

It's not rape, my dear . . .

The following is a position paper of the Student Christian Movement at the U of A. This is the first of a series of position papers for the SCM. Other papers will deal with alternatives to our present situation.

"The most basic and central criticism of the university and indeed of all society and organizations, in my judgment, is that we have created institutions that foster the process of objectification of man, the process of turning persons into objects, to be manipulated, produced, forced into the existing societal structure, and further that we have done this virtually without thought—almost unconsciously. I suggest that in universities, as well as in society at large, basic human values have been rather systematically eroded, and the most common form of interaction has become that of object to object rather than person to person."

—Dr. Sam Smith, President, University of Lethbridge

An introduction to the rape

The malaise of modern society can be traced to the subtle and overt manipulation of human beings. Using the technology of mass media, government leaders propagandize people while advertisers use similar techniques of subtle seduction. In the school systems, students are socialized into conformity and acceptance of the predominant assump-

tions and myths of our society. Overt manipulations and myths of our society. Overt manipulation manifests itself through injustice to those groups (poor, Indians) who have as yet no power. To free ourselves from these conditions, we must first unmask the manipulators and then change the existing power relationships.

This will necessarily involve us in constructing alternative democratic



institutions and changing the consciousness of human beings—a new model of society and a new man are required! The personal dimension of our struggle takes this positive direction, for while we are saying **no** to the existing manipulative institutions, we are also saying **yes** to essential human dignity, both of ourselves and other people (i.e. man can be maker not a pawn of history). To enter into this task of achieving a qualitatively new situation is a revolutionary endeavor. One of the techniques of the old system for maintaining its present situation is to institute new laws and regulations for repressing movements of change (i.e. an attempt to deal with the symptoms and not the roots of the problem).

It is in this context, that we must understand the latest move of the power structure of the university to establish a "law and order" committee with the purpose of developing new regulatory mechanisms in an already repressive institution. The governing power structure for this university rests with the General Faculty Council, a body undemocratic by its very membership (three students, 60 plus faculty and administration members). The University of Alberta is operating in Canadian society where the capitalist social system is situated as a satellite of the American empire. The university mirrors the society through its lack of critical perspective on the social system and the

perpetuation of existing social relationships (lower socio-economic groups and Indians are essentially excluded from university).¹ When examining the issue of law and order, our fundamental thesis is that laws are used by the powerful (the manipulators) to maintain order and therefore ensure their privileged position remaining intact. In our society, power can be equated to economic factors (money or property) or political factors (political power). We can find many facts to confirm our thesis. Young people get two or three years in jail for smoking pot, while affluent drug companies face a maximum fine of only \$5,000 for marketing of harmful products. Native people constantly experience the injustice of "law and order" in a property-conscious culture where an Indian girl gets two years in federal penitentiary for stealing a pair of cowboy boots! These property values and the rule of the powerful will also become evident as we examine the history, attitudes and report of the Law and Order Committee of the University of Alberta.

¹ One of the most blatant ways in which the university as an institution actively perpetuates the economic and power disparities in our society has to do with the fact that access to post-secondary education in Canada is by no means universal. A survey conducted by CUS in 1965 clearly exposed the class nature of the university. An examination of the socio-economic backgrounds of students showed that 25 per cent of students tested came from families whose income was greater than \$10,000 per annum. Only 6.1 per cent of Canadian income earners are in this salary bracket. On the other hand, 28 per cent of the students tested were from families whose annual income was less than \$5,000—54.1 per cent of Canadian wage earners fall into this income category.

A lesson in how to keep the niggers down on the campuses

By STEVE HARDY

1969 has become the year of repression on Canadian campuses. The term "law and order" has become the guide word for repressing student dissent. Used by George Wallace and others as a euphemism for "keep the niggers down," "law and order" now has a closely analogous meaning in the university community. In many cases, the attempts at repression coincide with large university fundraising campaigns among private businessmen and corporations.

From Vancouver to Montreal, the fascist tendencies are the same, only the wording differs. At Montreal's Sir George Williams University, a "code of student behavior," completed during the summer months, was presented to students at registration. The code included such things as:

Every student who interferes with the proper functioning of the university or interferes with the peace, order, and good government of the university is guilty of an offense.

Every student who refuses to produce appropriate identification upon request by authorized university personnel is guilty of an offense.

Every student who interrupts or otherwise disturbs the peaceful continuance of any authorized activity, event, or classroom or laboratory period, is guilty of an offense.

Students were given 24 hours to sign agreement to the full 17 page "code" or their registration would not be accepted. Interestingly, work was started on the "code" before the computer burning.

Early this fall, the Committee of Presidents of the Ontario Universities developed a working paper called "Order on the Campus." Among other things, it listed as "illegitimate and unacceptable" any "obstruction of the normal processes and activities essential to the functions of the university community." In addition, "all students, faculty, and employees of the university will be required to identify themselves to any officer of the university on request" and if "the university's processes are being obstructed," or if any disturbance "involves the threat of violence," the police will be brought in.

University of Toronto's Report on Disciplinary Procedures (the Campbell report) takes a more liberal tone but draws the line at what it calls "disruptive" demonstrations, which "interfere with the performance of the educational functions of the university," demonstrations which "block access to buildings or rooms," which create "noise or inconvenience" or "hinder and prevent persons from working in the buildings," which "violate the confidentiality of records of the university or its members."

The University of Calgary's President Carrothers, after chairing a commission on student conduct at University of Western Ontario, is now doing the same job at U of C. He believes that a sit-in is a "most serious example of violence" and that students should not have absolute control over their own conduct and rule-making.

At Simon Fraser University, the administration late last month obtained court injunctions against 14 people, both students and staff. The University has also obtained a "blanket" court injunction to

prevent peaceful picketing. Interestingly, the use of court injunctions to prevent peaceful picketing in labor disputes was outlawed in the U.S. over 30 years ago.

The injunction against the 14 students and staff read in part:

the university has asked the Supreme Court to enjoin the above mentioned persons from: unlawfully disrupting . . . the normal performance of any academic or service work at the university . . . unlawfully interfering with the regular conduct of scheduled lectures . . ."

Meanwhile, Dr. Sam Smith, president of the University of Lethbridge, in a recent paper, refers to the various student movements and says:

. . . I am convinced that it is not the real danger facing universities and indeed society today. Rather, I see the more insidious evil as growing from within, and taking the form of a rather insane and headlong rush toward irrelevance. In essence, I submit that the real threat to the university is not that we will be unable to cope with the "difficulties" illustrated by the variety of student movements within and without our schools, but that the real threat, the much more fearsome possibility, is that we, the so-called establishment, will in fact successfully fend off these criticisms (perhaps as a function of our superior tactical experience, although that assertion is certainly debatable), with the end result that we will perpetuate the, in many ways, unbelievably inadequate institution that we know today.