDonald photocopied each other with John Andersen demoted to chief ashtray for the collective. Jim Adams bemoaned the distress of Gord Gibson who was seen jocking off in a tree. The echos faded, the shadows passed. But Vaughn Palmer reminded all goons to meet in the office Monday noon to mess together a Maclown's for the final biggie Tuesday.

Proposal

An open letter to all students:

The quality of student life is in part determined by the Special Events, Speakers, and Education committees. The underlying philosophy of how these are organized is being discussed at this time. To date these three committees have mostly centred around spectator activities. We, as interested students, consider this approach an example of the continuation of non-education at this university.

From the indication given to us at Wednesday's council meeting (March 22) the new student executive wishes to continue this non-involvement as shown by their desire to have controlled chairmen and split committees. We believe the committees are so inter-related that the possibility of separation is ludicrous. The more complimentary the committees the more we would be able to co-ordinate our activities and extend to this campus an organized continuous program of events.

Our proposal is that these committees, the Special Events, Speakers and Education committees be considered as a whole. Implementing a wholistic approach to campus life, our proposal aims to co-ordinate "celebrative and cerebral" happenings on campus next year. *This program would be run as a co-operative and would be open to participation by all interested students.* Utilizing the concept of decentralization, events would be staged not only in SUB but other buildings across campus, including residences. These programs would be undertaken in conjunction with events in existence presently and in the future.

In order to facilitate increased student participation, representation of residences and undergraduate societies, we believe, is *necessary*. Rather than the common, single unrelated noon-hour programs, cohesive long-term events would be the primary focus. Concentrated support will be placed upon the concept of special weeks involving fewer resource people for increased time periods. This will encourage the use of qualified and relevant campus personnel.

Although we do not mean to imply motives, it is interesting that the deadline for applications has been continually extended. Our proposal has been in for two weeks.

Penny Newman
Margaret-Jean Feser
Gary Birch
on the behalf of
25 interested students.

Praise

Congratulations on another fine year of Ubyssey publications. This is probably by far and away the best fuckin' year of Ubysseys we've seen on campus ever.

Luv,

Michael Thomas,
Arts 4

Page Friday

Racism in sociology

Of all the vulgar modes of escaping from the consideration of the effects of social and moral influences on the human mind, the most vulgar is that of attributing the diversity of conduct and character to inherent natural differences.

–John Stuart Mill

The oppressed peoples of Canada and the United States have begun to organize against their oppression. Their realization that the political, economic, and social machinery of their society works against their interests has put the government in a strange predicament. How are government officials, without totally destroying the facade of the "Just Society" going to keep people from organizing to change their present situation? As people become more conscious, how will the continued inequalities in education, housing, and wages be explained? These inequalities must be explained in such a way that our society as it is presently structured does not appear at fault. One way of explaining these inequalities is to show that they reflect the 'natural' potentials of the people of that society. If equality is to be seen as merely a Utopian dream because people are fundamentally not equal, then racism, sexism, and anti-working class ideas must be given scientific support. Society in its present form must be shown to be the only possible society.

One way of justifying the inequalities of the established political and economic system is to demonstrate that socio-economic factors play only a minute role in the forming of individuals within a society. These ideas must then be firmly planted in the people of the society in such a way that they will be uncritically accepted. The social sciences provide the 'qualified' experts to carry out this task.

Richard Hernstein is such an expert. He is the head of the psychology department at Harvard. In an introduction to his article in the September, 1971 edition of **Atlantic**, the editor states that "The **Atlantic** believes that it is not only possible but necessary to have public discussion of important, albeit painful, social issues. The subject of intelligence is such an issue – important because social legislation must come to terms with actual human potentialities, painful because the actualities are sometimes not what we vainly hope." What in fact we are being asked to do is rethink our concept of equality.

In our society today, Hernstein begins, "there is a powerful trend toward 'meritocracy' – the advancement of people on the basis of ability, either potential or fulfilled, measured objectively." One of the central points of Hernstein's argument is that class differences cannot be changed because they reflect the actual potentials of people. Hernstein states that "The vision of a classless society was the keystone of the Declaration of Independence as well as the **Communist Manifesto**, however different the plan for achieving it." Against this background, the main significance of intelligence testing is what it says about a society built around human inequalities. The message is so clear that it can be made in the form of a syllogism: (1.) If differences in mental ability are inherited, and (2.) if success requires those abilities, and (3.) if earning and prestige depend on success, (4.) then social standing (which reflects earnings and prestige) will be based to some extent on inherited differences among people ... The first two premises of the syllogism cannot sensibly be challenged for they are true to some extent now and are likely to become more so in time ... Greater wealth, freedom, fairness, and educational opportunity are **not** going to give us the egalitarian society of our philosophical heritage." The message of Hernstein is indeed clear. People occupy their position in society because of innate characteristics. If someone does not make enough money to live on it is because he or she does not genetically deserve it. Hernstein is very explicit when it comes to questions such as discrimination against Black people. He comments that "to the extent that variations in the American social environment can promote or retard I.Q., blacks have probably been held back. But a neutral commentator (a rarity these days) would have to say that the case is simply not settled, given our present state of knowledge." Hernstein minimizes almost to the point of denial three hundred years of slavery, oppression and discrimination in order to be 'neutral' and true to biological determination.

Hernstein is a follower of Arthur Jensen, professor of educational psychology at Berkeley, who peddles his racism in journals ranging from the **Harvard Educational Review** to **Life** magazine. He quotes Jensen as concluding "that the genetic factor is worth about eighty per cent and that only twenty per cent is left to everything else – the social, cultural, and physical environment, plus illness, pre-natal factors, and what have you." The argument is simply this; And individual's capabilities are primarily determined by his or her particular genetic makeup. Because society rewards individuals according to these capabilities, an individual's social and economic position within the society will also be determined by genetic makeup. It does not matter, then, how the society is structured because it has less than a twenty per cent chance of influencing the way in which individuals within it behave. According to Hernstein, "There are simply fewer potentially competent physicians than barbers. The gradient of occupation is, then, a natural measure of value and scarcity. And beneath this gradient is a scale of inborn ability." As for the future, Hernstein predicts that "in times to come, as technology advances, the tendency to be unemployed may run in the genes of a family about as certainly as bad teeth do now."

Genetic determination explains to people that reality is beyond their control and comprehension. This is exactly the type of ideology that is needed at a time of crisis in a society. These theories of genetic inferiority are very important tools for shifting the blame for social and economic inequalities away from those who control the society to those who suffer from these inequalities.

The statements of Jensen and Hernstein do have a positive side. Their arguments and conclusions are so blatantly unscientific and biased that they readily expose how the social sciences can be utilized as a tool of oppression. The negative aspects obviously outweigh the positive. Their 'findings' are used to mould public opinion against workers, welfare recipients, women, and people who are racially oppressed. Students are trained to accept Hernstein's garbage as objective social science.

Probably more important than either of these factors is the direct political application of their theories. **Life** magazine (June 12, 1970) states that Jensen's 123-page article in the **Harvard Educational Review** was reprinted in full in the **Congressional Record** at the request of a Southern Congressman. The report was also used in a Virginia courtroom as defence evidence against desegregation. Jensen believes that his theories are beginning to carry more weight. In **Life**, he said, "The kind of research being funded and some of the appointments being made reflect in subtle ways some of the ideas in my **Harvard Review** article."

Jensen is not the only social scientist who is being used by the U.S. government. Edward Banfield (currently a professor at the University of Pennsylvania and former head of the Presidential Task Force on Urban Affairs) has been very influential in shaping U.S. government internal policy. His book, **Unheavenly City** is used at many U.S. universities and will probably soon be in Canada. In **Unheavenly City** Banfield makes very clear his position on the working class. He states "In the chapters that follow, the term 'normal' will be used to refer to that class culture that is not lower class. The implication that lower class culture is pathological seems fully warranted both because of the relatively high incidence of mental illness in the lower class and also because human nature seems loath to accept a style of life that is so radically present oriented." (page 54). William Shockley of Stanford **University and Banfield both recommend sterilization as a means of dealing with people** they consider to be of low I.Q. Shockley has proposed the 'Voluntary Bonus Plan'. Under the V.B.P. poor people would be given a bonus of one thousand dollars for each I.Q. point under one hundred if they submit to sterilization. This has not yet come into effect but similar legislations have. A bill has recently been passed by the Indiana Senate that forces women who have two or more children and who live on welfare either to be sterilized or to be taken off welfare. Mississippi and North Carolina are working on similar legislation. This type of legislation is being considered at the Federal level in the U.S. The **Boston Globe and Mail** (January 28, 1972) reports, "Roger Freedman, (a follower of Banfield), a former Nixon aide who is currently a senior staff member at the Hoover Institute for War, Revolution, and Peace, testified recently before the Senate Finance Committee. He argued that they should 'consider taking children away from some mothers on welfare and raising them in a well-run government instituion'. He called on them to think over offering a 'cash bonus for parents on welfare who volunteer for sterilization'."

It must be remembered that Jensen, Hernstein, and Shockley are not the only social scientists that share these views on the nature of human reality. They have been mentioned because they represent a major trend in the social sciences. This does not mean that there are not social scientists who disagree with them. Although there are many who have firmly opposed the Jensen clique on scientific-methodological, political and social grounds, there are many more who have supported it either actively or by their silence. What is happening in the social sciences in the U.S. is reflected in Canadian branch plant social science departments. The Jensen-Hernstein syndrome is most probably more firmly implanted in Canadian

The radical social sciences

by the Union of Radicals in the Social Sciences

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continued from pf 1

universities than we realize. One example at UBC is Werner Cohn, professor of Sociology, who teaches 'Ethnic Relations' (Anthropology 201) and 'Sociology of Education' (Sociology 466). Dr. Cohn is not nearly as influential as Jensen nor is he as well known. Dr. Cohn follows Jensen and uses Jensen as source material in some of his lectures but he has made his own contribution to the literature. We criticize Dr. Cohn more thoroughly than Hernstein, Shockley, or Jensen not because he is more important but simply because he is at UBC. It must again be pointed out that Dr. Cohn is not unique but is an example of a type of thinking that everyday becomes more prominent in the social sciences. The Union of Radical Social Scientists has on two occasions invited Dr. Cohn to discuss his ideas in an open forum on the biology and sociology of race. He refused. In a letter to **The Ubyssey** we explained that we felt it was very important that he discuss his views in an open setting that was free of the authoritarian classroom atmosphere. We further indicated that we felt it to be very important that he personally present his position in order that he not be misrepresented. He did not answer our letter. (It is interesting to note that neither Jensen nor Shockley will publicly defend their positions.) We believe that controversial viewpoints, especially those held by educators, should be publicly stated and publicly criticized. This is essential to the development of knowledge. We believe in freedom of speech but we also believe in the right to criticize.

