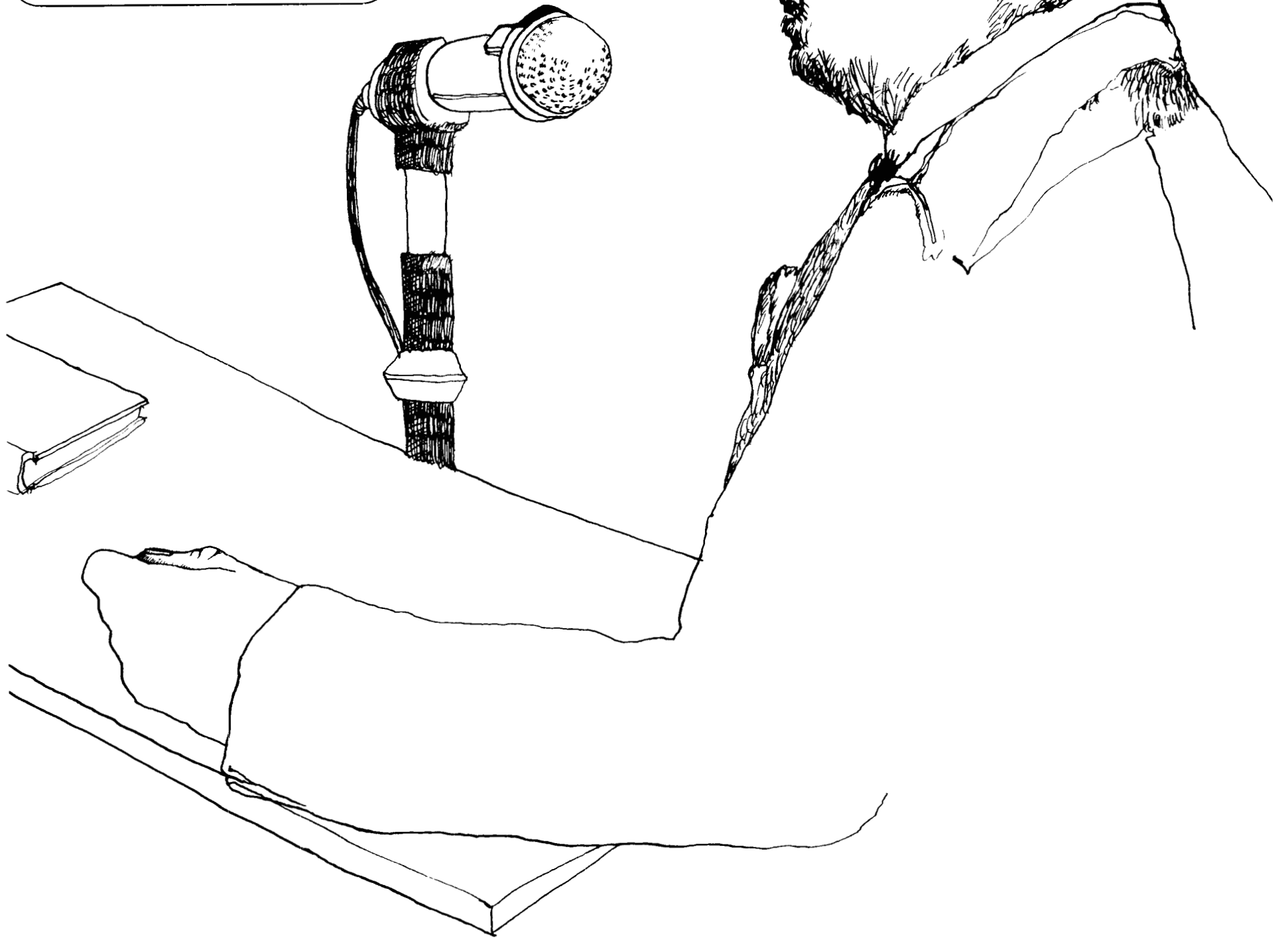


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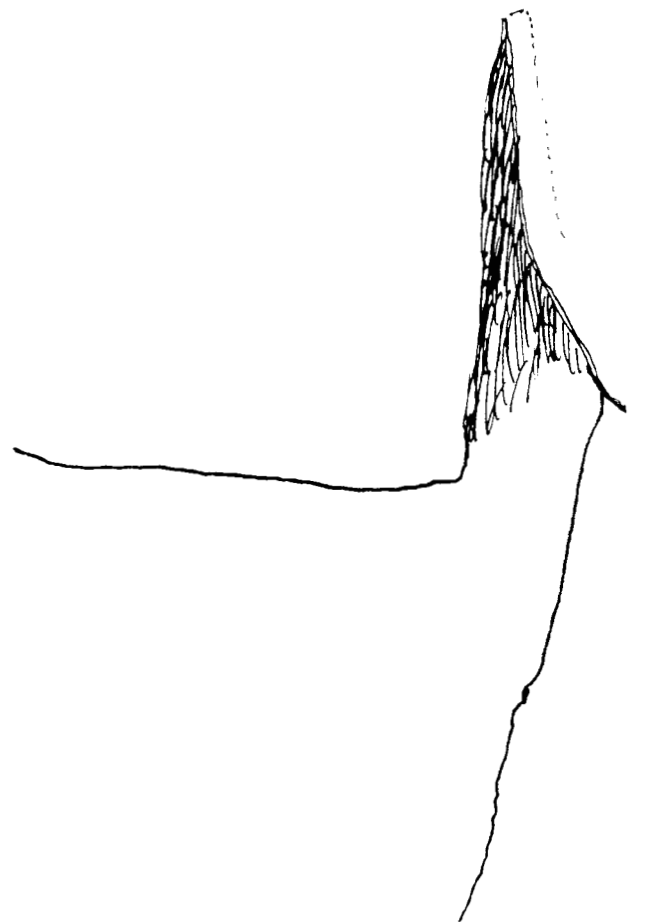
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RETURN POSTAGE GUARANTEED



ARTS WEEK REVISITED

UBC'S FIRST ARTS WEEK WAS HELD IN THE NEW STUDENT UNION BUILDING FROM AUGUST 10 TO 14. THE GENERAL TITLE OF THE FIVE-DAY EVENT WAS "THE IDEA OF A UNIVERSITY." ON PAGES FOUR THROUGH NINE OF THIS ISSUE OF *UBC REPORTS*, EXCERPTS FROM SOME OF THE ADDRESSES HAVE BEEN REPRODUCED. THE PROGRAM FOR ARTS WEEK WAS ARRANGED BY A SUB-COMMITTEE OF FACULTY OF ARTS' COMMITTEE ON STUDENT LIFE, AND INCLUDED BOTH FACULTY MEMBERS AND STUDENTS IN ITS MEMBERSHIP



Commission on Education Suggested

The first Arts Week speaker on February 10 was Dr. John Chapman, head of the geography department and former academic planner at UBC. In his address, Dr. Chapman first provided an overview of higher education in B.C. past and present. He then outlined the main recommendations of the 1962 report "Higher Education in British Columbia," by UBC's former president, Dr. John B. Macdonald, and posed the question. . .

Now, how has this worked out? I should think it would be correct to say that the Financial Advisory Board has been faced with the almost impossible task of dividing between the three universities the money allotted to it by the government. It has been denied the role of advising the government on the needs of the institutions and in fact has managed to do very little except receive brief attention as it tries desperately to carry out its painful duty.

The Academic Board, made up of two representatives from each of the universities and three members appointed by the Lieutenant-Governor, has, with minor exceptions, been concerned with aiding the development of the colleges and has had virtually nothing to say about universities.

It is probably true to say that no province in Canada has such an undeveloped co-ordinative and advisory structure for higher education as does B.C. As a consequence, we do not have adequate relations with government, no effective secretariat (the Division of University and College Affairs established in late 1967 in the Department of Education is grossly understaffed and has the majority of its time occupied by dealing with student loans and bursaries), 'ad hoc' and differential financing and only little in the way of co-ordination between the institutions and most of that at the department level. In short, we do not have a higher educational system but a collection of institutions.

What of the future then? In my view the greatest need is for the creation of a system of higher education which, while providing for diversity and autonomy, works in a collective and orderly manner toward the achievement of publicly-supported objectives. How is this to be brought about? By sit-ins, strikes, threats of violence, violence? I do not think so, although concerted, pointed action by the members of the higher

education community will probably be necessary in a province where government appears unwilling to take the initiative.

First, however, we must pay careful attention to what is said by the minister of education in the legislature this session. He may have some interesting things to say either as a result of the report of the Perry committee* or, at least, in defending the detailed allocation of funds to the higher educational sector. According to the press, we know already that technical and vocational schools have been allocated an additional \$12.4 million compared with \$15.6 million to universities and colleges and \$28.1 to elementary and secondary education.

We are told that \$15 million capital funds have been allocated to the universities, \$6 million each for UBC and SFU and \$3 million to Victoria. We also know that the provincial government's share of the shareable capital and operating costs of regional and district colleges is increased from 50 per cent to 60 per cent.

What is the rationale for the total sums and their allocation? What estimates of enrolment lie behind them? What dollar value is allocated for each additional enrollee expected? What significance should we attach to the large increase in the technical-vocational allocation? Does the 10 per cent increase in the government's share of college costs represent a clear commitment to the college idea rather than to grade 13?

If this committee has reported in time, the minister of education may be expected to make reference to its report in the legislature. If this permits him to set forth objectives with respect to higher education which the government will support, establish advisory and co-ordinating groups which can be effective and either carry out some plan which he may advocate or draw up such a plan for the orderly development of higher education, then we may well be on our way toward catching up with most of the other provinces of Canada.

*The Perry Committee is officially called the Advisory Committee on Inter-university Relations and was established by the provincial government in 1968 to review relations between B.C. universities and ensure that there is a minimum of overlapping of programs and no undue competition between them. Four UBC groups have made submissions to the committee.

If this does not materialize in the next six weeks, and the initial information about the budget is not particularly encouraging, what must be done? We can complain about lack of money, we can point to the abdication of presidents, and we can talk about the irrelevance of the curriculum, and the inadequate decision-making structure within our institutions, but these are all symptoms more or less directly of the lack of a provincial policy on higher education and the absence of a system by which to carry it out.

The only route out is establishment of a Royal Commission. We have recently had such commissions on the price of gasoline, on automobile insurance and now on alcoholic beverages. Important as these matters are, I believe higher education to be more important than all three together.

