

The problem is not one of "awareness"

The Editor;

This is regarding an article about the Alberta Association of Students being a snob, unfriendly to foreigners, etc. published on page 7 of the Gateway, Feb. 6, 1969.

I am a student from India and cannot claim to speak for all foreign students or for that matter all Indian students on the campus. But the following argument is believed to be fairly general.

All that the article seems to say is that we (AAS) are this and that in our own eyes and opposite or not so this and that in foreign eyes. And the implication is that the major cause of this is lack of awareness on our part. As if

some more data would set the matters right! The following is a refutation of this implication and expression of an upsetting effect which the author of that article probably could not conceive.

1. Norm-fitting:

That article seems to be an attempt of fitting to a norm. Every group has certain norms. Some norms are accepted rather universally. Some of these have a meaning only when more than one group is considered. "Being friendly and concerned with people of other groups" is obviously one of this type. This is the norm in case.

2. Lack of Suitable Disposition:

The question is NOT whether AAS is friendly and all that. AAS just does not care about the situation. It is not a matter of realization or lack of information for information is irrelevant to one who does not care either way.

It is like the difference between being ill-informed and being ill-disposed to be informed. There is something in basic disposition of AAS which causes a total indifference towards the whole thing.

Whether such a disposition is a sign of sickness is another matter. The point is brought up to show that the causes of unfriendliness, etc. are within and it is not a matter of data-shortage. If one interviews a few AAS in this respect it would turn out that almost none of them have given any thought to this and furthermore the question is meaningless to them even after it is asked.

3. A Cruel Jest:

What then, does such an article achieve? In view of what is already said any article of this kind is totally useless as far as effect on AAS goes. What remains is rather upsetting.

In a short while, most of us realize the situation. We get used to being ignored. Sometimes we get an overwhelming emotional suffocation. We learn not to be choked. We keep cursing ourselves for not choosing a more civilized place.

Most of us voice these feelings very rarely probably because they realize that it is not a matter of data-shortage. The author of the article probably means well. But as indicated this place is cold for us in more ways than one. An ineffectual exposition of our shiverings amounts to a cruel ridicule.

Doug Munro
ed 4

S. V. Modak

Signs of contradiction

The Editor;

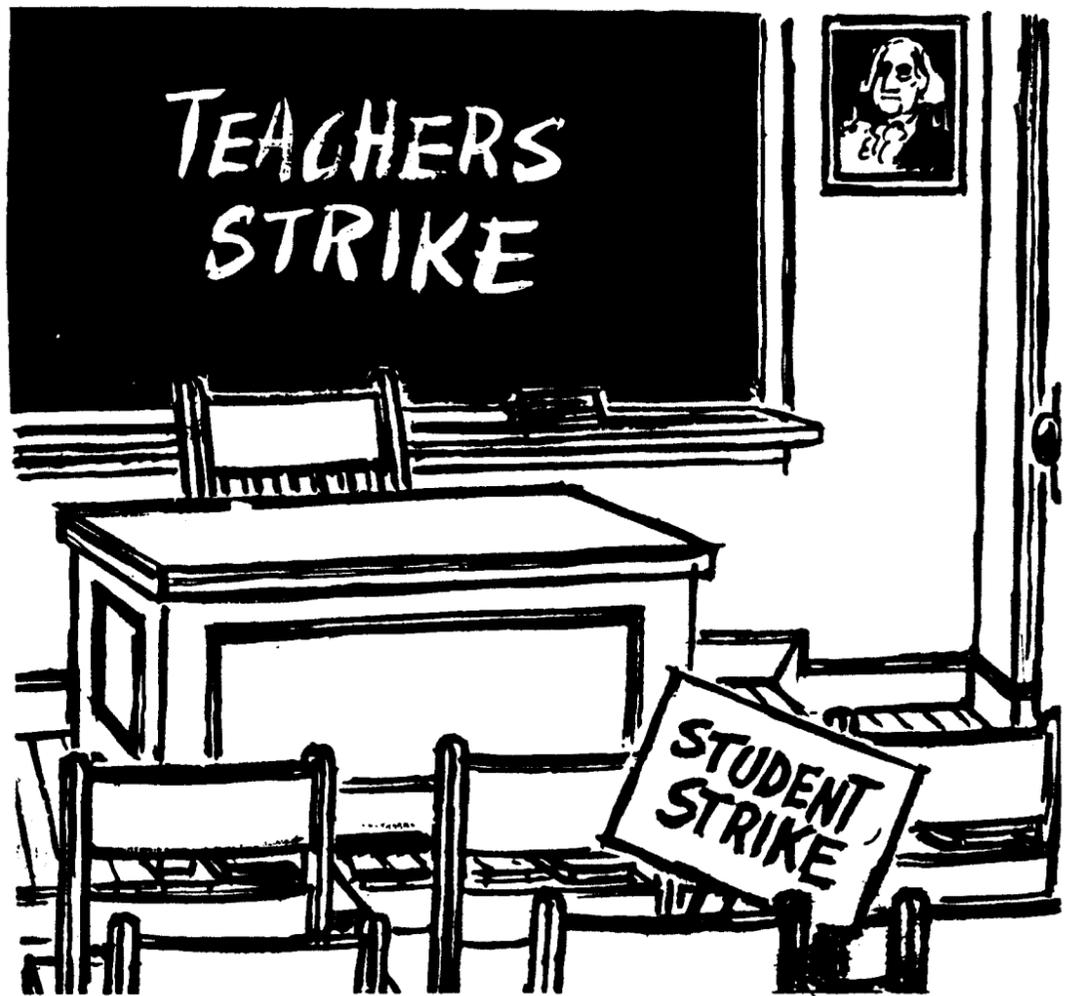
The Feb. 20 Gateway informs us that a group of students paraded at an election rally with the flag of anarchy and a poster of Ho Chi Minh. If the report is correct I find this rather incongruous. I doubt any anarchist would ever so lend himself to the principle of authoritarianism that he would display the poster of the head of a nation-state. Certainly he would never single out Uncle Ho or any of his fellow dictatorial ilk.