In order to indicate the nature of the sociology in which Dr. Cohn is involved we shall examine his contribution to a small debate in the journal **Current Anthropology**. The debate began with his book review of Michael Banton's **Race Relations**. Dr. Cohn asserts, "As far as American Negroes are concerned, there is good reason to believe that white people, together with all their prejudice and irrational racism, also experience physical fear of Negroes, and that this fear, if one is to judge by murder rates, is related to the Negro's much greater propensity to kill. In general, the Negro murder rate is perhaps eight times that of whites. It is

continued pf 3

URSS Manifesto

The URSS was founded by a group of dissident social scientists who sought through collective study and work an alternative to either copping/dropping out as individuals or making it as bourgeois academics. We could either use our skills to advance ourselves (at the same time providing information and analysis to those who control this society), or we could do meaningful work to serve the people.

Our place of work is the university, so the first location of our struggle is here. The first situation we face is that there are four social science departments, yet society is a coherent whole and to know fully one part without the others is impossible. We ask: what is the historical character of this dividion? Is its primary function the limiting of understanding? We see the vital need for a unified social science to give a wholistic view of society, and call for the development of a unified social science department.

Most of us first went into social science because we felt that here, more than any other place, the real world of people in society would be studied; and further, that the knowledge discovered would be actively used for the progressive betterment of the human condition. But we have found that we were regretably wrong on both counts, the social sciences do not seek an understanding of the whole, but only of its smallest parts; and social scientists are primarily engaged in competition for status and serve the status quo.

Yet the social sciences are more in tune with current social trends, such that they take on a modern look and faddish appearances — they beguile us (and themselves) with 'contemporary relevance' and 'radical methods' — but the most important questions, why do you do what you do? and who does it seek to serve? remain, not unanswered, but rather unasked. We have raised these questions — in our "Storm Warnings" about first-level courses, in our Learn-in on the "Two Roads of Sociology", and in our Open Hearing on "The Social Sciences and the Working Class". We plan to continue these challenges to the complacency of the social sciences.

The social order we live under is based on oppression and exploitation: of one class for the benefit of another, of national and racial groups by others, and of the Third World by U.S. imperialism — yet attempts are constantly being made to convince us that we live in the 'best of all times'. This social order is corrupt and decaying, and is propped up by cynical self-serving academics who are the producers in the ideological factories of capitalist society, the universities. We challenge the work of these 'end of ideology' and 'value-free' ideologues — the social sciences are on trial and the jury is all humanity.

All people sincerely interested in working to challenge the present dominant ideology in the social sciences and to do collective work towards a radical social science are invited to contact us at AMS Box 149, SUB.

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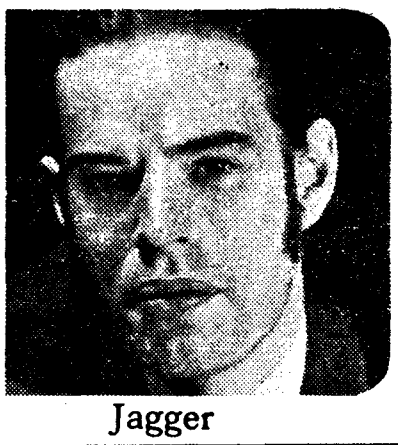
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fashionable to 'explain' this difference by reference to socioeconomic conditions but this type of explanation is traditionally no more than apologetics. A decent social science would have to free itself from the moralistic notion that murder is 'bad' before it could honestly and scientifically investigate this area of Negro-white relations.'' (**Current Anthropology**, vol. 10, p. 203). The structure of this statement is essentially this: 1.) White people are racists and prejudiced – this behaviour is irrational. 2.) White people fear Black people – this is rational behaviour, 3.) Black people have a ''much greater propensity to kill'' than White people, 4.) This 'propensity' is reflected in an objective manner – "the Negro murder rate", 5.) White people are aware of this objective data and are therefore able to make the rational decision to fear Black people, 6.) Socioeconomic explanations are unsatisfactory and traditionally apologetic and must be accompanied by data that is other than socioeconomic. The implication is that this other data is biological since the 'propensity' to kill cannot be explained in a socioeconomic framework.

Dr. Cohn's presentation of this situation is not only blatantly anti-Black, it is alto anti-White. He does not state, for example, some (or most) White people are racists who fear some Black people. He paints his picture in terms of static absolutes that do not correspond to reality. Taking his framework of analysis, white people would even have to fear Black babies. And where would the children of black-white marriages fit into this scheme? Perhaps they are bbound to self destruction because of their combination of killing propensity and racist fear of themselves. And how would one explain the Black gourgeoisie's fear of the masses of Black people? The point is that Dr. Cohn has begun his argument in terms of biological categories rather than sociological categories with a class analysis. In Dr. Cohn's scheme, behaviour is identified with skin color. Sociological categories that are open to change reflect reality. Static biological categories reflect racism and this racism is a product of a racist social structure. Explanations of this sort serve to strengthen that social structure. Dr. Cohn's description also functions to drive a wedge between White and Black people who share similar socioeconomic situations. It would be extremely difficult for white people if they accepted any part of the argument that Dr. Cohn puts forward. People who are divided are weak and cannot hope to combat their common oppressor.

Dr. Cohn's argument also states that wWhite people fear Black people because of this 'propensity to kill' which is proven by the higher murder rate. He stated that "the Negro murder rate is perhaps eight times that of whites." In a letter in defence of his position published in a later edition of **Current Anthropology** (Vol. 12, p. 82) Dr. Cohn reveals the source of his data. The data was not collected from agencies like, for example, the American Civil Liberties Union who might have some claim to objectivity, but rather from the F.B.I.'s Uniform Crime Reports for 1968. Many of us might tend to question the reliability of data gathered by this agency which has contributed so much to the genocide of the black community. Dr. Cohn attempts to brush aside objections by stating, "The facts are fairly 'hard' because unlike other crimes, murder is both well defined and well investigated in all jurisdictions of the United States" (C.A., Vol. 12, p. 82). The important question here is **who** defines the murders and **who** investigates them.

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Beyond stereotyping

Jean-Paul Sartre **Search for a Method**, Vintage Books, 1963. Istvan Meszaros **Marx's theory of Alienation**, Merlin Press, 1970.

"Men make their own history, but they do not make it under circumstances chosen by themselves, but under circumstances directly encountered, given and transmitted from the past. The traditions of all the dead generations weighs like a nightmare on the brain of the living."

– Karl Marx, The 18th Brumaire of Louis Bonaparte.

It's March again. With essays and exams looming, we outline just one more study timetable which will be inevitably ignored. Deadlines for papers become more insistent. The months of days chopped into 55 minute segments with nights periodically jarred by ''produce on demand'' assignments typed into the early hours of morning are remembered somewhat nostalgically. That month again when we become certain that the next couple of weeks must be endured alone. All the days and weeks that went before are to be simply prelims to that moment of truth as we slide into the desk, glance to the clock on the front wall, then focus a little unbelievingly on the typed page before us. So it's come to this.

We actually weren't much more together in October than we are now. Back then it was more of a dullness, a vague irritation. We were just a bit unravelled– not strung out taut as we feel now. But then everyone knows that each of us has to weather the uncertainties as best we can. And we have to do it on our own. That shrill moment of panic that sometimes strikes is just part of the human condition that each of us must face alone. We do realize that, don't we?

But this knowledge didn't fall from the sky. It has more than an incidental connection to the fact that exam time is the period when the demands made upon us by the university are the most incessant. The obligation we produce accordingly to narrowly determined norms forces us into a position increasingly more confining.

Ironically, the moment in which we are most conscious of our discomfort is the very instant when we seem least able to recognize the external source of our oppression. We are frightened with the recognition of our common isolation, yet refuse to search for an explanation outside ourselves. We would rather suffer the burden separately than place the blame on the world in which we live and move collectively to remedy it.

It is understandable why employers want to hire persons who have college degrees. Over a four year period, we have exhibited our ability to conform and to passively accept all the demands which are made of us. The formal education and personal growth gained while on campus are of secondary importance to our proven worth as model workers. We do what is asked of us and keep our mouths shut.

Five separate courses with fragmented days to match, essays and exams to be of a certain length and to be written by a certain time, assignment topics which may be personally chosen but on the basis of a reading list which was predetermined – the opportunities for self-determination are negligible. Occasionally, a token concession in the form of a "progressive" programme such as Arts I is made, but even the freedoms 'permitted' there are unilaterally defined by the administration. Besides, it is an effective way to isolate potential dissidents in one corner of the campus and to delude them into thinking that they have control over their own lives.

It is not surprising that we indulge in escapist pleasures and retreat to the refuge of our private worlds when faced with the daily barrage of courses at best only mildly interesting and assignments as a rule downright alienating. Mindless diversions and an obsessive preoccupation with privacy are inevitable responses to an unresponsive institution which denies us the opportunity to express ourselves as the unique individuals we are.

What we fail to recognize is that our personal withdrawal will not remove our sense of powerlessness and frustration. Our personal happiness and self-realization cannot be separated from the society in which we live. The question of alienation is inseparable from the concrete relations which confront us constantly in the form of the social institutions in which we attempt to express ourselves through our activities and projects.

The anxiety we feel around exam time is not the same as the sense of anonymity we experiences months before, during registration week. Yet the origin of our discontent remains constant. It's me right here trying to negotiate with them out there and attempting to keep my sanity – let alone my humanity – in the process.

So we've located the cause of our problems. Now we have to move towards changing those social structures in order to permit some breathing space, some room to grow at our own speed and in a direction plotted by each of us. Self-determination. Control over our lives. Freedom from oppression.

Freedom from oppression? Sounds like a socialist slogan and we all know that follows on the heels of that idea. The grey presence of the U.S.S.R. – joyless labour, faceless regimentation, and all those other depressing facts that we've been taught since elementary school. But perhaps it's time we stopped and figured out exactly how the Soviets screwed up. After all, we really can't go back to what we've come from, so we have to try to learn from the mistakes of others.

Among Soviet officials, there is a tendency to perceive the world as though men were simply markers pushed along by the relentless flow of History. This view is common throughout the Communist countries of eastern Europe where social planning is undertaken by idealogues within massive bureaucracies who fully expect material reality to submit to their whims.

A student or a worker is no longer a living being who is altered through contact with everchanging circumstances yet capable of some degree of free will. For the bureaucrat, the individual exists as a Platonic idea, with relatively fixed qualities but possessing a degree of malleability which lends itself to behavioural conditioning.

