

**FLY ON THE WALL** J. Dylan

The elevator I am on here in the Tory building is full. Students with book bags and professors with brief cases are all crammed in here together. At least half of the numbers indicating floors where the elevator must stop are lit up. I am going up to the fourteenth floor.

The first stop for the elevator is the third floor. The girl getting out is in the very back, behind everyone. All of us have to move in order for her to leave. I wonder how a person this clever ever got in to university.

The second stop is the eighth floor. There is more moving and shuffling about as a surprisingly large number of people get off. The elevator then barely moves again before it stops at the ninth. The door opens; no one moves. A few of us look around, but nothing is said. As the door starts to close a tall, dark fellow leaning against one of the walls suddenly perks up and makes a move to get out. He puts his hand in front of the door but the door continues to close. He removes his hand but as he does this girl pushes the DOOR OPEN button. Instantly the door reverses its direction. But the tall dark fellow didn't see her push the button. He has already gone back to leaning against the wall. We all stand patiently waiting to see what he is going to do next but apparently he has decided that whoever he has to see on the ninth floor can wait. The rest of the stops are uneventful, save for the woman who tripped on her way out as the elevator failed to match evenly with the floor. I must remember to take these elevators more often.

The Round Corner By Greg Whiting

7:30 **TONITE!** 7:30

WORLD CHAMPIONSHIP BOUT!

TONY "PUFFY" BROWN (THE CHAMP)  
VS.  
THE CHALLENGER GUIDO "GOOSEFEATHERS" MALLOY

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SCALPERS AT THE DOOR (PROBABLY)

# Opinion

In Reference to your article in the September 30th, 1986 issue of Gateway, 'Opinion', by Emma Sadgrove:

"Whatever happened to the days when students got involved with issues and did their part to change the world".

As a student presently enrolled at the university and who was also enrolled at the university in the 60's, I too ask this question. But before one can begin to think of changing anything in the world, it is always advisable to look in one's own backyard. And about "issues"? We will not speak of 'issues' and 'injustices' of such things as the widening gap between the powerful and the powerless in our own country; nor about the growing poverty (i.e. The existence of a Food Bank in land of affluence); nor about a "free (?) market system; nor will we speak about the unjust distance between the individual, the electorate and the political power (a power that holds hands mainly with business and with big business in particular).

What we will speak of will perhaps clear a way in order to address

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the above issues and more. We will speak of something that is closer to home for all of us: The institution of the University and its functions of research and education.

In 1960, a dynamic and well respected professor described this University as "a sausage factory". He also stated to his class, to much applause, "What you are ingesting from me has already been ingested, digested and now it is being regurgitated for you to ingest"! The following year, that same professor coined a more conservative phrase and described the university as a "cookie factory". The change of course due to conservative pressure. The conservative nature of the university at that time, has grown as has the acceptance of this process by students. Indeed, 'conservatism' has pushed its weary way to an even greater degree into all aspects of the University system to the point that today we even have our own 'Gestapo' on campus that has powers above and beyond the power of our 'Civil Law'.

If we address the question of the function of the University in terms of 'Research' it can justify itself through the ideology that their is 'progress' (?) through science and that science will cure all of our ills. "We must keep up" . . . but, keep up with what?

When we address the question of 'Education', there are several points that must be considered: Who does the education serve? What form does education take? and even, what is education? The word 'education' comes from the Latin and it means to draw out the potential of a person. It does not mean 'to pump in'. Of course, there must be some intake. Just as one takes in food and nutrients in the process of ingestion, digestion and assimilation of those nutrients to the physical body, so does one digest and assimilate those abstract nutrients into one's mind and self, as one relates to the environment within which one finds oneself. Furthermore, education is a two way street: Intake must be accompanied by output or use. If this does not occur, then 'input' passes out of the mind as being useless to the needs of 'the being' involved in its particular life process. How often have we heard students state that two weeks after an exam the material studied was forgotten or lost? Or again, "I studied this in another course last year, but I can't remember what it was all about"? The mind, in defense of sanity, has merely excreted the excess as waste. A normal process.

And now we come to the most exciting part of 'Education'. It is the 'education of dialogue'. In his world famous work, *Pedagogy of the Oppressed*, Paulo Freire makes the distinction between "Narrative" or "bank-deposit" education and Education through Dialogue.