Anarchism opposes Marxist-Leninism; it opposes arbitrary

and 'irrational' authority and favors maximum decentralization and individual freedom—not licence. Anarchists of Vietnam, Cuba, China, Korea, the Soviet Union have long since met their doom at the hands of Ho, Mao, Castro, etc.

It is certainly indicative of the confusion reigning in the so-called New Left that its supporters would rally around such incompatible symbols as the flag of anarchy and a picture of Ho Chi Minh.

Harold Barclay,
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The Vacant Halls of Ivy

A different story — in 15 years

The Editor;

Your issue of Feb. 20 carries two articles on the current state of the labour market (David Black and Don Moren). Professors Brigham Y. Card and Arthur K. Davis are presently editing "Proceedings of the Tenth Annual Meeting of the Western Association of Sociology and Anthropology". The proceedings contain an article of mine "Consequences of the Demographic Wave in Western Canada", which summarizes some of the literature and also reports some of my research. I still have a few copies. A large-sized, self-addressed envelope will secure one.

Briefly, the labour market is very different from what it was 20 years ago. The number of new entrants is large, then it was small. The proportion relatively to older ages is large and there is a traffic jam higher up the pro-

motion pyramid. Twenty years ago it was an empty thoroughfare and the education gap of possibly up to four years made it easy to leave older age groups behind. Now, the educational gap dwindled almost to nothing in terms of years. Inasmuch as younger age groups pursue esoteric fields of study, for which the society as presently organized has limited use, the new entrants onto the labour market may actually be at an educational disadvantage in comparison with older members of the labour force. It was demography, not superior ability which made for sky-rocketing careers 20 years ago. It is demography which lies at the root of the high unemployment among new entrants and the relative decline in their income. Esoteric education only selects the victims. Economics add their contribution when deprived of that part of the

demand which 20 years ago was arising out of the need of babies and large families. (The birth rate in 1968 was lower than at the most critical point in the thirties.)

I wonder whether the deep, underlying, inexorable, relentless influence of demography, esoteric education and economics can be dodged through mechanistic action of the public employer (David Black) or the goodwill of private employers (Don Moren). However, in 15 years time, when declining numbers will be coming onto the labour market it will be all smiles again and once more new entrants will be wooed by employers, public and private alike. (And possibly, learned articles about the superiority of liberal art education in comparison with more rigorous training will re-appear again.)

Karol Krotki
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The saga of radical Harry

Th Editor;

I am rather perturbed at being continually plagued by the "cold war" waged between the SDU and the realists. I have done exhaustive research resulting in a lucubration from which inspiration may be drawn by those whom it may concern! Here are the fruits of my research:

Harry was a worker,
one of Bordo's lads.
He was foully murdered
by those anti-SDU cads.

Harry went to heaven,
he made the gates with ease,
"May I speak with Comrade
God,
I'm Harry Pollick please?"

Who are you, said St. Peter
Are you humble and contrite?

I'm a friend of Mister Hall
Well OK that's quite all right.

They put him in the mixed
chorus,
the hymns he did not like,
so he organized the tenors
and he led them out on strike.

One day as God was walking,
through heaven to ease the
pace
who should he see but Harry
boy
—picketing the place!

They brought him up for trial
before the heavenly ghost,
for spreading disaffection,
amongst the heavenly host.

The verdict it was guilty,
and Harry said, "Oh well!"

He tucked his nitee 'round his
knees
and drifted down to hell.

Seven long years have passed,
and Harry's doing swell.
He's just been made first
commissar
of Students' Democratic Hell.

The moral of this story
Is easy for-to-tell,
If you want to be a radical
You'll have to go to hell!
[My humble apologies to the
author, for the disfiguration of
his composition.]

Take heed you radicals. Change
your evil ways. Otherwise the
time will come for you to tuck
your nitees "round your knees"
and descend into Pandemonium!

A Turzansky
arts 1