

The Lance OBSCENITY issue

By D. JOHN LYNN
Canadian University Press

WINDSOR (CUP)—One of the most interesting aspects of the recent obscenity controversy at the University of Windsor is SCAD, the Senate committee charged with responsibility for student conduct, activities, and discipline.

Its terms of reference were drawn up by a senate committee including two student representatives, and was ratified by the Senate in September 1966. Under its terms, the SCAD is responsible for the conduct, activities, and discipline of all students. The regulations recognize the SAC's responsibility to represent the undergrads, but does not spell out any SAC role regarding rules and discipline.

For the purposes of the Lance issue, the article under student press and broadcasting calls for campus mediation adhere to the code of ethics of the Canadian University Press, with one subtle change: that they should adhere to the canons of morality and good taste of the community. The CUP Code, prior to amendment in December, 1967, talked about the morality and good taste of the STUDENT community, a significant difference. These seem to be the two contentious issues here: should the Lance consider its audience the community at large, including residents of Windsor? And, should the student press be under the supervision of a non-student board with supreme powers for discipline?

The 16-member SCAD is made up of the university executive, the Deans, five faculty members, and two students (with a third, a woman, to be elected soon).

But it is clear from the regulations that the power to police the student press and all other student activities is ultimately vested in the SCAD committee, and its most recent press release, which came out of the recent Lance affair indicates SCAD's intention to retain these powers, which it says are vested in it by the University Act.

J. Tony Blair, a lecturer in the philosophy department, who testified to the CUP commission on behalf of Lalor and Johnston, printed a full-page letter in the Friday Lance attempting to clarify the issue. He said, in part: It must be strongly affirmed by all who are committed to freedom of the press and to the democratic rather than autocratic governing processes in the university, that there is no general right residing in the University Administration to control, directly or indirectly, the editorial policy or practice of the Lance.

While he did not deny the senate its legal jurisdiction under the University Act, he said no one, apart from its managing boards, the Student Board of Publications and the Student Administrative Council has any more right to interfere with its personnel or practices than they have to interfere with the Windsor Star or the Toronto Globe and Mail.

He calls for a restriction of the powers of SCAD regarding the student press, reserving these exclusively to SAC, in its role of representative of the students.

Blair also castigated University president J. Francis Leddy for bowing to proceedings against the editors. Blair hinted that Leddy feared the university's development fund would be seriously affected if the Lance was not cleaned up.

LANCE VULGARITY

The obscenity issue does not revolve solely around Farber's "The Student as Niggers" story. The Lance has tip-toed along the vulgarity line ever since John Lalor joined the staff in November of 1966. He resigned in late January, 1967 after coming under heavy criticism from Dr. Leddy and the SAC president, and only returned this year as co-editor along with Marian Johnstone, 20, a geography major.

Objections began to flow in September, after Lalor reviewed I, A Woman, a local film, and quoted from the script in which a woman said: "I would like to cause an erection in every man so I could have my pick."

Several weeks later the Lance alleged the owner of a local tavern refused to serve several Negro students who had dropped into his tavern after a bird-watching expedition. The following week Lalor printed a telephone interview with the owner, and quoted him saying the whole issue was "all a crock of shit. As far as I'm concerned, you can shove the whole university up your ass."

Lalor justifies printing these objectionable expressions, saying "I don't deny anyone his mode of expression." The argument is that if the man chooses to make a relevant, serious statement, his choice of language should be his affair.

As Lalor testified to the CUP investigation commission: "If someone says 'go defecate in your hat' it loses considerable impact." He also argued that he had in fact deleted several four-letter words from the Lance copy, when he felt their use did not add to the effectiveness of the copy, and removing them would not detract from it.

WINDSOR A PARADOX

The University of Windsor is a paradox. In many areas it is progressive and sophisticated. The faculty seems ready now to act in matters not directly connected to academics. The senate has seated four students, and has opened the way for student representation on several of its committees. The students seemed seriously to consider the possibility of a student strike. The Lance was able to call on considerable support in its recent tiff with the SCAD committee, on a very sensitive issue. Residence rules have been considerably relaxed; women students are allowed to visit in men's residences, with few unreasonable restrictions; and the beer flows easily in the rooms, all with official university sanction.