Some while ago I set down some thoughts which, for the purposes of discussion this morning, we might imagine to be the recommendations of such a commission:

1. The province shall plan to have a higher educational system of the highest attainable quality commensurate with its population and financial resources.
2. Advice and some control over the objectives, design, operation and financing of the system shall be provided by an independent body or bodies serviced by a government secretariat responsible for record keeping and statistical studies.
3. The system shall have a hierarchical structure within which quantitative and qualitative benefits from scale may be achieved.
4. Entrance into the system shall be based upon a combination of ability and motivation with economic and other societal constraints reduced to a minimum.
5. In keeping with items 3 and 4 residences shall be provided at appropriate institutions and funds provided to help overcome accessibility constraints imposed by distance.
6. By 1975, with a population of 2.5 million and a revenue of \$1500 million, the province should have a system with the following components to provide for 75,000 students: 3 universities and 10 colleges (to include the present B.C. Institute of Technology and some of the proliferating vocational schools).



Arts President Ralph Stanton urged a mature approach by student radicals

University

Three leading students took part in a noon-hour Arts Week panel discussion entitled "The prospects for Reform in Higher Education in B.C." They were: David Zirnhelt, president of UBC's Alma Mater Society; Ralph Stanton, president of the Arts Undergraduate Society at UBC, and Martin Loney, former president of the student union at Simon Fraser University and now president-elect of the Canadian Union of Students. During the panel discussion, Mr. Stanton said what is needed now is "creative involvement on the part of students to convince people that they really are worth the investment." He continued:

Now that means a change in tactics for the movement—the student movement on the campus in B.C. It means a different approach, a more mature approach by student radicals and hopefully an approach that can bring the so-called student liberals into a more activist stance, although not the kind of activist stance we've seen in the past.

So I think you will see an end to occupations. I think the question of the 114* has pretty well decided that that is no longer a tactic which is useful. There will be other tactics I'm sure, and my hope is that they will be less spectacular but more useful in terms of getting a real

*The arrest of 114 demonstrators, who occupied the administration centre at Simon Fraser University for three days, took place on Nov. 23, 1968. Initially, the 114 demonstrators were charged under the Criminal Code with "interfering with, obstructing and interrupting the lawful use of property." Early in February, 1969, the charges were reduced under another section of the code which makes it an offence to loiter or obstruct use of property.



Dr. John Chapman gave an overview of B.C.'s educational system

UBC Extension Photo Services

Economist Urges End To Subsidy

Introduction of a massive student loans program at lower than market interest rates and imposition of tuition fees which cover the full cost of instruction at universities were advocated during an Arts Week address by Prof. A. Milton Moore of UBC's department of economics.

Speaking on the topic "How large a university subsidy?" Prof. Moore described as "negligible" the political, social, cultural and artistic impact upon the community resulting from the increase in the consumption of higher education induced by the existing subsidy to the teaching function.

"On the other hand," Prof. Moore said, "considerable social gain could result from the elimination of the subsidy."

He said that so long as the teaching function is financed to a substantial extent by government grants student demands for a transformation in the nature of the university will be met by indignation on the part of many influential members of the community.

So long as there is a subsidy, he continued, it can be said that admission is not a right but a privilege and students should be grateful—they are among the most privileged persons in the country.

"But if the student paid his way," Prof. Moore said, "the attitude of benevolent paternalism would be wholly inappropriate. The student would be in the position of the consumer offering to pay a price equal to the full



PROFESSOR A. MILTON MOORE

cost of the service he most preferred and it would be up to the market in this free enterprise economic system of ours to provide the most preferred service."

Prof. Moore said there were probably few who would argue that there are no benefits accruing to non-graduates from a moderate increase in the percentage of the population taking higher education. "But it is my conclusion that the benefits are too uncertain to support a cash subsidy," he said.

But they do justify a massive student loans program to cover living costs and tuition at lower than market interest rates, Prof. Moore concluded.

Throughout his address Prof. Moore emphasized that the subsidy he was referring to applied to the teaching function only. The research and community service functions of all post-secondary institutions should be covered by general revenues, he said.

Radicals Change Tactics

change and convincing people that students are worthwhile having around and that the universities are in trouble. It seems to me at this point we're just about at rock bottom with nowhere to go but up.

During a later discussion period, Mr. Stanton amplified his earlier remarks on the changing tactics of student activists and engaged in an exchange with Mr. Loney on the question of whether or not confrontations and sit-ins are a thing of the past.

MR. STANTON: It seems clear to me, if it doesn't to others, that these explosive confrontations are pretty useless. They're useless mainly because the people who engage in them are either unwilling or unable to put their point of view across in a careful way even to the students in the universities where they hold these things, and in an even greater sense to the public. It seems to me if one was going to engage in that sort of thing one would first want support from the people you are supposed to be doing it for—the students in the universities and the people outside the universities. Before students engage in this sort of thing it seems to me they should lay a groundwork in the community of sympathy for that idea.

The kind of thing we've experienced over the past couple of years at Simon Fraser would not be useful at this point. Probably the better tactic would be to use those people that are activists and get them out into the community to do a grass-roots selling job on the problems of education and take that message to the people.

MR. LONEY: No, it's obviously not over. It's not over because the problems that give rise to the sit-ins aren't over, and the problems that give rise to the sit-ins are endemic in higher education in British Columbia and that's endemic in the economic structure in British Columbia. And to the extent that that economic structure remains, the protest will go on.

That doesn't mean you're going to get an occupation of the administration building this semester, but I don't think that the job of students is to run a high-powered public relations campaign. . . .

MR. STANTON: It's not over, Martin's quite right. But the point is this, and I defy Martin to deny this, that the way students have gone about these things has been lousy. I participated in enough of them and so has Martin and there's just no way that the students will progress in this battle if they continue to use the same sort of tactics and the same methods they've used in the past. There'll be more sit-ins, you can bet your life on that. But they've got to be done better, if you like.

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DR. J.A. CORRY

UBC Extension Photo Services

*Academic Power
Can Be Dissipated
By Indecision,
Suspended Judgment,
and Internal
Division*

DR. J.A. CORRY, ONE OF CANADA'S MOST RESPECTED ACADEMICS, TOOK A SWEEPING LOOK AT THE CURRENT STATE OF CANADIAN UNIVERSITIES DURING AN ARTS WEEK ADDRESS ON FEBRUARY 12. WITHIN THE UNIVERSITIES, HE SAYS WHAT IS NEEDED IS MORE SYSTEMATIC TEACHING THAT BEARS ON THE MEANING OF LIFE. THE THIRST TO UNDERSTAND AS WELL AS TO KNOW IS STRONGER AND AFFLICTS MORE STUDENTS NOW THAN IN ANY RECENT PAST—A PHENOMENON WHICH HE DESCRIBES AS . . .

A

Dr. J.A. Corry, former principal of Queen's University and currently visiting professor of law at McGill, gave a noon hour lecture during Arts Week. The title of his address was: "Canadian Universities—From Private Domain to Public Utility."

THE universities have moved into the public domain. Those who feel threatened by their hungry presence want to cut their pretensions and their costs and we shall see more of this very quickly. Those who expect direct benefits from universities, particularly governments, want to be assured that the directions they take will serve the beneficiaries most effectively, and with the least possible duplication of courses and effort. Not only costs, but content, organization, enrolment, kind and quality of service are public issues.

In the language of the lawyers, the universities are now revealed as "an industry affected by a public interest," the phrase used to explain and justify governmental regulation of public utilities. The universities have become a public utility of a most important kind. Sooner or later, all industries so identified so far have become subject to governmental regulation. What case can the universities make to justify their continued autonomy; how do they have to behave to avoid such regulation?

Whatever the answer to these questions, some things are beyond question. The universities live on collective resources, assembled by governments from the taxpayer. So universities will have to serve the collective needs of the community. Who defines those collective needs and sets the priorities among them? That question is still open. Only this much can be said: unless the judgment of the university on collective needs and priorities, over a period of time, approaches the estimate that the government itself makes, then the fellow who pays the piper will call the tune. And the tune will be called conformably to the governments' estimate of public opinion. What other course is open to a government dependent on public opinion?

Abject surrender by the universities is not by any means a foregone conclusion. In this game, they hold some high cards. "Knowledge is power" is a frayed cliché, but also a deep truth. Universities are more and more impressively every day the main repositories and dispensers of knowledge. Under proper nurture they can go on producing more and more knowledge for which there is a limitless demand. So the universities, or to be more correct, their academic staffs, can put a price on their labours in the vineyard of knowledge, and so preserve things that public opinion would throw in the compost-heap.

However, every university will have to have a firm consensus on the things it is determined to preserve, and stick to them resolutely and consistently. It will have to be accommodating on the range of offerings that serve the current conception of the public interest. Like other public utilities, it will have to be seen to be serving acceptably what is called "public convenience and necessity." If any university wants to establish and hold a certain set of priorities, it will have to back them with a nearly unwavering front.

That is to say, internal stability and unity is vital to the university retaining its autonomy in matters thought essential. In the last two or three years in most universities, the academics have constitutionalized the president's office, clinched their control of academic matters, and so got very powerful leverage on all important decisions. So powerful, in fact, that the president now hesitates to act promptly and firmly in critical matters until he gets the academic nod. In substance, although not in form, the members of the academic staff now have the main power. This is an immensely significant change.

But they are not exercising it. This is a fact of alarming portent. For the sake of internal stability and unity, academic staffs must now take firm positions. By discussion and compromise they must agree to do what the president formerly did, or was charged with doing, by decree. The real enemy is not inside dictation from above any more. The potential enemies are internal dissension and indecision, and outside interference. Loyalty to one's discipline is an important professional

commitment and defence. It grows stronger every day, but it must not displace loyalty to the integrity and stability of one's institution.

It will not be possible to hold everything that has been held in the past. Decisions formerly made on inside preferences will have to take account also of outside needs. A substantial part of the available resources will have to be put into meeting collective needs, and so perhaps will go less into cherished projects of particular professors, departments, and faculties. But it needn't be greatly less than in the past, when presidents and boards of governors always had some sensitivity to collective needs.

The main change is that it is no longer so much for presidents to decree as for academics to agree: not a big change in the substance of decisions to be taken, but a big shift in the responsibility for, and in the way of arriving at, decisions. Nor need there be any craven capitulation. Academic staffs have notable power and decisive influence in the important things if they do not dissipate them in indecision, suspended judgment, and internal division.

Exactly where is the citadel that must be defended? What is the cluster of essential functions and conventions that define the ideal of the university and its mission in a way that *can* be defended for our time and circumstances? Generally speaking, it is whatever program will draw and hold free minds, both inquiring and able, to its service, and then in turn will discover and educate other free minds in the service of our society and the larger world.

