

Campus Fraternity And Sorority Receive Outstanding Service Club Award

Sigma Tau Sigma and Alpha Pi Epsilon never seem to stop their service to the community and the campus. In the past year both organizations have carried out many projects which were rewarding to Goldsboro. Recently Sigma Tau Alpha Pi were awarded

Certificates of Outstanding Service by the Optimists Club, three organizations elected from a very large number of area groups to be so honored.

Both service organizations have worked very hard to receive this recognition.

Prevette Attends Conference

During the winter quarter WCC actively was involved with the North Carolina Comprehensive Community College Student Government Association, by attending a conference in Durham, N.C.

John Prevette attended as Chairman of the Legislative Proposals Committee, which is in the process of handling all legal matters brought before the N.C. C.C.C.S.G.A. In a news conference held in Durham, Prevette stated, "A time has come when the Community College SGA system should be unified for the betterment of all community colleges in N.C. We need to be able to help each other and ourselves, and the only way is through unifying student government in the community colleges."

The new programs are going into effect and much of our work can be seen in the statewide student government."

A new constitution was written and is being adopted by the community college system. The constitution calls for vast reforms in the local SGA which will give the students better government on their own campuses. The goal of the NCCCCSGA is to be of major service to all N.C. students. By unifying the students in-

to a common bond the student will have a strong voice in the future of education.

JOHN PREVETTE

Self Determination In The Test Tube

An awesome event is about to be consummated: human conception in a test tube.

Indeed, Robert C. Edwards of Cambridge University's Physiology Department has already done it. That is, he's taken an egg from a woman's sac by inserting a needle-like laparoscope through her navel, united the egg with a sperm cell in a glass dish, then nurtured the resulting embryo through more than 100 divisions.

Now, however, in a hospital in Manchester, England, Edwards is going to carry the conception process to completion by reimplanting the embryo, again with the laparoscope, through the navel into the woman's uterus. Nine months later, if all goes well, she will give birth to the world's first human baby conceived IN VITRO.

The mother will be one of fifty volunteers, all of them doctors, doctors' wives, or

nurses. These would-be-mothers are sterile because of blockages in their oviducts, which make it impossible for the ovum (egg cell) to make contact with sperm.

In spite of these mothers' wishes, even longings, for the experience of giving birth, some first-rate scientists have publicly called for the stoppage of Edwards' experiments. Harvard's James (Double Helix) Watson calls IN VITRO conception "an abominable act." Max Perutz, and English Nobel laureate biochemist, says that the "whole nation should decide whether or not these experiments should continue." These scientists are worried that the child will be born with deformities -- thalidomide -- and that this will create a revulsion against all science. They're more worried that the experiment, if successful, will bring the "Brave New World" of genetic engineering upon us before we're ready to cope with it.

Aldous Huxley, in BRAVE NEW WORLD, predicted that we will use genetic engineering to create armies of identical humans who would live in a genetically determined hierarchy. In such a world there is no such thing as individual freedom -- although there is efficiency, sufficiency, and even happiness. The complexity of problems that genetic engineering will bring can be glimpsed in Perutz's own statement: the whole nation should decide the behavior of an individual, in order to prevent a Brave New World, a world in which the behavior of the individual is decided ahead of time.

The crux of the issue is, who is to decide a person's behavior? We would like people to be self-determining, but at the same time we'd like them to co-operate with each other. The conflict between these two wishes is the basis of most of our problems. Because this conflict would be minimized if we were all biologically identical, many thinkers believe that the very existence of methods to bring about bio-

logical identity is unlikely to lead quite quickly to their being used to this end. We object to uniformity because we do not believe in the genuineness of the self-determination of identical entities.

But there are other things we could do with genetic engineering. We could use it to create greater self-determination in a world where more meaningful cooperation is possible. It may be enlightening to list some of the things that genetic engineering is likely to be able to accomplish in the not-too-distant future:

AMINOCENTISIS: prenatal sampling of the amniotic fluid around the fetus has already begun. By this method some genetic defects can be detected and therapeutic abortion recommended. Many parents regard this as a gain in self-determination -- for them-

ves, and in the long run for society.

