

N.Z. Higher Education Future

The dominant theme of this 1959 Congress was the discussion of higher education in New Zealand. Students were therefore particularly interested in what the Director of Education had to say, because, as Dr. Beeby said, "I'm a bureaucrat. In fact, as far as the University is concerned, I'm the bureaucrat." His address, representing the point of view of the administrator, and the "consumer" of university products, discussed new aspects of the general question of university education in this country, and particularly the extent to which the University should respond to the demands the community makes upon it.

From the very beginning, Dr. Beeby emphasised that "the State should never use the power of the purse to make the University do something it doesn't want to do". (This is not the same thing as saying that the University should be given State funds to do whatever it likes.) When invited by the State to undertake any new function, the University itself must decide whether or not it will do it, and must then take the consequences of its decision, in that the State may adapt its own institutions to take over any function the University refuses."

The University in New Zealand must almost inevitably be something different from universities elsewhere, because New Zealand is practically unique in that one University has had a monopoly of higher education for a whole country. In England, there is a hierarchy of institutions giving higher education, from Oxford and Cambridge, at one end of the scale, to technical colleges at the other, preparing students for the external degrees of the University of London. The range in any American State is even wider. A student denied entrance to a university at one end of the scale can frequently gain admission to another further down the street. So any particular university can raise its entrance standards, reduce its failure rate and refuse to have anything to do with part-time or extramural students, and some other institution may accept its rejects. The responsibilities of the University in New Zealand to the community are wider just because it has a monopoly, and it must be compared, not with any particular university in England or America, but with a whole system of universities.

The community, said Dr. Beeby, is making increasing demands on the University for more engineers, scientists, teachers, and, since the students have been drawn, over recent years, from children born in the nineteen-thirties, when the birth-rate was at its lowest, the number of first-rate candidates has been inadequate. This has created a tension between the community's demands for more professional men and the University's natural desire to raise its standards, a tension that is heightened in New Zealand by the monopoly the University holds.

Dr. Beeby then dealt with the essential functions a university must perform if it is to merit the title at all, functions that cannot be sacrificed whatever the demands from the community. He quoted Charles Morris, "Historically, a university is a home of learning . . . Learning is the unqualified pursuit and study of truth." "It is essential," he said, "that the student must be taught a sturdy faith in the power of reason in human affairs, and that nothing but thinking will do." This function embraces not only research in the ordinary sense, but also the duty of the university teacher to comment on affairs in the community around him, and to show how social problems look in the light of reason. Teaching, however, is equally a function of the university, teaching aimed not only at the "perpetuation of the race of scholars", but also at the production of professional men and women for service in the community.

In trying to meet the country's demands for more services and more graduates, the University must impose certain conditions on itself. It should never sacrifice functions that it, and it alone, can carry out; it must never drop degree standards to meet special situations (though it may modify degrees as it has done recently, for example, in Agriculture); it alone must decide how it responds to demands; and it must never forget the special responsibilities imposed on it by the monopoly it holds of higher education in this country.

The University in New Zealand, said Dr. Beeby, must decide whether or not it is going to accept the European concept of a highly selective university for the elite, or whether it is to continue to admit all who gain the minimum entrance qualification. It seemed likely that it would try to follow the second course, though shortage of buildings and staff to meet the rapidly growing numbers of students might cause some modification of this policy. If the less restrictive policy is followed, there will need to be a rapid increase in buildings and staff, and there may well grow up certain "satellite" institutions in such places as Palmerston North and Hamilton, that will take some of the strain from the parent institutions. For that matter, the four universities that are now gaining their independence may develop special characters and functions of their own that may modify the monopoly that has characterised our university system up to the present.

Dr. Beeby was most concerned that "the University should not lose those things that give it its essential character—and I know no one who wishes to do so". "I see little danger," he said, "of this happening if the

values of the University are woven into the very stuff of your thinking and if you can help the general public to understand and respect them. Given that, the University can safely try to meet the demands that the community makes upon it."

By—

Dr. C. E. Beeby, C.M.G., M.A. (N.Z.), Ph.D. (Manchester)—Degrees in philosophy and psychology; lecturer in philosophy and education, Canterbury, 1923-34; Director, New Zealand Council for Educational Research, 1934-38; Assistant Director of Education, New Zealand, 1938-40; now Director of Education since 1940; Assistant Director-General and Head of Unesco's Department of Education, 1948-49; member of University Senate since 1940.

"Excuse me, Dr. Beeby, the consequences are here!"

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Cartoon from NZ Herald

Congress is an Annual University Extracurricular Activity Organized by the New Zealand University Students' Association and Usually Held at Curious Cove in the Last Week in January.

Racial Problems in Southern Rhodesia

"If the Europeans who have opportunity and power at present bring the Africans into the growing civilised bloc now, there could really be partnership and happiness in Southern Rhodesia," said Mr. Garfield Todd in his speech on the racial problems in Southern Africa. "But if the emergent group is not tolerated, then they have in their hands a weapon that the Europeans have not, and that is the 7 million less civilised Africans."