Government agencies have taken on a life of their own, spewing out proposals and directives which deny the existence of unique people with sensitive natures and profoundly human needs and desires. This failing is best illustrated by Sartre who points to the notices plastered on Warsaw factory walls in 1949 which proclaimed: ''Tuberculosis slows down production.'' These reminders were undoubtedly prompted by the best of intentions yet they blatantly revealed how the individual had been sacrificed in terms of government policy. The Soviet officials had obviously determined that there was a significant correlation between the incidence of illness and the output of goods. Yet in this slogan, the tubercular worker was not even granted

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THE STRUGGL

By MICHAEL MYERSON
The Guardian
Last of three articles

British propaganda seeks to neutralize foreign opinion sympathetic to the Irish freedom fighters by mystifying it with simplistic notions of a Catholic-Protestant holy war or, conversely, with complicated pictures of diverse, seemingly unrelated, elements at play. In either case, outsiders are led to throw up their arms at the "silliness" or the "complexities" of the problem. In fact there are diverse elements at work here, but they are very much related.

British control is obviously shaky. To surrender Ulster to Paisley means to opt for outright fascism, which would bring certain civil war. Westminster has chosen rather to exert direct control of the Royal Ulster Constabulary (RUC), with its own regular army taking an increasingly active role as they move toward direct rule of the six counties and the abolition of the Stormont government.

Irish republican writer Brendan Behan once described Stormont is "a kind of superior municipal corporation. The result is that political discussion there is like parish pump politics and, having no power even in social welfare legislation, where they have to tag along after England, they can't look forward but only backwards.'" With the British elimination of surrogate military control, British troops are being used against the Irish for the first time since the relief riots in Belfast in 1932.

But the direct involvement of the British has worked to increase and consolidate the already growing republican sentiment in both the North and the 26 counties of the south. Since last August's political crisis and the subsequent internment, every commentator on the scene has observed the vitually complete republican sentiment among Ulster's Catholics. Westminster's strategy is bringing about a crisis which will "force" it to dissolve Stormont altogether. This strategy has been all but openly declared by Labor leader Harold Wilson.

The Tories are caught in the contradiction of British imperialism on the decline: how best to control. England could itself abolish the partition and bring the six colonial counties into the "Free State" of the south, creating a more manageable 32-county neo-colonial Ireland, which could in turn be brought into the European Common Market with England. Such a move could perhaps set back by a generation the revolutionary movement in Ireland.

This is the meaning of Harold Wilson's recent proposal to exlore the possibility of a reunification of Ireland, over a 15-year period, a proposal the Conservatives have taken under advisement. This is also the meaning of the ruling Fianna Fail government in Dublin, through prime minister Jack Lynch, taking a more active public role in the discussion.

The Paisleyites (Paisley himself has recently considered the possibility of unification under certain conditions) and the Fianna Fail-backed "Provisional" split-off from the IRA are both useful to England, since both are providing the crisis England needs to fulfill that strategy.

The Provisionals are a right wing splinter which refused to accept the socialist goals of the "Official" IRA in 1969.

Receiving arms and money from elements of the Fianna Fail, the Provisionals have been conducting most of the terrorism in the North, without any obvious program, save the elimination of the border with the south. (When the regular IRA rejected a deal by Fianna Fail in 1969 to drop its socialist programs and certain of its leaders in exchange for money and arms, the Provisionals walked out and made the deal for themselves.) The officials have feared for years that the Provisionals would provoke a clash which would strengthen sectarian division and encourage massive British presence, before the republican movement was sufficiently prepared to do battle.

With British atrocities, supported by the Unionist fiefdom, on the increase, the Provisionals have at times received greater support in the North than the Officials. But their loose organization, combined with a lack of ideology, will probably not hold up under a sustained British drive. The Official IRA continues to make demands geared to mobilize masses. Through the civil rights movement which it leads, in alliance with Communists and other unaffiliated Republicans, it has reawakened in Ireland the spirit of the 1916 Rising for an Irish Workers and Small Farmers' Republic.

The civil rights movement plays a potentially revolutionary role in a pre-revolutionary situation – where the masses are no longer able to accept the old way of living and the bourgeoisie is not longer able to rule in the old way – because of its integration with the working class. The difficulty has been to sustain Catholic working class support while simultaneously winning or at least neutralizing the Protestant workers.

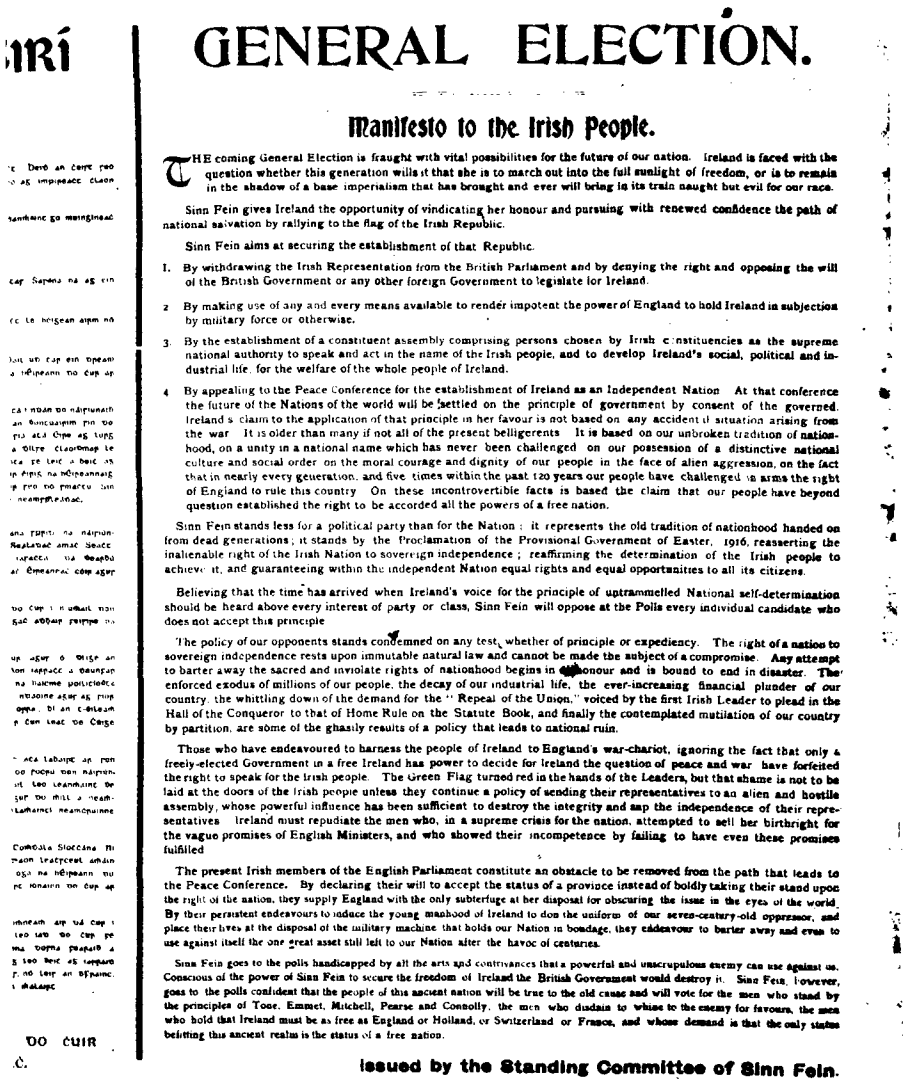
To this end, the movement has achieved only limited results. One leader explains: "When you say to the people in the Bogside (Derry's Catholic ghetto) that they are being exploited because they are workers, not because they are Catholics, they are not very inclined to believe you. All their lives they have been told by the Unionist party that this is a Protestant state for Protestant people and that 'pope-heads' will be beaten into the ground if they dare to open their mouths."

Nevertheless, the Irish left has again raised the need for a united socialist Ireland.

Irish Marxists are buoyed by a history of armed insurrection and the revolutionary tradition of Republicanism. The idea of revolution is ingrained in the Irish mind, surrounded by the glory and the martyrs of 1916. Says one young civil rights activist: "What we have to do is to complete the national revolution by making the theoretical and practical link between what we are doing now and what was fought for in 1916."

The closest allies of the Official Republican movement and the only left force with ties to the Protestant wording class – the majority in the North – is the Communist party. Like the Republicans, the Communists are based in the working class; while small in numbers, many Communists hold leadership positions from shop to national level in the trade union movement. While a single party of the Left is premature, a single program is today possible and that program is civil rights. The Communists hold that the only way to win or at least neutralize the Protestant working class or a section of it is in the day-to-day isssues which bring that class into conflict with British imperialism.

During violent times, the CP militants at the shop level work to prevent the sectarian pogroms from spreading over to the point of production. But trade union



GENERAL ELECTION.

Manifesto to the Irish People.

THE coming General Election is fraught with vital possibilities for the future of our nation. Ireland is faced with the question whether this generation will or that she is to march out into the full sunlight of freedom, or is to remain in the shadow of a base imperialism that has brought and ever will bring in its train naught but evil for our race.

Sinn Fein gives Ireland the opportunity of vindicating her honour and pursuing with renewed confidence the path of national salvation by rallying to the flag of the Irish Republic.

Sinn Fein aims at securing the establishment of that Republic.

1. By withdrawing the Irish Representation from the British Parliament and by denying the right and opposing the will of the British Government or any other foreign Government to legislate for Ireland.
2. By making use of any and every means available to render impotent the power of England to hold Ireland in subjection by military force or otherwise.
3. By the establishment of a constituent assembly comprising persons chosen by Irish constituencies as the supreme national authority to speak and act in the name of the Irish people, and to develop Ireland's social, political and industrial life, for the welfare of the whole people of Ireland.
4. By appealing to the Peace Conference for the establishment of Ireland as an Independent Nation At that conference the future of the Nations of the world will be settled on the principle of government by consent of the governed. Ireland's claim to the application of that principle in her favour is not based on any accident of situation arising from the war It is older than many if not all of the present belligerents It is based on our unbroken tradition of nationhood, on a unity in a national name which has never been challenged on our possession of a distinctive national culture and social order on the moral courage and dignity of our people in the face of alien aggression, on the fact that in nearly every generation, and five times within the past 120 years our people have challenged in arms the right of England to rule this country On these incontrovertible facts is based the claim that our people have beyond question established the right to be accorded all the powers of a free nation.

Sinn Fein stands less for a political party than for the Nation : it represents the old tradition of nationhood handed on from dead generations; it stands by the Proclamation of the Provisional Government of Easter, 1916, reasserting the inalienable right of the Irish Nation to sovereign independence; reaffirming the determination of the Irish people to achieve it, and guaranteeing within the independent Nation equal rights and equal opportunities to all its citizens.

