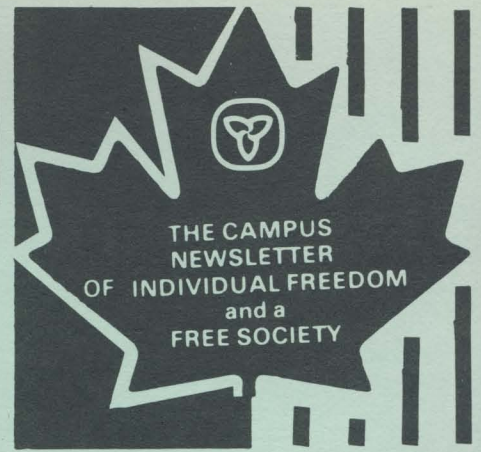




# FREEDOM FORUM



## ROB MARTIN A MAN FOR ALL (POLITICAL) SEASONINGS

U.W.O. law professor, journalist, and past-NDP candidate **Rob Martin** isn't out to win any points with *us*.

Calling himself "both a Tory and a Socialist simultaneously," Martin recently revealed that the "Tory" values he holds are also socialist, and that the only thing really "Tory" about him is his ability to accept philosophic contradictions without acknowledging the destructive consequences of doing so.

Martin is both *for* --- and *against* --- idealism.

Martin is both *for* --- and *against* --- censorship.

Martin is both *for* --- and *against* --- individual freedom and liberty.

While Martin considers his political views to be "paradoxical", we are forced to conclude that his "paradox" is merely a justification for holding views that are really *contradictory*, and thus logically unsupportable.

For example, in response to his critics (which would include us), Martin argues:

*"There are many people that take the view that if you raise any kind of critical comment about anything, then you are a doomsayer, you're a cynic. It strikes me that in order to be searching and critical of anything, you've got to be a real idealist and a real optimist."*

- *Gazette*, Oct. 29, 1985

But that's not what Martin thinks when it comes to "idealists" and "optimists" who happen to *disagree* with his socialist viewpoint. When asked for his opinion of **Freedom Party's** Action Director, Marc Emery (who supported Martin's past political efforts before becoming an avowed capitalist), Martin responded:

*"The reason that Marc Emery is so dangerous and so nasty is because he is a complete ideologue. He views the world entirely in ideological terms, rather than looking at the reality of the world."*

- *London Free Press*, Feb. 18, 1984

In 1983, Martin openly expressed his contempt for the manner in which *the Way International* was effectively censored by locally prominent Liberals who, Martin said, "demonstrated their contempt for basic rights and freedoms."

But in 1985, Martin demonstrated his own contempt for those same basic rights and freedoms when he chastized local radio station *CJBK* for its "Manuel Cruz for Mayor" campaign, citing both hate literature provisions and the power of the *CRTC* as possible ways to prohibit the station's "stereotyping" of Mexicans! (Where was Martin when Bob and Doug McKenzie were stereotyping *Canadians* as "hosers"?)

When it comes to the issue of free trade, Rob Martin is, of course, opposed. Fearing "social disaster" and the loss of "our democracy" under a system where free citizens of free nations may bargain and trade with one another unhindered by governments, Martin argues that countries need their borders because "they are barriers. They are obstacles to the movement of goods and people and values."

No kidding. Just when we thought we had enough problems in life, Martin offers us a perfect solution: more obstacles. Perhaps we should have more customs checkpoints set up at our provincial and municipal borders --- just think of all the social benefits to be derived by placing these additional obstacles in our way!

*continued on page 3*





# GOVERNMENT --- ---AND STUDENT GOVERNMENT

In their daily cursing of O.S.A.P., the Ministry of Education, and the University of Western Ontario itself, many students probably overlook one of their real adversaries: the University Student Council.

Every year, the Student Activity Fee rises, the number and quality of services decline, and we are increasingly forced to pay for services which few of us use. This is really the key to USC policy --- everybody pays though only a few benefit.

No one will forget that last fall the USC voted to increase Activity Fees by \$1 in order to donate \$20,000 to Western Daycare. The number of students who benefit from that service is minute, yet the cost of it is extorted from all of us. The Charity Ball would be a much more acceptable method of raising funds for such projects, since it does not remove the element of choice from the student body.

Those students who live in London year-round usually have their own doctors, and never use Student Health

Services. They do not, of course, qualify for a rebate on their Activity Fees. Think of how many services a student pays for that he never uses or benefits from, and more importantly that he has no choice about funding. The list is virtually endless.

