

# Awakeness On Campus

ent; let's see, it's still 16 years, well: Big Brother looking in and ng ons of all of us, complete indus- responding "death" (or at least are, affairs reduced to two oppos- ing balance by wooing the third ades lie!) — and all the rest of the teen um. I Still insist: an ACTION ness getting in under the wire. How his.

science the Supreme Computer, nd the stage. The actual **coup** could good been preceded by a thorough and supporters are legion. After all, ed up calculations needed to produce the JET the achievement and, thereafter, ic who will dare ematch IT for in- and Jew? At the sound of the trum- adore R. Above all, let none dare to omin.

le on poetic license: 210 lbs. at yes- AND SUPREME ONE, AND HEAR, WILLIGE COMPUTER. Look! I will t "he" "you" (although I must say, g of it darned sight easier) I will not e that crux of the matter, that is the postnot has stumbled upon the king's royal crown. **King indeed!**—nay, the posture would still remain if the ragmblest peasant. For all COM- uld (7 real intelligence) gladly sacri- come rson.

it is am afraid deep down of COM- OMP person — merely a base ma- ersoning our lofty dignity right and R and his creatures. And the has to this trap, is the gradual but that there persons are closest to the of the on (grammatical). When "he", replace "thou" we are in grave danger.

far plant or mineral, shut in upon any ist invariably, make the appro- it or ay from it. And even — in his an effe an impressive dignity (or sense iendline of "you"). But these latter or that they dimly announce in the viz. It marvel in us, let us not forget, ational reality up to which it guides ns in One God.

stant higher state, and revel in an ent that **we go to meet** things. s critically, analytically, scien- en herd the group of ITS into in the unspoiled innocence and in the reconstituted view and ngs are "thou"; they hold their s are really all the same: these e with us as **parts of the single** and so only can we) by accepting they belong with us under the ality of things.

our cultivating this attituds of consequence. And as we learn om and enjoy all things, while they praise God. We will not e COMPUTER); we are **persons** is perhaps the biggest element g our dignity we will become and to things. And our indivi- to Him who will finally emerge where He endlessly greeted us etain and develop our **spiritual**

My answer to the question of whether or not there is a spiritual awareness on our campus is a reluctant "no". I say reluctant because I found this a difficult question to answer, and had to look at two sides—the pro and the con. My personal conception of being spiritually aware is certainly not that of going around with hands clasped and head bowed in deep meditation — there's none of that on our campus, thank God. However, I do feel that being spiritually aware is something more, from within one-self, which projects in daily conversation and activities in a concrete manner. Being a Catholic university, St. Dunstan's should find this awareness everywhere on campus, but, unfortunately, I feel this is not so.

The students here seem to just come and go every day, following their daily routine of class, study, and recreation like mechanical robots. God is seldom mentioned, unless in an argument, and one gets the impression that once the high school line is crossed, an automatic barrier against anything "spiritual" goes up. Perhaps this is because of the build-up university life gets of being a status quo. Students are obviously becoming more "worldly" and apparently don't have the time to be spiritually aware. And this is not good. It is necessary for each student to be spiritually aware, or he will find lacking in his life a fundamental and vital part of fulfillment. Now, I'm not saying that our whole campus is positively spiritually unaware, but I do feel that for a Christian University there definitely should be more of a reflection of spiritual awareness. Where is the spiritual awarness in the guy who comes staggering home from a dance using language that would knock you over; or in the girl who speaks to and associates with only a certain select few, and snubs others?

What our campus needs now is an awakening to the fact that we're becoming stagnant in our general spiritual awareness, and the sooner we come to life and begin to reflect our awareness, the better for Saint Dunstan's!

The term spirituality has both religious and intellectual connotations. My aim is to make some candid remarks about the general intellectual atmosphere at S.D.U. as it might appear to a newcomer.

1) Intellectual achievement by individual students is not valued highly, by the University as a whole, as is exteriorly manifested by the absence of an honours list.

2) At a deeper level, this is reflected by the nature of present academic compulsion. There is no place in the modern university for compulsion except where it fosters achievement. Mandatory courses and classes are only indirect controls which engender frustration instead of dedication. They should be replaced by demands which bear directly on achievement such as higher standards of work. If emphasis were placed on quality, all forms of indirect compulsion would become superfluous. Reasonable but progressively higher standards should be demanded even at the cost of a rise in the failure rate.

3) I fear that reluctance to pay that price has tended to generate a pragmatic approach to academic requirements. Any downward revision of standards aimed at minimizing the number of failures would impair the value of S.D.U. degrees and weaken the University's reputation.

4) At the students' level the pragmatic attitude of some groups is reflected in the belief (mistaken, I hope) that if sufficient numbers refuse to meet professorial demands, these will be diluted by the Administration.

5) Of major importance at S.D.U. is the ideal of an integrated religious and intellectual life. This ideal should certainly be pursued but with the proviso that this be done authentically. Serious dissenting views should be exposed along with Catholic ones. A one-sided approach is not only inadequate but dangerous in a pluralistic society. The truth cannot be harmed by intelligent re-appraisal but stands to gain new vitality.

6) Fundamental aspects of scholarship are not stressed enough. This is evident when even Junior and Senior students are confused about preparing seminars and when they submit papers marred by spelling errors, lack of organization, and uncritical regurgitations of texts.

On the other hand, there are indications that most students are capable and desirous of sound achievement and I am convinced of their good will and honesty. If the University asks of them, it shall receive. In this day where excellence is at a premium, no university can afford to cater to the complaints of the lazy, recalcitrant segment of the student body, nor can it operate on a welfare concept of education: Everyone has the right to attend university but each must earn the right to graduate.

If the above contains any illusions, I trust my readers will be kind enough to dispel them.

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