Mr. Garfield Todd introduced his theme by sketching in the historical background to present-day developments in Southern Rhodesia. Until about 10 years ago the Africans were content to retain their traditional form of land-ownership. In the economic field (mining being the most important industry), the 2,250,000 Africans are the basis of the labour force. With only 300,000 Europeans, the necessity for cooperation between black and white peoples is fundamental.

In 1953, Mr. Garfield Todd became Prime Minister. He believed that the time had come for Europeans and Africans to combine more closely for their common interest. One move in this direction was blocked when his government failed to pass their Industrial Conciliation Act, which would have set up a common system of Trade Unions. Expenditure on African education, however, was trebled, in spite of opposition from some of the more reactionary European settlers.

About ten years ago a great change took place in the African's attitude towards education. Whereas previously it had been difficult to get Africans to attend even elementary schools, it is now a passionate desire on their part to become as fully educated as possible. "Nothing will keep them out of the schools today," said Mr. Garfield Todd.

He then went on to discuss the political situation. "It is not our aim to give universal suffrage in Southern Rhodesia, but to see that at least those who have been educated are enfranchised." In Ghana, the speaker felt that the universal franchise had proved "a stumbling block" rather than an aid to democracy. The people were not politically fit to exercise their vote.

Nevertheless, the answer to Southern Rhodesia's problems does not lie in the "go slow" policy. African nationalism has been encouraged by the recent and successful revolt in the Belgian Congo and by the promise of independence to Nigeria. The Belgian Congo borders Northern Rhodesia, and the possibility of gaining political independence more quickly by revolution must seem feasible to the African. The fear of armed revolt has always existed in the minds of the white people and this is one of the reasons why the more reactionary of these opposed Mr. Garfield Todd's policy to hurry along the liberal aim of greater equality between black and white.

This reactionary attitude, which still regards all Africans as little better than savages, has its basis in the frontier problems of the late nineteenth century and in the fact that many Europeans know well only the more primitive Africans, who are their servants. This attitude must be modified in the near future because of the increasing level of literacy among the Africans and their growing political awareness.

By—

Mr. R. S. Garfield Todd—Prime Minister of Southern Rhodesia 1954-57; first went there as a missionary; now holds Rhodesian citizenship.

Mr. Garfield Todd again stressed the necessity for the white people to realise that the changing industrial and agricultural conditions, together with the rising awareness of a national identity, had brought about a completely new situation in Southern Rhodesia. The Europeans must appreciate these latest changes if they are to make use of the possibilities which have been opened for increased co-operation. "Then," said Mr. Garfield

Todd, "they and their descendants can hope to be happy there in twenty-five years' time."

This is the eighth of a series of supplements published by the N.Z.U.S.P.C. informing students of the activities of their National Union.

A Review of Perception Theories

By—

Dr. G. H. Satchell, B.Sc. Ph.D.—Graduate of London and Leeds; trained in zoology; interested in research into the central nervous systems of lower vertebrates; now Senior Lecturer in Physiology in the Otago Medical School.

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"Pope in the Antipodes"

Mr. Smithyman announced the theme of his talk in a descriptive title. "Pope in the Antipodes," he said, "or poetry is how you find it sometimes where. Some remarks on rhetoric and the plain man, and professionalism in letters all in one hour.

"I have wondered how ... the situation would appear to Alexander Pope whose own situation and sensibility was so unlike any here. What would he find the common factors of concern and would he consider generally the problem of suitability in what I am going to call the languages available to the practising writer here?"

Mr. Smithyman went on to outline two concepts of the Antipodes—the 17th century "classical misapprehension" of a "country so very pleasant, being always clothed in green", and the later idea, as expressed by John Callander, that "it is not worth the finding". Mr. Smithyman suggested that Pope "stood between the two modes of outlook: New Zealand ... as a fair prospect; and ... as a detestable barrenness". Pope could be taken as a kind of contemporary sensibility, and for him the Antipodes could be sensually delightful, or potentially severe, conducing to a noble simplicity. They might offer two styles of behaviour and possibly two manners of voicing that behaviour. (Here Mr. Smithyman read one of his own poems, which had some bearing on "the affairs of rhetoric and the plain man".)

Mr. Smithyman went on to point out that for Pope "there was little uncertainty as to what was apt language, the apt gesture. Would he have conceived that there could be any argument possible in the matter of rhetoric and writing which suited the plain man?" Here Mr. Smithyman gave Allen Tate's description of rhetoric—"the study and the use of the figurative language of experience as the discipline by means of which men govern their relations with one another in the light of truth". Pope was trained in the correct use of the arts of language, of a correct diction, but not an absolute diction.

"As a writer for and of his time . . . Pope was able to make prior assumptions that are commonly not able to be made today." Pope could assume a "cultivated audience with a literary field of reference". He could assume a kind of relationship with his audience that a modern writer, especially a contemporary New Zealand writer, could not. "In his equipment Pope was a 'professional speaking to professionals. His achievement lies in the perfection of . . . judgment—a sense of fitness so exquisite that it transcends all mere calculations'."

