



mcgill students suggest

consumer, enjoy the fruits of south africa

The following background article on South Africa was prepared for the 29th annual CUS congress in Lennoxville, Que. this fall by McGill University. The first part of this two-part series appears today.

* * *

You as a consumer are the ultimate holder of political and social power.

In our market economy each dollar you spend is a vote in favour of a particular product.

Through the dollar you spend you endorse the product and induce its maker to supply you with more.

The expression of your approval, the dollar you spend, is the means by which the producer enriches himself, and satisfies your demand for his product.

The means of production is a political and social establishment which you sanction and perpetuate according to your choice of expenditure. You support the system which you nourish with your dollars.

You enjoy the freedom of choice, but the limit to your freedom is the freedom of others.

Let us see what means of production you sanction, sustain and enhance when YOU, through your dollars, vote for food from South Africa:

Nazism and Apartheid (the official name for racism in South Africa) share the common philosophy of the master race. The South African government propounds and practices the theory of white superiority over black. Instilled in the mind of the Afrikaner (South African white of Dutch descent) is racial superiority, in that of the black African racial inferiority, subservience and "apartness" which thinly veils a regime of exploitation, and oppression inspired by and unduplicated since Adolf Hitler. Do YOU know the details?

It is easy to convince someone of his superiority. To convince a race of their so-called inferiority is impossible because it is a lie. So difficult has the effort proved in South Africa that a complete Hitlerian structure of subjugation and cruelty became the official government mania. The tactics and laws established by their very nature prove the untruth of a system designed to exploit and oppress.

Every black African must carry on his person at all times an official pass. The provisions are laid down in the Pass Laws. Pass laws restrict freedom of movement, limit the right to seek work, and impose a curfew; they lay the foundation for white domination and continuous police surveillance of African life—they

place the stamp of office routine on midnight raids and mass arrests and give legal sanction to rule by force.

An African lawyer perceived the chattel quality of the subordination to a pass, to a reference book:

"There is a rancid smell of slavery—chattel slavery—about it. Under the reference book system you are either employed or a vagrant or an idler or an undesirable element. The exceptions are too negligible to prove the general rule. From this there flows one element which is part of the single whole, and is in fact the central core of the whole system.

"The reference book is an instrument for socio-economic regimentation, dragooning and control. It creates a pattern with machine-like efficiency, and brings each and every individual throughout life under the direct eye and vigilance of the State machinery. It is an instrument for economic exploitation, social control and regimentation, forced labour, and political persecution. It is more than a badge of inferiority. It is a merciless fetter strangling the life of the black millions of South Africa. Its general effect is to deny or deprive the Blacks of their human heritage—the right of free movement; the right of choice of work; freedom of speech; freedom of thought; freedom of association; freedom of assembly and other basic rights and freedoms such as the inviolability of the human person.

"The African as a human is insulted in his personality. He is made a mere cipher, a cog in a huge merciless wheel. His humanity is not recognized. The women of South Africa must also bear this mark of Cain throughout their lives. Yea, even children must wear this badge of slavery.

"One cannot register the birth of one's child without producing the reference book. The men of South Africa must be hunted down like wild beasts. The reference book haunts them. On a funeral march or in the church of God there is always the danger that police may break in and demand production of reference books. This humiliation of a whole people cries out to high heaven for VENGEANCE."

From Leo Kuper, Professor of Sociology, University of California, who has lived much of his life in South Africa:

"The reduction of the African to an object is reflected in official phraseology. To be classified as "idle" (in the pass book) at least implies some measure of free will on the part of the item to be classified. To be "undesirable" or "detrimental to the maintenance of peace and order" is also perhaps something positive, though the point

of view is that of the alien ruler (the white man). But the classification of "redundant" pertains to things, not persons. The whole concept of the "canalization" of African labor is more appropriate to the harnessing of water for raw power. And this in essence is the approach of the South African Government toward the labour of Africans on white farms, and in industry and commerce. As a servant to the needs of the white man, the African is largely reduced to the level of a commodity."

