

Early last term Gateway features set out to describe the ideal university. We dealt with various aspects of the university, life-religion and morals, fringe benefits and push button minds. As a final instalment we outline the ideal institute of learning of two philosopher educators, Aristocles (Alias Plato), and a C. D. Evans. B.W.

PLATO'S ACADEMY

by Angela Sawchuk

"Let no one enter here who knows not geometry," read the sign put above the entrance of Plato's Academy or university in Athens.

"Plato" was a nickname, meaning "broad-shouldered," given to Aristocles because of his athletic physique. Born in 427 B.C., Plato, at an early age, became a pupil of Socrates. After Socrates was put to death by the Athenians in 399 B.C., he went travelling and finally returned to Athens in 387 B.C.

In Athens there were three gymnasia—the Academia, the Lyceum, and the Cynosarges. Each gymnasium was a sort of men's club that was established chiefly for athletics but had walks, porticoes, and rooms for games and lectures.

"WITH OUR WHOLE SOUL"

Plato first established his school in the Academia. Later he moved it to a nearby garden or grove, purchased by his pupils and called "The Academy." In English poetry it was later called the "Grove of Academe."

This school possessed a chapel for offerings to the gods, a hall, library, lecture rooms, and a garden with walks. Living accommodations were also provided for both students and teachers who lived together.

On certain regular occasions the lecturers and students dined together. This led to a closer student-teacher relationship and stimulated the spirit of the university.

Of all realms of study, the curriculum of Plato placed greatest emphasis on philosophy. The classes met as seminars where a dialectic method of teaching was used. Discussion, logic, and argumentation were applied in grappling with the theory of ideas.

It is interesting to note that one of the mottos of Plato was "With our whole soul, we must strive toward the truth."

Another field studied at the university was the politics of the ideal state as seen in the republic. Plato was an aristocrat and taught that society should be divided into three classes.

At the top were the rulers called "philosopher kings" who directed religion, morality, and politics. The Greek university students were trained to become "philosopher kings." The second class consisted of auxiliaries and soldiers while the ordinary people composing the remaining class specialized in farming and in crafts and trades.

Communism of sexes and property were principles for the

"MATING FESTIVALS"

first two classes. It was also believed that only the best should marry with the best (eugenics) and great mating festivals were held by the students to produce physically and mentally superior children.

Education was to form character. In order to attain this objective it was heavily censored. Propaganda was the order of the day. No political parties were permitted—everyone

had only one loyalty and that was loyalty to the state.

Plato believed that the young mind was similar to a blank page, and whatever was impressed upon it would be retained throughout life. He also taught that men and women were equal in every respect, and should receive equal amounts of education, and should do the same work and have the same duties toward the state.

Not much is known about class

ORAL EXAMINATIONS

hours in Plato's university. We do know, however, that the study groups met regularly. Since all of Plato's works are in dialogue form, it appears that this is the way he taught. Besides discussion groups, Plato provided his pupils with elaborate writings on which they reported. Examinations were oral.

His chief aim was to train the mind through discussion—"To replace a worse opinion by a better."

Plato believed that an educated person has a very strong need for mathematics so he made everyone undertake a basic study in it.

Music, too, was important because Plato felt that it "formed the soul." Two-thirds of the studies in music consisted of literature while only one-third was what we call music. As well, everyone under went a thorough training in ethics.

ACADEMY ABOLISHED

Students entered the Academy at an age of 16 to 18 years and their length of stay was a matter of choice. Most studied there four or five years while some stayed for a greater part of their lifetime.

Young men from Rome, including Cicero and Horace, were sent to Athens to become educated at the Academy.

The Academy lasted until 529 A.D. when it was abolished by Justinian. The present-day university closest to the style of Plato's Academy is located at Oxford.



