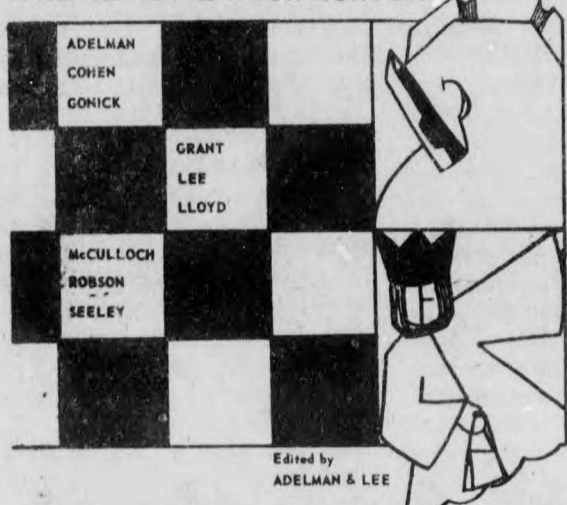


The University Game

A REVIEW BY LAWSON HUNTER



Edited by ADELMAN & LEE

The *University Game* has been called "The little red book of the Educational revolution" by Doug Ward, Past President of the Canadian Union of Students.

The book is hardly that. It is ten essays written by nine academics and University hangers-on. There is something about university that demands that its adherents write, talk and criticize it. One probably begins this book with the feeling that it is merely another in a long string. The results are little above that expectation. Its saving grace is that it is written by younger university adherents and is thus more appealing to the contemporary student. But, as is often the case, too much is read into the role of the University in our modern society.

John M. Robson's, "A day in the life of Professor Hmmm" is a great beginning to the book. Witty and cool, it presents the absurdities of University life from the faculty aspect. I suspect professors would find it entertainingly familiar.

John Seeley's section on Berkeley is disconcerting. Why do all university radicals look back to Berkeley for guidance? Surely we've progressed from that stage. Too many writers have made too much money writing about the events at Berkeley in 1964-65. Seeley's articles are helpful in presenting a clear view of what actually did take place. If only they did not try to present definite solutions. Canadian solutions will not come by copying Berkeley's sit-ins.

Dr. McCulloch in his essay champions a university community. That means equal roles for all participants. Those who believe in this type of university are now trying to gain control of the university by political means. The purpose? - To impose their beliefs on the rest of the "community". The community suggestion is necessary. There must be mutual respect between students and faculty, but all the parties in this community must have a common goal. The problem is how to achieve this end.

Dennis Lee's soul searching about his role and his solution is perhaps more basic to the problem than the preceding essays. Not presenting any solution to the uncompromising existing university, he forecasts a new university. The irrelevancy of the production oriented modern university finally strikes home. The answer is to get out. Create your own learning environment. Rochdale has done it. The question is, are the Rochdales really for all students. I think probably not. For the understanding student, they present a better alternative. But it, too, will have to accept a general goal.

The only essay that really attempts to analyze the existing university is George Grant's. He analyzes and then comes up cold. However, it is by far the most interesting work in the book. He is not a destructionist. He tries to work within the existing framework and his answer is that expected from a Tory, a reversion to old values.

Grant sees the university as more and more a tool of the society and thus a tool of the technocrats. The curriculum to him is the essence of the university. I don't think many of the other essayists would accept this and Grant's approach is thus unique. This suggestion deserves careful considerations. Grant feels efforts to change university government or methods are useless unless curriculum is changed. This is primarily because

it is the curriculum, more than the methods, that serve societal interests and demands.

Grant is primarily concerned with the downfall of the humanities and the search for purpose. He deals with the growth of the sciences - how they have come to serve the powerful elements of society and how recently the social sciences have come ever closer to the natural sciences, both with the purpose of mastering nature, including, human nature.

The loss of purpose results from this growth of the sciences. Good and bad are value judgments which are totally subjective. But science quantifies and is factual. Science has rejected subjective beliefs. Thus it does not create freedom to choose good and bad as was thought, but creates a monistic society based on judgments of fact only. Subjective opinions are not transcendental. Therefore they are not real.

What is to happen to the humanities? Their continued existence is questionable in our evolving university. This is basically because the development of science has cast doubts whether any true knowledge exists that is not experimental and quantifiable. If so, the humanistic search for purpose is merely a willful desire derived from chaotic bodies of senses.

But even the present humanities are research oriented. The search of purpose is no longer primary. In our technological society the humanities will become handmaidens to the performing arts. In such a society few people direct its course, the common man has to have release, some fun, as it were. The humanities will fill the gap. Grant says North America's motto might be "orgasm at home and Napalm abroad". Since there is a limited capacity for orgasm, the humanities will fill the entertainment gap. Grant's conclusions weaken his analysis. He calls for a return to the past values assuming that universities in the past were different and served different goals. But Adelman in his essay shows factually that this was not the case.

Adelman's essay sums up the book. He feels that universities have failed to live up to the goal. But that goal is never clearly defined.