The essence of professional writing might be no more than 'judgment'. A sense of what was fitting was not in itself enough to guarantee the writer's professional sense. There must be related to it a concern for aesthetic worth. It must also be related to the sense of writing tactics which a man showed in his work—how far he might presume upon his audience, for example. The writer's sincerity, moral earnestness, were "not unimportant in this field", but "simply irrelevant".

Professionalism in writing should not be thought of in terms of a writer's income. There have been writers whose title to respect was not to be questioned, who did earn a comfortable living from writing. But "in the age of Majority Man they are likely to become rarer". Some remarks of Roy Fuller were quoted here: "I think there is little doubt that today the writer without private means is doomed to some sort of failure if he tries to make a living solely out of writing."

One solution to this problem was patronage, which did exist today in various forms, usually only in short-term projects. Roy Fuller "was out to show that even by providing congenial jobs . . . State kindness, if not patronage, is dangerous for the profession of letters in their finest sense". It could result in "a proliferation of the well-paid and well-meaning purveyors of the second-rate".

Mr. Smithyman then "put forward a suggestion" as to what the professionalism of the writer was. "The professional writer ... is most likely to be characterised by his writing being committed ... but that commitment being part and parcel of his feeling of responsibility. ... But responsibility for what and to whom?"

"A writer's professionalism is urged . . . by his sense of responsibility. This is a compound of knowledge, judgment and a disciplined language that will serve him to report fully and to exceed reporting in re-creating, or even in creating, what can be taken to be his 'reality', in its actual state or in showing what is potential in it," said Mr. Smithyman. "His first anxiety is to preserve the integrity of his language; his second, to extend the potential of his language without sacrificing its fallible humanity, and this he may do only by exercising what he feels to be his 'discipline'."

This led on to the attitude to be taken to rhetoric and the plain man. "I am on the side of rhetoric, in its old fashioned meaning, rather than with the 'allegedly plain man'. Not that the rhetor's art and the plain man's art are absolutely opposed."

Recent research in Great Britain by Dr. W. D. Wall, for example, had shown that "40% to 50% of the adult population does not read books: . . . about 10% of adults do not even read newspapers". It could only be "a depressingly small minority that can be interested in and by the kind of writing that deserves to be thought of at the level of literature. I propose to accept now that literature is and has been a minority interest".

Plain man's writing could be identified with a simple and direct style, though this led to difficulties. "Writing for the plain man is largely a waste of time." Writing about him was another matter, and using the vernacular was quite another matter again. Writing in the vernacular had the advantage of using "direct" and "living" language, a disadvantage in that its colloquialisms daetd heavily. Success in using the vernacular was "the direct product of (the writer's) sensibility and selectiveness". Nor would his readers be "plain men", but those whose sympathies ranged across the wide field of literary manners.

"Poets are decidedly cagey about how they use the vernacular of their day," said Mr. Smithyman. "They seemed to recognise that a bit of vernacular was useful but that more than a bit was altogether too much. They tended to use attitudes of their contemporaries put into speech that looked like current language.

"To my mind a writer should first of all be concerned to be a rhetorician. . . . I cannot see that otherwise a writer can be fully responsible, unless he accepts that his concern is basically with language. . . . He has to accept that his concern with language, the way he uses language and what he uses it for, are unnatural concerns or, if not unnatural, surely abnormal." If the distinction could be made, the amateur was involved with words, the professional with language.

But there was always a danger of "over-committed" language. "Fine writing at one pole, arch artlessness got up as social realism at the other. The professional writer moves between, valuing and evaluating what the tradition has left him; also evaluating his own day as far as he is able."

Returning to his sub-title, Poetry is how you find it, sometimes where, Mr. Smithyman read a poem by Marianne Moore, which, he said, illustrated professionalism in writing. "She is succinct, she is demanding, she is witty, she handles most admirably speech rhythms in a delicately formal pattern. She has a subject of common interest, a racehorse; she has something to say that is not commonly said on or of that subject." Mr. Smithyman emphasised that the sources of this poem were extremely varied. "The substance of what is potentially poetry can be found notoriously in all sorts of places."

Mr. Smithyman concluded by pointing out some of the differences which Pope would find if he were to come back to life. He would realise "that the 'how-and-where' of poetry has opened the field of reference most remarkably, while the relative number of readers, the quality of their ability and their social distinctiveness have either declined or blurred. He would find that readers are assumed to command a larger knowledge of material but to have a lessen appreciation of literary techniques". The modern reader also had to follow "those varieties of contemporary English which are the lingua franca of Australia, the different United States regions and culture levels, the New Zealand English. Those are some of the things which are the concern of the professionally-minded writers in this country today."

By—

Mr. Kendrick Smithyman—Educated Auckland Training College and Auckland University; now a school-teacher "because (mainly) I had too little enterprise to get off the bus once I got on, and possibly because it guaranteed me an audience".

The Anatomy of the University

The public of New Zealand shows little sympathy with the objectives of the University, and it is surely a commentary upon our success as an institution that even our own graduates seem uninterested or sometimes frankly antagonistic to our aspirations. How different this is from the attitude of alumnae of the ancient universities of Britain or even the modern universities of U.S.A. It would seem that many New Zealand undergraduates were never made to feel that they were part of a community with a common purpose.