EVANS' INSTITUTION

by Chris Evans

If I were on a midnight dreary pondering weakly and wearily many a volume of bawdy stories and backroom ballads, no doubt there would be a knock on the door, consistent with this time. Chances are (after hiding the filthy pictures) I should fling wide the shutter and cry in true Dickensian fashion "Who goes?" or, if you like, "What goes?" Guess who? It is Michael Anthony and he has been authorized to give me one million dollars. I should immediately found a university.

Within a year, by prodigious effort and not a little graft, Ideal U is completed. Excessive bribery has given me not only the presidency but absolute discretion as to the curriculum and administration.

I have yet to find, let alone found, a university that does not have more than its share of trade schools with a surfeit of method, procedure and memory work and a dearth of reason, argument and ideas. Therefore, before any student may enter the faculty of his choice, he is required to study English, Philosophy, Psychology and History for a period of two years. That being so, it is safe to conclude that only scholars would find their way to such an institution. The end product of this formal ed-



MAN IS A BEAST

ucation, by the required Socratic method, would bear little resemblance to the present vegetable that is cranked stiffly through various watering-down processes to a future of sucking its living from the roots of society.

Ideas are important and necessary to the individual, but in order to prevent the dissemination of a useless, dreamy fool who cannot see the garbage for the city dump, the necessary precautions must be taken to permanently lodge in the crammed skull of the graduate an understanding of, and healthy practical approach to, the basic foibles of man, to wit: (a) man is basically a beast, and (b) all men are not equal.

To fully appreciate these truths, the undergraduate, upon completion of this two year pre-faculty course and entry into his chosen field, is required to pursue a most practical and soul-destroying survey course. This course involves selling insur-

"PEOPLE ARE NOT FUNNY"

ance door-to-door one afternoon a week for the first year; auditing proceedings in the Courts of divorce and probate in the second year; conducting personal interviews with bums in the slums for their third year; and attending no less than ten supper meetings of either the Junior Chamber of Commerce, the U of A Students Council, or any of many city service clubs for the fourth and final year. The course is called, appropriately, "People Are Not Funny 100," and the results are most satisfactory.

Moving now to the extra-curricular activity field, we find that there are none. The emphasis at Ideal University is on scholarship and healthy rebellion. That being so, ethnic groups are definitely not encouraged, although there is no express prohibition against students forming their own loose knit organizations. Every student has an inalienable right to choose those with whom he wishes to associate. Therefore, the Administration gladly sanctions the odd drinking club and social fraternity provided the members do not get carried away with ritual, constitution and snobbery.

Once a semester, members of the

student body oppose the Administration in a no-holds-barred English rugby match, which lasts from sunrise to sunset, no quarter given. The remainder snake dance through the city and from time to time raze the downtown business circuit to the ground. Costs are borne by the students. Policemen who seek to interfere are severely fined; over-enthusiastic students, however, are severely beaten by the same policemen.

All students are allowed to build personal empires if they feel the need, but those who do so blatantly and at the expense of their fellows invariably fail their year.

Ideal University has no school colors, no song, no frosh week, no promotions committee, and—thankfully—no varsity guest weekend. Those who wish to participate in sports and other events may do so; those who do not can do what they want without being pressured by enthusiastic rabble-rousers.

WORLD IS NOT PREPARED

Lastly, there are no campus cops at this university, mainly because half the campus is one big, free parking lot, over which loudspeakers blare the music of Wagner, Bach, Prokofiev, Shostakovich, Benny Goodman, and Dave Brubeck . . . continuously. Such is the price of free parking, and it does the students no harm.

Diplomas are not granted, as it is felt that the end result of education should be learning, and not a piece of paper. Exams are stiff in all courses. Upon graduation, students receive a firm handshake from the Chancellor. Those who subsequently join political organizations or service clubs or who run for president of the United States are required to give the handshake back, as obviously they have not learned anything at Ideal University.

Most students leave university not quite prepared for the world. Conversely, the world is not quite prepared for the graduates of Ideal University.