

## A review of a "potential revolutionary"

By DAN JAMIESON

"D7", Edmonton's answer to "The Way It Is", had an interesting, if woefully biased show about "Boyd Hall: Student Activist and Potential Revolutionary", Monday night.

The video portion of the show consisted largely of shots of Hall strutting about the campus, his moustache blowing in a breeze of his own making, wooing support for the Arts Teach-in, liberating classrooms single-handedly, and generally preaching the revolutionary gospel.

The audio portion of the show came in the form of a speech read by Hall, which stated the case of U of A students, or at least a small segment of activist students. In it he advocated student representation on everything, and included such catchy words as "Student Power", "Radical", and "revolutionary".

In the course of his speech, which could be called "Excerpts from the Berkeley Bible", Hall said he felt he and his views were more representative of current student thought than are the policies of the students' council.

The only part of the show in which sound and picture functioned together was a heavily edited version of a students' council



BOYD HALL

meeting. The tape which remained after editing showed Hall's plea for money for the Arts Teach-in, and an encouraging one-line reply from students' union president Marilyn Pilkington. The council's expression of scepticism, and its attack on the organization of the teach-in were probably cut because of lack of time. It would have taken several hours to fit them in in their entirety, and the

show was only a half-hour long.

The expressed aim of the show was to show that the revolutionary fervor which has brought about riots and rebellions on other campuses in the country exists here. Toward this aim, the show did much to fail miserably.

Any effort to give the impression that a mass of students coming and going through the front entrance of the Tory building are actually trying to pick the building up and run off with it is folly. It was only by giving an extremely one-sided view that the show may have succeeded in giving a few alarmist Edmontonians an impression of the campus as a hot-bed of rebellion awaiting a Marxist fanatic to lead them into battle. And even with the help of this one-sided presentation, the show could not paint Boyd Hall as a wild-eyed revolutionary. Most Edmontonians who saw the show will sleep comfortably in their beds tonight, knowing that if Boyd Hall is representative of our finer revolutionaries, the possibility of a student revolt is nil.

Revolution implies organization, and if his handling of the teach-in is anything to judge him by, Boyd Hall is about as organized as the safety officer on the Titanic.

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### CUS resolution

## The student in society

Student experience in attempting to reform our undemocratic educational institutions has shown us that education is integrally linked to society. We see that self-determination in education will be possible only in a society which is self-determined.

Canadian society is not self-determined; our cultural, political and economic lives are dominated by giant American corporations. In key fields of industry and manufacturing, American subsidiaries dominate the Canadian scene. The political results have included the extra-territorial application of American laws, the failure to remove economic disparities, and the heavy support of our political parties by American corporations. And economic exploitation inevitably brings in its wake cultural penetration as business practices, values, and

### They really like Gateway

The Editor,

A former student at Alberta loaned us the Friday, Oct. 25 (1968) publication of The Gateway. We were (and are) highly impressed with your paper and we are wondering if we could possibly obtain a copy of the above issue. We would deeply appreciate it, since it is a great value as well as scholarly.

Sue and Bill Hotchkiss  
Ohio State University  
Columbus, Ohio

EDITOR'S NOTE — Bill Hotchkiss is a PhD candidate in physical education at that university. He will get as many copies as he wants.

goals stream across the border. This situation of economic exploitation and political and social domination is by definition imperialist.

This affects us directly as students because our universities have become increasingly absorbed into the corporate system. The needs of this system both for trained personnel and for economically useful knowledge take precedence over the educational aspirations of the student. Students' needs are subordinated to the needs of an economy they do not control. We realize that American imperialism is not the sole obstacle to Canadian self-determination. Self-determination is obstructed by the authoritarianism and repression inherent in the corporate organization of our society. Canadian corporations were they substituted for American, would be as repressive and as authoritarian. Therefore the struggle is not only against imperialism, but also against a capitalist, corporate organization of society. Capitalism is a fundamentally exploitative system which depends on repression both within its own structure and within the societies that it penetrates to protect its profits.

But we also realize that repression and authoritarianism are not limited to capitalism, but also are features of other economic systems and other imperialisms. Therefore, while participating in the struggle against capitalistic imperialism, we must also commit ourselves to struggle against all forms of authoritarianism and repression in any system. No system which does not include democracy and self-determination is acceptable. Inevitably we must commit ourselves to a democratic non-exploitative alternative.

### Sex, the mind and marijuana

The Editor,

As a real woman, I cannot stand any falsehood about femininity. Silicon breasts are false and unreal, as are girdles and all the other paraphernalia of the modern market. I want to be a real female with the best of my own potential; even though this might not be a 42-24-42 (it's slightly less).