A word in explanation of the title—the role of the anatomist today is to define the structure of complex

organisms not as an end in itself but to illuminate the significance of structural features in the functioning of the living creature as a whole. He still employs the methods implicit in the name of his discipline—"a cutting-up"—into smaller and smaller pieces, but with the hope that all can be put together again to some effect. We shall examine certain features of the university rather as the anatomist does, likening it to a complex multi-cellular organism, studying the relations and the implied functional interaction of its component parts, bearing in mind that what is sought is the perfection (or otherwise) of the organism as a whole.

We can "anatomise", i.e., cut up, the university community both horizontally and vertically. The horizontal sections separate it into undergraduate students, post-graduate students, academic staff and administrative staff. At one time when the body of knowledge was small and might be embraced by one man in his lifetime, these subdivisions did not make for any disharmony of purpose. The young sat at the feet of the older to learn their art and learn it all.

The exfoliation of science and the accretion and subdivision of the body of knowledge itself, at a constantly accelerating pace, has created the vertically subdivisible university—a university which must be cut into separate faculties, into separate departments within faculties, and even into separate sub-departments. The emphasis has shifted from the conservation and transmission of knowledge to its continued expansion through research. No one can deny the untold material benefits accruing to mankind from this process of specialisation and differentiation within the body of knowledge.

But the process of specialisation as exhibited within the academic staff group has led to some conflict of purpose between this group and the undergraduate. We require the undergraduate to attain a body of knowledge which is still a diminutive replica of the total corpus. The desire of the teacher is still to teach his art and teach all of it that he knows. Since the best of his art now is his ability to use the knowledge he has as a springboard for expanding knowledge in confined field, his favourite pupils are [unclear: aturally] his post-graduate students—[unclear: hose] who are to be incorporated into [unclear: is] own discipline and assist him in ad[unclear: ancing] it. It is chiefly in the training [unclear: f] post-graduates in the rigours of a [unclear: particular] discipline that research [unclear: apacity] in the staff is a sine qua non. [unclear: n] a great many disciplines the content [unclear: of] the elementary course, required either [unclear: or] the undergraduates (Stage I) of the [unclear: discipline] itself or for students studying [unclear: he] discipline as a prerequisite for some [unclear: pecialised] vocation (e.g., medical inter[unclear: mediate] students), is far removed from [unclear: he] field of interest of the teacher who [unclear: s] primarily a specialist. No man can [unclear: erve] two masters, and it seems unlikely [unclear: hat] the same individual can give his [unclear: eart] both to the purveying of the [unclear: lementary] and the wholehearted pursuit [unclear: t] the frontiers of knowledge. Nor can [unclear: he] student care much for those who are [unclear: ittle] concerned for him.

Whatever the causes of failure in [unclear: ndergraduate] instruction (and some [unclear: nay] be laid on the prior preparation in [unclear: be] schools), the conflict of objective [unclear: etween] the Stage I student and the [unclear: earch] minded staff member must be [unclear: ne] of the elements involved. Merely [unclear: ncreasing] the number of staff so that [unclear: he] pill of undergraduate teaching need [unclear: ot] be swallowed so often by any one [unclear: f] them will not resolve this problem. [unclear: he] motivation of the good elementary [unclear: eacher] and the great scholar or scientist [unclear: nust] be different in most respects. One [unclear: s] a variety of personal service like [unclear: nedicall] practice or the priesthood—the [unclear: ther] a devotion to the abstract.

The consequences of the accretion of [unclear: nowledge] and specialisation for the [unclear: ndergraduate] medical course have been [unclear: ealised] and deplored for many years. [unclear: Integration"] of the separate disciplines [unclear: n] a single curriculum is now medical [unclear: education's] number one "catchword", [unclear: iously] repeated by Deans and other ex[unclear: erts] at every international conference. [unclear: nly] in two English speaking schools, [unclear: nd] that recently, has any concerted [unclear: ttempt] at "change" (to avoid the [unclear: mplication] of "reform") been made [unclear: he] more radical is at Western Reserve [unclear: n] Cleveland, the other at the University [unclear: of] Western Australia. That these two [unclear: hools] should have made the attempt [unclear: t] all is due in part to special circum[unclear: tances] (leaving aside the catalytic effect [unclear: of] certain dedicated and enthusiastic [unclear: ndividuals]). In Western Reserve a sub[unclear: tantial] proportion of chairs fell vacant [unclear: nd] were filled at about the same time [unclear: with] comparatively young men who were [unclear: orepared] to co-operate in designing to-[unclear: gether] a new curriculum. Similarly the [unclear: Medical] School at Perth is brand new—[unclear: he] whole professoriate starting off at [unclear: scratch] in the institution. Only under [unclear: these] circumstances apparently is it [unclear: possible] for a group of university dons [unclear: to] find common ground outside their [unclear: particular] departmental interests—[unclear: perhaps] because, being new, their [unclear: ambitions] and interests within their school as such had not yet crystallised and become rigid.