To this end, the university need not be utterly free in deciding all the subjects that will be taught. It can afford some concessions. But there are core subjects on which concessions cannot be made, mainly in mathematics, the sciences, social and humane studies, and the arts, because they are needed for central purposes. They are needed for conveying to students a grasp of the two cultures (in C.P. Snow's terms) and of the interrelations between them for limbering up the mind, stirring up divine curiosity, giving muscle power to the intellect, sensitizing the creature to beauty, all in aid of understanding something of the mystery of man and his world. Not all students will want them all, but the feast should be there for the taking. These surely will be nearly everybody's agenda as utter minima.

On the other hand, at the outer fringes there are many subjects that provide vocational skills and/or avocational frills but do not call for basic grounding in a group of the core subjects. These should be the charge of the other post-secondary institutions of learning that are springing up.

FREEDOM in undertaking fundamental research should be much wider than freedom in the subjects professed and taught. The instinct of governments and private corporations in research is likely to be predominantly utilitarian and short-run for the best of reasons to them, because they can hope to get quick benefits in action to reassure taxpayers and shareholders. Fundamental research is usually a bigger gamble, but unpromising lines of inquiry turn up spectacular results often enough to justify such plunging as can be afforded in support of persons with daring ideas and research flair.

In whatever is to be taught or researched, the minds engaged must be free, unhurled and uncircumscribed in their approach to the subject and in the detail of the content. No one presumes to instruct the doctors or the lawyers on the substance of the professional service they offer. The same respect must be tendered to the teaching and researching scholar if universities are to draw and hold the best people. Also, teachers and scholars must be protected in pursuing the truth as they see it, and in testifying to that truth at home or abroad. Here the interests of professor, university, and the larger community are at one. But since elements of the public cannot always see why, I shall say why.

The complex interdependent society in which we all live tends towards rigidities. Vested interests cluster round the *status quo*. They need to be shaken up from time to time by intelligent and perceptive criticism. . . . every *status quo* needs to be kept under critical review, even for its own good. Where are the free and knowledgeable critics to be found? Many of them will

NOBLE AFFLICTION

have to be found among the members of the academic staffs of universities, most of them will have to be educated in the universities where they learn the skills of critical analysis and intellectual integrity from teachers who are not grinding anybody's axe. And how are such teachers to be drawn and held? Only, if at all, by ensuring freedom of thought and teaching.

I was careful *not* to say that university teachers have to be utterly free in methods of teaching as distinct from content. The universities have been slacker about pedagogy than about scholarship, with unfortunate results. Much of the student unease about what is taught is at bottom a protest about how it is taught. Almost any subject can be made repellent by slipshod teaching. Academics have generally resisted their universities when review of the effectiveness of teaching was proposed, and perhaps they were right. But no free profession giving an indispensable public service can remain free to govern itself unless it establishes minimum professional standards for its members, and for teachers, standards include respectable teaching skills.

ANYWAY, with the internal shift in power, this matter, like many others, is now in the hands of the academics. Nothing will do so much to protect academic freedom as masterly and devoted teaching. Perhaps nothing less than good and devoted teaching will serve to hold student disaffection to manageable proportions.

This brings us to a question asked earlier: what can the garrison of the citadel of university autonomy, which, of course, includes the students, be roused to fight for in a united way? The academic staff will fight for academic freedom. So should the students. But why are numbers of them in a state of mutiny, acquiesced in, if not actively supported, by many others? Going on from what I hinted at a few minutes ago, I suggest more palatable food and a better balanced diet, not in the cafeteria but in the undergraduate classroom. If the food is better there, there will be less worry about it in the cafeteria.

In general, the balanced diet calls for more systematic teaching that bears on the meaning of life and evens up with the attention given to the means of life. Some would say more weight on broad general education, and less on highly specialized courses. I do not quite say that, because there is now so much specialized knowledge that bears on the meaning of life that to overlook it will turn classroom instruction into bull-sessions.

To take off into orbit for a wider view, one must have a launching pad. One must know, or at least have sensitive awareness of, much in particular if one is to make sense of things in general. At the same time, unless I am greatly misled, the thirst to understand as well as to know is stronger and afflicts more students now than in any recent past, and it is a noble affliction.

The world he is going to have to live in doesn't make much sense to the reflective student, and for good enough reasons. He fairly asks the teacher of a specialty to give him some strong clues on the significance of that specialty for a large prospect of man and his world. He fairly asks to be put on the track of the unseen web of relationships that hopefully unites the professor's particulars to the particulars of other professors, and thence on to a buttressed and more coherent view of the whole.

So, what is urged here is more systematic general education in breadth, groping for a synthesis of what we know, a synthesis wanted for living a full life and not merely for success in a specialized occupation. Because this general education needs buttressing, and at times correcting in detail, by the legitimate specialized studies, it should not get the higher priority I am stressing at their expense. Because its main postulate is the unity of all knowledge and the indivisibility of truth, more systematic general education in breadth would help to correct, at times, presumption in some of the specialties. Because it affirms the central purpose of the university, it needs no other justification. What it would do to reduce disaffection in the student component of the garrison is an important incidental benefit.

There is another potential threat to internal unity of the universities. They are largely engaged in teaching and

research in the sciences and technology that serve the mass production apparatus of our economy. I myself think the universities have given somewhat too high a priority to this particular service. As I have just said, we give a great deal of study to the means of life and certainly not enough to the meaning of life. We have got some of the priorities wrong. However, in some form or another, teaching and research in science and technology is one of the important collective needs of the community. Make no mistake about that.

In preparing trained intelligence and technical skill and enlarging the knowledge at their command, the universities are not serving merely the great corporate structures, public and private. Essentially, they are staffing the structures that ensure the general affluence everybody has come to take for granted. If the universities suddenly abandoned their teaching and research in these fields, the pockets of poverty that everyone deplores would get bigger and deeper.

Beyond that altogether is the central consideration. The population continues to rise rapidly. There is universal thirst for still higher standards of living. This fact and this drive are the socio-economic forces that dominate political life and the thinking of politicians.

However, in one area after another, the uses now being made of science and technology dominate our lives; change, even pulverize, the social structure. In some respects, they work against rather than for a humane existence. We all know the evidence for saying, as forecast if not yet as fact, that technology is out of control. We shall need much thought and effort to ensure that it is servant and not master.

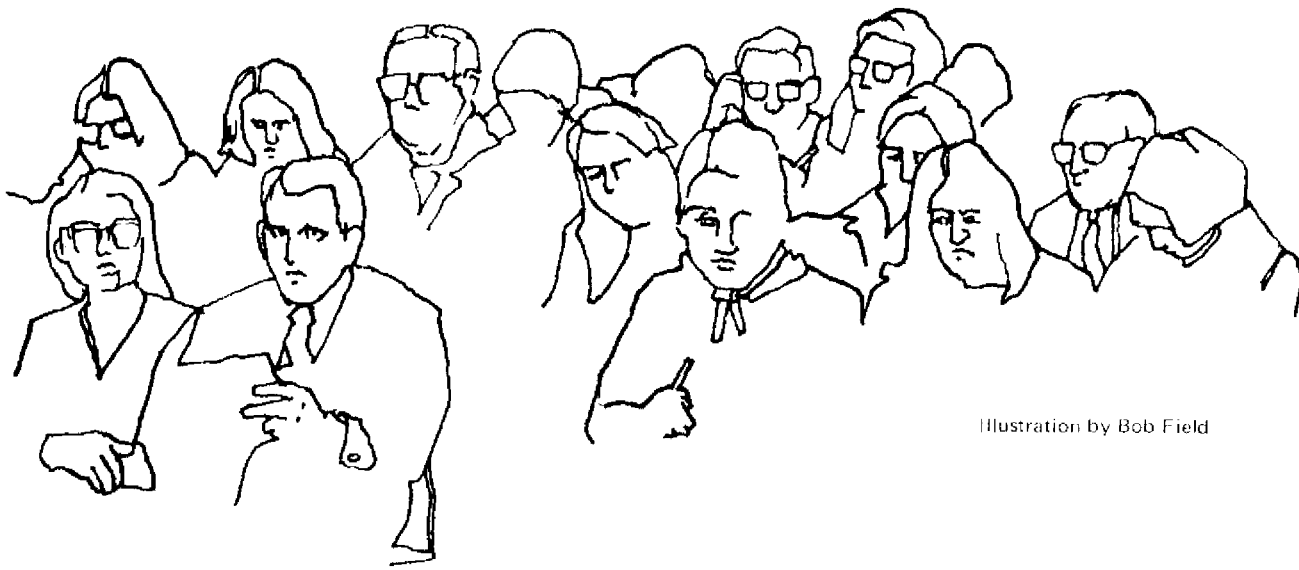


Illustration by Bob Field

More and more students are not only aware of the fly in the ointment but are bitter and resentful at the universities forging links that will bind us ever more tightly to what they think is an irresponsible science and a vagrant technology. The resentment is intensified by the spectacle of Viet Nam about which one needn't say any more. Although one must speak with caution about so irrepressibly vocal and volatile a movement, the more radical of these students now seem determined to force the universities to withdraw from the service of science and technology as inevitably corrupting influences, and then to use the institutions thus purified as bases for an assault on a corrupt society. As a first step in realizing this design, some students are now attempting to press universities to make official commitments of policy on disputed public issues; in substance, to align themselves with some sections of opinion against other sections of opinion.

Until the large design unfolds still further, it is difficult to know whether to take it seriously. Except on the assumption of recklessly revolutionary intentions, it seems a forlorn hope: even worse, a self-defeating project.

Let us see why it looks that way. As I said earlier, the pressure of population and the universal demand for a higher standard of living really set the objectives of political parties. Those who push the universities to withdraw its support of teaching and research in utilitarian science and technology (basic community needs) are trying to use dependent and politically weak institutions—the universities—to fight the most powerful political forces in the community. As Emerson said long

ago, "If you shoot at a king, you must kill him." Students cannot win the big game against the allegedly corrupt society with these weapons and this strategy.

For the sake of argument, let us assume that they did succeed in diminishing the effectiveness of the utilitarian service provided by the knowledge industry in the universities. Their most hated enemy, the big industrial corporations, would suffer the least. They have the resources, if need be, to do their own research and educate their own scientists. The serious sufferers would be small industry and small business which can't afford to grow their own scientists and run their own research, and of course, the people on the poverty line who are first in peril if the national income begins to fall.

The one certain achievement of the success assumed here would be destruction of the autonomy of the universities. They cannot survive in freedom if they, as institutions, deliberately flout the dominant political forces in the community. When they lose their autonomy, which is the only sure protection of freedom of inquiry and freedom of teaching for individual staff members, those freedoms would go too. The only indispensable members of the university community are the persons who value these freedoms and will speak their minds at whatever cost. Making them vulnerable will debase the universities still further.

There are many ways of undermining academic freedom. One sure method is for universities to abandon their neutrality on disputed public issues and officially take positions on the side of the angels. Of course, members of academic staffs, as individuals, must be free

to speak their minds on all public issues. It would be hard to find now a university where they aren't free to do so.