"A careful analysis of the teacher-student relationship at any level, inside or outside the school, reveals its fundamentally narrative character. This relationship involves a narrating Subject (the teacher) and patient, listening objects (the students). The contents, whether values or empirical dimensions of reality, tend in the process of being narrated to become lifeless and petrified. Education is suffering from narration sickness.

The teacher talks about reality as if it were motionless, static, compartmentalized, and predictable. Or else he expounds on a topic completely alien to the existential experience of the students. His task is to "fill" the students with the contents of his narration — contents which are detached from reality, disconnected from the totality that engendered them and could give them significance. Words are emptied of their concreteness and become a hollow, alienated, and alienating verbosity.

"Narration (with the teacher as narrator) leads the students to memorize mechanically the narrated content. Worse yet, it turns them into "containers," into "receptacles" to be "filled" by the teacher. The more completely he fills the receptacles, the better a teacher he is. The more meekly the receptacles permit themselves to be filled, the better students they are.

"Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorize, and repeat. This is the "banking" concept of education, . . . in the last analysis, it is men themselves who are filed away through the Jack of creativity, transformation, and knowledge in this (at best) misguided system. Far apart from inquiry, apart from the praxis, men cannot be truly human. Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry men pursue in the world, with the world, and with each other.

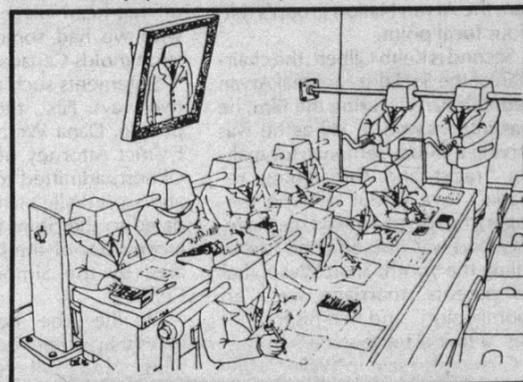
"Projecting an absolute ignorance onto others, a characteristic of the ideology of oppression, negates education and knowledge as processes of inquiry.

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The *raison d'être* of libertarian education, on the other hand, lies in its drive towards reconciliation. Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students.

This solution is not (nor can it be) found in the banking concept. On the contrary, banking education maintains and even stimulates the contradiction through the following attitudes and practices, which mirror oppressive society as a whole:

- (a) the teacher teaches and the students are taught;
- (b) the teacher knows everything and the students know nothing;
- (c) the teacher thinks and the students are thought about;
- (d) the teacher talks and the students listen — meekly;
- (e) the teacher disciplines and the students are disciplined;
- (f) the teacher chooses and enforces his choice, and the students comply;
- (g) the teacher acts and the students have the illusion of acting through the action of the teacher;
- (h) the teacher chooses the program content, and the students (who were not consulted) adapt to it;
- (i) the teacher confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the students;
- (j) the teacher is the Subject of the learning process, while the pupils are mere objects.



It is not surprising that the banking concept of education regards men as adaptable, manageable beings. The more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world. The more completely they accept the passive role imposed on them, the more they tend simply to adapt to the world as it is and to the fragmented view of reality deposited in them.

The capability of banking education to minimize or annul the students' creative power and to stimulate their credulity serves the interests of the oppressors, who care neither to have the world revealed nor to see it transformed. The oppressors use their "humanitarianism" to preserve a profitable situation.

Still we must address the question of the function of the university today as it relates to 'education'. If its purpose is to turn out technobureaucratic functionaries that will serve, unquestioningly, the needs of the bureaucracies of business and government . . . and who will serve the staffing of the autonomous institution of the University itself, we remain within the boundaries of a single paradigm of 'science will cure all' and human dignity and humanity as a whole is left in a state of developing need.

In my opinion, the development of the critical, reflective consciousness of students is most important. This is not to deny the importance of technology, science and research: those areas are, if well managed, a great hope for a more equal distribution of materials, goods and services to humanity in all the world; but first we must be able to step out of an educational 'ideology' that justifies itself at a "pre-reflective stage of knowledge" in order to regain a state of unity and cooperate with our fellow beings, with the world in which we exist and with "the moral, spiritual and cosmic nature of ourselves."

Harold Steffan Courtney  
Arts III

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