

# University Replacing The Authority Of The Church

photo by G. Pierce



## Julian Jaynes

Prof. Julian Jaynes of Princeton Psychology Dept. spoke last Thursday as a guest of the Senate Committee on Aims and Objectives. The topic of his lecture was "Seven Alternatives for U.P.E.I." Prof. Jaynes proceeded to outline his seven "models" in an attempt to clarify the "metaphors at the basis of our thinking." These interesting and rather entertaining models are as follows: 1. "the hospital model" in which the university is expected to cure the problems of society 2. "the Service Station model" where students are "pumped full of knowledge" at the reservoir of learning 3. "the Trades School model" in which the university serves as a training centre to meet the occupational requirements of society 4. "the Encounter model" in which the emphasis is on self-development of the student. This model is characterized by the demand for student participation and student democracy 5. the "Intellectual Keep" model in which there is a "concentration on research and scholarship in an attempt to "preserve the best of the past 6. the "K-mart model" in which the student shops from the knowledge commodities offered by the university; and finally 7. the "Cornelius Howatt" model which "focusing on the unique culture, history and ecology of P.E.I." tends to "forget the rest of the world".

The "real model" of the university as seen by Jaynes arises in response to "the search for the significance and the meaning of life". The University is being pressed into filling the vacuum which has been left by the decline in the authority of the Church. The university must be aware of world problems and work on their solutions as in the hospital model, information must be available and accessible to the student an awarness of the complexity of occupations facing the student must be promoted

the ideas of the past must not be lost and that research must continue, and the student must be given choices as in the K-mart model and "allowed to make his own mistakes".

Jaynes then proceeded to "talk about means" and outline some concrete proposals for U.P.E.I. These were (1) develop faculty by demanding Phd's as qualifications for teaching positions (only 38% of U.P.E.I. faculty now have doctorates) (2) recognize the need for 'increased priority of research (3) develop a Masters program for U.P.E.I. Mentioned in passing were "the poor quality of undergraduate life" and "distributional problems" (ie the lack of compulsory courses ensuring the student receives a liberal education).

These "means" proposed by Jaynes totally neglect structural considerations and seem to imply that we have no structural problems here at U.P.E.I. Demands for increased certification of profs does not insure increased teaching ability and although research is important it is so in a university context only in that it can be effectively communicated by the teacher.

The implementation of a Masters program is absurd in light of the present low standard of accreditation at U.P.E.I.

The very two models, glibly described as the Encounter group model and the Cornelius Howatt model, which are dismissed by Jaynes as unimportant or "dangerous" seem in fact to be the areas of greatest concern as expressed by students throughout the day's discussion of Aims and Objectives. The concern for student democracy and the desire of the student to assume full responsibility for the planning and implementation of his/her education was a central theme expressed all day. Jaynes, however flatly states that, "The university is not a democracy nor should it be". Democracy is seen as undesirable because it politicizes the university and we are told by Jaynes that we "must seek ways to avoid political confrontations, we must avoid the democratic model in favor of dialogue reaching consensus". In the face of such an argument one is forced to ask what is democracy if not "dialogue reaching consensus"! As regards Jaynes dismissal of the "Cornelius Howatt"

model we must redefine what Jaynes describes as "a narrow P.E.I., nationalism to the exculsion of the rest of the world". Certainly no one advocates this type of polar isolationism but students have repeatedly voiced their concern that we must recognize our place as an integral part of the Island community and also the need for interaction with that community in terms of our unique history, culture and ecology.

Jaynes gave the impression in question period of trying hard to please everyone and making no attempt to clarify himself on any stand. When confronted with a question or inquiry he would obligingly agree with the questioner often seeming to reverse a previous stand. But behind this doubletalk was a clear authoritarian stand and a real condescension towards students and the role they would be expected to play in the educational process. If the university is indeed a place to "search for the significance and meaning of life" we must do as Jaynes implores us and "stand back and look at the whole picture". Jaynes himself is reluctant or incapable of doing so.

## Russ Hatton Speaks On World Food Crisis

On Friday, March 14, 1975, Dr. Russell Hatton, a Maritimer spoke to students and faculty on the topic of Politics, Social Issues and the Church.

Dr. Hatton is presently a staff consultant to the Unit on Public Social Responsibility of the Anglican Church of Canada (ACC) and the ACC Task Force on Immigration. He is also involved in such inter-church groups as GATT-FLY project, a project on population and is a member of the Task Force on Churches and Corporate Responsibility.

Due to his involvement with these groups on a national and international level, Dr. Hatton is an expert on the topic of Politics, Social Issues and the Church. His lecture centred on GATT-FLY and its involvement of the World Food Crisis.

GATT-FLY is committed in achieving an alternative trade policy through research, political action and public education. The name GATT-FLY is a take-off on General Agreement on Tariffs and trade (GATT) which is

an international organization with the reputation of being a "rich man's club".

GATT-FLY is involved in obtaining specific questions on trade and monetary policies, in monitoring closely Canadian Government positions, and acts as a counter-lobby in making the voice of developing countries audible among the many voices from Canadian business.

At the Rome Food Conference, GATT-FLY was represented. It met many times with Canadian delegates in the hopes of making Canadian policies more humane. It also exposed Canadian Government policies to the Canadian people. The result caused 1,000's of telegrams to be sent to Rome expressing Canadian feelings on government policies. GATT-FLY also provided ammunition to the Opposition Parties, in the hopes that the Opposition would force the government to change its policies to policies less marked by economic gain.

GATT-FLY declared the Rome Food Conference a failure because it never got to

the issues of control between developing countries and rich countries. Canada was one of the rich countries who tried to block any progress at this conference because of its involvement with GATT. In simple terms Canada was not interested in feeding the poor for humane reasons but for monetary reasons.

Dr. Hatton also discussed the importance or need for redistribution of wealth and the need to educate all people on the issues of food, general consumption and population control.

The talk given by Dr. Hatton was interesting, revealing and educational. It revealed much about Canada's involvement in trade, in the development of other countries and in the development of our own North. He showed with many examples that our Canadian government looks at development in terms of money and not people. i.e. James Bay Project. Dr. Hatton ended by saying "development demands a value judgement and not a profit centre. Development is self sufficiency." Colleen Warren