By making a particular discipline the administrative unit and assigning an overwhelming importance to the

single-minded devotion to that discipline which the outstanding research worker displayed, the university is risking disintegration in yet another field. The very qualities of vigour and drive for his department, in competing for the limited research funds and best research students, which we expect of the professor, are opposed to modifying clearly seen individual objectives to some less well defined common purpose, and to sacrificing work in library or laboratory, to work across the board-room table or in the staff common room.

If undergraduate teaching is the bane of existence for university staff, administrative chores, committee work and the like are doubly so. The growth of the group of professional administrators within the university reflects not only the increasing size and financial complexity of the institution with the proliferation of dull routine, but it also expresses the readiness of the academic staff to surrender (because of the time it takes) the responsibility to come to reasoned and effective decisions on general policy. The experiment in medical education at Western Reserve was only begun after nearly two years of constant staff committee work. No Dean could possibly have worked out a blueprint for a new course and presented it to the staff for implementation. There are fields in which university policy must be formulated which involve the mutual adjustment of conflicting points of view. These adjustments and compromises can only be achieved by the individuals concerned talking them out. The role of the top administrator is to facilitate this talking out—improve its efficiency by stripping the situation of the minutiae so that agreement can be reached on essentials. He cannot be expected, at least in a community of free men, himself to impose the mutual readjustments, and still preserve the morale of his group.

While students see their teachers frankly impatient of or uninterested in the democratic processes of reaching decisions in free assembly, how can they be blamed if when they enter the community at large, they surrender statecraft to the politician and bury their heads in the false security of excellence in their particular vocation.

By—

Dr. W. D. Trotter, M.B., Ch.B., D.Phil. (Oxon.) (Chairman)—Educated University of Otago 1940-46; edited *Critic* 1944; member of Medical School staff since 1947; two years at Oxford in the Department of Human Anatomy; "professional interest" in the cellular structure of the human body; at present Senior Lecturer in Anatomy at the University of Otago.

University Education in the United States of America

"In New Zealand, as in the United States," said Professor B. Lamar Johnson from the University of California at Los Angeles, "the values of a democracy place the emphasis on the importance of the individual. Education in a democracy aims to make it possible for every individual to be educated to his highest potential."

This was a constantly stressed point in Professor Johnson's address, which dealt more particularly with trends which could be expected in the United States in the next 25 years, with particular regard to trends in higher education. Trends in the United States may be somewhat similar to trends in New Zealand, said the Professor.

The present-day system of higher education in America was outlined. There is a six year elementary school, then a six year secondary school (Junior and Senior High), and then College, which is a four year course. In addition, there are the Junior Colleges, which cater for the first two years past the High School standard. The curricula of these colleges are based on the needs of a particular region—for example, citri-culture might be taught in a Californian college.

The Professor then went on to enumerate the trends which would probably occur in the United States in the next 25 years. The population would expand substantially, probably from the present 170,000,000 to about 225,000,000 by 1984. Increased birth-rate and longevity were vital factors. New sources of energy and power would be explored. Some scientists have gone so far as to suggest that eventually power may be so plentiful "that it would not be worthwhile to meter it".

Automation will be developed further, and its use sharply increased, so that it will take over many functions now performed by men. Professor Johnson quoted from "America's Next Twenty Years", by Peter Drucker, emphasising that its impact would not be on employment but on the qualifications and functions of employees. More highly skilled jobs will be available and many of a managerial type. Men will have to be educated to fill these jobs.

As a result of automation and increased sources of power, national and individual income and production will rise. Leisure time would increase, because the working week would be shortened, perhaps to 30 hours, by 1980. A serious problem will revolve around how to use this leisure time profitably.

Relationships between man and man would become more important as they became more difficult, said the Professor. Little in these trends suggests a lessening of tension in the home or in the nation, or between nations. Education is one means of working on these problems.

One of the most important trends in higher education is the sharply increasing number of enrolments for colleges and universities. In 1900, only 4% of the people in the 18-21 age group went to college. Now it is 32%. By 1984, the college enrolments may very well have trebled. The Junior College would bear an increasing proportion of the teaching burden involved in the greater numbers. Students may take a two-year "terminal course," or go on from Junior College to universities.

Many more adults will go to college and university to study. Just as the increased complexity of jobs makes for more specialised training, so the increasing complexity of life and human relations means more study in the humanities. This is of great importance in aiding people to use their leisure time profitably.

In the future, more students will attend tax-supported universities. Until recent years, about 50% of the student population attended privately supported colleges. In 1958, the proportion was 56%. The private colleges are not so ready to expand, to plan for the increasing number of students, mainly because they cannot afford to.

Ideas on the process of college teaching are in "a certain ferment", said Professor Johnson. The research done by psychologists, especially in the field of group psychology, "will lead to plans for a more active student participation in studentship than is now found in the majority of college classes". New methods of communication, such as T.V., must also affect teaching methods.

"Nevertheless, the importance of personalised education is also seen. T.V., films, and so on must be used in a way which will yet maintain personalised education and active participation."

Research in all fields will be encouraged. The great accretion of knowledge in some fields, for example, medicine, might well lead to increasingly long courses.

