

SPECIAL REPORT

# NEWEST UN MEMBER

## INDEPENDENCE COMES TO UGANDA

(Ed. Note: The writer of the following article is a third year McGill Political Science student from Uganda).

The path to independence for Africa's 33rd nation was greatly aided by the experience gained from Asia and West Africa by both the local people and the British Government. To the enlightened man in Uganda, the success of the nationalist leaders in India, and elsewhere proved one thing: that the present rule of the white man was just a myth. But to understand the significance of October 9 to the people of Uganda, it is essential to recognize several factors first.

### Abnormal Situation

With the coming of the British expatriates and the Asian merchant class, a highly abnormal social situation developed. Immediately, the Europeans established their "natural right" to superior privileges. The Asians, too, were guilty of this behavior, but they could claim only the second best status. Thus the indigenous man was systematically made to feel inferior, and often he was physically maltreated to recognize his lower place. The Africans felt like a harassed minority in a foreign country — when they in fact owned the land and composed 99 per cent of the population.

The next step was to replace the tribal laws and customs by the sophisticated English models. Although no honest man in Uganda will deny the benefits of this, he was nevertheless irritated by a few things. In the law courts he was made to take an oath by the Bible, which, being a

Christian book, often meant nothing to him. Further, the man in Uganda was not as naive or gullible as he was painted to be. He observed with severe disapproval the ignorant arrogance of some of the missionaries, for example.

He saw how they had violently attacked the time-proven Gikuyu custom defining sexual conduct between the unmarried. The crux of their argument was: since a white man could not sleep on a bed with a woman without succumbing to the temptation of full intercourse, it followed the Gikuyu couldn't either! But the Uganda man will also express his indebtedness to the aliens for the educational and administrative opportunities they gave him. Such was the background to the nationality movement.

### Improvements Politically

The political advancement was greatly accelerated after the exiled Kabaka of Buganda Province returned triumphantly in 1955. He had opposed the Governor's policy for a unitary Uganda and also the proposed federation of East Africa. In either event it would have meant the undermining of his position; and to pose a question: how would the British react to a proposal to join a politically integrated Europe which meant the undermining of their monarchy? In 1961, Uganda got her first popularly elected national assembly. Today, under an able African Prime Minister and also a sophisticated federal constitution, the people face problems of

even greater magnitude.

Although the Ugandians have chosen democracy, it is a system essentially imposed from without. As such, no one ought to be shocked if there are minor deviations from the Westminster model. Democracy in the Asian and African context will undoubtedly change the "basic requirements" of the system. Anyone who cannot grasp this simple phenomenon is doing a disservice to the cause of democracy. But for the system to succeed in Uganda, our government indeed people, will have to make a great effort to raise the standard of living.

### Future Outlook

For this we sincerely hope that the more fortunate nations will be generous, not only in the material sense, but morally too. However any aid given with a tutelary attitude is likely to be resented for there is a distinct African personality born. And there is also the problem of the few selfish citizens. These are people in Uganda who after 35 to 50 years still claim another country as their home. They are the people who have amassed substantial fortunes and are now unwilling to support sincerely the new country. I suggest to these people that they have no business to remain there, for it is now that we most need sincere people. When the Union Jack went down at midnight, October 8, the people of Uganda looked forward and not into the past.

## Movies

BY RAY SMITH

"Pressure Point" (Bobby Darin, Sidney Poitier, Dr. Stanley Kramer, United Artists) "The Joker" (Anouk Aimee, Jean-Pierre Cassel, Sir Philippe de Brocc.) — Casino Theatre.

The Joker is a brilliant movie. Tabled sensationally, "A French sex farce", the movie is about sex rather than sexy. It features a series of great comic scenes, from the skylight escape behind the credits, through to the final scene which throws the whole movie into a new light. It features a group of characters who are zany, eccentric, lovable and surrealistically offbeat.

Pressure Point features Bobby Darin and Sidney Poitier. Darin plays a young American Nazi during the Second World War. Poitier is the negro psychiatrist who tries to dredge the hate out of the young Nazi's mind. The pressure point is caused by Darin's hate of negroes and Jews. The story is an old one and the treatment is also old hat. It is based on that favorite dramatic out — "tension."

From the point of view of subject, treatment and photography the film is a failure. Darin (believe it or not) and Poitier attempt to rescue a poor movie from the depths of oblivion. They are unsuccessful.

## 'Believe it or not'

"SHE AIN'T WHAT SHE USED TO BE"

BY DON BRAZIER

Dalhousie has a parking problem. One that Prof. Chisholm, University engineer describes as "ghastly". The present situation prevents vehicles from getting through in case of an emergency. It is particularly evident on the south side of the Arts & Administration Building.

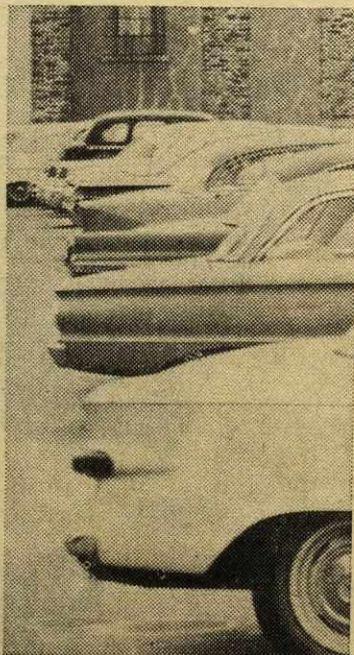
Professor Chisholm threatened imposition of "some involuntary action" on the part of the staff unless the students take "some voluntary action" on their own.

