

C.U.S. — AND EDUCATION

(This is the second in a series of three articles on C.U.S.)

Modern society continues to promote a greater involvement of its citizens in education. In fact, education has become a very powerful criterion for judging the growth and development of a nation. Unfortunately, it has become one-dimensional (i.e. its value is judged solely in terms of economic and financial growth). Consequently, the whole educational process has designed its products (the students) as the ones who will fill in the vacancies left by a turn-over in employees, and who will serve to perpetuate the economic and social machine — not change it. Thus, our educational system has become in its perspective as narrow as any totalitarian system is or may become. Essentially, its nature is authoritarian and repressive. It cannot be explicitly seen and dogmatically demonstrated in the words of those who control, but becomes obvious in the demands that it places on students to find for themselves financially-successful careers. It subtly determines the composition and structure of our society and establishes an economic value as the guiding principle. With this end in sight, the means — the school curriculum and the assembly line of students and teachers — become the instruments of those in our society who have obtained the power; these, of course are none other than those who have amassed the wealth. C.U.S. refuses to accept such an oppressive situation.

It feels that education has become valueless to students. It feels that genuine students should want to make their course material applicable to their development and understanding of life. Take our university, S.D.U. It seems that degrees are awarded to students whose fields of specialization include alcohol consumption, card playing, and passive entertainments of all kinds and shapes. When we are no longer concerned about the value of our degrees, we are no longer! And our degree displays that sort of ironic stature that our scholarly excellence deserves in the academic world.

C.U.S. is radical. It has to be. For it recognizes a system that is inadequate for a society that is truly democratic. Thus, C.U.S. proclaims that:

"Education is a contributive social process, the essence of which is an expanding awareness of man's social and natural environment through dialogue and co-operative intellectual effort. The principal role of education is to serve society by developing the full potential of all citizens as free, creative, thinking and acting human beings and therefore to serve society by helping to achieve equality of the essential conditions of human living."

Further, it describes two syndromes typical of modern day education — the association between education and productivity in the transfer of skills and knowledge; and the socializing effect of schools in shaping attitudes, beliefs and world views of students who are subjected to a particular

type of education in a particular type of school.

Reaffirming its belief in a democratic society, suggests that the goal of education must be to help students to become individuals:

1) who are able to take self-initiated action and be self-disciplined and responsible for that action,

2) who are critical learners able to evaluate the contributions of others and make intelligent choices, free of social or intellectual coercion,

3) who are aware of the social responsibilities and are able to co-operate effectively with others, but who think and act independently and not just in terms of what others think,

4) who have acquired knowledge relevant to the solution of personal and social problems, and can use that knowledge creatively.

However, the knowledge that is acquired cannot be divorced from the social system in which it exists. It is not politically neutral: it can be used both to liberate and repress. Only if we examine the ways in which knowledge is used in our society can we fully understand the kinds of socialization that occur and the role of education in our society."

As an epilogue to this, dare we ask what our student council is doing or intends to do to evaluate our system of education at S.D.U.

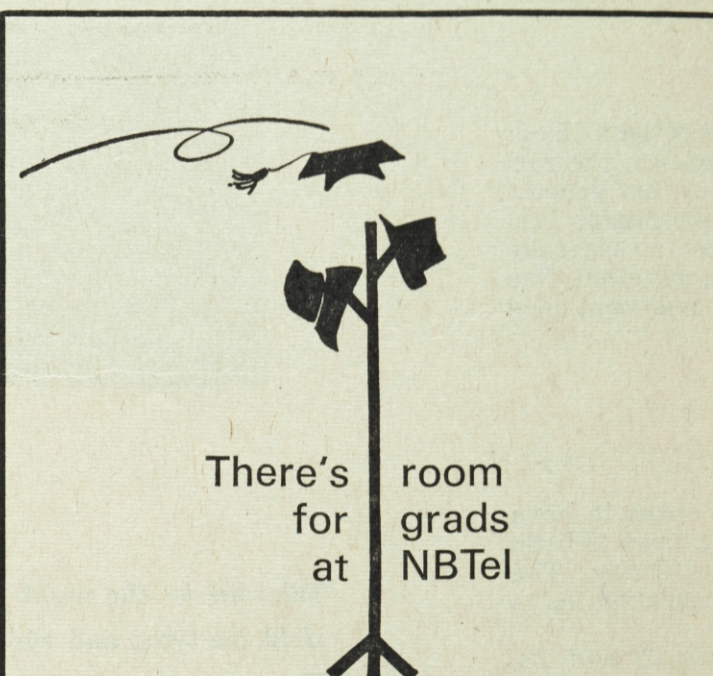
CONCERNING STUDENT LOANS

Despite the hang-ups on celibacy, the "forever commitment", the accusations of irrelevancy, there are still Catholic men on every university campus to whom the priesthood in a renewing Church makes sense.

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AIR CANADA