Believing that the time has arrived when Ireland's voice for the principle of untrammelled National self-determination should be heard above every interest of party or class, Sinn Fein will oppose at the Polls every individual candidate who does not accept this principle

The policy of our opponents stands condemned on any test, whether of principle or expediency. The right of a nation to sovereign independence rests upon immutable natural law and cannot be made the subject of a compromise. Any attempt to barter away the sacred and inviolate rights of nationhood begins in dishonour and is bound to end in disaster. The enforced exodus of millions of our people, the decay of our industrial life, the ever-increasing financial plunder of our country, the whittling down of the demand for the "Repeal of the Union," voiced by the first Irish Leader to plead in the Hall of the Conqueror to that of Home Rule on the Statute Book, and finally the contemplated mutilation of our country by partition, are some of the ghastly results of a policy that leads to national ruin.

Those who have endeavoured to harness the people of Ireland to England's war-chariot, ignoring the fact that only a freely-elected Government in a free Ireland has power to decide for Ireland the question of peace and war have forfeited the right to speak for the Irish people. The Green Flag turned red in the hands of the Leaders, but that shame is not to be laid at the doors of the Irish people unless they continue a policy of sending their representatives to an alien and hostile assembly, whose powerful influence has been sufficient to destroy the integrity and sap the independence of their representatives Ireland must repudiate the men who, in a supreme crisis for the nation, attempted to sell her birthright for the vague promises of English Ministers, and who showed their incompetence by failing to have even these promises fulfilled

The present Irish members of the English Parliament constitute an obstacle to be removed from the path that leads to the Peace Conference. By declaring their will to accept the status of a province instead of boldly taking their stand upon the right of the nation, they supply England with the only subterfuge at her disposal for obscuring the issue in the eyes of the world. By their persistent endeavours to induce the young manhood of Ireland to don the uniform of our seven-century-old oppressor, and place their lives at the disposal of the military machine that holds our Nation in bondage, they endeavour to barter away and even to use against itself the one great asset still left to our Nation after the havoc of centuries.

Sinn Fein goes to the polls handicapped by all the arts and contrivances that a powerful and unscrupulous enemy can use against us. Conscious of the power of Sinn Fein to secure the freedom of Ireland the British Government would destroy it. Sinn Fein, however, goes to the polls confident that the people of this ancient nation will be true to the old cause and will vote for the men who stand by the principles of Tone, Emmet, Mitchell, Pearse and Connolly, the men who disdain to whine to the enemy for favours, the men who hold that Ireland must be as free as England or Holland, or Switzerland or France, and whose demand is that the only status befitting this ancient realm is the status of a free nation.

Issued by the Standing Committee of Sinn Fein.

The illustrations on this page are rep
Sinn Fein movement for Irish independenc
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...E IN IRELAND

leadership is not in this case political leadership, so that Protestant workers who will work alongside Catholic workers will at night go hunting with guns for those same workers. The party sees armed sefl-defense as a necessity and armed struggle as a possible eventuality, but presently relies on its Republican allies to supply the means and manpower for such struggle.

The civil rights movement has been transformed into a national rising of the working class, certainly of its Catholic component. Time and again, its spokesesmen rebuke suggestions that it is a religious struggle: "This is a class struggle; many Protestants are as badly off as we are. This is a fight against the Orange junta in power."

The Official Republican movement is far more than its armed wing, the IRA, as its leadership of the Civil Rights Association testifies. Many Republicans, operating openly despite internment and a 5-to-14 year prison term for membership, are conducting a campaign for decent housing, jobs and other popular needs. The rent strikes in Bogside and the Lower Falls following the implementation of the internment policy were virtually complete. The Sinn Fein is determining the people's desires and agitating for their demands, while simultaneously showing the people that the present system cannot meet their needs; that short of "physical force" decisive change is not going to come. The Republican movement is pictured by the British and Stormont (and the American mass media) as "trenchcoat and bullets-and-bomb men" without distinction made between the Provisionals and Officials. But most emphasis at this time is being placed on social agitation, as the recent mass marches in Derry, a town of 60,000, have rallied as many as 10,000.

There is of course a great chance that the Protestant workers will instead follow Paisley in hopes of a "Rhodesian solution". An IRA leader in Belfast says, "We have to win at least a section of the Protestant workers and drag the rest by the scruff of their necks into a socialist republic and show them that Republicanism is not 'Green Toryism'." "Green Toryism" – that is, Irish bourgeois control of the six counties in place of British bourgeois control – is the alternative posed by the Provisionals and the Fianna Fail, in the opinion of the Irish left.

To assuage Ulster Protestant working class fears of a merger with the present 26 counties of the south, Sinn Fein president Thomas MacGiolla says: "We would not wish that fate on anyone. We ask the people of the six counties to join with the people of the 26 counties in abolishing both states which serve only British imperialism and in establishing a democratic socialist republic for the whole island in which the workers who create the wealth will decide how and where it is used." The simultaneous rise of workers and small farmers in the six counties of the North and the 26-county Republic is the strategic goal of the Official Republicans.

Since 1964, the Republican program has been outspokenly socialist and anti-imperialist. Itself containing aspects of a national liberation movement, the IRA feels solidarity with the Cuban and Vietnamese revolutions. Composed in the main of young workers, the IRA is prepared to carry through what was started in Easter week 1916 and full scale guerrilla war cannot be excluded as a future possibility.

Certainly it would not be the first time. After the six-year war that ended in 1922, the IRA was declared illegal; but it has continued to operate both as an adjunct to the Sinn Fein and, sporadically, as a regular army.

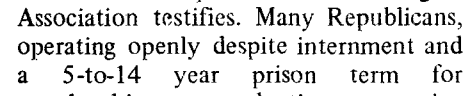
Unfortunately, in the absence of the left cadres, IRA leadership fell into the hands of a right wing, which abandoned Connolly's socialist perspective and limited its goal to the elimination of the border with the North. A guerrilla campaign from 1956 to 1962 to this end failed badly. With the release from prison in 1964 of Cathal Goulding, IRA policies began to resume their revolutionary character. Goulding, who has spent 17 of his 49 years in various prisons for IRA activities, soon became chief of staff and he remains today the commanding figure of the Official Irish Republican movement. It is in large part due to Goulding's leadership and example that the movement has once again become the leading revolutionary force in Ireland.

Goulding, in opposition to his Provisional opponents, holds that politics is primary; but that, without a military wing, the struggle for power is futile; that armed struggle will be necessary to take power and that armed actions in the present phase help the movement go forward.

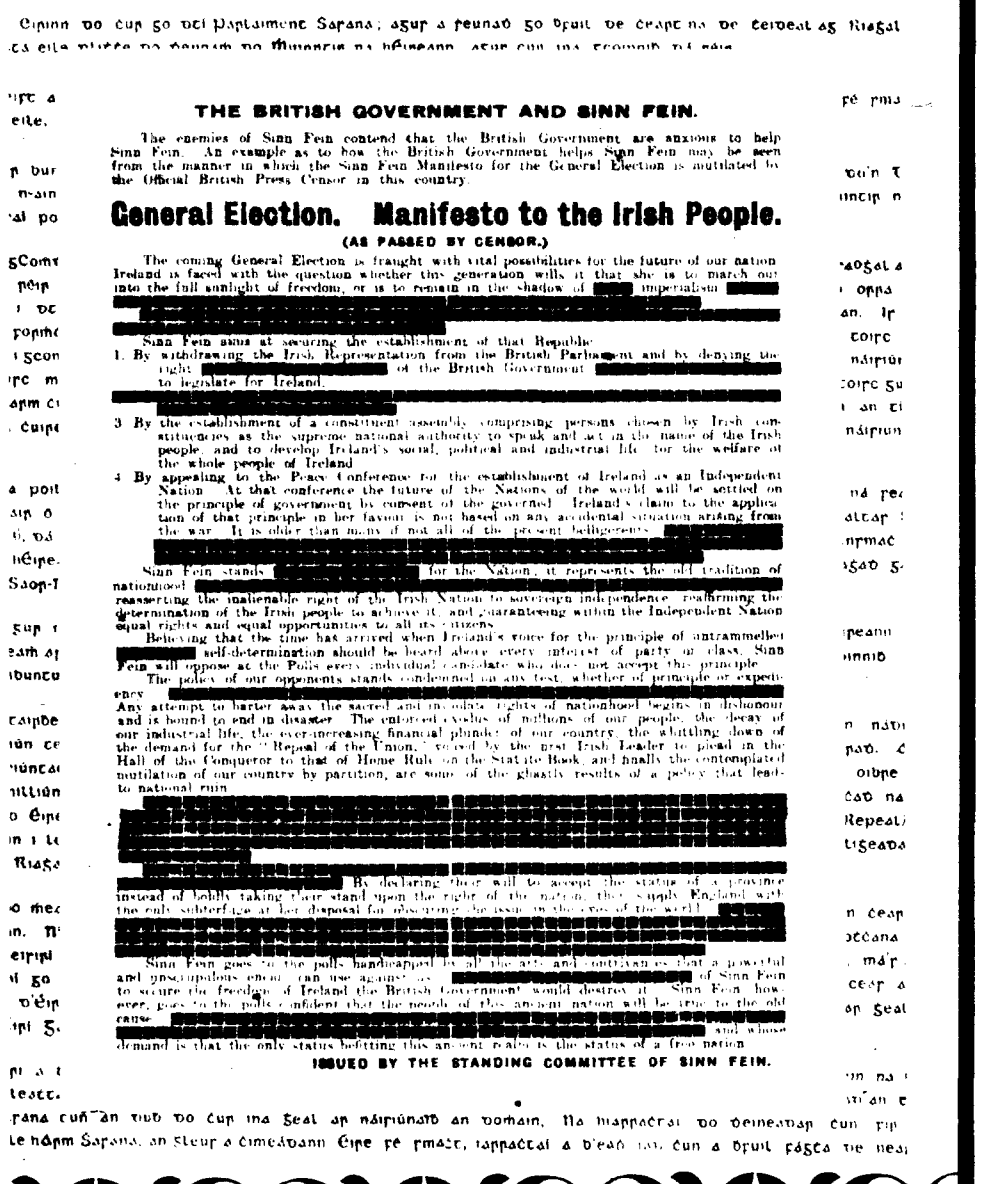
In fact, because of the tinder-box atmosphere in the northern six counties, there is actually as much social action in the south, although news of this rarely reaches outside Ireland. Hardly a week goes by without a series of important actions: scab trucks destroyed trying to break a strike; large land estates destroyed (or threatened) when bought up by capitalist combines at the expense of poor farmers; British rail or airline offices taken over in protest of Irish political prisoners being held in England; a mass fish-in movement against the robbery of national lakes and streams by British and American estates; homeless squatters settled in unoccupied apartment buildings until the government will care for them. With massive unemployment in this, the poorest country in Europe except for Portugal (over 20 per cent of the population is forced to work in England to feed their families at home), unemployment councils are being organized.

