

letters

Ojibway, meet Marx

The open letter authored by the Ojibway Warrior Society, couched in Marxist rhetoric (leading us to the unastonishing conclusion that it is intended as a Marxist clarion call), reflects a prevalent and irresponsible bastardization of Marxist ideology. The OWS claim to have initiated a struggle "to regain all our rights which have been taken from us by force of arms by the English aggressors several hundred years ago, and by their followers since."

Breaking down this statement into its constituent parts reveals that the OWS are making two analytically distinguishable statements, and, consequently, two conceptually

distinct demands. We will deal with the last first.

The assertion that their rights are being taken from them NOW compels our concurrence, at least conditionally. It depends on what they mean by 'rights': specifically, they mention the illegal sale of Anishinabe Park by the Department of Indian Affairs to the City of Kenora in 1959. If they are laying a straight bill of goods on us here, and the property was stolen by the government, then we wholeheartedly support attempts by the OWS to reclaim that property.

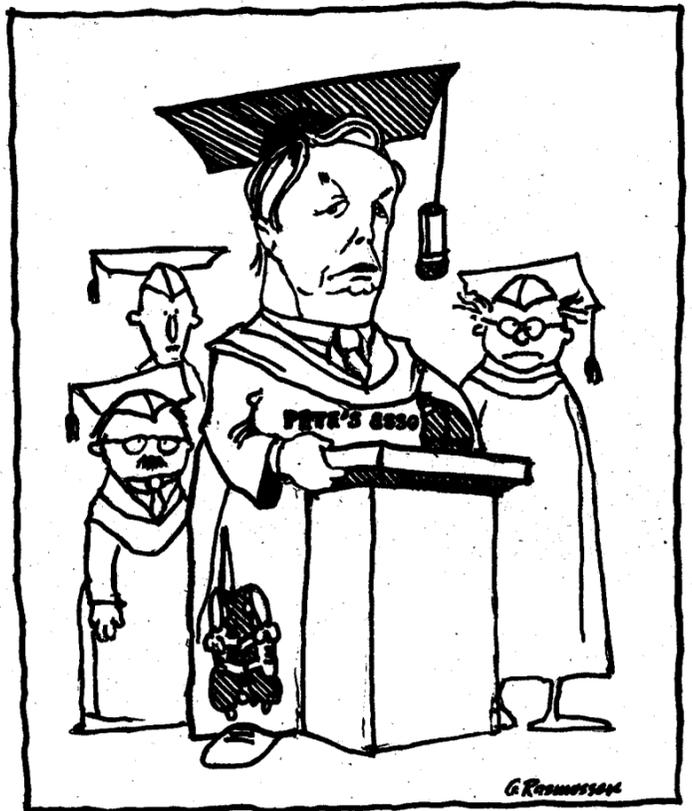
The sister contention, that the current generation of Anishinabe have a right to be

reimbursed for, or have returned, property stolen from their ancestors some "several hundred years ago" raises a series of questions in a thoughtful mind.

Prior to dealing with these problems a question of fact must be dispensed with. "Since 1492, we, the Anishinabe People, have been in constant struggle against the aggressive system of exploitation..." Since Cabot didn't set foot on the desolate shores of Newfoundland until 1497, and since it was a further forty years before Cartier ventured up the St. Lawrence, and realizing that nobody made it as far inland as Kenora for some number of years later (not to mention Cache Creek, B.C.!), just who were the Anishinabe people in a "constant struggle" with in this year of 1492? Whites? There weren't any. Themselves? May be they were culturally schizoid - their better Marxist half struggling courageously with their evil, Capitalist alter-ego. If this be the case, can we accept this as an admission that the Ojibway Warrior Society is a closet Capitalist organization?

Being more to the point of this letter, however, is the OWS's attempt to justify inherited position and class. Remember that they are talking about an aggression of some 19 generations ago! Certainly, none of the original victims are alive to seek justice for wrongs committed (supposedly) in 1492. The only way the OWS can justify the attempt to seek retribution for crimes committed then is on the basis of hereditary rights, property, class or position.