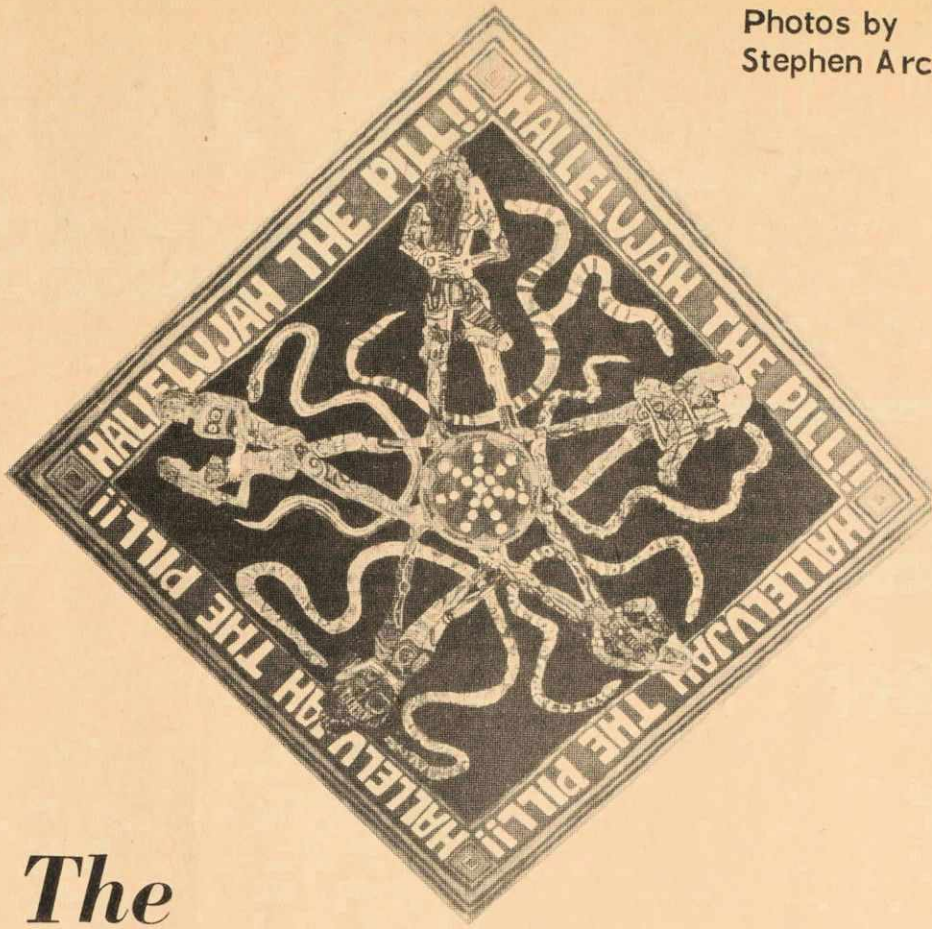
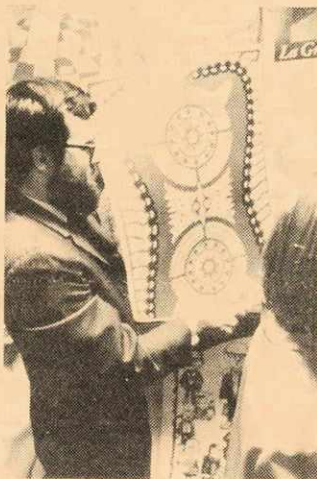
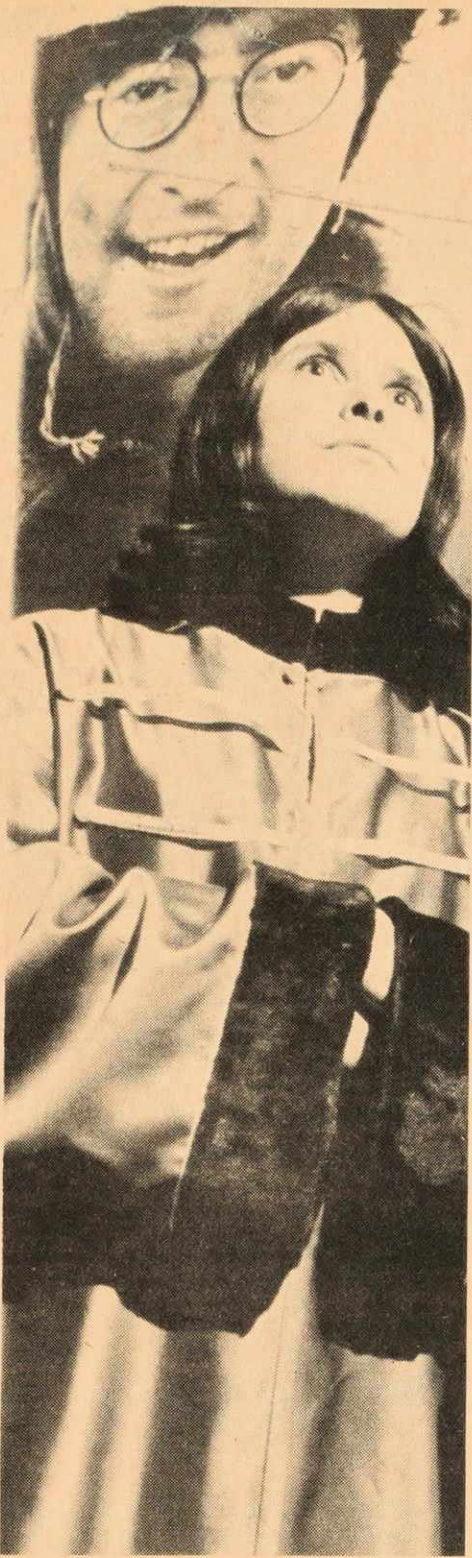
Student Syndicalism