He shows the evolution of universities and how that from its very beginnings it has always served society. Thus he tries to answer Grant's plea for a return to the old values. There never were old, better values. The university has always served the vested interests. All ages think differently, Thank God, but it is impossible to separate universities or any viable segment of society from that society. Another alternative must be sought.

Adelman then shows how presently we are serving the technological society. The technocrats are the present ruling class. Under such a system, individual decisions (in numbers) may increase. But the decisions are meaningless when mirrored to the minority who change our whole environmental patterns of life. An understanding of the system and where it is heading is essential to meaningful change. We either have to adapt to the dehumanization of technology and live in our little boxes or revert or progress (as you prefer) to a more meaningful, human existence. Yet to reach the correct analysis means we have to predict, and prediction is the basis of the cold scientific process. Perhaps there is no alternative. Adelman doesn't seem to present any. All he knows is that the present system is wrong and it must be changed.

What is the result? No solution is the most obvious. All the essayists accepted that things are not well in the modern university but not one offers really viable suggestions. They all, except perhaps Lee, cling to the university as a saving hope of society. But why the university? Clinging to old hopes about what universities are is not constructive in our generation. Adelman adequately shows that an historical perspective provides no insight. We must rethink the university, what it is about, what it can do. If it doesn't serve that new definition, then perhaps we will all have to get out to Rochdales or other freer places and leave the universities to society's technocrats.

For anyone really concerned with universities and their role in society, the *University Game* should be read with interest but with little hope.

JELLYBEANS

by Tom Murphy

THE THIRD WORLD

He looked at the title of the book; big bold letters reading THE THIRD WORLD. "Science fiction?", he inquired. Well I thought, I suppose it is. To practically everybody in North America, the Third World is a very fictional thing, something that is way out there in outer space, far removed from suburbia. And further removed from the inner space of people.

For those unfamiliar with the term, the Third World refers to the underdeveloped or developing countries of the world. This principally constitutes the continents of Asia, Africa, and Latin America. It includes countries like India, Bolivia, Nigeria and Vietnam. Where people eat less than we do, where people die from starvation and disease, where people are living in impoverished conditions. It is a story you have heard many different times from many different directions - but it has always been a story, never a real thing.

Our understanding of the Third World is hindered by the fact that there are so few people that do understand it. At UNB, there is only one course that is vaguely related to the contemporary Third World. And there is very little written about it as well. The gap is wide.

There is a historical gap. World history has been primarily centered around the conflicts and colonies of European countries. Little written world history has ever placed much emphasis on Africa, Asia or Latin America. The Third World is a product of the Second World War, so historically, it is a very new world that has found itself being propelled into the twentieth century.

There is an economic and social gap. Our affluence is their poverty; our education is their illiteracy; our health is their sickness and disease. Foreign aid is not closing the gap since it merely acts as a form of subsidy to the exploiters of the countries' natural resources. In some years, backward countries may become poorer by 3,000,000,000 to 4,000,000,000 dollars, a sum roughly equal to all the aid they receive. At the same time, this year's American defence budget is 80 billion dollars. Right now, the total defence budget for all non-third world nations just about equals the total national income of all the Third World nations.

Lastly, there is the gap of understanding. We do not understand their actions, nor do they really understand our position very well. The Third World gets its name because two other major worlds historically preceded it - the Western and the Communist worlds. These are the two main blocs. Leading the west, of course is the USA; Russia appears to lead the Communist bloc. Both of these powers would naturally like to see the Third World countries align with them. But the underdeveloped countries do not wish to seek their identity with either of these blocs. As Mario Rossi phrases it; "It is not a world waiting to choose which side to join, because it has already chosen to be itself."

That is what we must understand. We cannot say to them, "We will help you to live our way," because our way to them is one of hatred and wars and blood. Korea has showed them, Vietnam is showing them, that the games being played by the so called "great powers" are pretty dirty games. What we must say to them is this: "You choose your own way, and we will do all we can to genuinely help you." That is all they ask; that is all we can give.

To talk about the Third World, (or in effect, about two thirds of the world's population) in a few lines necessitates oversimplification. No pretensions of comprehensiveness have been made above, yet the point is distinct. There exists a Third World. As you read these very lines now, deep-rooted rumblings can be heard in many Third World nations. In an attempt to ward off American imperialism and Soviet communism, an explosion will take place. And we as students of the community and citizens of the world will be caught off guard. The mushroom hovering above our heads, like science fiction come real.

Sods and Coffee

The NB Residence Co-operative extends a public invitation to all members and students of UNB, STU and TC to attend the Friday, March 8 sod-turning ceremony of its apartment co-operative at the corners of Montgomery and Windsor Streets, at 3:00 p.m.

The Co-op also invites all members of the three institutions on our campus to an open house at the 682 Brunswick Street Co-op, beginning at 4:00, also on Friday.

Senior Class Party

Dinner for Senior Class, given by Alumni. Same night as Senior Class Party, March 15. McConnell Hall at 6:30

Free tickets available from representatives of your class in your faculty.