These are the concepts that feudalism and the "Divine Right of Kings" were born of. It is mildly astonishing to see an advocacy of feudalism clothed in Marxist rhetoric. Admittedly, the paternalistic belief in the State's superiority over the individual implicit in Marxist theory dovetails nicely with the avowed paternalism of feudal states and absolute monarchy;



THE ALBERTA GOVERNMENT IS PREPARED TO MAKE AVAILABLE TO THE UNIVERSITY ENOUGH OIL TO KEEP THE LAMP OF LEARNING LIT.

but, to his credit, Marx specifically disowned the concept of inherited rights, and disowned a belief in the inheritability of guilt, or responsibility, in any measure. Under Marxist theory, then, the Anishinabe have no legitimate claim against this generation of English Canadians for the crimes committed by our ancestors.

It is clear that the Ojibway Warrior Society's claims are not firmly grounded in Marxist ideology and, in fact, contradict Marxist class theory. Thus, we would expect sincere and knowledgeable Marxists to reject the OWS's call to arms and engage in a "constant struggle" to crush the OWS's attempts to reinstitute an oppressive feudalism.

Marx is a social philosopher with whom the undersigned have many and severe disagreements; these differences do not prevent the expression of our revulsion at the Ojibway Warrior Society's attempts to distort a sincere man's principles and ideals to their ends, and at their blatant and shabby exploitation of his name. Whatever these two-bit revolutionaries are, they most certainly aren't Marxists.

Brent Bissell
R. S. Nimmons

No room at Bearfest

History has repeated itself. Last Saturday, a social was held and thousands of people turned out to have a good time. After making the grievous mistake of forking out the incredibly ridiculous price of \$2.50, (how come residence socials in Lister Hall cost only 75 cents?), and attending the Bearfest Social, I have come to the conclusion that events of this type are styled after phonebooth-cramming competitions, but in the case of dances, the students are paying for their discomfort.

However, there were the ticket-takers just hording every buck they could get, regardless of the number of people already inside, wandering around trying to find a place to sit. Eventually, the tables were full, the floor was full, and the stands were well on the way to capacity level. This dance cannot even be classified SRO, because one took his life in his hands when he did attempt to stand up. Of course, dancing was entirely out of the question, which is also par for the course.

When Elaine Lefebvre put

ARTS & SCIENCE BY - ELECTIONS

Nominations will be accepted between the hours of 9 a.m. and 4:30 p.m. in the SU General Office (256 SUB) on Friday, Oct. 4, 1974 for the following positions:

ARTS: 1 S.U. REP
2 G.F.C.

SCIENCE: 1 S.U. REP
4 G.F.C.

Forms and more information may be obtained in the SU General Office.

Elections, if necessary, will be held:

Fri. Oct. 11, 1974

Student Union Cinema presents....



KAMOURASKA

From The Director Who Gave You *Mon Oncle Antoine*

S.U. Members
ADVANCE TICKETS \$1.
At S.U. Information Desk

All Tickets
AT THE DOOR \$1.50

S.U.B. THEATRE
2nd floor STUDENTS' UNION BUILDING

a
CINEMA CANADA
special presentation

35mm

ONE SHOW NIGHTLY
WED & THURS
OCT 2 & 3

FEES DUE by September 30

The last day for payment of fees is September 30th. If a student is paying by instalments (terms), the last date for payment of First Term fees is September 30 and of Second Term fees January 15.

A penalty of \$15 will be charged on any payment made or postmarked after these dates. If payment has not been made by October 15 for First Term fees and by January 31 for Second Term fees, registration will be subject to cancellation and the student to exclusion from classes.

If fees are to be paid from some form of student assistance, please refer to Section G of the Registration Procedures booklet.

Students in the faculty of Graduate Studies and Research are reminded that their fees are to be paid by the date indicated on their fee assessment notice which is to be mailed to them after confirmation of registration.