

Why did I lose my job?

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Toronto **clarion**

50¢

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Onstage '81

Toronto Theatre Festival roundup



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letters

Farmworkers

To the *Clarion*:

The portentous remarks uttered recently by some Southern Ontario Farmworkers Union (CFU) attempts to organize Ontario farmworkers ('Farmers fear violent clash with new unions' — *Toronto Star*, May 23, 1981) is serious cause for alarm.

Ontario's farm workers are among the most exploited in the country who lack even the basic protections accorded most other workers in occupations within light and heavy industry, manufacturing, and the service industry. In fact, their economic and social condition is not far removed from their Californian counterpart, whose struggles against the notorious U.S. growers is legendary.

Why should they be denied the right to organize to protect their vital interests? Let us note that those farmers quoted in the *Star* article are members of the Ontario Federation of Agriculture — an organization promoting farmer's interests. These farmers regrettably ignore the fact that their crops (and thus THEIR income) is harvested by

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Toronto Clarion

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The following people also contributed to this issue: Andrea Bain, Brian and Charlotte, Boghos Kalemkiarran, Topo Davis, Bart Kreps, Joan Leishman, Penny Murray, Bernie Nellis, Bruce Robb, Stan Roberts, Oscar Rogers, W.M. Pipher, Cathy Smith, Susan Wing, Wendy, and many others.

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the labor and sweat of these farm workers who receive a mere pittance compared with the wealth they harvest.

And Agriculture Minister, Lorne Henderson, is siding with the farmers, makes a pointless remark when he says: "I think the farmer is quite capable of running his (sic) own business without this kind of interference." The workers don't want to run the farm, they want but a fair deal with decent protection guaranteed within a contract. That is a vital necessity in these times of lowered living standards for workers, with no end in sight of escalating costs, and an arrogant Tory majority government that is owned lock, stock and barrel by the gluttonous corporations to which we must now add at least some farmers willing to sacrifice their traditional concern for their fellow man to the greedy god of profit and riches.

Stan Dalton
Toronto

Daycare

To the *Clarion*:

In your last issue you published an article written by me on the issue of day care. One of your editors changed the article by adding the words "mingled with skepticism" in the first line and failed to clear that change with me. I would not have agreed to the addition partly because I do not think the audience was skeptical about the OFL's giving the women's movement credit for their recent interest in day care. Further I think the addition of those words tends to create mistrust between the day care community and the OFL at a time when we are all trying very hard to work together and build a coalition around the issue.

In a telephone conversation with one of your editors she suggested I write this letter and assured me that articles are not normally changed without the authors' consent. I appreciate that assurance. I think the *Clarion* plays a really useful role in Toronto and I am delighted with its coverage of the day care issue.

Pat Schulz
Action Day Care
Toronto

Soviet women

To the *Clarion*:

As an instructor of Women's Studies, I read Bart Kreps' article 'Soviet Women Arise' (*Clarion*, May 8) with alarm. In his discussion of the works of Soviet feminist Tatiana Mamonova, Kreps presents and compounds Mamonova's own factual distortions. Even more serious, the logical conclusion of Kreps' article has dangerous implications for the progress of our own women's movement.

It is essential that we subject Mamonova's claims about conditions for Soviet women to the same test we would statements that 'left-wing terrorism' is behind the upheaval in El Salvador. We would never accept such a claim without examining its source, its promoters and who stood to benefit from its public acceptance.

To understand the political implications of the Mamonova's North American 'debut', we must look at the forces behind the tour. It was in part financed by the Ford Foundation. The November issue of *Ms.* magazine carried interviews with

The *Clarion* wishes to state that the review Soviet Women Arise (May 8, 1981), as with all reviews, did not necessarily reflect the opinions of the entire collective. The staff does, however, agree that the plight of Soviet and Western women, while separated by different problems, is essentially the same struggle.

An F for Cindy

The following letter was received by Cindy Fortunata:

Dear Miss Fortunata:

Thank you for giving me a chance to see your editorial (Cindy Fortunata, May, 1980) and to comment — albeit ex post. I'm concerned that it doesn't warrant a passing grade. The major points are as follows: —accuracy of reporting our telephone conversation