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that are in effect efforts to blunt student radicalism, and buy off the leadership.

In the final analysis, though, student syndicalism could turn out to be a good thing. This would be so if it made students see the pointlessness of isolated, superficial action. The internal dialectic of student syndicalism could put it on the right path, if the movement follows, with sincerity, the principle of "struggle-criticism-transformation".

The next few years (months?) will be times of momentous struggle between the forces of progress and reaction. However, despite external catalysts such as Vietnam, our own struggle will be waged here in North America. This is why any mass student movement must have strong, correct theoretical roots before it can be effective in practice. We must grasp the essence, before we tackle the parts. In an age when, western youth is the epitome of hedonism and moral decadence (reflecting the sickness of modern bourgeois culture) this will be a very hard process. Capitalist culture has done its worst — SO MUST WE.



Photos by
Stephen Archibald

The Purple Pumpkin

At the stroke of boredom the Purple Pumpkin turned into a psychedelic palace.

Tucked away amidst the sports lodge and a host of lawyer's offices the newly opened Purple Pumpkin at 1722 Granville Street offers a wide range of posters, artificial flowers, psychedelic lights, and original creations by Momma C.

The Pumpkin, Tim Cohoon's brain child, was born after a period of pregnancy in Montreal. "Compared with the mod fashions in Montreal, Cohoon said, "Halifax's only groovy things are at Eaton's Bob Brooks playmate fashion shop. And that's pretty desperate."

That, combined with his mom's trip to England where she "saw what great things are happening there" convinced Cohoon that "we sure needed some things from where it's at."

Tim's mom designs original caftans, peasant

blouses, and also copies the Beatle's clothes. In stock now are a number of John Lennon military uniforms. Mama' C's creations range from twelve to twenty two dollars. "We're not in this to make a mint," Cohoon said. Personality posters, pschdelic drawings, and buttons are all available at minimal cost. Strobe lights flash on the walls and can also be ordered from the shop. Helen Oldershaw, a grade school teacher from the county, makes enormous Mexican flowers.

The store, if successful, plans to expand beyond its present 3rd floor cubby hole. Since our jobs are so structured (the Beard, their partner is an electronic technician) we can only open on Thursday and Friday nights and all day Saturday. During that time the shop will provide you with aromatically fishy psychedelia from the depths of the briny downtown deeps.

Why I am anti-American

By JOHN W. WARNOCK
Reprinted from Canadian Dimension

In Canada today it is impossible to get the political establishment and the mass media to admit that there is any value in being a Canadian nationalist. When one tries to assume such a position, as John Diefenbaker and Howard Green know only too well, they are immediately accused of being anti-American. No one is embarrassed to be described as anti-Russian or anti-communist, but politicians seem to be afraid of being labelled anti-American.