British internment in the North is a failure. Since August, over 150 have been killed in sporadic warfare. Threats of internment in the south by the government against the Republican movement will also fail.

From time to time, the Official IRA has put forward the possibility of a national liberation front in the 26 counties, together with the Communist party, the movements of fishermen, small farmers, unemployed, homeless and poorly housed, etc. With an effective national liberation front in the south complementing the movement in the North, the IRA believes that the 32 counties could rise together eventually to win the stated goal of an Irish workers' and small farmers' republic. Only a simultaneous rise, it argues, can bring a Republican victory. Such a front would of course include an armed wing, a new Irish Citizens Army. Thus, with the IRA today and a national liberation front in the future, Ireland has the only revolutionary movement in Europe with a military component and a strategy of armed struggle.



...oductions of a poster put up in 1918 by the ... The original poster is on the left while the ...n resulted in the Sinn Fein winning 73 seats ... Sinn Fein members were in jail at the time ...recedent. The parliament met in Dublin in Britain.



THE BRITISH GOVERNMENT AND SINN FEIN.

The enemies of Sinn Fein contend that the British Government are anxious to help Sinn Fein. An example as to how the British Government helps Sinn Fein may be seen from the manner in which the Sinn Fein Manifesto for the General Election is mutilated by the Official British Press Censor in this country.

General Election. Manifesto to the Irish People.

(AS PASSED BY CENSOR.)

The coming General Election is fraught with vital possibilities for the future of our nation. Ireland is faced with the question whether this generation will, at last, she is to march out into the full sunlight of freedom, or is to remain in the shadow of [redacted] imperialism [redacted]

Sinn Fein aims at securing the establishment of that Republic

1. By withdrawing the Irish Representation from the British Parliament and by denying the right [redacted] of the British Government [redacted] to legislate for Ireland.

3 By the establishment of a constituent assembly, comprising persons chosen by Irish constituencies as the supreme national authority to speak and act in the name of the Irish people, and to develop Ireland's social, political and industrial life for the welfare of the whole people of Ireland.

4 By appealing to the Peace Conference for the establishment of Ireland as an Independent Nation. At that conference the future of the Nations of the world will be settled on the principle of government by consent of the governed. Ireland's claim to the application of that principle in her favour is not based on any accidental situation arising from the war. It is older than many if not all of the present belligerents.

Sinn Fein stands [redacted] for the Nation, it represents the old tradition of nationhood [redacted] reasserting the inalienable right of the Irish Nation to sovereign independence, reaffirming the determination of the Irish people to achieve it, and guaranteeing within the Independent Nation equal rights and equal opportunities to all its citizens.

Believing that the time has arrived when Ireland's voice for the principle of untrammelled [redacted] self-determination should be heard above every interest of party or class, Sinn Fein will oppose at the Polls every individual candidate who does not accept this principle.

The policy of our opponents stands condemned on any test, whether of principle or expediency. [redacted]

Any attempt to barter away the sacred and inalienable rights of nationhood begins in dishonour and is bound to end in disaster. The enforced exodus of millions of our people, the decay of our industrial life, the ever-increasing financial plunder of our country, the whittling down of the demand for the "Repeal of the Union," voiced by the great Irish Leader to plead in the Hall of the Conqueror to that of Home Rule on the Statute Book, and finally the contemplated mutilation of our country by partition, are some of the ghastly results of a policy that leads to national ruin.

[redacted]

By declaring their will to accept the status of a province instead of boldly taking their stand upon the right of the nation, they supply England with the only subterfuge at her disposal for obscuring the issue in the eyes of the world. [redacted]

Sinn Fein goes to the polls handicapped by all the arts and contrivances that a powerful and unscrupulous enemy can use against us [redacted] of Sinn Fein to secure the freedom of Ireland the British Government would destroy it. Sinn Fein however, goes to the polls confident that the people of this ancient nation will be true to the old cause. [redacted] and whose demand is that the only status befitting this ancient race is the status of a free nation.

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Sartre

continued from pf 3

recognition as mediator between the disease and the number of products manufactured.

The Soviet example has been attacked by critics of the left and the right. For our purposes, Sartre's criticisms are the most incisive for he directs his assault on the U.S.S.R.'s refusal to consider human beings as other than stereotyped 'peas in a pod'. Sartre attempts to develop a theory which will enable us to make sense of our own particular reality. The key to understanding ourselves without doing violence to our idiosyncratic nature is to consider our individual biography as well as our position in a specific period in history and our inclusion in a distinct class.

Sartre claims that most theorists are mistakenly concerned only with the realm of adults. They regard the experience of alienation and reification – or objectification – to first occur when we are involved in a work situation. In the university or the factory, we are required to create things which do not gear the imprint of our particular humanity. In both circumstances, we submit to the dictates of someone other than ourselves. Sartre agrees that this constitutes alienated labour, yet he maintains that alienation was actually first lived as a child. We are the products of our parents' design and we are never fully able to surpass this early distortion of character.

What Sartre proposes is the integration of existential psychoanalysis with Marx's social theory. Our experience as members of a particular class is grounded in our early history as children in a specific family. Sartre's psychoanalysis endeavors to illuminate this insertion of the individual in society by examining the function of the family as the point of mediation between the individual and the class as a whole.

Our behaviour is a reflection of the general conditions of our social class. Yet to fully comprehend our behaviour, it is necessary to combine a recognition of the class nature of society with an awareness of the influences of our childhood experiences on our present conduct. For it is within the family that children, groping about in a confusing world, attempt to play the social roles which adults impose upon them. Existential psychoanalysis will reveal whether the child will be stifled, totally assimilated, or able to escape this early conditioning.

Many of our prejudices, irrational fears and resistances to reason are artifacts of these childhood events. R.D. Laing has provided some valuable insight to the understanding of these dynamics and has underlined the realization that politics is not something 'out there'. All of us have been affected by legislation within the home. We all bear the marks of oppression.

Our anxieties and worries are not simply the consequence of direct contact with inflexible social institutions. We repeatedly manifest distortions which were implanted years before. For example, the need to do well in school to win mother's affection may become internalized as the necessity to compete and succeed in order to maintain our self-esteem. Ironically, a double bind is produced in this situation for thy healthy conception of self worth needed in order to love another person is forthcoming only when we feel ourselves in a position to surpass the other person through competition. Thus, the capitalist credo of competition has been transmitted from one generation to the next with the same crippling results.

By examining these dynamics, Sartre's approach uncovers information vital to the understanding of the personal predicament which confronts each individual. Operating within a dialectical framework, this technique refers on the one hand to the objective structures, the material features of class society, while on the other, it takes account of the action directed upon our adult life by the childhood we never wholly surpass.

Without such self-knowledge, we are doomed to perpetuate the same unresponsive institutions and dehumanized relations of production which plague us daily. It is essential to look critically at the perspectives of commodity-society which we have interiorized in the past due to coercive tactics of our parents. Once we begin to free ourselves from those binders, we must understand that we will be able to realize our own potentialities only if there exists outlets for them, only if the social climate is receptive to them.

Marx considers a society to be free only insofar as the conditions exist which enable each of us to constitute ourselves – to develop at our own rate and to personally control this growth. "Self-constitution is possible only if the individual takes an increasingly active part in determining all aspects of his own life, from the most immediate concerns to the broadest general issues of politics, socio-economic organization and culture."

With this in mind, it becomes evident why Marx was opposed to making a distinction between the public sphere and the private one. If we are faced with reified bureaucratic institutions, the process of self-constitution, or self-mediation, becomes an impossibility. Socialism's task is the development of responsive structures which will allow the self-mediation of the individual. Existing institutions must be transformed so that they will reflect the humanity of the persons who come in contact with them.

The social agencies present in capitalist and rigidly bureaucratized socialist societies are reified to the point where they are no longer instruments used to effect human ends. They have come to control us instead of being controlled by us.

We must now move to exorcise ourselves of this nightmare. Individually, the impact of our personal history must be reflected upon and some attempt must be made to recognize the fundamental deviations precipitated in childhood which prolong our oppression to this day.

From our personal experiences of alienation and estrangement, we must trace our connection to the plight of society as a whole and become familiar with the forces which prohibit our freedom as an independent country. The former U.S. secretary of state John Foster Dulles defined the situation as accurately as anyone: "There are two ways of conquering a foreign nation. One is to gain control of its people by force of arms; the other is to gain control of its economy by financial means."

The warping of our humanity can only be alleviated by actively struggling to rid ourselves of the blanket of oppression which is apparent at every turn. This presence must be removed if we hope to fulfill ourselves as truly human beings.

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Sociology

continued from pf 3

Remember Fred Quilt? Dr. Cohn must have been aware that this data might be questioned for he adds, "factors such as racial prejudice are not known to have much bearing on arrests or prrosecutions for murder at this time" (C.A., Vol. 12, p. 82). Perhaps Dr. Cohn believes this but Bobby Seale and Angela Davis, not to mention thousands of less famous Black people, might have slightly different opinions as they walk through the corridors of American justice.

Dr. Cohn sees socioeconomic explanations as 'apologetics' and 'moralistic'. He was questioned on the use of the term 'propensity' and in his reply to this criticism he stated that his choice of words was 'unfortunate'. He continues to say that "there are no very simple answers to the Negro's higher murder rate; together with the biological theories, those which speak only of frustrating poverty, discrimination etc. can all be shown to be inadequate" (C.A., Vol. 12, p. 82). Michael Banton points out that Dr. Cohn's actual position has not changed but that he has attempted to iron out the rougher elements. Banton states, "Cohn now says that his use of the term 'propensity' was 'unfortunate' but is this retraction sufficient? He still refers to 'the Negro's ... murder rate'. Has it been established that there is a Negro rate distinguishable from that of other Americans living in comparable circumstances? Cohn still believes that there are biological theories which account in part for a distinctive rate. Presumably he sees the 'African background' as related by unidentified genetic processes to contemporary Negro American homocide despite the low rates in West African cities." (C.A., Vol. 12, P. 82).