The USC operates on political and economic principles no different from those of the governments we will all be supporting throughout our taxable lives. With its refusal to even consider referenda on Activity Fee increases, it has demonstrated a blatant disregard for the student body; with its continued voting to increase Activity Fees it has shown only a determination to do what *it* wants and that the students' wishes are secondary to that of councils'.

USC elections have come and gone. Again, just as with governments, we can expect that Western will continue to be governed by the will of the few, and funded by the many.

## OPPORTUNITY DENIED

When U.W.O. Freedom Party Association representative Ian Gillespie invited law professor Rob Martin to participate in a public debate with lawyer Douglas Christie (who represented both Ernst Zundel and James Keegstra in their infamous "hate-literature" trials) on the subject of censorship, hate literature, and freedom of speech, he replied:

*"I must tell you that I find both the Freedom Party and Douglas Christie odious. I will not, therefore, do anything which might confer a degree of legitimacy or dignity on either."*

Now we're really puzzled.

To begin with, if that's how he really feels, Martin already conferred "a degree of legitimacy" to our association by even taking the time to decline our invitation. But to go out of his way to let us know he regards us as "odious", in correspondence, is certainly uncalled for. After all, we didn't ask him to *agree* with us. Nor did we imply that the opinions of **Freedom Party** were in any way congruous with those of Doug Christie.

By referring to us as *odious* (not "No thank you" or some such other polite variant of refusal), Martin acknowledged that he not only knows something of what **Freedom Party** is all about, but that he *disagrees* with **Freedom Party's** political position --- which is, of course, what made him the perfect candidate to help present a sense of balance to our debate.

If anything, we would have hoped that Martin would view the opportunity to publicly debate a well-known lawyer like Christie as an opportunity to confer a "degree of legitimacy or dignity" on *his own* point of view.

Other responses to our invitation to find a worthy opponent to Christie were equally interesting.

President of the Jewish National Congress, Manuel Prutschi, refused to appear on a platform with Christie, arguing that Christie did not sufficiently "disassociate" himself from the views of his clients. Then there was President of the U.W.O. Hillel Society, Deborah Grottesman, who feared that Christie *might win* a debate of this nature and that this would not be in the best interests of her association.



Reprinted with permission from REASON magazine. Copyright 1985 by the Reason Foundation, Box 40105, Santa Barbara CA 93140

**FREEDOM FORUM, VOL. 1, NO. 1, APRIL 1986** is published by the University of Western Ontario Freedom Party Association. Freedom Party is an officially registered Ontario political party. Contributions to Freedom Party are tax-creditable.

Contributors: John Cossar, Marc Emery, Ian Gillespie, Robert Metz.



## Prof. Rob Martin

### ***-"I'm a Tory and a Socialist simultaneously"***

But one of the most interesting aspects of Martin's "paradoxical" viewpoints lies in his attitude towards money. In an October 1985 *Gazette* feature on Martin, he was quoted as saying:

*"Yuppies don't have any values, traditional or otherwise. Yuppie, to me means the only purpose in life is consumption, and the more you consume, the more you're enjoying life. And the better a person you are. If the dominant aim is more and more money, it means the only basis for human relationships is money."*

*-Gazette, Oct. 29, 1985*

This does indeed represent a most curious "paradox," and one that addresses a fundamental conflict of values.

By advocating a social system (socialism) whose primary purpose is to "redistribute wealth" (i.e., money) from those who produce to those who consume (from each according to his ability to each according to his need), the very political and social system Martin advocates is one of unbridled *consumption*, and one that concerns itself very much with the subject of "money" --- specifically, *other* people's money. Even worse, it is a system that destroys the productive incentives and freedom necessary to sustain any levels of consumption, let alone the *growth* necessary to the peaceful and prosperous development of a nation.

If there is one thing to be learned from those who openly admit to holding "paradoxical" viewpoints, it is that they really hold no discernable viewpoint at all, other than expressing a desire to be accepted by trying to please all the people all the time. Tories and socialists alike should be offended by the tactic; its only purpose is to blur the distinctions necessary to make clear choices and to hide the true intentions of its advocates: to covet the *values* of others for purposes not shared by the creators of those values.

## COMMENTS?

The UWO Freedom Party Association will be glad to discuss your views on our opinions and current issues in future issues of *Freedom Forum*.