At the same time, a political opponent can be thoroughly discredited by merely labelling him anti-American without the necessity of dealing with the questions he raises. A perfect example of this occurred on February 13, 1967, in the House of Commons, when the Minister of External Affairs, Paul Martin, unexpectedly revealed the Government's new Vietnam policy. Tommy Douglas presented a criticism of U.S. policy, calling the Vietnam war the "greatest moral issue of our time". He demanded the right of self determination for the Vietnamese people, denounced the Pearson Government's policy of "quiet diplomacy" and asked that Canada not sell arms to any of the belligerents. B. S. MacKasey presented the rebuttal for the Liberal Government. He did not refute Mr. Douglas' arguments, but five times he accused the NDP of anti-Americanism. He claimed that Mr. Douglas never expresses any opinion "that could be considered in the slightest degree pro-United States." He was "appalled by the fact that not once in five years has any member of that party (NDP) ever praised the United States in this House of Commons." That may or may not be true. In my opinion, one of the major faults of the NDP, and the other political parties, is that they are not anti-American enough. I believe that there are serious short-comings, both practical and moral, in the American system, and that Canada ought to seek different solutions to the human problems of developing a society and a government.

In 1963 it seemed as though Canadians had resolved to give up the fight to maintain an independent country. Direct U.S. intervention in the Canadian election (far worse than anything that General De Gaulle has contemplated) did not produce a nationalist reaction sufficient to prevent the election of Lester Pearson, and this new government embarked on a program of further integration of the two countries. Today, the continentalists are still in power in the Liberal Government, as witnessed by the pipeline decision, but the mood of Canadians has changed considerably. Why? Partly because the suave popular John F. Kennedy had been succeeded by a rather gross, ham-handed boor from Texas. But many Canadians have been disturbed by U.S. policy and tactics in Vietnam, and by the inability of the United States to offer any solution to poverty and racism in the United States. Such policies reveal significant flaws in the U.S. political and economic system.

I am anti-American because I oppose the basic foundations on which the American society rests, the moral and philosophical foundations of the liberal system of individualism. America stresses the value of competition rather than co-operation, and thus contradicts most traditional moral, ethical and religious philosophies. It is a society based on the idea of inequality, a society that accepts inequality not only as inevitable but as a moral end which ought to be preserved. It is a society based on maximizing personal wealth, which defies the pursuit of self interest. As George Grant has written, it is a "system of organized greed".

In the economic sector, it accepts the liberal idea that the profit motive is basic to all society, and therefore should be the determining factor when choices are to be made. The liberal theories of economics which are taught as the gospel in American (and Canadian) universities attempt to divorce economy from politics by arguing that the market economy is the natural, or at least the best system, and thus must be left free to determine our future.

Our liberal economists continue to argue that the free market system is the most efficient, and therefore is to be preferred. I have my doubts as to the efficiency of the U.S. system when I view the waste in productive capacity and the reluctance of that society to provide needed public services. But I cannot accept efficiency, or maximizing the GNP, as the primary goal. The inequalities of the liberal system magnify the problems of the modern technological society and perpetuate the degradation and dehumanization of human beings. The American liberal society produces gross inequalities of class and condemns large groups of people to perpetual poverty. What is more immoral than to penalize a person because of the accidental fact of birth? It is a society that chooses to spend \$20 billion to get a man on the moon, and \$35 billion a year to keep a peasant society from opting out of the international free market, yet reluctantly contributes a mere pittance to solving its problem of poverty.

What is lacking in the liberal society is a sense of community and an idea of equality. It does not accept as important the concept of the dignity of the human being, the essential worth of each person. It chooses to ignore those who have been left out of the Great Society. It prefers to dehumanize its citizens by placing them on a government dole (and a pitifully small one at that) rather than using public funds to provide individuals with the dignity of being able to work. It makes no real effort to provide equality of opportunity.

But this is all part of the ethic of the liberal society. The moral foundation of America rests on the Puritan defence of self-interest, combined with the philosophy of American pragmatism represented by Henry James and John Dewey. The Americans, more than any other people, have accepted the amoral philosophy expressed by Niccolo Machiavelli in THE PRINCE. American tradition has rejected any concept of natural law and has refused to sanction any universal moral philosophy above the nation-state. Thus, for the American secular prag-

matist, all moral questions are relative. There is no act which cannot under some circumstances be justified. The United States has always accepted the philosophy that the end justifies the means. Therefore, it is not surprising to see that Americans as a whole are not worried about U.S. practices in Vietnam: denying these people self-determination, disrupting their society, destroying the moral fibre of their community, torturing prisoners, using gas and chemical warfare, and mass bombing villages. The murder of women and children can be justified by the end, "halting communist aggression". A recent Gallup Poll in the United States finds that an overwhelming majority feel that the U.S. war in Vietnam is morally justified.