Along with these things goes an increasing determination to serve the higher student in all fields, intellectual and artistic. These people must be educated to their highest potential. There would be a renewed emphasis in the curriculum for all students on the importance of human relationships—"our dominant problem".

These trends are continuations of developments already identified—increases in population, wealth, comforts and leisure, the Professor said in summing up. The problems of adaption to changes, and fuller understanding of the complexities of human relationships will confront everyone, since these trends will have "a rate of acceleration which may at times be cataclysmic in effect on both society and on its agencies of higher learning".

By Mr. B. Lamar Johnson—Professor of Higher Education at University of California, Los Angeles.

"The Working Man..."

"Trade Unionism is working men's capitalism," said the secretary of the New Zealand Federation of Labour, Mr. K. McL. Baxter. This was one of the constantly stressed points in his talk, and his main theme was the need for the more widespread knowledge of the important economic role of the Federation of Labour.

Mr. Baxter suggested that there was not enough attention given to trade unionism in historical textbooks. Moreover, he thought that young people trained in colleges were not always familiar with many of the "economic and social forces" in society. There was even a tendency for "people in the academic world to unconsciously lock themselves in air-tight compartments, even to becoming divorced from the hard and harsh facts of everyday life".

"The federation is not a political party," said Mr. Baxter. "It is not affiliated to any political party." It was, however, a political force, and its importance would undoubtedly increase as population and production increased.

There were 230,000 members of the Federation in New Zealand. By law, all workers bound by awards or industrial agreements were obliged to become members of a union. When the dependants of Federation members were added to this total, it could be seen that here was a large and important section of the community. These organised workers occupied "important strategical positions" in the economic life of the country, and their actions were vitally important to all New Zealanders.

Mr. Baxter then went on to outline the organisation of the members of the Federation. The 230,000 members were organised into over 100 affiliated unions, represented on 20 District Councils by delegates elected according to the numerical strength of each union. The unions were represented at the annual conference, also on the basis of numbers. The seven members of the National Executive were elected by the annual conference. The policy of the Federation was decided by the annual conference, from remits put forward by the trade unions. Their delegates were usually given a free hand as far as voting was concerned. "Our

functions are directly related to and for people at work," said Mr. Baxter.

The battle for the recognition of the right to organise had been won, Mr. Baxter went on. But eternal vigilance must be kept up if this right was to continue to operate. It was a valuable right since workers had nothing to sell but their labour power. But with the recognition of this right must come the knowledge, on the part of union members, that this right involved responsibilities.

Officials of the Federation, who were aware of the "nature of modern society", were also aware of the conflict of interest in the modern economic system between employer and employee. "We know there is a class struggle," said Mr. Baxter, "but we do not seek to widen and deepen the conflict of interests and turn the struggle into a class war." The struggle was a descriptive factor, not a motivating one. Instead, the Federation tried to act through tripartite bodies, such as the Industrial Advisory Council. It was opposed to "regimentation and coercion, knowing that it can only lead to tyranny and unnecessary suffering."

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The machinery for settling industrial disputes was discussed—the appointment of a Conciliation Council Commissioner, and the final decisions of the Court of Arbitration. The Federation accepted conciliation and arbitration as the best way of getting "social justice" done, although it was not always satisfied with the present Industrial, Conciliation and Arbitration Act in all its forms. The Federation sometimes made requests to the Government for amendments to the industrial laws to iron out difficulties in procedure, and to meet changing circumstances in industry.

This, however, did not mean that the trade unions renounced the right to stop work. Under a property-owning, profit-making economic system, employers had the right to close down an industry or shift it from one place to another, if they decided that this was needed. The workers, under the same system, had only one piece of goods to sell, and that was their labour power. In their turn, then, they claimed the right to withdraw or transfer it. In the last analysis it was the only weapon left. "The organisation of workers will avoid using the strike weapon, but will not renounce it," said Mr. Baxter.

In the international field, the Federation supported an international tie-up to prevent any "stupid" use of nuclear weapons. It was also very interested in the rise of Afro-Asian nationalism, and would fight against any form of totalitarianism which might try to fill up any political vacuum created by this desire for national status.

If, as the Federation hoped, the volume of production was to be increased, a healthy employer-employee relationship must exist. But there was no set formula which could lead to this. "The changing circumstances of the day to day conflict for shares of the national wealth is not to be deplored," said Mr. Baxter, "but met in a positive way." The members of the Federation wanted to increase the quantity and improve the quality of the national economic "cake". Mr. Baxter also used the simile of the "porridge-pot" in this connection, emphasising that "the more you put into it, the more there is to take out". The workers, he said, would organise and strive to get their share of the volume and value of production.

Employers were also entitled to their share for taking on the responsibilities of management and for trying to see that industry was efficiently run. "They have their rights too," said the Federation secretary. "But we are also going to note how much is being ploughed back into industry for future production and human well-being."

Better technical methods would be welcomed. Members of the academic world could play their part as engineers and technicians, coming into closer contact with the needs of industry.

Mr. Baxter went on to stress that the trade unions must retain their independence. Neither the "Right" nor the "Left" should be allowed to capture them and destroy them, or use them to maintain their own power.