A committee report under Professor Chisholm on the situation has been submitted to Dr. Kerr. Two proposals are recommended by the committee in order to free the narrow drive ways around campus. One is that the recently extended lot on the west side of the building be used only for students parking and the academic and administrative officials use the pavement lot between A and A Building. There is also the suggestion of issuing windshield stickers to the students. Any car found on the University campus without a sticker would be ticketed.

A few factors are against the schemes. In winter the Oxford Street entrance to the western lot is usually impassable. Rumor is also circulating that the National Research Laboratory may be expanded southwards and block the only other entrance. In question also is whether or not the time involved in routing out "illegally" parked cars would be worth while in respect to the extra space created.

Dr. Kerr has expressed the hope that better suggestions would be

forthcoming from the student body.



## PROSE and CON

BY PAT BRINTON

When asked to review a novel or write a critique on the achievements of some literary figure, many students turn to the present day's most noted authors — those who consistently make the best-sellers list, the Nobel and Pulitzer Prize winners. All too frequently student journalists overlook or ignore graduates of their own university whose literary and personal contributions to their communities are not only worthy of note, but also a source of pride. Such a Dalhousie alumnus is Dartmouth's Dr. John P. Martin.

Described in a recent city publication as "the man who has contributed most to Dartmouth over the years", Dr. Martin has published just one book, which is a top best-seller in the opinion of his fellow Dartmouthians.

The Story of Dartmouth, an inevitable occupant of the city's bookshelves, is a carefully documented history, recording in minute detail the development of the harbor town from its founding in 1750 to past 1920. Through its information-packed pages, many a resident can trace his family back to the early days of the town.

Nor is the book of interest only to citizens of the area concerned.

Stories of murders, thefts, the "Babes in the Woods", and the great explosion of 1917, as well as anecdotes concerning such well-known figures as Joseph Howe, D'Anville, Lord Nelson, and even Tom Thumb, make it fascinating reading for everyone.

In addition to his book, Dr. Martin has published numerous pamphlets and is a regular contributor of historical articles to the newspapers of Halifax and Dartmouth. Devoted to the preservation of the city's rich heritage, he is the official city historian and works tirelessly on many committees to keep the citizens well-informed on their city's past. He is particularly well-known as a lecturer, appearing yearly at countless social and service clubs.

A former teacher, he has never lost his interest in young people, a fact indicated by the scores of boys and girls, men and women, who speak his name with deep affection and respect, and frequently seek advice and encouragement in historical, personal and literary matters.

Dr. Martin was awarded an honorary degree from St. Mary's University in 1955.

FROM THE MONASTERY WINDOW :

## ALAN ABBOTT

ARGUES ABOUT



PROFESSOR PULLMAN

Those who did me the honour of reading my column last week will recall how I inveighed against the shortcomings of our university lecture system. The visit of Prof. Pullman from the University of New Brunswick last Friday has served to reinforce my remarks. While not wishing to seem discourteous to a guest of our university, the professor's own disregard for the canons of good manners in the answering of his hearers' questions tends to inhibit me from displaying my own.

The most interesting comment the professor made in an altogether undistinguished and jejeune performance, was that he permitted his students to read Tawney's "Religion and the Rise of Capitalism" whilst pursuing their studies of the German sociologist Max Weber. Whether this remark was merely an example of the professor's capacity for an unhappy turn of phrase, or whether it represented the considered verdict of years of erudition, I am unable to decide. Prima facie, it is implicit in the professor's statement that there might be certain books that he does not permit his students to read. Were this to be the case, I could only condemn such an intellectually sulfifying outlook with every ounce of energy at my disposal. Any student worthy of the name, indeed any person who is concerned to pursue the truth, must be at liberty to read whatever he deems to be germane to his subject. To do less is to renounce one's claim to being a free man. It is to become a slave in mentality as well as in fact — a slave to the arbitrary imposition of doctrine and dogma.

Whatever else a university ought or ought not to be, above every other consideration it must serve as a forum for the free and uninhibited discussion of ideas, wholly untrammelled by the dictates of any dogmatic paraphernalia. Any institution which restricts such freedom cannot be considered a university, in any meaningful sense of the term.

In saying this, I do not intend to suggest that all ideas necessarily possess equal merit. Clearly certain ideas are patently inferior to others. Some indeed are at best valueless, and at worst repugnant to rational man. This should not, however, justify their suppression or proscription by authority, and least of all by the authority of a university. I would even argue further that any institution of higher learning that flaunts a particular creed, whatever else it may be doing, is not fulfilling the function of a university. London University, amongst others in Britain, was founded to cater to those who could not subscribe to the thirty-nine Articles of the Church of England — a prerequisite at the time for admission to Oxford and Cambridge. In this part of the world we are unfortunate in being plagued with a profusion of so-called Protestant or Catholic universities. I do not mean to denigrate religious faith as such, nor to question the validity of any particular faith. I merely wish to point out that the designation "Catholic" or "Protestant" for a university implies a contradiction in terms. The business of a university lies in the pursuit of knowledge, wherever this may lead in terms of faith, which will be in different directions for different people. To establish a university curriculum to suit the canons of any particular doctrine, religious or secular, will necessarily serve to hinder the acquisition of knowledge. Knowledge for its own sake is the only valid objective for the student, in his capacity as a student.