Send letters, comments, criticisms, humorous abuse, etc. TO:

Freedom Forum  
UWO Freedom Party Association  
P.O. Box 2214, STN. A.,  
London, Ontario, N6A 4E3  
Phone (519) 433-8612  
**Freedom Party...Your new choice, now!**

## MUST WE BEG?

1982 saw the appearance of a poster circulated on the U.W.O. campus depicting Ontario's education minister in an unflattering caricature as having caught the notice of a poor starving dog (the student body) just as she was sitting down to eat. The caption, referring to cutbacks in university funding, read "Must we beg?" Later, a petition asking for funding for summer jobs for students was circulated and addressed to the government. This and other such representations on the students' behalf were made by their local students' council.

What a lesson in morality for tomorrow's doctors, lawyers, teachers, scientists, artists, and businessmen! "Must we beg?" --- better to ask, "Should we become a nation of beggars?"

The one lesson every university student is most frequently taught is that government grants are where it's at. And they have their own set of politicians and lobbyists, including the students' council, to reinforce the message continuously.

About 80% of capital and operating costs for universities in Ontario already come from government. This was not always the case, nor is it a universal phenomenon. Most of the older, more famous universities in the world were originally privately funded (including U.W.O.) and many big-name universities in the U.S. include private income as their major source of funds.

Student lobbying at Queen's Park has now become a frequent event. Busloads of students have been sent by various students' councils around the province to Toronto to display themselves with banners, etc. Fortunately, enthusiasm for this kind of degradation seems to have waned in recent years.

At Western, the students' council levies taxes (Student Activity Fee), part of which can be used for lobbying to protest high (15% of costs is high!?) tuition fees and to produce a student newspaper, the *Gazette*, which is distributed "free" and frequently runs editorials spouting the above-mentioned handouts philosophy.

We would like to think that there are many students who have taken the time to think the matter through, realizing that their time at the public trough is limited to a few short years, but their time filling it as taxpayers will be close to the rest of their lives. Are the 70-75% of students who fail to vote in students' council elections merely apathetic? --- or are they on the edge of telling us something?

We'd like to know why the council has to levy taxes while at the same time arguing that the poorest students cannot afford things like tuition fees. We'd like to know why the council can't *earn* its keep through voluntary donations from those students who consider it truly speaks for them and who support its well-publicized statements.

We'd like to know why any and all of the various "activities" paid for by the activity fee (and pub profits) such as clubs, busing for students, Radio Western, the *Gazette*, miscellaneous entertainment programs, "social research", etc., cannot be paid for and run separately by voluntary co-operatives of students who want the services, or contracted out and paid by user fees. That such a change would save students money is underlined by the fact that more than 25% of current student activity fees now goes to support the administration of council.

Think about it.



## SOUTH AFRICA FREEDOM, DEMOCRACY, AND THE LESSONS OF THE PAST

As South Africa has recently been portrayed as the moral villain on the world stage, "democracy" has often been touted as that nation's saviour. On careful consideration, however, both propositions appear to be erroneous.

Why is it that all of our moral indignation is aimed at Johannesburg, while Uganda, Ethiopia, Tanzania, Kenya, Cambodia, Cuba, and the Soviet Union (to name but a few) are still accepted in the world community? In these countries, all citizens enjoy the same or fewer civil rights than some elements of the South African population. Whether under a dictatorship, a one-party "democracy", or a "people's republic", the citizens of these nations are denied many of the basic freedoms which we take for granted; and yet there is no talk of divestment, boycott, or diplomatic ostracization. In the case of Ethiopia, the West bailed out a government which was willing to let millions die in a natural disaster for political reasons. Why was there no outcry against the Ethiopian leaders? As the torchbearers of freedom, the West must oppose the abuses of basic human rights wherever they occur.

Nonetheless, the monitoring group *Freedom House* lists 58 nations *more* oppressive to its native population than South Africa is to its black population.\* There are 20 other nations who are *as* oppressive as South Africa.

Those leading the charge for divestment, or banning TV ads for tourism in South Africa, or refusing the South African ambassador on campus, etc. would no doubt feel far more righteous and smug if all South Africans - *white & black* - were equally oppressed across the board. Then the situation in South Africa would simply be the same as those other fine models of third world utopia like Tanzania, Uganda, Ethiopia, Zaire, Angola, etc. --- African nations where no one has any rights, little hope of employment, little future and much poverty.