GENE THERAPY: modifying genes, adding genes, subtracting genes, either before birth or after. A gene has already been successfully added to human cells in tissue culture, so it is clear that this affects not just future generations but the present one as well. And this forces us to ask questions such as: What genes do we want? To what extent should individuals be allowed to choose fashions, fraternities, and rivalries in "gene apparel." Of course this is quite futuristic -- but we may well live to see it because early gene therapy may halt aging and extend our lifespans.

CLONING: making a replica of an individual from one of its cells. This may seem far out, but it's already been done with frogs. It's the obvious (Continued page 8)

Displaced Persons

(Continued from page 1)

A recent job fair in Sacramento, California, attracted almost 1200 veterans to compete for fewer than 400 jobs. And last year at a Chicago job fair, a near riot ensued when veterans felt the jobs they were offered were both too few and too demeaning.

IN A LARGER CONTEXT, more than finding work, for the Vietnam veteran coming home to America means coming home to family, friends, and community, and it is here that the real problems for the Vietnam vet. lie.

Bob is a tall, well-built ex-infantryman, from the 25th Division, who returned from Vietnam about 14 months ago. At first, he says, the most difficult part of his readjustment was getting used to the loud noises of urban life which reminded him of the sounds of war.

Gradually Bob realized that a certain distance had developed in relationships with people he had once been close to.

Even his parents, Bob feels, acted differently towards him after he returned from Nam. "I began to feel that people looked at me as if I were some kind of criminal," he says, "like all I did in Nam was smoke dope and kill babies."

"Really the hardest part about coming home," another returnee said, "is trying to fit back in exactly where you left off." When I came home I could not wait to see my old buddies from school. But when we finally got together, there was something that just wasn't right in the way we acted with each other. Things weren't the same. "I guess after Vietnam they never will be."

WHEREVER VIETNAM VETERANS are found, this same feeling of somehow being out of kilter with the society to which they have come home almost invariably laces their conversation. And if there is one theme that is repeated over and over by the vets, it is a sense of betrayal they feel.

It stems from the contrast between the sacrifices they have made in Vietnam and they face here at home. From the lines at the unemployment office to waiting rooms at inner city bus stations, from factory lunchrooms to university classrooms, Vietnam veterans, regardless of economic standing and political persuasion, all sound this same bitter note.

A RECENTLY DISCHARGED Navy veteran, whose gunboat forays in the Mekong Delta won him a Purple Heart, said wistfully, "You go over there and put your life on the line and then you come back here and nobody cares about you. Knowing the war is stupid and useless is one thing, and most of us found that out when we got over there. But that's no reason for everyone to ignore us when we come home."

To some, the unconcern they are met with upon their return lies at the core of the Vietnam veterans readjustment problems.

ABOUT A YEAR after his return from Vietnam in 1967, Jack McCloskey became interested in the anti-war movement and eventually joined Vietnam Veterans Against the War, which in four years has grown from a scattering of ex-GI peace activists into a national organization which now has 60,000 members.

Since his return, McCloskey has become increasingly interested in the psychological ramifications of the Vietnam veterans' reintegration into American society.

"I've found in talking with hundreds of veterans," McCloskey says, "That almost all of them go through a very difficult period when they get back from Vietnam. Some feel guilt, many withdraw, and almost all of them feel cut off from the rest of society."

MC CLOSKEY'S BELIEF that the veteran's sense of being ignored lies behind these problems is shared by Dr. George Krieger, Chief of the Psychiatry Service at the sprawling Veterans Administration Hospital in Palo Alto, California.

Dr. Krieger contrasts the bands and parades that greeted the returning World War II veteran with the virtual cold shoulder that his Vietnam counterpart feels when he comes home.

A DOCTOR IN the San Francisco Veterans Hospital, who wished to remain anonymous, put it this way: "Very few of the people here at the VA understand these kids. I don't think that many of their parents understand them. They end up talking to themselves. Whenever this happens, you've really got the potential for trouble."

"PERHAPS YOU RECALL the story of the crew of the Enola Gay, the airplane that dropped the first atomic bomb on Japan," he said, "Well, one of the crewmen killed himself, and two others were committed to mental institutions because after they realized the enormity of what they'd done, they could no longer cope with the demands of their society."

"The way Vietnam veterans are being made to feel, the way they're being shunted off by the people they supposedly fought for, I really couldn't say what's going to happen. But unless somebody starts listening, it won't be very pleasant."



"WELL, WHAT DO YOU EXPECT FROM A SUBSTANDARD SCHOOL IN THE GHETTO?"