All these things meant that the levels of understanding and the education of trades unionists must be raised. The machinery of the Workers' Educational Association could be used to train members "to accept responsibility and leadership", or to study such things as economics, the art of public speaking, organisation or administration. It could also encourage people to do research work, or to understand the industrial laws. In this respect, members of University staff who acted as tutors for W.E.A. classes made a valuable contribution to building up a responsible movement.

"A strong, responsible, democratic, free trade union movement," said Mr. Baxter in conclusion, "is vital to the preservation and progress of our country and the Commonwealth, and to a future democratic, political and economic system."

Mr. K. McL. Baxter—Born in Central Otago; spent 22 years in the printing trade in Australia, United States and New Zealand; 12 years secretary New Zealand Printing Trades Union; 14 years secretary New Zealand Federation of Labour.

So this is Philosophy!

"This paper," said Father O'Brien, "was suggested by a question, 'Do you really think there is a connection between one philosophical subject and another?'" He went on to pose other questions. "What is philosophy as distinguished from other branches of study? What purpose does it serve? What are its principal parts, and how are they related among themselves?"

Father O'Brien stressed that, as we grew up, we found that the ideas of our teachers and companions would no longer do. We had to make up our own minds about right and wrong, or learn to assess the judgment of others. This was "the growth of personal thought". There were certain general questions which arose in most people's minds, and these questions were what made up philosophy.

"The primary question is the question on human life in this world. What am I here for? Is there any ultimate goal at which I am bound to aim? How should other men live?" Research done by Professor Murdoch had shown "that questions of theology outnumber all the rest ... it means that people are hungry for a solution of the ultimate problem of existence".

"This question of human life implies another general question—what is man, and what is the world we live in?" Father O'Brien continued. This was a factual question and it had to be decided before we could decide how to behave. For example, on our idea of the nature of animals would depend our judgment concerning their right to life, and might lead to a conclusion that it was our duty to become vegetarians.

A third question then arose—that of our power to decide on these matters, of the reliability of our mind and judgment. When and how could we be sure that we had found the truth? Until some decision had been made on these matters, we could not decide on the nature of man and the universe, and so on, how we should live.

"The philosopher is the man who reflects on these matters attentively and systematically, with the object of arriving at some general and coherent theory about these matters. Historically those who had studied them were called philosophers. For example, the ally, those who had studied them were first Greek philosophers studied the nature of the universe and Pythagoras set up an ascetical school.

Father O'Brien said that he had given the primary place among his topics to the problem of human life and conduct—"one's ethical principles govern all the actions of one's life; if they were mistaken, a wide knowledge of the real world . . . would not make up for their lack". This view of philosophy revealed its importance—no one could dispense with it. This supposed that philosophy was seen as a unified whole, not merely as a series of investigations.

"I would say that philosophy is a science. . . . Science proceeds by observation and experiment, followed by induction and deduction. Philosophy too begins from experience, from whence all knowledge must proceed; and it too attempts to discover the order and system of the objects with which it deals, their structure, their origin and purpose.

Earlier philosophers had been interested in everything, from the nature of the rainbow to politics; the philosopher was a "knowall". Later, these particular studies were taken over by specialists, as in recent years, the study of empirical psychology had been. What then was left to philosophy? The logical positivist answer was that "the purpose of philosophy is to expose and elucidate linguistic muddles; it has done its job when it has revealed the confusions which have occurred and are likely to recur in inquiries into matters of fact because the structure and use of language are what they are."

"My answer is still that philosophy deals with all things," said Father O'Brien. It dealt with the subject matter of the scientist from a different aspect—the metaphysical aspect. The positive scientist sought to know what things exist, their order, and to explain them. The philosopher began by considering reality as such, its nature and properties. He then went on to discover modalities of reality, and came to distinguish a unified reality from an aggregate; an unconditioned from a conditioned reality, and so on.

The principal objects of philosophy would still be the fundamental ones—whether God existed or not, and what laws He had issued to govern the world; the relationship between man and the material world. The philosopher studied the ultimate origin and principles of all things, and he tried to relate everything to them when he approached more particular matters.

Father O'Brien then went on to indicate the principal divisions of philosophy. It began with epistemology, the study of our consciousness and its contents. This led on to the study of Logic, the study of the reasoning process. Then there was Ontology, the study of reality as such and its general laws. From there, the philosopher must consider the existence and nature of the supreme being—Natural Theology. These latter two studies made up the science of Metaphysics.

Then there were two chief objects of study in the "multiple and finite realities"—the self and the world that surrounded it. The science of psychology Arts and so on. The study of the sub-is important here, but philosophy still had a part to play, and this study branched out into Philosophical Psychology, Ethics, the Philosophy of the human order of realities is given the name Cosmology. Epistemological considerations must, of course, accompany all these studies.

This plan of study was nevertheless a highly unified one, largely deductive and applying its first principles

to all fields of experience. "It is easy to see now," said Father O'Brien, "why the study of one field alone can hardly be called philosophy."