If anyone would like copies of Hernstein's of Cohn's article drop a note to the U.R.S.S. Box 149 SUB. F. Engels in his **Introduction To a Critique of Political Economy** (By Marx and Engels) does an excellent critique of why eugenic theories develop in times of economic crises. It is applicable today. To follow the continuing adventure of Hernstein, Shockley, Banfield, and Jensen and the struggle against racism on U.S. campuses see **New Left Notes**. Subscriptions may be obtained from SDS, P.O. Box 443, Prudential Centre, Boston, Mass. U.S.A.

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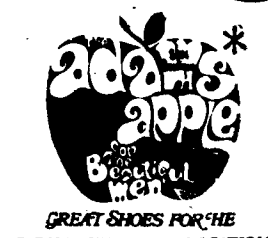

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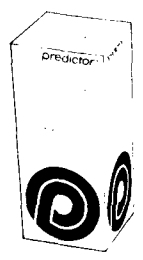

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FPR UBC 54

Theatre of racism

The Native, an original Canadian play at the Playhouse Theatre, March 9 to April 1.

Merv Campone, playwright, Neil Dainard, director, and the cast of seven men and one woman have produced one of the more overtly racist and sexist pieces of theatre since John Wayne and Ronald Reagan stopped making movies together.

The play attempts to denigrate modern technological society, where people are dehumanized objects, alone, unloved and unloving. It raises in its place the "primitive" society of the native, where people are not alienated and human and nature are one.

The main character is Joe, a disillusioned young man, sickened by modernity and longing for the simpler things in life. Technological society is represented by the Custodian who is the controller of movement between the dominant society and the "primitive" society, sealed off from each other to prevent mutual contamination. He summons Pal, the Native who is paid by him to escort the Joe back, to be his guide, mentor and pal. As Joe leaves he hands to the Custodian the symbols of his present culture, his watch and identity cards. All the while the Custodian exhorts him to realize that his decision is final, there is no returning. If he can't succeed in the Native society he will be left in the forest — and no one survives for long alone in the forest.

The remainder of the play concerns itself with Joe's success in the Native society. Like those cowboy flicks referred to earlier, he emerges as the good-guy-leader-who-gets-the-beautiful-woman. The highlights of this success are when he realizes that each man contains all knowledge within himself and once this realization takes hold, that he has found honour.

The Custodian reappears throughout the play in different costumes — with theories to match. As Joe integrates more fully, the Custodian is made to appear more ridiculous, culminated in a long speech as an absent-minded academician. There seem to be two purposes for these intrusions: comic relief in the heavy scenes of "self-discovery" and reinforcement of the somewhat belaboured point that nature is where it's at.

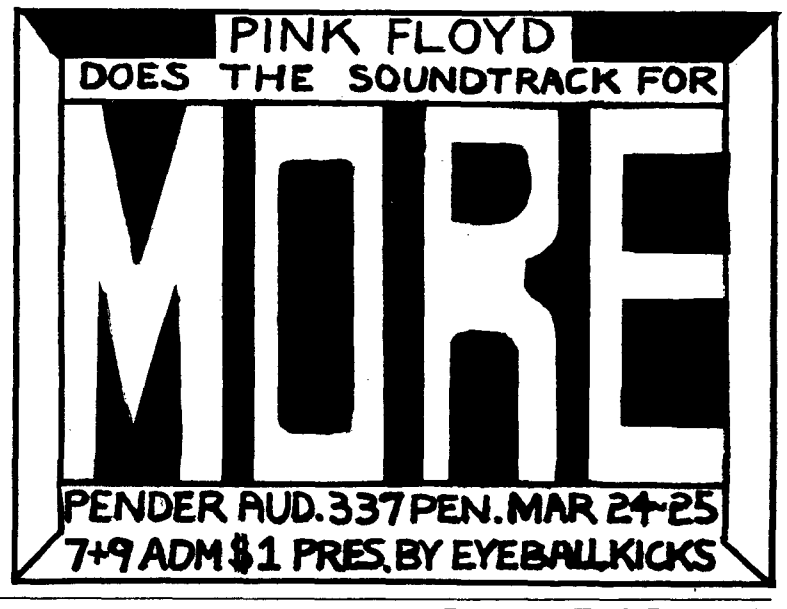
The Sun's Drama critic, in a glowingly facile review March 11, says "The primitive men that the social dropout joins may or may not be Indians. Certainly they represent man as he was at an earlier stage in his history, when life was in closer touch with nature and laughter flowed more easily." and "We need a re-awakened vision of our place within the context of existence, a greater understanding of the unities of life." He then tells us Campone says these things in a quiet and non-assertive way. Our own reaction, particularly during the prolonged periods of howling — supposedly authentic native chants yet composed by Pat Rose — was to alternate between calculating the time till intermission and quelling an overwhelming desire to yell "stuff it" at Joe.

The Native, appearing to be a protest against dehumanization, alienation and aloneness, and a plea for unity of people with nature and each other, is in fact a complete expression of support for the very ideas which justify American imperialism. It mythifies a culture destroyed by colonization. In doing this the play reduces the culture's complexity while denying the struggle of all humanity to improve their material conditions.

Unconsciously the play sees the technological society as being superior, for Joe, its product, becomes transformed from the helpless, frightened creature into the leader and director of the tribe while telling Pal he couldn't make it in Joe's society.

The play is a glorification of dehumination. It denies the humanity of the other male natives — who remain nameless — servers of Joe's transformation. Even more blatant is its treatment of the woman. Her role is classic — earth mother, nameless giver of comfort in food, caresses, and sexual pleasure. Again, however, "Sister" exists for Joe and Joe alone.

Only the Custodian, despite his comic-villain role, speaks truth. There is no going back, no retreat. The human cannot survive alone in any kind of forest and closing one's eyes to the reality will not make it go away. Collective struggle in which each individual's humanity is recognized and respected is the only route to liberation.



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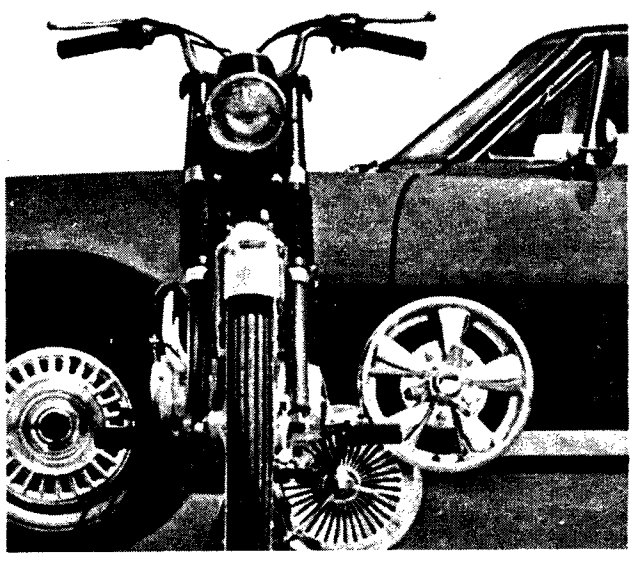

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WEEKDAYS—9 A.M.-9 P.M. Sat. 9 A.M.-5 P.M. 327-0461

NO APPOINTMENT NECESSARY

Letters

Beagle

At the risk of appearing over-scrupulous I would like to suggest that Wednesday's abortion repeal referendum was very badly worded.

If the federal parliament accepted the result of an affirmative vote and repealed all those provisions in the criminal code relating to abortions the effect would be to remove all restraints on obtaining abortions that now exist. The obvious consequence would be that anyone, including a non-doctor, would be free to set up practice as an abortionist. Not even the most ardent supporter of 'free abortion on demand' could look forward to that result without feeling uneasy.

The value of such referenda is questionable at the best of times, but especially so if those who are responsible for their wording over-state their case and make it logically impossible to vote 'yes'.

Yours truly,

K. B. Affleck,
Law 2

Links

I would like to thank Michael Wallace for his prompt reply to my earlier letter. Since I am still unclear as to the reality of Mr. Wallace's research, I will discuss this with him in his office as he suggested.

There is, however, one point in his letter that I would like to discuss at this time. Mr. Wallace stated that the U.S. "National Science Foundation has no connection with the U.S. department of defence or any military agency whatsoever, and its grants are administered by a committee of scholars in a fashion similar to the Canadian National Research Council."

This erroneous statement needs correction. The National Science Foundation was created in May 1950 by the National Science Foundation Act, when it was approved by U.S. president Harry Truman. The first section of the act stated, "there is established in the executive branch of the government an independent agency to be known as the National Science Foundation." One of the most important functions of the foundation was outlined in the act. That is, the foundation, "at the request of the secretary of defence, is to initiate and support specific scientific research activities in connection with matters relating to the national defence by making contracts or other arrangements (including grants, loans and other forms of assistance) for the conduct of such research." Another important activity of the NSF is spelled out in the House Report No. 1219/1960. This function is the "support of fact gathering and analysis to aid the National Science Foundation in its planning of internal operations policies and to aid other agencies, the President and Congress in their planning of national policy."

The National Science Board is the administrative committee of scholars which oversees the operations of the NSF. The National Science Foundation Act of 1950 clearly states that "the twenty-four members of the National Science Foundation Board are appointed by the President by and with the advice and consent of the Senate."

A final point, "The Foreign Research Council, created within the Department of State, was given the task of reviewing all government-sponsored research related to foreign affairs" (I. L. Horowitz, **The Rise and Fall of Project Camelot**).

Thank you,

E. Kravitz

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General Meeting At Hillel House (behind Brock)
TODAY at 12:30 p.m.
TO DISCUSS AFFAIRS AT HILLEL — and FUTURE PLANS FOR HILLEL
Elections of Officers for 1972/73 to take place TUESDAY, MARCH 28th at 12:30 P.M.
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Hot flashes

Puppet show in SUB

David Andersen, of Vancouver Street Theatre fame, will bring a new show complete with puppets to the SUB ballroom Thursday noon, as part of an arts and politics program.

On Tuesday, former Alma Mater Society president Steve Garrod, of metro-media, will talk about communications in arts and politics at noon in Buchanan 106.

Wheelchair race

UBC's school of rehabilitation medicine is sponsoring a wheelchair wheelathon open to all disabled persons on Sunday at Stanley Park.

Wheelers and pushers will meet at the zoo parking lot at 8:30 a.m. and travel to Brockton Point to raise a scholarship fund for the school.

Protest letters

All letters protesting the development of Village Lake Louise Ltd., Banff National Park, described in March 14 consumer column, have to be to Ottawa by April 4.

Therefore, people interested in sending a letter should mail it to the Committee for an Independent Canada (Kits branch), Box 4402, Station D, Vancouver 9 in time for them to be sent on to Ottawa by April 4.

