

Trudeau

Technocrat and liberalist?

by John Leonard

How can one make sense out of at least some of the contradictions in Pierre Trudeau? How can the same man be a long time outspoken anti-nationalist who on a pilgrimage to Washington denounces Quebec separatism as a "crime against humanity" and at New Year's arrogantly announces his willingness to use the "sword" to save Canada from "illegal" moves to break it up? How can the man whose propaganda slogan in the 1974 election was "The Land is Strong" send in the secret police section of the RCMP to destroy the "enemies of the state" he now claims are so powerful that open police state tactics are necessary? How can the man who came into power proclaiming "participation" systematically encourage the destruction of civil liberties?

The clues lie in Trudeau's writings, for few politicians have left such a clear outline of their view of the world. Trudeau's philosophy glorifies possessive individualism, separating freedom and the liberty to accumulate property and power as one can. To put his faith in the "reason" of "rational exploitation"—the very stuff of 19th century liberalism and 20th century technocrats and managers-cum-social-engineers. Neither French nor English, Trudeau's bicultural heritage, has left him with a sense of being part of both, predisposing him to a contempt for a sense of identity based on community and membership in a nation. To Trudeau, all nationalism is illegitimate, dangerous and fascist—a type of artificial sickness which interferes in the construction of a homogenized mankind of competitive individuals.

An elitist intellectual, Trudeau's "La Societie juste" did not mean a just and egalitarian society but one where there would be an order structured to fit his own conception of "right", an error in translation he exploited to the full. Trudeau supports the continental corporate elite out of principle, believing that the multinational company heralds the end of the nation state and the multitude of cultures he sees as artificial and undesirable, anachro-

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The release of the fees provided the **Gazette** with something of a 'journalistic moment' in which your writer (unidentified) could have set the entire debate over the AFS fees in a perspective aimed at educating Dalhousie students as to the real issues which have given rise to AFS in its present form. The moment has passed, however, and given your writer's peculiar form of 'objective journalism' I do not offer a lament.

It would have been difficult for your writer to offer such a perspective simply because, although s/he does tell the truth, s/he does not tell all of the truth. For instance, when your reporter quotes Robert Sampson, "Whatever damage was done was done in good faith with true respect in an effort to

help AFS", s/he fails to report that Robert Sampson and the entire executive voted **against** releasing the funds. With this additional fact the perspective objectively changes and it is indeed quite possible that Mr. Sampson's statement of good faith was made in bad faith and was just a bit opportunistic. But my quarrel here is not with Mr. Sampson. He has lived up to his principles.

The **Gazette**, however, has failed and to conclude let me state a Chinese maxim. "Pay close attention to all manner of things; observe more, and if you have observed only a little, then do not write."

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nisms to be disposed of as soon as possible. For Trudeau the Americanization of the world is the wave of the future, a process with which the "petty" and "naval gazing" nationalisms of both Canada and Quebec will not be allowed to interfere.

To Trudeau the expression of the desire for the Quebec people to run their own affairs, that is to ensure their own survival as a people, is, by definition, illegitimate, fascist, and passé—in his own words, a "crime against humanity". The same goes for those Canadian nationalists who would seek to build our own society in a way that we can see fit—all interfere with the "higher plan" in which our Prime Minister believes. So, it is not the Canadian community or nation over which Trudeau is willing to start a bloody civil war in our land and between our peoples, but over the suppression of the nationalists he feels want to drive the Quebecois "back to their wigwams", that is, out of the homogenized world of the future.

What threat to "Trudeau's state" justifies the activities of what amounts to a secret police? Surely no one but a raving paranoid can see the danger of revolution in the Canadian nation, except from the violence of a handful of frustrated Quebec extremists? The threat is to the liberal state in which more and more Canadians are slowly losing faith, as social injustice grows deeper.

It is a threat to the status quo, to the grand dreams he shares with much of the multinational elite. Trudeau's "individualism" is economic, not libertarian, and the necessity to defend "La Societie juste" from those who oppose it, justifies the ruthless suppression of opposition.

Trudeau's actions are anything but contradictory. They form a pattern with a clear warning for the continued existence of Canada and social justice. Trudeau cannot save the nation because he refuses to acknowledge the reality of communities in Canada—his "solution", bilingualism, is aimed at individuals, not at setting up a new arrangement between the communities of culture and region which make up this Canada. And as for liberty, one of his Ministers put that to rest, "the bottom line is security". But security of what and for whom?

Marxists disrupt meeting

by Jim MacLean

One episode at Monday's meeting of the unemployed was distressing. Just at a point when it was progressing toward some unified and positive action, members of a small, self-styled Marxist group intruded with what can only be viewed as a conscious and carefully-timed attempt to sabotage the meeting's purpose. The group, called "In Struggle", attacked the meeting's organizers and tried to convince those present that the Coalition was not interested in the unemployed. They emphasized—correctly, to be sure—that unemployment is a necessary feature of a capitalist economy. But they rejected the Coalition's programme of organizing the unemployed, and offered no concrete alternative.

The immediate effect of their intervention was to force the organizers into an unnecessary and embarrassing defensive posture, and at the same time to draw hoots of "This is Canada!" from some of the more politically conservative trade unionists. In short, to break the fragile unity of the meeting.

Another, more general effect of their intervention was to discredit valid elements of a Marxist analysis of unemployment in Canada—simply by associating this analysis with their own disruptive tactics.

It is known that the secret police in Canada have acted, and doubtlessly still do act, as agents provocateurs. When individuals claiming to represent the interests of the working class act in such a clearly divisive and destructive way, one cannot help wondering if they are not at least inspired by agents working against the interests of that class. If they are not, the results are just the same.

Journal goes weekly

Despite their opinion of the **Dalhousie Gazette**, our staff would like to congratulate the Saint Mary's **Journal** who have progressed from their twice-monthly publication and are once again a weekly newspaper. Keep up the good work!

PART-TIME STUDENTS!

Meeting Wednesday, Jan. 25, at 8 p.m. in the Green Room.
coffee and donuts
"Let's start something."