Father O'Brien discussed the difference between the scientist and the philosopher. The latter was like a man "tracing a river down from its source, the scientist like a man interested in the branches of a delta, who gradually moved inland". Nevertheless, there was a tendency for the sciences of philosophy and the empirical sciences to unite. As the British Encyclopaedia pointed out, different streams of knowledge were coalescing and the artificial barriers between sciences breaking down.

Rev. Father B. O'Brien, S.J. B.A., A.Mus. T.C.L.—Trained as a Jesuit at the National University of Ireland; took philosophical course at Pullach, theological course at Louvain; lecturer at Loyola College, Melbourne; is now lecturing at Holy Name Seminary, Christchurch.

Perception . . . *Dr. Satchell*

"Memory, besides being something that enables rats to solve mazes and students to pass exams., is intimately concerned in perception.

"The information from our sense organs could be compared with that from a store in the central nervous system, before it could be evaluated; perception involved connotation and memory. The classical theory of the physical basis of memory which stemmed from the work of such men as Pavlov, Sherrington and Cajal assumed that when a memory trace was formed, a pathway through a chain of nerve cells was established in the cortex," said Dr. G. H. Satchell.

"This pathway, it is held, went on Dr. Satchell, "becomes easier to traverse through repetitive activation; activity in this pathway impresses upon it some enduring structural or physiological change so that an impulse begun at the start of the chain will tend from then on to follow it out to completion." Of crucial importance to this theory was the question of whether activity at the synapses, the junctions between cells, did influence in any way their ability to transmit activity subsequently.

"A particularly favourable anatomical situation in the spinal cord in mammals has enabled this point to be verified experimentally. Between some of the ingoing and out-going nerve fibres of the spinal cord there is only a single set of synapses. It is thus possible," continued Dr. Satchell, "to stimulate the incoming nerve and to measure electrically the amount of activity that emerges in the outgoing nerve, after having traversed a synapsis." It had been clearly demonstrated that even in synapses busily engaged in the normal traffic of the body, a prolonged burst of activity increased their ability to transmit activity for a period of three months or so. If the synapses were artificially kept silent by cutting the incoming nerve, then periods of increase of several hours could be shown.

In the classical point of view, it was to be expected the memory traces or engrams would be localised in some specific part of the cortex. "Let us examine the evidence for and against this." said Dr. Satchell. In favour the following three pieces of evidence could be cited. Firstly, in conscious human subjects, electrical stimulation of certain specified areas in the temporal lobe would induce either a recall of long past and forgotten memories or an alteration of the perception of present experiences. Particularly common in the latter case were "deja-vu" phenomena.

Secondly, monkeys, in which both temporal lobes had been removed, showed a gross alteration in their perception of things; though normally frightened of snakes, they would ignore a snake in their cage. Though normally vegetarian, they would eat meat.

Lastly, human beings who had had one or other temporal lobe removed, showed specific defects. If left without the right temporal lobe, they failed to detect anomalous situations portrayed on picture cards. This indicated certain defects in perception. If minus their left temporal lobe, they showed certain characteristic defects of recent memory. All this seemed to suggest that the temporal lobes were in some way concerned with recording memory, though the engrams could not be stored there, since people with both temporal lobes removed or damaged did not show complete amnesia.

Against the classical view, the work of Lashly could be cited. Groups rats trained to solve mazes had different parts of their cortex removed. From a long series of such preparations, Lashly concluded that it did not seem to matter which part of the cortex was removed, but only how much of it. The cortex appeared to be equipotent. The number of successful scorings in solving the maze was much the same in the various groups in which 10% of the cortex was removed, no matter which part constituted the 10%.

The work of Sperry, in which the inability of the cat to transfer memories of feeding patterns from one hemisphere of the brain to the other after the transverse linking fibres had been [unclear: cut] could also be cited here. In this [unclear: pre] paration, transference could occur [unclear: as] long as even a 2 mm. strip of the [unclear: fibres] remained. It did not matter [unclear: which] part of the commissure was included

unclear: in] the 2 mm. strip.

Whilst the removal of parts of *[unclear: the]* human cortex caused certain *[unclear: subtle]* changes in personality, there was *[unclear: no]* indication that specific blocks of *[unclear: memory]* traces were eliminated, or that the *[unclear: ability]* to memorise was damaged as long *[unclear: as]* the temporal lobes were spared. All *[unclear: this]* seemed to suggest either that *[unclear: the]* classical view was correct but that *[unclear: every]* engram was written into the cortex *[unclear: is]* many different places, or that the *[unclear: whole]* view was untenable.

Changes in the type of *[unclear: inter]* connections between large groups *[unclear: of]* cells would be expected to alter the *[unclear: type]* of pattern shown. The repeated *[unclear: estab]* lishment of any one pattern would *[unclear: ten]* to make it more likely that such a *[unclear: pat]* tern would form in the future. "*[unclear: This]* type of exploration," concluded *[unclear: Dr.]* Satchel, "in which a memory *[unclear: trace]* represented as a pattern of firing *[unclear: in]* volving the cortex as a whole has *[unclear: the]* merit that the removal of part of *[unclear: the]* cortex does not prevent the *[unclear: establish]* ment of the pattern around it."