I am a native American and have spent my last two vacations travelling about the United States. In 1964, while doing research in Washington, D.C., I lived in the N.E. section, which was 90% Negro. It was hard to remember that America is the richest country in the world, for one sees appalling poverty in areas such as this.

Recently a CBC news reporter, who was assigned to cover the Detroit rebellion, recalled that when his airplane was approaching that city, the pilot announced to the passengers that if they looked out to the right of the plane, they could see "the saddest sight in America", the burning of buildings. President Johnson was outraged by the destruction of property and the looting. Neither were outraged by the urban slum life, or the literal starvation of millions of Negro tenant farmers living in their slave quarters in the deep south. This should not surprise anyone, for the American ethic sanctifies private property. Those who believed in natural law supported St. Thomas Aquinas, who held that it was right for a man who was starving to steal, for human life was more important than private property. John Locke refuted this argument -- under no circumstances was it right to steal a man's private property. In fact, Locke argued that it was morally permissible to kill those who attempted to steal your property. In Texas, a man can legally shoot and kill anyone who sets foot on his private property. John Locke has had more influence on the development of the American society than any other political philosopher.

My liberal friends argue, the American society can change. But can it? Historically it has not done much to bring about needed social change, for the ethics of the society do not support massive government intervention. Public policy in the United States is determined by the holders of political power, and that means the large, powerful corporations, which are devoted to the profit motive. Today, as John Galbraith rightly notes, they are beyond public control and regulation. They will engage in "public" enterprises, such as national defence, as long as a profit is guaranteed, but will they support non-profit enterprises? Look at one stop-gap solution that is currently being offered to help the American poor, the idea

of the reverse income tax, or as some call it, the guaranteed annual income. The Gallup Poll on January 25, 1967 found that 67% of Americans are opposed to this proposal, and only 19% in favour. Paying people for not working, or not earning enough, contradicts the ethic of the American society. It remains to be seen whether the United States, as a system, can make these changes. If the past is to be a guide, the U.S. will try to muddle through, with token programs, devoid of any real promise of success. If the U.S. fails, then perhaps we had better take Karl Marx's criticisms of capitalism a little more seriously.

This past summer the Vietnam war has passed into the background as the mass media concentrates on the race riots, or the slum rebellion, that is going on in the United States. There seems to be a consensus among my liberal friends that violence is not the answer to these problems. It may not be. But it is ridiculous to argue that the problems are going to be solved by peaceful persuasion. This method has been tried and has failed miserably. The simple fact is that those who are the prosperous majority in the United States have no intention of making sacrifices to help the impoverished minority. The right to see movies, eat in restaurants and stay in hotels is one thing; jobs and redistribution of wealth is another matter. Since peaceful protest has failed, violence is the only alternative open to these desperate people.

But is violence so alien to America? In fact, it is as American as cherry pie, as Rapp Brown states. The United States was founded on violence. It grew by the use of force, in acquiring Florida, Texas, and the territory wrested from Mexico. Americans settled the West by carrying out a program of apartheid and genocide against the native American people. The United States took Panama, Puerto Rico, Guantanamo Bay, the Philippines, and Hawaii, and the Pacific Islands by force of arms. The U.S. maintains its economic empire today by the direct and indirect use of armed force. White America is a gun-toting America. Why should we expect the Negro American to act in any different manner?

That is why I am a Canadian nationalist, or as the liberals prefer, anti-American. However, I am a nationalist because I am a universalist, not because I support some state-worshipping philosophy. Today, the alternative to being a Canadian nationalist is nothing but absorption into the empire of the United States, and I do not desire such a fate for Canada. Canada has a history of traditional conservatism, along with experimentation in some mild forms of socialism. There is at least a possibility that Canada could develop a more moral society, based on an acceptance of the equality of opportunity for all citizens, and a sense of community. Canada should not emulate the United States, for that country is not the Great Society, but the Sick Society.