Cosmic speech

Michael Murphy, president and co-founder of the Esalen Institute, a gestalt therapy unit in California, will speak at UBC Thursday on the Western Transformation of the Image of Man.

He'll be in Hebb at 8:30 p.m. as part of the centre for continuing education's winter program.

Cost for the lecture is $1 for students, and $2 for others.

Rinse cycle

The play Rinse Cycle, created by the acting company Troupe, will be held over to Tuesday because of good attendance.

It will be performed nightly at 8:30 p.m. at the Intermedia Hall, First and Semlin.

NDP fair

The Burrard New Democratic Party is sponsoring a spring pleasure fair on Saturday featuring home baking, handicrafts, fortune telling and music.

Admission to the fair at 1855 Vine is free from 10 a.m. to 6 p.m.

A 9 p.m. dance will be held at the same location, costing $2.

URSS forum

Do intellectuals have a role in changing Canadian society?

That's a question the Union of Radical Social Scientists hope to answer at a noon forum April 4 in Angus lounge.

Canadian author and sociologist Marjaleena Repo will address the forum.

Lost, found

The Alma Mater Society is holding its annual lost and found sale, featuring all sorts of goodies you've been missing all year.

It's happening Wednesday beginning at 12:30 p.m. in the SUB alcove, between Speakeasy and the art gallery.

Radical Union

Reliable sources revealed today that the Radical Union, scourge of the capitalists, will meet tonight at 8 p.m. at the Lutheran Campus Centre. Union members are urged to bring tea and cookies.

'Tween classes

TODAY

EXPERIMENTAL COLLEGE
Discussion with an Action Canada representative at noon in SUB 111.

INTERNATIONAL HOUSE
Social; music jam with refreshments, 4 p.m. to 8 p.m. in IH upper lounge.

HILLEL CLUB
General meetings for students to discuss affairs at and future plans for Hillel at noon in Hillel house behind Brock.

UBC ABORTION ACTION COMMITTEE
Referendum victory meeting at noon in SUB 224. All women welcome.

WOMEN'S ACTION GROUP
Meeting on senate election, organizing for summer, at noon in Arts I blue room.

SATURDAY

SAILING CLUB
More club racing at 10 a.m. Kitsilano yacht club.

MONDAY

EL CIRCULO
Two famous guitarists, in IH upper lounge. Free, all welcome.

TUESDAY

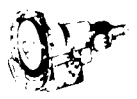
SAILING CLUB
General meeting at noon in Buch. 104.

EXPERIMENTAL COLLEGE
Michael Robinson, AMS and Karl: What ought to be the goal of student government?, at noon in SUB 111.

WEDNESDAY

LOST AND FOUND
Sale of unclaimed articles at noon in SUB south alcove (between Speakeasy and art gallery).

CLUTCH?



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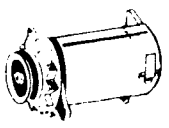
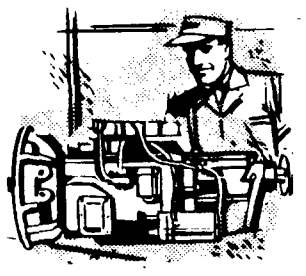


TRANSMISSION?



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Publications Office, Room 241 S.U.B., UBC, Van. 8, B.C.

ANNOUNCEMENTS

Dances 11

LAST DANCE AT TOTEM PARK Sat., March 25. 9:00-1:00. Full facilities. $3.00 couple. Band Sunshyne.

Lost & Found 13

LOST: BEIGE TOOKE IN CAFETeria, Wed. 22nd. Sentimental value, reward. Please phone Prue, 738-7462.

LOST: PAPER BAG CONTAINING misc. odd looking equip. in Rm. 205, SUB, March 8. Please return to Lost and Found.

Special Notices 15

— — — SKI WHISTLER! — — — Rent furnished condominium opposite Gondola, 224-0657 eves.

NEW CONCERT BAND FORMING — Point Grey area. Anyone interested phone 224-1910 or 684-7750.

GESTALT, SENSORY AWARENESS — 1 day introductory workshop — Individual — Groups. Psychologist. One year Esalen. 929-3662 mornings.

HOLY WEEK AND EASTER SERVICES, CAMPUS CHURCHES

PALM SUNDAY
8:00 a.m.—Holy Communion at St. Anselm's.
9:15 a.m.—Mass, St. Ignatius', at St. Anselm's.
11:00 a.m.—Morning Prayer at St. Anselm's.
11:00 a.m.—Communion Service at University Hill United.
11:00 a.m.—Joint Church School at University Hill United.
12:30 p.m.—Mass, St. Ignatius', at St. Anselm's.
THURSDAY, MARCH 30
7:30 p.m.—Mass, St. Ignatius'.
GOOD FRIDAY, MARCH 31
10:00 a.m.—Mattins at St Anselm's.
3:00 p.m.—Mass at St. Ignatius' (St. Anselm's).
SATURDAY, APRIL 1
10:30 p.m.—Easter Eve Service, St. Ignatius' (St. Anselm's).
EASTER SUNDAY
8:00 a.m.—Holy Communion at St. Anselm's.
9:15 a.m.—Mass, St. Ignatius', at St. Anselm's.
11:00 a.m.—Family Eucharist at St. Anselm's.
11:00 a.m.—Easter Service at University Hill United.
12:30 p.m.—Mass, St. Ignatius', at St. Anselm's.

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Travel Opportunities 16

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Wanted—Miscellaneous 18

WANTED: BICYCLE; GOOD CONDition, ten-speed or five-speed. Phone Saffron, 738-9855.

AUTOMOTIVE

Autos For Sale 21

'69 VW VAN CAMPER. EXCELlent tires, recent engine work, new muffler. Great shape. 731-0943.

'69 FIAT 850. EXCEL. CONDItion. Best offers. Sporty. Economical. 731-3919.

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BUSINESS SERVICES

Scandals 37

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Scandals—Cont'd 37

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EMPLOYMENT

Help Wanted 51

WANTED: ATTRACTIVE GIRL with afternoons off to work 1-5 in Law Office — some typing, shorthand, and reception skills required — good deal of time for study available — call 731-2101.

STARTING SEPT. 1972. MARRIED student to manage Totem Park Canteen. Retailing exper. req'd. Some knowledge of vending, bookkeeping, etc. useful but not essential. Please apply in writing by March 30th giving full particulars of experience, etc. to: The Manager, Totem Park Canteen, 6700 N.W. Marine Dr.

INSTRUCTION & SCHOOLS

Special Classes 62

POT AT POTTER'S CENTRE! 12 week Spring session starts April 3, register early. Limited enrollment. G. Alfred, 261-4764.

GROUP THERAPY PSYCHOLOGist, 20 years experience. Call 224-4662 between 6 p.m.-7 p.m.

Tutoring Service 63

TUTORING CENTRE CLOSES Friday, March 24. Your last chance now to get help for exams.

TUTORING BY HONOURS MATH graduate. Phone Ron. 733-5445, 6-7 p.m.

MISCELLANEOUS FOR SALE 71

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Rooms 81

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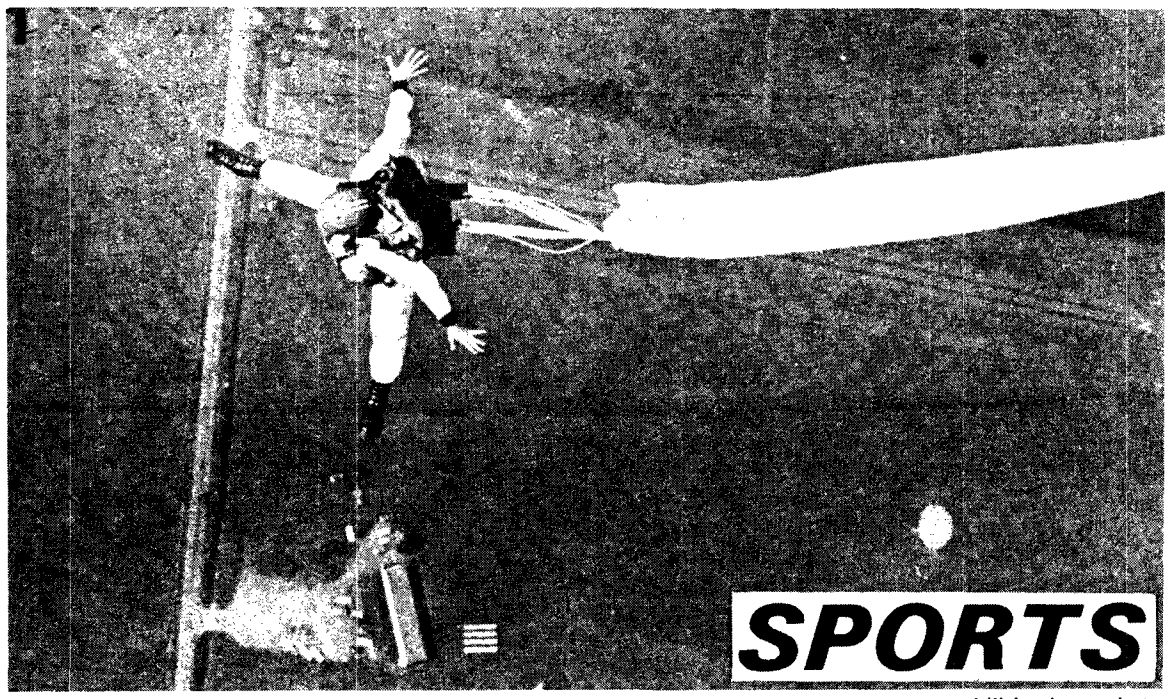

—bill hardman photo

THE THRILL OF IT ALL is captured in this photo of an avid skydiver. While it may be fun for him, for most of us landlubbers it's more than enough to read about it. Story, below.

Skydiving — a nice high

By JIM ADAMS

Anyone disclaiming fear on his first jump is either a damn fool or a compulsive liar.

Even with the plane throttling back to 70 mph, getting out on the step and bracing yourself on the wing strut over 2,800 feet of nothing has got to raise a few hairs.

The accent from Chilliwack airport was rough and your legs feel a thousand pins as you kneel in the 185 with three other students.

The beauty of Mount Cheam and Chilliwack Lake escapes you. Adrenalin courses quickly through the veins and eyes become rivetted on the drop zone. A nervous idiot in the back jokingly admonishes everyone to "please replace your divots" in the event of a parachute failure. Funny.

Too quickly the wind drift indicator and first jumper are gone and its your turn.

Legs half paralyzed, I hobbled to the exit and clumsily attempted to get feet and hands braced properly.

Inevitably, I made the mistake of looking at the ground.

"What the hell am I doing here?"

But it's too late now, you've got four people inside watching.