Africans may not move from rural to urban areas without permission of the White man, and this "influx control" is achieved by means of the Pass. It insures that the farms will be sufficiently endowed with slave labour, apart from the forced labour from the prisons which costs ten cents per person per day. All kinds of labour comes from the prisons—people arrested for breaking the law by trying to lead normal lives.

You should know and understand the methods employed to produce the South African food you eat.

Population is removed from the cities and into the reserves for farm labour by massive and never-ending police raids.

Men and women, husbands and wives, parents and children are caught in the net and swept off to the police station if they are not in possession of permits. At the Bantu

Commissioners Court they are charged, sentenced to imprisonment, and then deported. If they are lucky some of the victims will escape jail, but will still be ordered to leave the urban area, for the overcrowded, starving Reserves. Welfare workers have come across tiny children left stranded alone in their homes after both parents had been swept off in police raids.

The law enforcement system places workers on farms in several ways. First there is the farm jail system. In this system, farmers build jails privately; the prison department staffs and fills the jails; and the prisoners are hired out to farmers at the equivalent of twenty-five cents a day. Secondly, the farmers may recruit convicts to be their own labourers.

Then there are two main ways in which African workers work on white farms without the intervention of the law enforcement system. First there is the system of wage-labourers. These are either born on the farm, or move onto it from elsewhere, or are contracted by recruiting agents and brought to the farm. Secondly there is the system of unpaid labour, the squatting system. Under this system the labourers and their children are compelled to labour for up to six months for the white farmer for no reward except the right to stay on the farm and perhaps to cultivate some small plots on it.

letters

police state

To The Editor:

I wish to protest the action of certain censorious hands which are violating my fundamental freedom to put up signs.

These same hands are tearing down the posters I put up to let people know that Edge 4 is still on sale at our bookstore. An Edge sign is lucky if it survives 24 hours. I assume these hands belong not to officialdom, since all sorts of other magazines such as Time, Life, Variables, etc., advertise with impunity throughout the University, but to those who object to Edge and would silence it by police-state methods.

Let them, rather, behave as men do in a free society by arguing openly against Edge or by starting a rival publication. They could title it "Dull", "Blunt", or "Stupor".

N. Parker-Jervis
Business Manager, Edge

shape up

To The Editor:

I applaud the action of Mr. Meurin which brought about the invalidation of the business passed at four meetings of Students' Council during the summer.

The action has produced an immediate reaction of conservatism and caution on the part of Council but unfortunately has produced no visible effect of greater responsibility.

Despite a recommendation by the discipline interpretation and enforcement board that the situation be corrected immediately and the effects of the invalidation studied, Council passed a motion at its Oct. 11 meeting to put off any decision on the invalidated business until it could be better informed.

Many of the councillors do not seem to realize the dangers inherent in leaving such a matter dangling!

Governing a student body the size of ours is not to be taken lightly, it is no haphazard affair. Councillors should realize that in governing such a body, preciseness and attention to detail are matters of prime importance. Students' council is a place to know what you are doing and to do it right the first time.

Errors are perhaps inevitable but should not be the result of carelessness. Lets be responsible councillors!

Alan Gardner
sci 3

help wanted

To The Editor:

May I use your columns to solicit the assistance of your readers? In brief, I would like to know "What They Wish They Had Known Before Coming To College".

I am now writing a book for Canadian high school and college students. Some of the proposed sixteen chapters are, Selecting a Course, The Care and Feeding of Professors, Information Display, Canadian College, Selecting Courses, Instant Sophistication, The Search for Maturity and Residence Life.

Anyone who has time to write during this busy period may reach me c/o U.N.B., W. J. Reddin

Associate Professor
Fredericton, N.B.

more letters page fifteen

Looking Back through The Gateway

This feature will appear from time to time in this year's Gateway. Looking Back Through The Gateway will include items which we think are interesting comments on the university and its inhabitants. Some items will be humorous, others serious. We hope they will all be entertaining.