But the price of their freedom to do so is the strict official neutrality of the university itself. If the university declares a policy on public issues, it makes itself ridiculous if it tolerates teachings and opinions by members of its staff contrary to its policy. And where will it stand with a government from which it draws its lifeblood in the form of grants when that government's policy runs counter to the policy the university has espoused?

Reasonable requests made by students should be met, and meeting them will help to unify the university community in defence of its autonomy. But concessions to extremist demands that are disruptive in consequence if not in aim, weaken the university and throw doubt on its capacity to order its own affairs. If doubt of this capacity deepens still further, there will be outside interference. Members of university staffs who want to go on working in the universities in conditions of freedom have the most to lose from this outcome. Equally, they are the people who can determine the outcome. Knowledge is power, and it is the main, if not the only, power universities now have. The power conferred by knowledge is in the hands of members of staff. If they don't organize to use it for protecting the

Please turn to page 10
see CORY

TWO VIEWS ON DEMOCRACY IN THE UNIVERSITY

"Does the concept of democracy apply to universities?" This question was debated during Arts Week by Dr. Bhiku Parekh, visiting professor of political science from the University of Hull, and Dr. Robert Rowan, of UBC's philosophy department. What follows are excerpts from the opening statements of both speakers and a portion of the ensuing question period.

DR. BHIKU PAREKH: Before I discuss whether or not the concept of democracy applies to the university I should first like to analyze the concept of democracy, so we know what it is we are talking about.

When one thinks of democracy one immediately thinks of rule by majority. Now this, in my view, is a fallacious understanding of democracy, because you can easily imagine a group of, let's say, 30 people in which an overwhelming majority of 25 might decide to kill the remaining five. This is not democracy, in our view, because something else is missing. And what is missing is the security of certain rights—right to life, right to property, if you like. But even this is not enough, because you can imagine a society where these rights are secured and still we would hesitate to call it democracy.

So we are led to the conclusion that democracy involves not so much the rule of majority, not so much the security of basic rights like right to life, but it involves our freedom of speech, of discussion, criticism and so on and so forth. But even this is not enough, because it is quite possible to imagine a society where people are free to talk as they like and the government might completely ignore them. So we would then want to insist that the government should in some sense be responsible to the people. It should be elected by the people and it should be removable by the people.

But even this doesn't take us very far, because you can again imagine a society where people are free, where the government is accountable to the people, and yet it is quite possible that the government, which is elected periodically—let's say every five years—might not care in any way about what people say. Therefore we would want to argue that democracy is not merely concerned with periodic election of the government, it is not merely concerned with the periodic accountability of the government.

What is really important is what it does during the time that it is in power, during those five years. Democracy is not something that appears every five years. It is something which should permeate every aspect of political life, which means that in a democracy, the government, the policies that the government follows, and the public discussion that takes place should be integrated.

Therefore we would want to argue further that democracy requires that the government should pursue those policies which evolve out of public discussion and public debate. It is a government where there is a rational process of discussion, where only those policies are pursued for which reasons can be found, and those policies which are irrational, for which no reasons can be found, are not pursued.

But even this perhaps is not enough, because it's quite possible to imagine a society where this freedom to discuss, this freedom to participate and to influence the government, might be limited to a very tiny segment of the population. The countries that immediately come to one's mind are South Africa and Southern Rhodesia.

So one would want to argue that in a properly constituted democracy this freedom to political space, this freedom to influence the government, should be extended to all those who can be shown to have the capacity to understand and contribute to political life.

If what I have said so far is correct, democracy has the following four features: First, anyone who is capable of contributing to the activity in question, or anyone who is capable of contributing to the purposes of the organization in question, is allowed to do so. Secondly, all those who are allowed to participate in political life on objectively determined criteria, debate, discuss, deliberate and decide what they should do. All decisions, by and large, are taken in the light of public debate and discussion. Third, where disagreements cannot be

resolved in terms of arguments alone, the decision is taken through the medium of voting. And finally, certain basic and essential conditions of political life, such as freedom, the right to life, are secured to every member.

Now, if this is what democracy means, the question that we want to ask ourselves is, is it applicable to the university? Now, the university I take to be a place where advanced knowledge is transmitted and promoted in a co-operative manner, under organized conditions. Each of these six characteristics, to my mind is crucial to the existence of the university. It is a place which is concerned with knowledge, with nothing else. The knowledge that it is concerned with is advanced knowledge, not elementary knowledge. What is done to this knowledge is that it is taught—the university is a teaching place. But this knowledge is not only taught, it is also promoted; that is to say, advanced research is being done in the university. And all this takes place not haphazardly, but in a co-operative manner, where teachers co-operate with each other to plan a course of study which their students should undergo. And finally, this is not a process which goes on between two or more disembodied souls, it goes on within the context of an institutionalized environment.

Therefore, university education is very different from having courses under a series of private tutors, as used to be the practice right up to the seventeenth century. A university, therefore, is a *universitas*, a corporation, an organization, which has three aspects: one, the substance of the university, which I shall call the academic activity, determining what to teach and how. Secondly, it has an administrative aspect. Since the teaching takes place



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within the context of an organized environment, it involves rules—rules of behaviour of the students, behaviour of the faculty, when to hold examinations, where, what kind of examinations, how often to allow students to get out of the university, take leave, and so on and so forth—the administrative aspect. And finally there is a third aspect for which I have no single word. You might call it moral or cultural, but for convenience I shall call it the improvemental aspect—that every organization has a tendency to deteriorate as time goes by, and the sense of purpose which inspired it in the first instance might be lost sight of. And therefore every organization requires, from time to time, holding back, reflecting on where this organization is going, whether the quality of life in it is deteriorating, whether we can do something to bring about a greater degree of personal contact, and so on and so forth.

Now, what I intend to argue is that at each of these three levels, the academic, the administrative and the improvemental, the concept of democracy has relevance, though in different degrees.

At the academic level the student comes, not because he is entirely ignorant (for then he can't be taught), but because he knows less and the teacher knows more. The relationship, therefore, is one of inequality. The end of the process is not inequality, but equality—if possible, reversal of this inequality. So that when he came he was inferior to me intellectually, when he goes out he might be superior to me, but if this is too ambitious, certainly as my equal.

So what we should bear in mind is that the teacher stands in a relationship of authority to his student. The sort of attitude to be expected of a student is one of humility, though not one of docility, because if you are docile, if you are like a bucket in which a teacher pours forth his knowledge, you would never learn, because learning is an activity which requires uninhibited inquisitiveness, continual questioning, asking why this thing should be taught rather than that, continually asking questions so that the details of a problem are clearly worked out.

In short, it implies a relationship where the teacher meets his student in a completely free atmosphere of equality, so that the student doesn't feel inhibited, that he is not allowed to ask certain kinds of questions. It is in this sense that there is some measure of democracy involved in any intellectual relationship. But the teacher has the ultimate responsibility as a knowledgeable person, and therefore an authoritarian element ... inherent in any activity of teaching.

At the administrative level the degree of democracy, the degree of student involvement, is greater than at the academic level. Here the student has distinct experience, certain distinct interests; he is going to go through the ritual of examination, and therefore, in determining when and where to hold examinations, what the library hours and the range of faculty-student contact should be—at this level a student has an important experience to communicate, an important interest to safeguard, and therefore he should be involved in all decision-making concerning what rules to make, where and how.

At the final level, the improvemental level, I think the amount of democracy required is much greater than at any of the two previous levels. The student has a distinct perspective on university life—he's at the receiving end, he sees the university from a certain perspective, from a certain vantage point, which is different from that of the faculty and that of the administrator. Also, being young, he has a certain value system, and since all opinions are determined by values, his opinions on the priorities of the universities, what the university should do, whether it should have more library or more scholarship, he has a tremendously important role to play.

And it is this that leads me on to my final submission—that if the student has an important experience to communicate, important insight to transmit to the improvement of the university, we should have an institution within the life of the university where the students can participate along with the faculty, along with the administrators, where they can get together and openly debate about where our university is going; whether it should expand, and if so what happens to the quality of life available to the students in the university; discuss the trend towards depersonalization and what can we do about it; discuss what role the university has to play in the wider life of the society; discuss the university's obligation to people downtown and its obligation to people in the faraway lands.

When one talks of applying the concept of democracy to the university, the position I want to maintain is that if one can range the university on a spectrum with three points, beginning with the academic, passing through the administrative and ending with the improvemental aspect of the university, the degree of student involvement increasingly increases—less at the academic level, slightly more at the administrative level, and tremendously more and more important at the final improvemental level.

DR. ROBERT ROWAN: I think that the notion of democracy applied to the university is already a mistake, and probably the fight over what is important concerning the participation of students in the life of the university at a level somewhat different perhaps from the traditional is a question that is going to be resolved in favour of a greater participation. Whether that's going to be entirely an advantage or a victory remains to be seen. I'm sceptical that it will be a victory, if it takes the form that it seems to be taking these days.

Anyway, there's this knowledge thing that goes on, but there's something else. And it is here that it seems to me that the role of the student, though not passive, cannot be very active in the sense of participating in the decision-making procedure which determines what shall be taught, how it shall be taught and even why. And that for a simple reason, that if they understood that already, then almost surely they shouldn't be here. They're here, amongst other things, not just to gain knowledge, and not just to participate in the knowledge-seeking and knowledge-disseminating institution of the society.

They're also here to be shaped, to be affected with regard to a wide range of values and concerns which I will call moral and political. And on that question, it seems to me, their role, their contribution is bound to be minimal, not because of any malevolence on the part of their teachers or their faculty members or the administration, not because they don't wish them to be equal, but only because in this way can they become equal, and that to foist on them or to allow them to claim naturally that they are equal does them and no one else any service.

It is to pander to nonsense, quite simply. They are still students. There is a lot about their culture, about their society, about the nature of a university even, which they do not know and cannot be expected to know or to appreciate. In that area, therefore, their contribution is bound to be minimal, and this says nothing now about them having a role in the other areas that Dr. Parekh mentioned, with which I have no argument at all and I don't think is even very central any more. I mean that they have a role in the disciplinary procedures, ideal; that they have a role in determining something of their living conditions, dorms, hours, all that, certainly; that they run their own student union building and newspaper, fine.

What the nitty gritty is, however, is in curriculum and in appointment of faculty. And there, it seems to me, their role must be minimal. I cannot imagine that beginning students, students entering a university, are in a position significantly to contribute to a discussion of what they should study, not even what they should read. Now, if that sounds ugly, I'm very sorry, but I don't think it really is ugly at all, and only a misguided view of the nature of things would lead one to conclude that it was harsh or unpalatable.