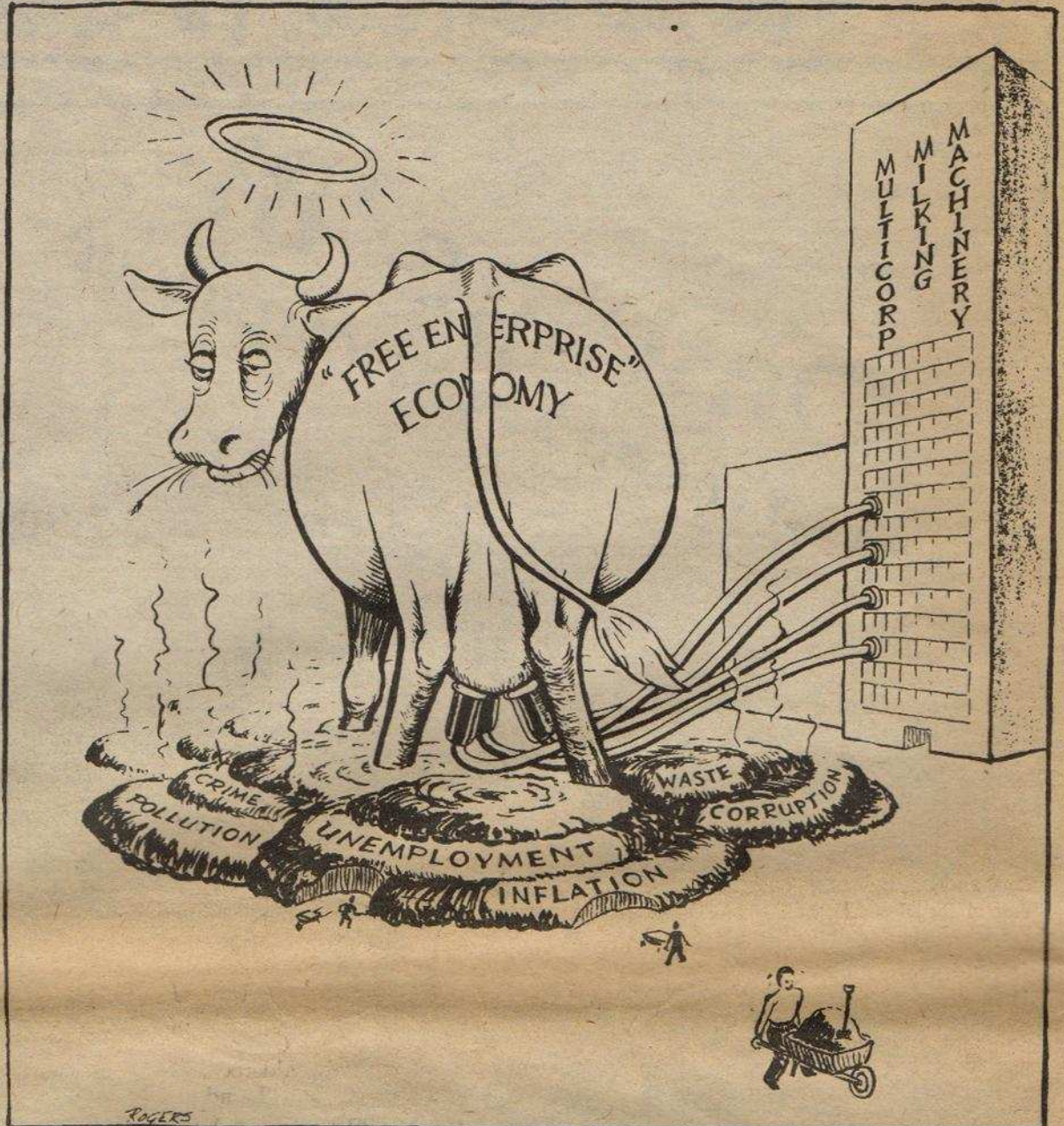
—intelligent reading of the FACS Sheet F
—demonstrated knowledge of the marketplace of Consumer Studies F
—demonstrated ability to present a well reasoned argument F

I'm not sure of your objective in this editorial and, therefore, can't offer specific, constructive suggestions. However, it would appear that the mixing of objectives or the failure to have an objective beyond showing off may be one of the major weaknesses in your writing.

If you are genuinely interested in understanding consumers, our

department, the marketplace, the conferences we run, or the FACS Sheet we produce (which recently won an award for excellence in journalism), I would encourage you to arrange to visit us. Whether you are a journalist for a major newspaper or for an alternative you have a responsibility to your readers and to those about whom you write to be well informed before you attempt to express yourself.

Richard E. Vosburgh,
Chairman,
Department of Consumer Studies
University of Guelph



four women exiled from the Soviet Union, who admittedly represented only a tiny number of others. Why would *Ms.* give such extensive coverage to such a non-representative sample of Soviet women? This question is not so puzzling if we look at the regular backers of *Ms.* — its advertisers. Many are among the largest U.S. corporations such as Ford, General Motors, General Foods, McDonnell Douglas and General Electric.