"Go" shouts the jump master, slapping your seat. After the experience of getting out on the strut you're almost happy to oblige.

"Arch 1,000, 2,000, 3,000 . . ."

You've practiced the arch hourly, you know it'll brace you for the canopy opening; but that was on the ground. You let out a bastardized war whoop and your feet begin kicking. What control, what style.

Your leg straps are a little loose, so the canopy opening provides another thrill.

"Oh well, maybe they'll descend from the body cavity when I get out of this . . . harness. At least the chutes opened."

The next two or three minutes to the ground, the calm after the storm, makes it all worthwhile. Cars crawl like ants along the 401, the sun bursts through the clouds over Vancouver, and, after a 180 degree turn, there to welcome you home is the ground instructor, already moving to three o'clock. You forget the wind sock and drift, concentrating on him, moving slowly around the cross.

You wish you could hang there at a 1,000 feet, surveying all, watching the other jumpers go by.

Suddenly you're down to 200 feet. The ground rushes up to meet your speedy descent. Legs together, knees bent you prepare for your PLF. Holding against the wind you slow the drift and roll into the pasture.

"Fantastic, I made it." Relief and maybe some confidence cross your face as one of the old hands runs across the field to congratulate the neophyte.

Above you, others are being scattered by the winds, since increased from 5 to 10 mph.

The heavy guy, the one with the 32 foot chute, ends up a half mile away in a sodden field. Gerry came closer than you to the target, but paid for his efforts with a running PLF into six inches of water. Andrea, the little hundred pounder, rolls into a mosaic of water and manure four fields away beside a barn. Men and cars head off in search of the scattered brethren.

Skydiving is one of the fastest growing sports in North America.

Whether doing a cannarozzo free fall at 200 mph, or mastering relative work with other jumpers, excitement and concentration immerse the participant. Jumping is total involvement, total concentration, one man mastering the forces of nature. The risks involved only increase the pleasure and fullfillment.

Exhilarating and competitive, the sport offers a unique experience. Once begun, the fascination grows.

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"In time of peace the bulk of intelligence can be obtained through . . . the many Americans, business and professional men and American residents of foreign countries, who are naturally and normally brought in touch with what is going on in these countries." (Allen Dulles, former director of the CIA)

One such American was Charles Denston Dickey Jr. He was president of British Columbia Forest Products (BCFP) from 1957-61, and during that time was in the employ of the United States' Central Intelligence Agency. His job – to evaluate the political and economic environment of Vancouver and B.C., and to report back his findings directly to Central Intelligence.

Dickey, a bespectacled and disarming figure with a somewhat humorous name, must have taken his job quite seriously. Not only did he (and therefore the CIA) have his finger on the pulse of B.C.'s economic life, but as president of BCFP, one of the largest companies in the province, Dickey had some degree of control over the economy itself.

The following article, reprinted from The Tower, Vancouver City College, fills in some of the background on Dickey, the CIA and the system that produced both of them.

The making of a spy

Born 55 years ago in New York City, Charles Dickey Jr. came from an upper-class background.

His father had labored for many years in the Morgan family's financial empire. Dickey graduated from St. Paul's Boys School (an exclusive private school in NYC) in 1936 and four years later received his BA from Yale University.

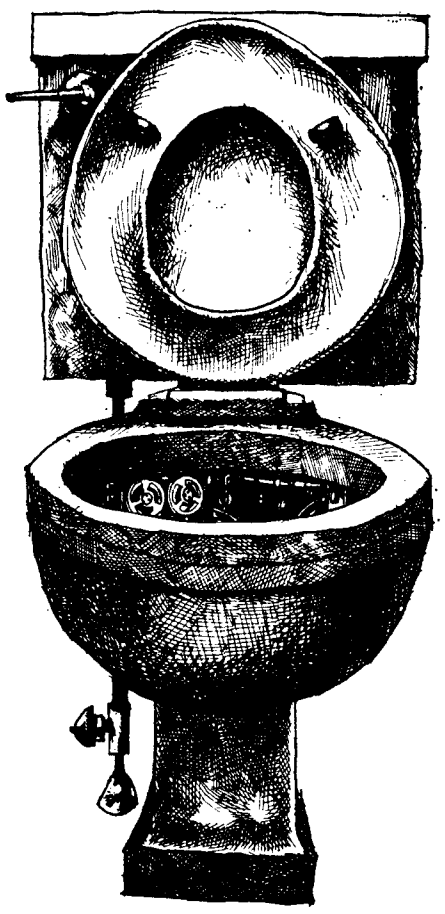
It was there that he may have met Stanley Resor (who later in life was to sit with Dickey on the board of directors of Scott Paper Co.) and who had graduated one year earlier. With degree in hand, Dickey set forth searching for a job. He soon found one. He was hired as a special agent with the FBI and performed his duties admirably. One of the bureau's main tasks at that time was the herding of Americans of Japanese descent into concentration camps. In 1943 Dickey decided that he could better serve his country abroad than at home. He joined the Marines and fought overseas as a lieutenant.

After the war Dickey turned towards business for a career. He got a job with Scott Paper Co. in the sales department and over the following nine years worked his way up to become assistant vice-president, stationed in Everett, Wash.

In 1955 Scott Paper bought the controlling interest in BCFP and Dickey was named to BCFP's board of directors. Two years later he took over the presidency and quickly settled his family into a West Vancouver home.

Before leaving the U.S. to take on his new responsibilities, Dickey was contacted by the CIA and asked to do intelligence work in Canada. He may even have been approached by people from his own company, for two of his fellow directors, Stanley Resor and Thomas Gates Jr., had close contact with the American intelligence set-up.

Resor was undersecretary of the U.S. army, while Gates was secretary of the navy. Besides this, both Dickey and Gates held directorships with J.P. Morgan and Co., Insurance Company of North America and Morgan Guarantuary Trust Co. of New York.



—Aislin The Last Post

Resor and Gates are currently members of the council on foreign relations, a powerful and influential New York-based group of corporate heads which has a large degree of influence over American foreign policy decisions and CIA activities.

In July, 1961 Charles Dickey resigned as president of B.C. Forest Products and moved back to Scott Paper's Pennsylvania offices. He is presently alive and well in Devon, Pa. His work for the CIA is finished; but what makes a man like that take on such a job? It's not for money, God knows he has enough! It can't just be 'love of country'. It is because Charles Dickey, and many others like him, have very real financial interests to protect; and that is the job of the CIA – to make the world safe, not for democracy, but for American corporate interests such as Scott Paper.

Scott Paper literally stretches around the globe. Here in B.C., besides its control of BCFP, it owns Scott Paper Ltd., which has plants in New Westminster and Surrey, Northern Developments Ltd. and Elk River Timber Co. Scott's tentacles reach such diverse places as the Phillipines, Mexico, Columbia, Italy, Brazil, Great Britain, Thailand, Argentina, Spain, Japan, Australia, Costa Rica and Taiwan. The corporation owns more than 357,000 acres of land in Washington and B.C. and about 1,205,000 acres in eastern Canada.

With these immense holdings to protect, it is no wonder that men like Dickey are involved in intelligence work. For the CIA is the first line of defence for the American Empire, and Charles Dickey was only doing his small part.

Dickey left B.C. 11 years ago, but the CIA is still very much interested, and involved, in Canada. One East German source lists 64 CIA agents active in this country today.

Engineers — 'workers with no power'

The following article is written by a graduate engineering student who conducted a survey of jobs available to engineering grads. It differs considerably from optimistic statements made by a professional engineer reported in Thursday's Ubyssey.

Professional engineer R.S. Phillips seems to think employment prospects for engineering grads are "good" and he predicts about 85 per cent of the 1972 grads will find jobs by seven months after graduation.

Phillips, in talking Tuesday to 200 engineering students, said the "good" employment situation results from "the slackness of the American and Canadian economies."

He also suggested "the onus is on the students to find a prospective employer" but failed to mention the nature of the employment.

It appears that engineers must change with the changing times and accept the lot of being workers with no power. But they can still keep that professional feeling that comes with five years of university.

The relationship of the availability of jobs to the economic order has become much clearer of late.

Engineers were, at one time, well rewarded for their long hours of study since job opportunities abounded both in Canada and the U.S.

As the economy expanded, new facilities were built and new products were made. This expansion meant jobs for workers and managers, engineers being mostly the former and some of the latter.

In 1965 a BASc from UBC averaged six job offers both in Canada and the U.S., high wages, rapid promotion and the pick of the company.

In 1964-65 "defence" spending was increasing on Vietnam, aerospace was booming, the U.S. had a strong grip on the "Free" world and Canada's mineral industry was expanding to meet the needs.

In 1967 the same UBC degrees were averaging two job offers, a big drop, but worse was to come.

Almost all the 1970 graduates have now found jobs, but there are still 1971 graduate engineers looking for jobs, and about 60 per cent of the 1972 grads have no jobs.

The statistics for this year are approximately (in jobs to graduate): civil (3 to 42); electrical (45 to 80); mechanical (17 to 45) and metallurgical (2 to 10).

There appears to be a certain amount of bad feeling over this unfortunate job situation. One engineer recently remarked: "Work your ass off for five fucking years and find no fucking job . . . you'd be pissed off too . . ."

Many engineers have adopted a pragmatic view and simply say "it isn't really too bad, I'll find a job (in Sweden, Australia, Zanzibar, Inuvik or on the assembly line at Lenkurt Electric where there's already 30 electrical engineers.)"

It's interesting to remember that in 1969 the U.S. started restricting Canadian entry into the American job market, so that Canadian graduates were in fact totally barred from the U.S. where many formerly went.

This, coupled with curtailment of foreign branches of American business as reflected by the five per cent unemployment in the U.S. and seven per cent in Canada, shows up elegantly in the magnificent job opportunities for Canadian engineers and for Canadian working people in general.

It is also interesting to note that American companies operating in foreign countries (read Canada) tend to bring managers and engineers in from the parent offices (read U.S.) to run their foreign holdings (noteworthy examples being oil companies and metal producers). This is especially significant when we realize that while 100 per cent of the Canadian economy is generated by Canadian workers, 80 per cent is controlled by foreign holdings.

So, as the American economy wilts in the face of its losses in Vietnam and industrial defeats by the Japanese and West Germans, the situation becomes worse for Canada.

The question is clear: Join America or leave it.

Engineers are definitely on the receiving end of one of the clearest trends in Canada today: the stifling of Canada as an industrial nation and the reduction to a raw-material producing economy.

Probably the next few years will see more and more engineers being forced into the working class to survive, because little hope exists for Canadian engineers (workers) until the Canadian people run the Canadian government and economy.