With regard to curriculum, students could carry on long discussions and go through all the motions of democracy, and almost surely that is what will come. Faculty will make way, a great deal of time will probably be wasted, and in the last analysis students will be thoroughly manipulated, especially at the early levels of higher education, that is, in their first, second and third years.

With regard to the hiring and retention of faculty, the other crucial area, I think I should say that I have never been entirely satisfied with the canons that most of my colleagues use in this connection. Nonetheless, I do not think that things would be improved by bringing students into those deliberations. I think there is very little that they can contribute, and what they do contribute is very apt not to help, but to harm. There are things that students can assess, but they may not be the most important things.

Let me mention a case in point. I got a fairly good press in the *Artscalendar* and so I'm not putting it down for that reason. On the whole, I think it serves a useful function, and I think that on the whole, with some exceptions, it was done in a quite responsible way. But I want to point out to you one feature that was almost entirely lacking from that assessment, and that was the quality of the mind with which they were dealing, the range, the profundity of the ideas that were being presented.

Now, I don't consider it to have been an oversight on the students' part that they did not comment on those matters; almost without exception, there was no remark dealing with that question. Quite simply, they were in little or no position to determine it because education is a cumulative thing. It deepens one's mind, things one is exposed to today, one only appreciates perhaps tomorrow, next month, five years from now. That students then could perform any very serviceable role in the hiring or retention of faculty I am doubtful, and that does not mean that I am entirely satisfied with the standards that are presently used by faculty committees to perform the same task. But I don't think that the solution to that problem lies in bringing into the constituency large bodies, or even hardly any bodies of students.

This business of tutelage is subtle, but I see the university, amongst other things, as having this function: introducing and initiating a large number of young people into an ongoing cultural enterprise that is of

initiatory process, and that students could effectively contribute to that, at the initial stages of their educational career, seems to me to be most unlikely. Because what it is all about is what they will understand at the end, not at the beginning.

Thus I would still defend the proposition that a university is a school, and a school is not a democracy. It is not anti-democratic. The school that I want to participate in has as its object producing people capable of, committed to, participating in a democratic civil society. Its goal is equality, surprisingly. Surprisingly, paradoxically, it can only achieve that goal by embracing something resembling an authoritarian procedure.

QUESTION: From both of you gentlemen I get the impression that I am ignorant, that I came here ignorant and that I'm going to leave with a little bit more intelligence after having gone through this process in which I had no say in the direction of the curriculum. I would like to see some feedback, with faculty and



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some complexity, which has a history, which has institutions that exist whether we will it or not. They themselves have a history, they have an appropriate use, they normally are taken to have a purpose, they require a certain kind of respect and use. Now, about that, I think students are ignorant, simply because they are young, simply because in a certain sense they are not educated yet.

The goal of this initiation is equality. I think I will not take that back. The goal is equality. I wish to participate in a democratic society and I think that democratic citizens need equipment. I don't think they are born with it, I don't think it's obvious what that kind of equipment is, and I think that it's the role of at least part of a university education to provide them with that equipment. And that is another area in which, unfortunately, students are fundamentally unequal. They do not lack potential. It is not simply a matter of information, because they can obtain that relatively quickly. It isn't a matter of intellect.

It is a matter of wisdom, understanding, discipline and appreciation. Now, curricula sometimes have that, as well as other things, as their object; that is, this

students hand in hand together, trying to make a better curriculum. I don't think that you can reasonably teach a course without having some kind of feedback, and that feedback must come from the students. I'm not saying that students should have the ultimate word, but rather they should be heard, there should be forums for them to be heard, and I would hope that you would both give that consideration.

DR. ROWAN: Yes, you do arrive here ignorant—in essential ways. And furthermore, you acknowledge it when you arrive or you wouldn't be here. You come here asking something to be done to your mind. Now, that there should be feedback and all that—okay, that can be arranged. Most professors are open to some of this.

But that is not the same as saying that when you arrive you're participating in curriculum formation, nor even that you're doing it very much at any stage, let us say, in the first four years. I think it would be a big waste of time. You know what would go on in those conversations? Let me tell you a secret. If we were really to deliberate this with students, you know what we would do? We would schedule the same class hour, the same room, and it would go on for the same period of time, and by the end you would have had the course. That's what it would be, to conduct the discussion of the curriculum, would be to take you through it, and I can't imagine any other way.

'THE IDEA OF THE



Vigorous debate on "The idea of the university" was staged during Arts Week between Dr. Allan Cunningham, above, historian and former dean of arts at Simon Fraser University, and Mr. Louis Feldhammer, below, an instructor in the political science, sociology and anthropology department at SFU. Excerpts from their main statements appear on these pages and on page eleven. Pictures by UBC extension photo services.



Two members of the faculty of Simon Fraser University spoke on "The idea of the university," during Arts Week. Excerpts from the speeches of Dr. Allan Cunningham, an historian and former dean of arts, and Mr. Louis Feldhammer, an instructor of the anthropology, sociology and political science department, follow.

DR. ALLAN CUNNINGHAM: At the present time a very large number of our institutions are under attack, not only universities but governments, cabinets, churches, the democratic system, the industrial complex, the family, and with reference to the university particularly, one of the more interesting points is that the university's primary attacks have come from within itself.

This is not particularly new because the university is a pretty old institution. At its worst the university seems to me to perpetuate outmoded scholarly disciplines, to hold itself above criticism in matters of organization, to provide a nice, comfortable cloistered life for some men who confuse intellectual ingenuity with real learning.

PLACE OF FREEDOM

At its best the liberal university was, and in many places it still is, a place of freedom for men and latterly for women, a place where they can read and think and talk and argue in an atmosphere where rational discussion is at a premium and where human values are still allowed to be very important. The university has been much criticized because it didn't commit itself and the university has usually replied that it thought it should not commit itself to a creed or a doctrine, that its task was to harbour every possible form of dissent without itself having a point of view.

Instead of standing apart from society as they formerly did, too many universities have now become so closely attached that they are rightly described as buttressing the establishment and allowing the meaning of intellectual independence and freedom to become shaped and influenced from outside. So it seems to me that the main characteristic of the university in the twentieth century in North America is its loss of economic and intellectual independence.

The loss of intellectual independence is far less regretted, it seems, than the loss of economic independence. And the loss of intellectual independence is, it seems, least regretted by those people who seek to use the university itself as an instrument, regardless of the damage done to the instrument, in the interests of social change. So it is not only the chairmen of industrial boards and small shopkeepers who have an irritation with intellectual independence, it is also inconvenient to political activists of some kinds who seek to overthrow that thing commonly called "capitalist bourgeois society" in order to replace it with something better.

ACTIVIST SCHOOLS

At the present time, and in ascending order of radical intent, there seem to be three schools of activist thought and activity. The first group sees the university in its internal organization as being out of date, hierarchical, and very inflexible. This group discerns that thing called the administration to be its greatest foe. In this situation the President is the absolute monarch, the heads of departments are the feudal chiefs, the assistant professors are in the main time-servers with here and there one who might be persuaded to cut off the king's head, the teaching assistants are court servants, and the students are the toilers in the fields and, perhaps, the serfs. This dramatization of reality is perhaps the more necessary because the real aims of this first group of activists are actually unromantic and mundane but extremely important. These are the aims with which I suppose I ought at this point to identify myself.

The aim of this group is to abolish the feudal system, to democratize the university, to shift a good deal of the power into the hands of the students. I feel this will require a great deal of hard work on the part of those

activists concerned, it will demand much committee work, much writing of minutes, much verbal persuasion of the large flaccid body of student opinion which, for all its brief pretenses to the contrary, is actually content with the university as a sausage machine.

Secondly, there is a group which thinks that a democratic university in a bourgeois capitalist society is an impossibility. And, consequently, the university is not an institution to be improved, it is an institution to be destroyed. It is to be attacked along that very line of weakness which the university has so often claimed to be its strength, namely, its readiness to harbour any kind of dissent. The speaker for the second group could very well be the French student leader, Daniel Cohn-Bendit and that he should have achieved any sort of renown either as a serious thinker or a revolutionary is not only one of the signs of the sickness of our time but also a sign of the intellectual nihilism of his category of activist.

The third group of activists is the most explicitly political of all. It wishes to use the university as an instrument for the destruction of the surrounding society, an arrangement which has come nearest to completion in Latin America where the university is wholly politicized to that end. The governments in Latin America thus brought under pressure hardly deserve our sympathy because they are amongst the most barbarous tyrannies of our period or any other.

But surely the real point is that societies are not the same from place to place, nor is the predicament of the university the same from place to place. Monsieur Cohn-Bendit's France is not Latin America and we should remember Canada is not the United States.

This is not a plea that you should count your blessings and be quiet, it is quite the opposite. There is very urgent need in universities round the world for much more democracy at all levels. There is much need for the return of the university to that kind of community life in which students help professors to formulate policies about social life, about personal behaviour, about the branches of learning which are critical to our humanity, and about the public ideals which we ought to think of supporting. As the aim of the university should also be to conduct itself as nearly as it can to the ways of an ideal community, it cannot be regulated by the methods of the *coup d'etat*. It is only by the example of a superior form of activity that we can then dare to admonish society at large, the society of which we are a part. Society has nothing to learn from us about jungle law or tough tactics but it is a very good deal short on elementary humanity and tolerance and reasonable behaviour.

Let me bring this very much to earth with some references to a case history at the university called Simon Fraser, and the various patterns of ideals and the levels of action which have been visible there. Simon Fraser University, like any new university, found its plans and its ideals more clearly visible than the resources actually to sustain them.

But it seemed to me in the early days and it seems to me more, ever since, that the central weakness of the university's position is public indifference. And I would like to think that in this meeting today there is no one who will vote for a political party, of whatever complexion, which is reticent about making education a major public, political issue.

ADVANTAGES OF SFU

Simon Fraser has some very great advantages including the initiative to look afresh at what a university should be and do, including the chance to build experimental, flexible syllabuses for every discipline. The lessons of the super-institution like Berkeley were quickly recognized and it was decided to avoid building an anthill of mutual strangers and it was decided to ensure the human touch which comes with the small tutorial group. I will never forget speaking in this university three years ago and hearing a third-year student tell me that he had never met and barely knew by name any single one of his professors. This, to me is the most profound crisis that any university can experience.

UNIVERSITY' - A DEBATE

Now, it would not, I think, be facetious to add that the pursuit at SFU of an ideal system of teaching and learning has been assisted by the absence of the professional schools, and I ought to explain this. I have mentioned an element within every student body which is content with the sausage-machine degree. These folk when they graduate will often join the anti-intellectual camp because they never really had a university education. They have a faculty counterpart, largely to be found in the professors of the professional schools, in medicine, in law, in forestry, dentistry and so on. Because, with them too there is an excessive preoccupation with the development of professional skills and a pretense that a doctor or a physicist or a lawyer can be socially neutral.