All these companies have interests in diminishing the gains made by socialism. In the 1950's and 1960's, when life in the capitalist west was relatively prosperous, it was not difficult for the defenders of the system to tell us that we were better off than those "behind the Iron Curtain". Now, with unemployment in the millions and most of us suffering the impact of chronic inflation and brutal interest rates, it has become harder to convince us that our life is (or promises to be) good. Capitalist apologists have had to change their pitch to "Things may be bad here, but they are so much worse under socialism".

It is not surprising such an argument has surfaced in relation to women. The optimism of the 1960's women's movement, based on belief in the perfectability of our own system through legislation and education, has faded in the face of a widening wage gap and state foot-dragging on women's rights. It has not been lost on frustrated women here that women in socialist countries have made gains which far outstrip our own. These 'quantified' gains, as Kreps dismisses them, are impressive — 50 per cent of Soviet engineers, industrial designers and

agricultural specialists are women, for example. Over 50 per cent of Soviet university students are women (even Mamonova admitted that "the Soviet woman is really emancipated as far as education itself is concerned"). There is guaranteed, paid maternity leave, legal job protection for pregnant women, and a commitment to full childcare at minimal cost. Equal pay legislation is strictly enforced and Soviet women have the right to free abortion on demand.

The only way in which the effect of such information can be cancelled is to claim (as Mamonova does) that while these rights and services may exist, their quality is inferior. Such claims must again be subject to documentation and examined in the light of logic. Why, for example, would a society dependent on the women who make up 51 per

cent of its work force, want to perform abortions in such a way as to jeopardize women's health? Why would a society desperately trying to boost a declining birth rate (a fact that has often provoked the criticism of western feminists) want to treat pregnant women with "disgust and contempt" and make giving birth a "tortuous ordeal"?

Certainly many women who have undergone abortions in Canada can tell horror stories of neglect and insensitivity. But should we then say that we would be better off without such services?

No one in or out of the Soviet Union disputes that a great deal more needs to be done before Soviet women overcome the legacy of hundreds of years of sexist, oppressive social organization and ideology. If we do not recognize the

Continued on page 6

The Clarion staff wishes to invite everyone (especially our sustainers, subscribers & contributors) to our semi-annual office thrash
Friday, June 26
73 Bathurst St., King and Bathurst
beginning at 3 p.m.



We offer a good time & good conversation; discs without DJs, beverages without boors, nibbles without additives
We will also be screening some films.

Taiwan link emerges in statue fuss

Stories by Alex Smith

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Members of the Chinese community opposed to the erection of a statue of Dr. Sun Yat-sen believe the statue's supporters are a right wing group attempting to dominate Toronto's Chinese community, the *Clarion* has learned.

The Committee to Commemorate the Chinese Railroad Workers in Canada told City Council May 27 that, as much as they respected Sun, who founded the Chinese Nationalist Party and led the overthrow of the Manchurian dynasty in China in 1911, a statue commemorating Chinese who helped build the first cross-Canada railway would be more appropriate in the Canadian context.

But, after the meeting, a member of the Chinese community approached the *Clarion* with a copy of a deputation he had not submitted to council. He asked that his name be kept secret "for fear of reprisals."

His deputation, titled "Taiwan Connection Behind the Statue of Dr. Sun," urges council to "investigate the background of those who proposed the Sun statue and judge for yourself."

The deputation states that 11 of the supporting organizations listed on a March 11 deputation to the Neighbourhoods Committee by W. Cheng, secretary of the Chinese Canadian Committee for Dr. Sun Yat-sen Statue "are located in the same building, 10-14 Hagerman Street.

"This building is right behind City Hall and can be easily recognized by the flag of the Republic of China (Taiwan) flying on top of it all year round. There is also a sign of 'Chinese Kuomintang—Toronto Branch' (in Chinese of course) which is the ruling party in Taiwan. And to obtain a visa to Taiwan, one goes to this building to file application."

In 1970, Taiwan broke diplomatic relations with Canada following Canada's recognition of the People's Republic of China (communist mainland China).

"Seven of the 11 members of the Committee for the Sun Yat-sen Statue... are well known figures of the KMT (Kuomintang) party," the deputation claims.

The deputation contains copies of newspaper stories published in December, 1977, by the *Vancouver Province* and the *Vancouver Sun*. The *Province* article refers to a "power struggle" within the Vancouver Chinese community in which an apolitical group attempting to raise funds for a community centre alleged that Kuomintang-dominated community groups attempted to libel

and discredit them with charges of communism. The *Sun* article alleges the Vancouver Chinese Benevolent Association, supposedly a charitable and civil rights organization, was in fact heavily funded by the Taiwan government for political purposes.

The Vancouver Chinese community succeeded in removing the Kuomintang influence from their Chinese Benevolent Association. But, the deputation says, "it is also common belief in Chinese Canadian communities that after control of CBA was legally returned to the Chinese community in Vancouver in 1978, the objectionable CBA activities were moved to Toronto."

