

The fascist regime of

by Tim Doucette

York University president Harry Arthurs has established a frightening precedent by branding York as the first Canadian university to accept money from the Japan Shipbuilding Industry Foundation (JSIF), which makes its money from gambling on motorboat races and is headed by Ryoichi Sasakawa, the self-proclaimed "world's richest fascist." By citing other universities which have accepted Sasakawa's dirty money as a justification for his action, Arthurs makes it clear he is paving the way for this billionaire fascist's tentacles to extend into Canadian universities.

In attempting to cover-up the political implications of his position, Arthurs has shown himself to be a blatant liar. Initially denying that he knew anything of Sasakawa's past when the award was accepted, despite the latter's 60-year career as a prominent Japanese fascist and his designation by the U.S. as a Class A (most odious) war criminal, Arthurs later admitted that accepting the donation "involved a tight judgement call" because of ethical considerations.

Arthurs was further contradicted by Vice-president (academic affairs) Kenneth Davey who said that the foundation was "very up front" about Sasakawa's past: "The literature released by them indicates that the whole thing is a move of expiation on his part."

Arthurs agrees that Sasakawa "is apparently trying to expiate the wrongs he has done." Well, the JSIF has donated more than \$3 billion since it was formed in 1962. If Arthurs seriously believes that the 91-year-old fascist is still trying to "expiate" himself, he should contact me about the Hitler diaries I have for sale.

The U.S. State Department explained the motivations behind Sasakawa's "philanthropy" much more accurately in a 1981 confidential memorandum, now declassified: "Flamboyant and possessed of a good sense of theatre, Sasakawa thrives on publicity and apparently finds his extensive public exposure useful as a smokescreen for his other activities."

Two years later, Sasakawa was the keynote speaker at Martin Luther King Jr. birthday festivities, where he was given the 1983 MLK Jr. Humanitarian Award. In the same year, he received the Linus Pauling Award for Humanitarianism, the Helen Keller International Award and the United Nations Peace Medal.

Rather than recognizing the extent to which so-called "liberal" and "humanitarian" organizations (not to mention mass media and universities) are manipulated by international fascism, Sasakawa's supporters, such as Arthurs, claim that recognition by such institutions proves that he's reformed. It's as if Sasakawa pretends to be a fascist to cover-up the fact that he is secretly a nice guy!

On Tuesday, January 30, York held an open forum to debate whether or not to return the money, in which Professor Norio Oto argued, "We have enough evidence to return this scholarship and by doing this I feel that York University will really shine as the defender of liberalism." At the end of the two-hour discussion, the administration decided not to send the money back, which apparently upset many of the 50 people who attended. I would like to point something out. Fascism is *not* opposed to "liberalism." Fascism is an affront to humanity. I do not believe fascists are human beings. In fact, fascism's well-documented obsession with the occult suggests it doesn't believe it either. It's worth noting that Sasakawa was an adviser for Rev. Sun Myung Moon of the Unification Church, the fascist mind-control front. Even the term "inhuman" falls short of describing the absolute evil these creatures represent.

The money should not be returned. The only thing worse than taking a million bucks from a fascist is *giving* a million bucks to a fascist. Rather, the money should be redirected to explicitly anti-fascist and anti-racist projects. If, instead, the administration feels it must submit the JSIF's stipulation that the money go to specific scholarships, all of which must bear the name of "the world's richest fascist," then each scholarship should at least include a disclaimer explaining the situation.

As opposed to the "liberal" solution of repay-

ment, my immediate reaction was that Arthurs should be forced to resign. Fascism is a growing threat throughout the world and we have to smash it wherever it rises out of the dirt. I was reminded of Stanley Barrett, the neo-Nazi and author of *Is God a Racist?*, who is a professor at the University of Guelph; of Phillippe Rushton, the biological determinist from the University of Western Ontario; and of certain high school teachers who I won't name.

After a brief meditation, however, I realized that petty reforms, such as the forcing out of one bureaucrat, would do nothing to turn the tide of fascism. What's more, fascism represents only one aspect of the greater problem: authoritarianism. Although the two are directly related (the Oxford Dictionary defines fascism as "a system of extreme authoritarian views"), authoritarianism can also take the guise of conservatism, communism, etc., changing form like a vampire. It is the dominant force throughout most of what we know as history. It is at the core of the modern approach to education. What we really need is not systematic reforms, but a true and sweeping revolutionary change.

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To clarify what I mean, I'm quoting most of an article entitled "The Poverty of Student Life: Revisited" by Sunshine D., from the New York anti-authoritarian magazine *Black Eye*:

"Radicalism within college has a spotty history. With the exception of Paris '68 and a few isolated examples, college protest is usually aimed at something outside the college community, such as wars or Apartheid. Thus, the alliance that is usually formed is between radical students and sympathetic professors. The protests are directed at the Amerikkan government in general, and the administrative body of the college in particular.

"Students do not identify themselves with other students, so much as with specific political parties and orientations. The idea that students are an oppressed class unto themselves is simply never addressed within radical student groups in this country.

"As I sit, day after day, in one boring class after another, I cannot help but begin to wonder: how is it that we have allowed professors to have the ultimate authority over how a class is run? Why are professors required to lock themselves in a room, and issue from it, by some mysterious process, the grades which each student will receive?

"My first response is to say that the professor is controlled by all sorts of outside factors — in short, the whole academic institution and, by extension, the system of capitalism and statism which surrounds the college. But this reaction doesn't take into account the psychology behind the student/professor relationship. Furthermore, it implies that to fight the authoritarianism of the educational system, one might as well fight capitalism in any arena. Although there is probably more than a kernel of truth to this, the point is that as



students, we are oppressed in a direct way in the college (classroom) situation. And it doesn't seem out of the question to me that we should be able to fight capitalism and the state through our activities here.

"Of course, the really strange thing about the power relation between professor and student is that the student is constantly being reminded that he or she will (very soon) be able to take on the coveted role of professor. Thus, the possibility that the student's situation will be transcended effectively *prevents* students from taking stock of their present situation.

"This is the myth of upward mobility come to life. The myth can actually be played out, made real, and the power relation is effectively *reversed*. And, of course, the most well-meaning student will even go so far as to believe that they will not be oppressive or insensitive as their own teachers are.

"In this way, the oppression that the student endures is similar in form to ageism. Ageism, when directed at the youth, simply asks young people to 'wait' until they are 'old enough' to make changes or take control of their own life.

"The youth often perceive their elders as the people who they don't want to *become like*. But by the same token, they also yearn for the freedom that seems to come with being 'on top.' Translated into the student/professor relationship, this longing for power over others becomes magnified. The constant contact that students have with men and women who hold both an imaginary and a concrete power over them leads inevitably to the creation of perverse and oppressed individuals.

"This perversity is most palatably displayed in the symbiotic dynamic between professor and student. There is, unquestionably, a repulsion in addition to an attraction for the figure of authority. In an effort to mask this resentment, the student may retract all emotion from his or her studies. In doing