KEEPING A DINOSAUR

Yet, within the universities as they exist the voting power of the professional schools has frequently distorted the purposes of higher education and has frequently impoverished other branches of the university's processes. Keeping the professional schools within the university, as judged by the present evidence, is rather like trying to keep a dinosaur as a pet.

Nevertheless, at SFU we have no such difficulties. There was no scientific research of that kind which Columbia students have found being done for the Department of Defense Analysis, the kind of research so often done with government money but nevertheless on university premises, with the university paying the professor's salary, providing the labs and the students losing sight of the professors. Our Board of Governors, far from representing big business pressures or interests, was not sufficiently involved in big business to bring us a single major endowment from any private source. The Board made its famous mistakes, including the mistakes of the five teaching assistants episode, but it corrected this mistake and it did so publicly. Its greatest sin, as I recollect, was its condemnation without trial of a President who also made mistakes but who was an honourable man and who was doing his best. As a member of the Canadian Association of University Teachers I can see no reason why Dr. McTaggart-Cowan should not sue Simon (Fraser) University for wrongful dismissal.

I have mentioned three groups of radicalism. For even the first of these there was little need for anxiety at Simon Fraser University, at the start, for none of the academic difficulties besetting other places had even had time to appear. For students, as for faculty, the opponents were outside the gates and if there were any need to take up the defence of the university these should have been against the provincial government primarily. But when the second and third levels of radical activism appeared they had to generate a situation which did not seriously exist and they had to dramatize whatever situations and issues did exist.

The Board, therefore, had to be revealed as sinister and all-powerful, and ideally it had to be convicted of political discrimination in matters of appointment. In the one test case to date, the relevant Senate committee did not find evidence of any such discrimination, nor would the accusers appear before that committee to provide their evidence. On the other hand, the accusers themselves, while objecting to political discrimination at the hands of the Board, would not dream of appointing a colleague of rightist political opinions within their department, and the people presently there who may not share the common views of this activist level have been squeezed out where possible, occasionally with threats which went as far as threats of personal violence to their children. I am, of course, prepared to submit the necessary detailed evidence on matters of this kind.

(Dr. D.G. Bettison, a member of the political science, sociology and anthropology department at SFU, subsequently said that threats were made by persons unknown against him personally and not against his children. On February 19, 18 members of the Simon Fraser PSA department issued a statement denying they had any part in making or advocating threatening phone calls to colleagues).

Secondly, one may point to the necessity to delimit sharply in this kind of situation the alignment between "goodies" and "baddies," Between the honest reformer and the guilty bourgeois power groups. The presidents and heads, by definition, would have to be "baddies." They have to be revealed as a closed group, making decisions over the sherry at the Vancouver Club. The reality is very different, and the academic personnel who held secret dinners with members of the Board behind the back of President McTaggart-Cowan were junior faculty, and the contrivers of the dining list were two instructors.

Again, the five T.A.'s whom I have mentioned, whose rescue from injustice was necessarily attributed to student pressure, were in fact saved by the threat of resignation of two heads of departments and neither of them was Dean Bottomore, the lion of the occasion.

Fourthly, students had to be sensitized to awareness of the bourgeois conspiracy of which they were victims and so they have frequently been lectured on the S.F.U. mall about accepting their responsibilities to the working class. Consequently, Martin Loney, from his comfortable middle-class background, and another student leader who is a diplomat's son, have the gall to tell students, who are themselves for the most part from working-class homes, that they are not taking their responsibility seriously. Any student who scrapes his fees together, who works through the long summer to come back to college in the fall, is taking himself seriously, and he's entitled not to have his university pulled around his ears.

But fifthly, and to me perhaps most important in this debate about the functions of the university and what it should do, the wishes of the majority are not sought, nor is the majority itself accurately being informed. The appearance of anything like popular democratic processes is purely illusory. We have at Simon Fraser an area of the mall called Freedom Square, but students quickly find out how unlike freedom it is whenever they try to reach the microphones and utter a counter-opinion. You have to be a certain kind of professor to be allowed to speak. Consequently much misinformation, however gross, goes uncorrected. Manipulation is the order of the day with this level of activism, and it occasionally goes as far as automatic "A" grades for people who think correctly, and grade discrimination if you don't. This to me represents a kind of activist elitism far more intolerant, far more determined, far more to be feared than the bourgeois elites so often complained about.

Finally, then the university as an institution must, I think, retain its faith in certain old-fashioned and now almost platitudinously-sounding values. It must continue to believe in rational argument. It must continue to give trust and tolerance. It must continue to be disinterested in its academic pursuits. It must reject irrationalism and intellectual nihilism. Instead of establishing external links with the trade unions and minority groups, as radicals occasionally recommend, students must be wise enough to see that society is not divided in this very simple way and there is no easy equation. The trade unions, after all, have a very strong record of concern for their own membership and a very weak one with regard to human society in general.

APPEAL ACROSS CLASS

We must, therefore, instead, as university people, cultivate everyone who will listen to our case, and if we don't like the class structure, all the more reason why we should appeal across class for an audience and for sympathy. If, on the other hand, we take the university into society, as an instrument to change that society, we cannot be either surprised or chagrined if we actually lose the battle. And once we do this we will have no chance of return to our present position where, whatever is said against us, we do of course partly prepare people to join that society outside, but we also change that society through the very people we send out into it.

MR. LOUIS FELDHAMMER: I left SFU in a bit of a rush and I forgot a document I wanted to bring along. It's the Academic Freedom and Tenure Brief which we finally, after much deliberation and conflict, passed not too long ago, and I wanted to quote section five, paragraph five, of the statement, which I am obliged to

accede to. I will attempt to paraphrase it to the best of my ability. It says that the university teacher in his relation to the outside community must be very, very careful to make sure that his views are an expression of himself and not of the university and it goes on in that vein. That is really what we're talking about. So I want to tell you right now that I am not talking for the university, I'm talking only for myself, and that's called civil liberty; otherwise it's unprofessional conduct.

Now, having made that clear, and I hope everyone has taken note of that, I want to say that on the most primitive level Dr. Cunningham and I agree. We agree on what a university should be and ought to be. We agree in the rhetoric of intellectual rational discourse.

But I'd like to look at the reality. There is a social reality. Universities are social institutions, they exist in a social framework. I've a very simple question: Have they ever, in the history of university, been removed from the social realities, have they ever not been used by the status quo for the purposes of those in control? A very simple question. It's in the historical record. What are universities for? Dr. Cunningham says that they should be for rational intellectual discourse. I say, yes, they should. Are they?

REALITY IS DIFFERENT

Now, a lot of charges were made, and I can only say I'd like some documentation. I don't want to get involved in whether the children of individual faculty members were threatened etc. etc. This is all news to me. I doubt it very, very much, but I don't want to get involved in that.

What I find interesting though is that an historian should analyze social systems, or social structures, from the basis of a personality orientation, on the conspiracy view of history. What's wrong with France? Cohn-Bendit. Here we have a madman who's destructive—they're always destructive—who is able to create all this trouble single-handedly, is the implication. Is that really rational intellectual discourse?

What we're doing here is—we're on the level of the Mobile, Alabama chief of police, who was blaming all the problems on outside agitators; there is a malevolent, evil conspiracy on the part of a few who want to create trouble. Now let's be social scientists about it. There is trouble or there is not. I think we can all agree that there is trouble. The question asked is: Why?

I can stand out in front of the Vancouver Court House and scream myself blue in the face asking for a revolution, and nothing'll happen. I'll be considered to be some sort of laughable, retarded individual. But I can do it in Guatemala City and a helluva lot'll happen. It's happening.

There's a social structure involved here. There are problems involved here. What is the university for? What has it always been for? You get the bourgeois rhetoric of rational intellectual discourse, of objectivity, of value freedom, and on and on and on. But the reality is quite different. The reality is an institution—and I will quote one of my opponents, political opponents, who is a member of Simon Fraser faculty, Klaus Rieckhoff, a senior member of the physics department, ex-dean of the Faculty of Science: "The university is a service station to society." I'm a gas-pump jockey. And that's true. He's right.

But if we want to be intellectuals about it we don't leave it there. What we do is say, all right, what is the nature of this society that we are serving and what are the kinds of commodities that we are supposed to produce for it? What does it need? It needs forestry majors, it needs engineers, it needs doctors. The university is there, essentially, to recruit and train those members of the white-collar working-class with specific skills so that the social system can go on operating. It is just as important as a dam, as a hydro-electric installation, and Bennett knows it. And one of the reasons it works so well is because of the rhetoric of value-free objective scientific research. But just look at the kinds of research that is going on in the university.

Dr. Cunningham suggested that in the one case at Simon Fraser University, where a department

Please turn to page 11, see FELDHAMMER

STUDENT VIEW

Cars Will Destroy Point Grey Beach

BY NIELS VON MEYENFELDT
Third Year Arts, UBC

The basic issue dividing the Vancouver Parks Board and opponents of the University beach waterfront road scheme is the very central role of automobiles in the proposed development. The road is being built for three purposes: to provide access for long-term recreational development of University beach, to control erosion of the UBC cliffs, and to provide an initial route so that construction of the proposed marina and rowing course can commence.

Most people agree that the rowing course and marina are needed, that the erosion of the cliffs must

ARTICLES AIR CONTROVERSY

UBC students recently staged a demonstration (see picture at right) protesting the start of an anti-erosion project by the Vancouver Park Board at the base of the cliffs at Point Grey.

The student and Park Board points of view are presented on this page in articles by third year arts student Niels Von Meyenfeldt, one of the protest leaders, and Stuart Lefeaux, Park Board superintendent, UBC graduate and member of Senate.

indeed be checked, and that University Beach requires improvements to make it attractive and accessible to the public at large. The source of disagreement lies in the Parks Board's stand that a major permanent highway along the beach is indispensable to the implementation of the development as a whole.

Because senior governments have not allocated any funds for the project, the Parks Board has decided to go ahead using free fill from private contractors and very limited funds of their own. The least expensive stage of the project is now under way in the hope that this display of initiative will loosen federal and provincial purse strings. Widening of the basic highway dike for addition of parking lots, grassy areas, and beaches is to take place "at a later date," depending on the precarious money supply.

The entire project thus consists of the kind of piecemeal financing and construction that usually results in dilution of good intentions and facilities of a barely adequate type. By working with incomplete finances, by leaving the most expensive items for last, and by relegating improvements for the non-motorized public to long-range planning, the Parks Board is inviting criticism by individuals concerned with the survival of the beach.