Critics of South Africa see blind when it comes to these shining examples of civil liberties in neighbouring African states. Yet it is the limited degree of media freedom in S.A. which provides critics with so much ammunition - your TV screens are agog with news of South Africa, simply because, by and large, cameramen & journalists are allowed to roam about and film what they want - which they can't do in Iran, Tanzania, Zaire, Angola, The Soviet Union, Vietnam, etc.

What other 'totalitarian nation' would allow a self-appointed revolutionary leader like Desmond Tutu to roam unmolested about the country encouraging general strikes, resistance, world-wide boycotts, etc. Can you see Cuba, Nicaragua, Soviet Union, Saudi Arabia, Libya, etc. allowing this?

Regrettably, it is not so much freedom that critics of South Africa wish to see, it is *Marxism* or a variant of tyrannical African junta-socialism, where blacks routinely (and without TV fanfare) slaughter each other.

The same irrational rhetoric that is being used against South Africa, was the same used for Zimbabwe, now a Marxist dictatorship with all political opposition outlawed. If we hark back to those early days of tyranny-worshipping that began with actual support for North Vietnam - we can see where all this knee-jerk leftism is getting us. Must we get out textbooks on what has happened in South Vietnam and Cambodia since then in order to show how sick this worship of 'egalitarian slaughter' is?

Likewise, will democracy save South Africa? The lessons of other African nations suggest that this will not necessarily be the answer. As evidenced elsewhere (notably Kenya and Nigeria), whenever there are tribal conflicts, as there are in South Africa, they are further enhanced when the "white enemy" is overthrown, and one-man-one-vote installed. Intertribal violence has already erupted in South Africa; it can only get worse. "Democracy" may lead only to the domination of the minority tribes by the largest.

Where does that leave the white and Asian populations? What must be sought is the protection of the rights of *all* citizens, not merely those in power.

What *all* South Africans need is freedom. We have an opportunity there to assist in the reformation of a prosperous, free nation. But with the inevitable and long-awaited demise of apartheid so near, it is vital that we not bury the future of South Africa in the ruins of that abhorrent institution.

\* Those 58 nations, according to the 1994 report from Freedom House: Afghanistan, Albania, Algeria, Angola, Benin, Bolivia, Bulgaria, Burma, Burundi, Cambodia, Cameroon, Cape Verde, Chad, China, Congo, Cuba, Czechoslovakia, Equ. Guinea, Ethiopia, Gabon, East Germany, Guatemala, Guinea, Guinea-Bissau, Haiti, Iran, Iraq, Jordan, North Korea, Laos, Liberia, Libya, Madagascar, Malawi, Mali, Mauritania, Mongolia, Mozambique, Niger, Pakistan, Oman, Poland, Romania, Rwanda, Sao Tome, Saudi Arabia, Seychelles, Somalia, Suriname, South Yemen, Suriname, Tanzania, Togo, Uganda, USSR, Vietnam, Zaire & Zimbabwe.

### ***Find out about us!***

## ***...freedom of choice is what Freedom Party is all about!***

Freedom Party is active across Ontario, and we are busy on the campus of the University of Western Ontario. If you are interested in what Freedom Party is (*and isn't*), what it stands for, and if you'd like to participate, FILL IN the form at right! Send it, along with any comments, to:

**Freedom Party of Ontario,  
P.O. Box 2214, Station A,  
London, Ontario, N6A 4E3**

**Yes, I'm Interested in freedom of choice!**

☐ But I'd like to know more. Please send me your literature on:

- |   |  |                                      |
|---|--|--------------------------------------|
| <input type="checkbox"/> Abortion           | <input type="checkbox"/> Health Care     | <input type="checkbox"/> Taxation    |
| <input type="checkbox"/> Censorship         | <input type="checkbox"/> Jobs            | <input type="checkbox"/> Unions      |
| <input type="checkbox"/> Crown Corporations | <input type="checkbox"/> Property Rights | <input type="checkbox"/> Welfare     |
| <input type="checkbox"/> Education          | <input type="checkbox"/> Rent Controls   | <input type="checkbox"/> Other _____ |

☐ I'd like to help!

☐ I'm sold! I'd like to become

☐ I'll give money, please bill me

☐ a member ☐ a supporter

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

CITY: \_\_\_\_\_ POSTAL CODE: \_\_\_\_\_

PHONE NUMBER: \_\_\_\_\_