The Editor

October 11, 1935

"QUEEN'S PROFESSOR FINDS CANCER CURE

Kingston, Ont.—The discovery of "ensol," a treatment for cancer, by Dr. Hendry C. Connell, of Queen's University, and his assistant, Bert-ram Holsgrove, was announced during the summer. The announcement culminated five years of research, and it is understood that for the last six months ensol has been used with encouraging results in treating cancers and other malignant growth. —McGill Daily."

October 15, 1925

"CHANGES AT VARSITY FILLING STATION

Tuck Shop Presents New Features to Old Friends.

When you turned the corner on your return to Varsity the first thing you noticed was the changes in The Tuck. You perhaps said, "Ods Bodkins, The Tuck has been evolving during the summer." Perhaps you said it in more colorful language such as you very well know we don't allow in The Gateway . . ."

October 5, 1945

"DEWY-EYED FRESHMEN

When I came into our room, Marguerite was stretched across the bed, reading the first edition of The Gateway.

"Did you decide not to go to the football game?" I asked.

"Yeh. It's cold and I'm tired, and besides, nobody asked me . . ."

Viewpoint

On Wednesday last, Students' Council decreed that the red flag of bloody revolution should wave over the august precincts of Convocation hall in a massive and spontaneous demonstration of student support for free university entrance.

The resultant, and not surprising, flop was overshadowed in my estimation, by the statement of the president of the students' union that campus apathy was to blame.

The poor turnout was caused not by student apathy but by ignorance, misunderstanding and complete naivety on the part of the organizers. It is not possible to legislate student activism into being. It is still less possible for such ill-suited individuals as the "student leaders" of our Students' Union to hope to generate interest in a social cause among their peers on this campus. Richard Price should look inward to the cause of the "flop" and not outward to the all too trite bugaboo of "student apathy".

Students' Council does not attract interested people to its membership. Student elections attract precisely those people concerned more with the social aspects of campus life and looking for an easy way to aggrandize personal prestige, and whose attributes are remarkably similar to the people who were the object of Price's "lashing out".

The larger political and social issues which concern both the nation and the world have had no place in campus elections in the past. Nor have the candidates, as a general rule been vocally interested or active in anything more than their fraternity or the various Students' Union social clubs which pass for legitimate arms of student involvement.

The motivating force of these elections and of Students Council as a result has not been the stimulation of general interest in issues which affect the student directly or indirectly, as perhaps in the U.G.E.Q.) but rather social prestige and clique control.

The picture of most formally elected student leaders on this campus is one of a well adjusted social conformist whose main ambition is to make a name for himself. His major contributions to student activism consists of voting Liberal federally and occasionally admitting discreetly in private that he doesn't like Social Credit.

The most pertinent fact is that Student Council and its agencies operate in a great grey vacuum. By and large its actions are ignored or so insignificant as not to be worthy of notice by that huge percentage of the student body who never enter the doors of the Student's Union Building. It is because the council is dull, its members are dull and its actions are largely irrelevant outside of its own dreary bureaucratic shell that those students who are most interested in activism avoid the union after a short acquaintance. The spectacle of this council urging these students to revolt is ludicrous.

The clods are on Council not outside. We have had no shortage of discussions of, and involvement in, a wide range of issues on this campus in the past. These may take the form of the march on city hall of two years ago, the residence rent demonstration or the many talks and seminars held every week by such groups as the S.C.M., the C.U.C.N.D., the Law school forum and the various campus political groups. There were students from this university sitting down on the road in front of the Comox Air Force Base this summer. Earlier this month students organized an international teach-in on Viet Nam.

Whether the issues are important or not, and whether the methods are irrational or not, these students are active. These same students have experienced the passive acceptance of active hostility of those on Council the same council or one similar to it which now would have us take up an activist stand for the abolition of university tuition fees. Perhaps our council read somewhere that the new look of the university campus is that of "the New Left" and decided to have some of it here.

But the council cannot expect to lead the students in a demonstration of support for this policy its councillors, smug in the premtoure patina of the middle class, drop their pretensions and become students again.

(Mr. Salter is in his first year of graduate studies in geography.)