The most aesthetically-pleasing means of providing access to an area is seldom the most efficient. Plans

call for an additional, if more expensive, approach to the marina and rowing course at muddy Wreck Beach. The uncertain transformation of University beach could be avoided if traffic were restricted to this second road link, if and when it is built.

A repetition of the work done to date at Spanish Banks must not take place at University beach. At Spanish Banks, cars have not been sufficiently segregated from the beaches. On summer weekends the area is completely glutted with automobiles. Exhaust fumes and noise make going there a less than pleasurable experience. If, as seems likely, University beach is to be developed along the lines of Spanish Banks, the congestion problem might well be accentuated. Two miles of new beach, a 2,000-boat marina, and a major scenic highway will attract an immense volume of traffic.

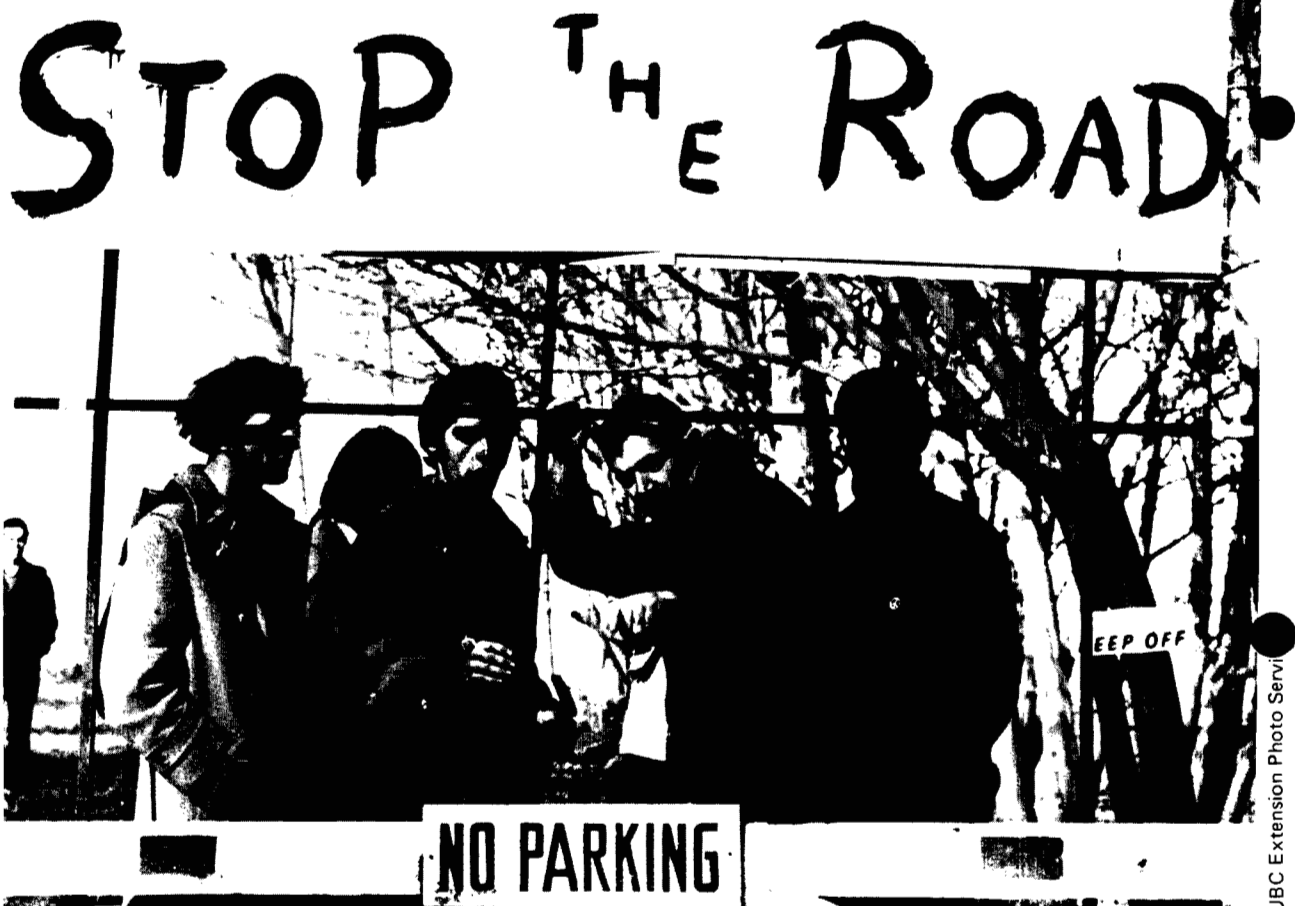
In regard to a technical matter, some persons are skeptical about the feasibility of keeping sand beaches intact in their proposed new location, which is a considerable distance from the present shoreline. The Parks Board's claim that it can be done is based on experience with other Vancouver beaches. But University beach is not typical of tidal situations elsewhere. If tides and currents are strong enough to

erode nearly all the sand from the existing beach, then new beaches farther out might be subject to even stronger erosive effects.

I believe that University beach can be developed and made more accessible without introducing a highway at beach level. Although access would not be quite as easy, the beach could be developed similar to the shores of Stanley Park. Extending the wall of dirt for the full length of the cliffs would reduce erosion in the long run. Instead of putting blacktop on the dike, we should consider constructing bicycle paths, foot paths, horse trails, or just plain sand.

To get people on the beach, the existing bus services to Spanish Banks and the University could be expanded in summer. A new route along Marine Drive can be established so that bus stops coincide with short trails and staircases providing easy access to the beach. Bus terminals might be set up at either end of a four mile hike around Point Grey. For the elderly there could be pedicab tours on the beach or some sort of boat transport.

Alternatives to slashing roads through the natural environment do exist! All it takes is a little imagination and a little appreciation for the works of nature.



More than 100 UBC students protested start of Park Board anti-erosion project near Spanish Banks

PARK BOARD VIEW

Erosion Endangers UBC Buildings

BY STUART S. LEFEAUX,
Superintendent, Vancouver Park Board

In 1957, the Vancouver Park Board prepared long-range development proposals for Marine Drive Foreshore Park that would provide waterfront erosion protection for the sand cliffs below UBC, an additional two miles of public beach and access to a proposed 2,000-boat marina and Olympic-length rowing course.

The Park Board has been endeavouring without success to obtain provincial government financial assistance to dredge a blanket of sand onto the foreshore from west Spanish Banks westerly around the tip of Point Grey to help control dangerous erosion of the sand cliffs. Some UBC buildings, such as Cecil Green Park, the alumni centre, are in imminent danger unless something is done.

Erosion which has taken place this past winter is frightening to behold and the Board decided to proceed with placing a blanket of fill material, obtainable at no

cost from contractors, for some 10,000 feet from west Spanish Banks to the tip of Point Grey. The main cause of the erosion is the action of waves chewing away at the base of the cliffs in the area in which fill is presently being dumped. The Board has had extensive experience with similar blankets of fill on reclaimed lands at Spanish Banks.

The construction road will not be presently open to automobiles, but will serve as a public promenade and service road for access to this 10,000 feet of beach. Long-range plans envisage a large pleasure craft marina at the tip of Point Grey, a development urgently needed in the Greater Vancouver area.

A second access road is contemplated to the marina site from Southwest Marine Drive and will eventually enclose an Olympic-length rowing course for UBC. It is hoped provincial government funds will be available for construction of this second road.

BEACH ACCESS LIMITED

Critics claim that large numbers of people on the shore will spoil it for those who enjoy the beauty and isolation of the shore with its present limited access. The argument has some validity but the benefits of extended recreational facilities to serve many thousands of people

outweigh the present limited use of the shoreline. The beach is only approachable for hearty hikers who can navigate one steep trail down 200 feet of cliff. The suggestion that a seawall promenade be substituted for a roadway is not practicable as we are endeavouring to build a large marina at the end of the roadway that must be serviced by a roadway.

PROMENADE TO BE BUILT

The long-range plan also anticipates dredging up 9,000 lineal feet of new beach that will have to have road access and parking areas similar to the present Spanish Banks development. Eventually, we anticipate building a promenade on the seaward side of the roadway that will be at least 100 feet from the roadway and will not be disturbed by cars. It is possible that other forms of transportation than automobiles will be available to serve the beaches that will be formed on the seaward side of the erosion blanket.

The immediate problem facing the Park Board and the University is the imminent slippage danger to buildings and lands on top of the cliffs. The Board's decision to proceed with the project should be welcomed by everyone who takes a long-range view of the area.

Mr. Stuart Lefeaux holds a bachelor of applied science degree from UBC and is a professional engineer. He is currently one of the 15 Convocation members of UBC's Senate.



Illustration by Bob Field

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recommended the appointment of an individual, there was a Senate committee which agreed that he was not in some way fit, he was incompetent or something, he wasn't worthy of joining the faculty.

Now the rhetoric was intellectual rhetoric, but the reality was something quite different. The reality is that this person was a revolutionary. He advocated revolution. His publications were long, but they were in the wrong places. They weren't in scholarly intellectual journals. They were in monthly reviews. Their definitions, you see, of what is proper intellectual activity.

Scholarly research, whatever it is, must be irrelevant, because then you know it's objective, then you know it's value-free.

So, we have a situation where we build up a rhetoric of a value-free, objective institution, devoted to rational intellectual discourse, and meanwhile it is a factory, it is a factory producing—and I'd like to tell the students right here that if you listen to faculty talking to each other, they talk about products, they don't think it's very important. I once told some of my colleagues that it didn't sound right. "Oh, don't, it's only a matter of semantics." It's not. It's a matter of social reality. We are products.

Now, there's a social context to intellectual theory; there always has been, and there always will be. The social context of the intellectual activity that goes on in universities today is simple. It is training. It is training for adjustment into a capitalist society, and everything that goes on at university is devoted to that. Even to having the usual complement of dissenters, because the function of dissenters is clear, it is to establish the legitimacy of the university. After all, don't we employ Feldhammer, therefore, we're free and democratic. It's very important to have Feldhammer around. He's the house nigger. They need him.

Now, I think that Dr. Cunningham agrees with me that the university is a service station. I think he agrees with me that it should not be so. All I am pleading for is to find out why it is so and what we can do about it. Because that is really the crucial thing. The university has always been an instrumental institution, always. The definition of that instrumental quality of the university has been given by those in control. The way colleagues are judged is in terms of those definitions.

Now, there's an assumption which is always there, sort of, in the background, that those who want to do something which is legitimately intellectual, and that is to question, have a critical consciousness, to liberate oneself, and the only way to liberate oneself is to perceive, to have some understanding of the system within which you are embedded—that is the first step on the road to liberation—the implication is that these people who advocate this sort of thing are destructive, advocate violence. This charge is made again, and again, and again. Let's think about it for a minute.