Okay, so what? What has this got to do with you? Simply this: most students on this campus do not think of themselves or their actions as sham. Their masculinity and femininity are real. Why then, the bogus concept of consciousness on this campus? I am referring to the considerable use of drugs on this campus. It seems that there is an ever increasing number of students who are searching for a pseudoconsciousness which they may subconsciously assimilate.

They forget that the development of mind and consciousness is a metaphysical exercise of will, effort and even spirit. Without pain, development remains on the plateau. Real developmental consciousness is more exhausting, more invigorating and more demanding than any physical undertaking imaginable. Anything that seeks to interfere by adulteration, inimical reshaping, distortion or fake means is stultifying a potentially superior process. Only those whose inferiority complex allows their limitations to overwhelm their potentialities, ever resort to drugs. The mind-expanding drugs are the mental silicon for the deflated. Marijuana and the rest of the so-called harmless drugs are also okay if you are a fake and a phony.

Lynne S. Nelson

## The programmed course didn't prevent delinquency

By PETER BOOTHROYD

Every few weeks, I like to read through back issues of the *Toronto Globe and Mail* — Canada's equivalent to the *New York Times*. Last week I came across an article which I thought should be of interest to this campus.

It is about the research of a sociologist, Dr. C. Ray Jeffery, who was granted \$200,000 to conduct a project with juvenile delinquents in Washington, D. C. The idea was to determine the extent to which an intensive education program, using the latest techniques in programmed learning, would help juvenile delinquents get on the straight and narrow. To Dr. Jeffery's horror, and apparently to the horror also of the funding agencies, like the U.S. Office of Education, it was found that "the longer a student was in the project, the higher were his chances of delinquency." As the *Globe and Mail* headline nicely said: "Sociologist found that continued schooling can succeed in making cleverer criminal."

—Toronto Globe and Mail, Nov. 4, 1968, p. 1

Here are a couple of the comments this article reports Dr. Jeffery making at a conference of criminologists in Toronto:

It [the project] destroys some prevalent liberal myths about education. . . . The training was based on the premise that behavior that is

reinforced will grow, and behavior that is not reinforced will disappear. But the students always found a way to beat the system.

They were lured into attending by being offered hamburgers, cokes, cigarets and movie tickets. After they got to the centre, they received modest tips for good behavior. Everytime they arrived on time, studied well, passed tests, removed their hats or refrained from fighting, they earned several points. At the end of the week came the payoff—as much as \$40. "Points were assigned on an hourly basis so that the students' behavior would be under control of the experimenter at all times," Dr. Jeffery explained. . . .

"They like the impersonality of [the teaching machines]." . . . All but 25% of students dropped out. He said the students would only do what they were reinforced to do, cheated to pass exams, and slept during class. He said the prevailing attitude was one of "husting the system."

Dr. Jeffery has tried to publish a book about his experiment, but claims that publishers won't touch it. His own idealism has been shattered, and he now works on crime surveillance, having found it hopeless to change the behavior of juvenile delinquents through the methods he used.

### An excerpt from the evaluation

Compare Dr. Jeffery's experiment with an experiment conducted by one of the members of U of A's Sociology Department, Robert Hughes. Mr. Hughes directed a project in Denver in which students were offered "educational experiences, socialization activities, occupational training, and employment opportunities." On the surface this project looks like Dr. Jeffery's. But whereas Jeffery operated on the principle of "reinforcing" through monetary rewards the behavior which Jeffery considered desirable, Hughes operated on the following principles:

The important factor which we sought to develop was control within each youth, or self-control, and not a demonstration of how effectively we could get him to conform to superficial and meaningless rules established by most agencies who deal with the offender. Therefore no rules were established within the project which applied to a boy's behavior. . . .

Most boys in this project discontinued playing cops and robbers when they found there were no cops. . . .

Attempts to change the behavior created more problems for the youth. Solutions attacking the cause of that behavior even incompletely and without resolving the problem were sufficient to

reduce misconduct until it was non-disruptive to the program. . . .

For example, if several boys believed they had been harassed by the police the night before and were upset and frightened by this experience, we dealt with that problem rather than making them spend two or three hours in basic education. . . .

It was felt that most programs are conducted without taking the participants in them seriously and proceed from the point of view that the staff knows what is best for the enrollees. We have tried to avoid this sort of thinking entirely.

—from the unpublished evaluation of the project

The difference between Hughes' project and Jeffery's project was not just in the respective philosophies underlying the two projects. Jeffery found more juvenile delinquency as a result of his experiment.

Follow-ups to Hughes' project showed that there were fewer of the project kids in jail than in a similar "control" group of delinquents.

It's too bad Dr. Jeffery became conservative after such a bad experience in attempting to control behavior. He should have seen the rebellion of his charges as a sign of hope. It is this very drive of people to maintain dignity, to be creative, that made Hughes' project a success.