The first thing I want to say, and this of course will meet with some distress, is that revolutions are, in terms of historical record, one of the most profound agents of human progress. Revolutions. They're a good thing. They are beneficial to mankind. There is not a single case—and I would challenge Dr. Cunningham on this, he's an historian—not a single case of a revolution where the resultant social system is less free than the preceding social system.

Now the charge of violence that is always posed is an interesting one. We see it all the time. There are innumerable examples of it. The occupation of the

Administration Building: the students are violent. Not the two hundred cops in uniform, they're not violent. They're legitimate. They're legitimate. It's the students that are violent. The negroes insurrect in Watts and the south side of Chicago and, you know, they break a store window or burn down a sium tenement. They're violent.

Now, what is the problem all about? Why is there student unrest? It's clearly not because of agitation. It's clearly not because of the personality of certain student leaders and malevolent, evil, individual faculty members. We're looking at a social phenomenon. Let's try to understand it. First of all, there are too many students being produced. There's a glut. We don't need as many as we've got. That's one of the contradictions. Whenever there is a conflict in a social system, look for the contradiction.

There is an increasing homogenization of the class structure. That's what it boils down to. That's why students are unhappy. Because they are increasingly aware of the fact that they are in reality not members or potential members of an elite; that the kind of working conditions under which they operate, the kind of life chances and roles that are waiting for them are more and more becoming homogenized into a huge kind of working-class, with segments in it, but nevertheless, a single class. And they don't like it. They don't like the authoritarian repression which goes on in every classroom in the name of objectivity and value-freedom and scientific discourse, etcetera etcetera.

The thing I want to simply reiterate is the reality of the class-structured social system, the role of the function of the university within that class structure, and one more thing, and that is the rhetoric of majoritarianism. Majoritarianism. The rhetoric of the liberal parliamentary democratic creed, and that is that you change social systems through a majority, which requires that you work within the electoral process, you try and convince other people etcetera etcetera, and then when you've got fifty-one per cent you have an election and then you get what you want. And that's lovely. It may in fact be the case on Mars, I don't know. It has never been the case on this planet. Never. Serious, radical, structural transformations of a social system have never been engaged in by a majority, by an election, by an agreement on the part of the majority to change this sort of thing. That's nonsense. It's completely divorced from reality.

There's never been a serious transformation of any society with a majoritarian support. It is true that the vast majority of students, like the vast majority of any kinds of members of any social institution are apathetic, are indifferent. The point is, though, that those committed and concerned to the kinds of things that both I and Dr. Cunningham agree upon—the welfare of human kind; intellectual activity that will be a benefit to humanity; all these things that we agree on—which those few in the greatest intellectual tradition act out, act out in terms of action, their intellectual understanding and perception—and that is really a great intellectual, a man who can unite theory and practice, surely—when they act out, what is the response on the part of the majority? That's the key thing. The response on the part of the majority is indifference. They'll take any university. You give them another one, they'll take that one too.

The vast majority are not committed to the status quo at all. The vast majority are committed to those things that they are told will be best for their self-interest, and at the moment it's getting the union card so that you can get a decent job and feel superior to the blue-collar worker. But if you change the structure he will as willingly accept the change in that structure as he will accept the status quo for the reality of today.



Illustration by Bob Field

OFFICIAL ELECTION NOTICE

Notice is hereby given that in accordance with the resolution passed by the Senate at its meeting on Wednesday, February 26, 1969, the election of the Chancellor and of the fifteen members of the Senate to be elected by the members of Convocation of the University of British Columbia will be held on Wednesday, June 25, 1969.

Nominations for these offices must be in the hands of the Registrar not later than Wednesday, April 2, 1969.

Candidates eligible to stand for election to the Senate are members of Convocation who are not members of the Faculties of the University.

The attention of those concerned is directed to section 28 of the Universities Act: "(1) All nominations of candidates for the office of Chancellor shall be signed by not less than seven persons entitled to vote in the election of the Chancellor. (2) All nominations for candidates for membership in the Senate shall be signed by not less than three persons entitled to vote in the election of the Senate."

In accordance with the Universities Act an election register has been prepared of the names and known addresses of all members of the Convocation who are entitled to vote at an election and the register is open to inspection at all reasonable hours by all members entitled to vote.

The Chancellor and members of Senate elected by Convocation will take office on September 1, the first day of the Academic Year, 1969-70.

JOHN E.A. PARNALL,
Registrar.

A list of those holding office for the three year term, 1966-69, follows:

CHANCELLOR: John M. Buchanan, B.A.

MEMBERS OF SENATE ELECTED BY CONVOCATION: Richard M. Bibbs, B.A.Sc, West Vancouver; D.M. Brousson, B.A.Sc, West Vancouver; F.J. Cairnie, B.A, North Vancouver; C.M. Campbell, Jr., B.A, B.A.Sc, Vancouver; J. Guthrie, B.A, MA, Prince George; J. Stuart Keate, B.A, Vancouver; Hugh L. Keenleyside, MA, PhD, LLD, Vancouver; S. Lefeaux, B.A.Sc, Vancouver; D.F. Manders, B.A, Lytton; D.F. Miller, B.Com, SM, Vancouver; The Hon. Mr. Justice J.A. Macdonald, B.A, Graduate of Osgoode Hall, Vancouver; Mrs. H.J. MacKay, B.A, Revelstoke; J.V. Rogers, B.A.Sc, Trail; Mrs. B.E. Wales, B.A, Vancouver; D.R. Williams, B.A, LLB, Duncan.

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autonomy of the universities, they will lose it. Power always expires in a vacuum.

It is vital to get some things clear. Much of the substance of power in the university has been taken out of the president's office and away from the board of governors. The members of the academic staff now have what has been taken out, and they have nearly a veto on the use of what is left. They may find this hard to believe, but it is true. That battle is over. But those who have this newly won power are not exercising what they have. On many campuses, the extremist radicals among the students are trying to seize it. But they can't take from the hands of the president and his senior officers what isn't there. If they are to take it, they must take it from where it is—in the members of the academic staff.

Of course, faculty boards and senates are debating assemblies, by tradition and instinct. Debating assemblies, except where led by a strong executive, are much better at delaying and restraining power than they are at exercising it. Failing firm decision and action inside, there will be interference from the outside. Direct and pervasive control by governments will come, not because governments want it, but because they, like nature, abhor a vacuum.

UBC ALUMNI Contact

Alumni Expand Scholarship Aid

The Board of Management of the UBC Alumni Association has recommended a major increase in the association's scholarship program. The association's governing body has approved, subject to UBC Board of Governors ratification in March, an increase by 16 of the number of N.A.M. MacKenzie Alumni Scholarships to be awarded annually.

It would mean 64 MacKenzie Scholarships of \$350 each would be available each year to qualified B.C. high school students entering UBC for the first time. It would bring to \$22,400 the amount allocated by the Alumni Fund to this phase of the total scholarship program.

In another decision, the Board of Management approved the establishment of an annual UBC Alumni Association Wesbrook Memorial Lectureship in honor of Dr. Frank Wesbrook, the first president of UBC.

The Association will provide an honorarium of up to \$1,000 to cover travel and expenses of bringing an outstanding person in the health sciences to give a lecture at UBC. The lectureship is to be arranged by the Faculty of Medicine in consultation with other faculties in the health sciences field.

New Journal Studies B.C.

A new journal has been launched which will devote itself entirely to topics relating to British Columbia.

Called *B.C. Studies*, the journal is co-edited by UBC history professor Dr. Margaret Prang and UBC political science professor Dr. Walter Young. It will contain articles in such fields as anthropology, archaeology, history, economics, resource management and sociology.

Backing up the editors is an editorial board composed of other faculty members at UBC, University of Victoria and Simon Fraser University.

The first issue, just off the press, contains articles on everything from architecture to the banning of books in B.C. Charles Borden writes on a new archaeological find on the Skagit River; Keith Ralston discusses American influence on the early B.C. fishing industry; Bill Willmott describes aspects of Chinese communities in pioneer B.C. towns; and Robin Clarke argues for the use of modular construction units in B.C. schools.

In addition, the issue contains a piece on banning a book in B.C. by Charles Humphries and an amusing article by Reg Roy on the first proposal for the defence of B.C. from invasion. The journal contains book reviews and a bibliography as well.

B.C. Studies, which will be published quarterly, is being jointly financed by the UBC Alumni President's Fund, the Koerner Foundation, Simon Fraser University and the UBC Alumni Fund.

The Alumni Fund donated \$1,500 toward the journal. The editors of *B.C. Studies* intend to make it not just a journal for scholars, but for all intelligent laymen interested in British Columbia.

Subscriptions can be obtained, \$5 for three issues, by writing *B.C. Studies*, Room 203, Auditorium Building, University of B.C., Vancouver 8, B.C.



Psychiatrist (Richard Conte), left, and draft dodger's father (Cecil Linden), right, stare in shocked silence at the father's slashed-up portrait during filming session of *The Blast* at Cecil Green Park.



Getting ready for another take, *Blast* director Jules Bricken instructs photographer on how he wants next scene shot. Bill Loiselle photos.

New Role for Cecil Green

The UBC Alumni Association headquarters, Cecil Green Park, has finally hit the big time. The stately mansion on the bluff overlooking Burrard Inlet is going to be in a movie, *The Blast*, a feature being produced by Meridian Films of Toronto.

Production crews moved in for three days recently to film some dramatic scenes with Hollywood actor Richard Conte and Toronto actor Cecil Linden, of CBC-TV fame. *The Blast* is about a draft dodger and his hang-ups, some of which were dramatically acted out in the dining room of Cecil Green Park.

Director Jules Bricken had the dining room furnished to resemble the den in the home of the draft dodger's wealthy father, played by Cecil Linden. The son, played by Gordon Thompson, has some kind of psychological complex about his father and in the sequence smashes things in the den and slashes his father's portrait with a knife.

The psychiatrist, Richard Conte, comes in on the father viewing the wreckage and pleads with him to recognize that his son is sick.

The Blast, which will be released this fall, is being produced in Vancouver with largely Canadian backing and a grant from the federal government for Canadian film development. Most of the cast have been brought in from the U.S. and England, although some extras were taken on locally. (One of the key extras apparently was Province columnist Himie Koshevoy, who played a newspaper reporter).

The filming was done in Panorama Studios on the North Shore, the docks at Steveston, in a downtown office building, Saltspring Island and, of course, Cecil Green Park.

Alumni planning on taking in *The Blast* this fall in the hope of seeing Cecil Green on the screen would be well-advised to watch very closely: the sequence will take less than two minutes in the film.