The deputation claims the real motive behind the support for the Sun statue is for this group to claim "symbolic representation and political domination of the Chinese Canadian community" and to "label all opposition to their domination as leftists and attack them as disloyal to China."

The *Clarion* asked Jim Pon, Chairman of the Committee to Commemorate the Chinese Railroad Workers, whether he thought the statue issue was political. "We perceive this as a political issue within the Canadian context, but not in the sense that we are supporting any foreign political group or party. What we are actually doing is protecting Canada's position as a sovereign country," Pon said.

He added that, at the May 27 hearing of deputations on the statue, "members supporting the Sun statue were making derogatory, obscene and threatening remarks in Chinese which were not understood by the hearing committee and which were subsequently allowed to pass."

Asked to comment on the *Clarion* informant's fear of reprisals, Alderperson Dan Heap told the *Clarion*: "I understand their fear of reprisals may be well founded. At least two meetings, I have witnessed very intimidatory shouting against persons who oppose the domination of the Kuomintang in Toronto.

"The most significant point is that there is very vigorous opposition within the Chinese community to this particular proposed use of a statue of Dr. Sun."

Heap, who along with alderpersons Pat Sheppard and Gordon Chong were asked by council to come up with a solution to the impasse, will recommend to the neighbourhoods committee on June 16 that the city reject the Sun statue and take a public collection for the railway workers statue.



Sweat and Struggle

Sun's bust to be shipped

An intriguing figure in the Chinese community's controversy over the proposed statue of Dr. Sun Yat-sen, is William C. Wong, publisher of the *Shing V' h Daily News*, Honorary Chairman of the Chinese Community Centre of Toronto, Inc., and supporter of the Committee for Dr. Sun Yat-sen Statue.

Asked at the May 27 hearings at City Council by Alderperson Dan Heap whether he had made a recent trip to Taiwan in order to attend meetings of the Kuomintang, Wong replied that he had not.

"What's that got to do with anything?" Alderperson Pat Sheppard, who was chairing the meeting, said in an aside to Heap.

The *Clarion* has obtained a translation of an article printed in the March 24 edi-

tion of the *World Journal*, a Toronto Chinese daily. The article reports that W.C. Wong, "publisher of the *Shing Wah Daily News* of Toronto, Canada, is one of the six representatives from Canada who are returning to participate in the 12th all delegates meeting of the Nationalist Party. (KMT). He indicated that this year is the 70th anniversary of the establishment of the Republic of China."

The article goes on to report that the Canadian delegation would bring up two important points at the conference. These were: "to request the cells' concern to pay special attention to overseas propaganda. For instance, in the Toronto area, few newspapers support the government (of Taiwan) and as a result the leftist papers are running rampant."

The second point was: "to pay special attention to strengthen the education of overseas Chinese."

The *Clarion* attempted to reach Wong for comment, but he was out of town. However his colleague, W. Cheng, general manager of the *Shing Wah Daily News* and a supporter of the Sun statue, confirmed that Wong, "was a member of the 12th all delegates meeting of the Kuomintang."

Cheng also confirmed the accuracy of the story in the *World Journal*, but claimed "the two points (raised by Wong's delegation) at the conference have nothing to do with the statue."

Whether the erection of a statue of Sun in Toronto would "strengthen the education" of Toronto's Chinese community remains to be seen. But according to an article by John Fraser in the May 4 edition of the *Globe and Mail*, reliable sources have told him the statue is ready and waiting for approval to be shipped here—from Taiwan.

City stomps posterers

by Fred Abercrombie

Out there, in the streets of the big city, lying in wait for the unwary, is a cop who, depending on his mood or disposition, may or may not send you packing with a warning or a ticket — for the heinous crime of posterer.

In Toronto, a bylaw prohibits the affixing of posters to any public place and, without permission, private places. Penalty upon conviction could be as much as \$1,000.

Now, any person walking the streets, can easily see the thousands of posters glued or tacked to telephone and light poles, building sides, hoardings, or what have you.

Some call them visual pollution. Others find them interesting—like a notice for a neighborhood garage sale—and most tell of community-interest

events, such as rallies, musical and dramatic offerings, and even the seeking of lost pets.

But they all have one thing in common—they are illegal.

The anti-postering bylaw was brought into focus recently when two members of Rock Against Racism were stopped by two of Toronto's finest on May 18 and given tickets for putting posters up advertising RAR's May 21 event.

Maureen Adams said she and Dan Kelly, a member of one of the performing bands as well as RAR, were posterer along Queen Street East about 8:30 p.m. when a police cruiser stopped and two officers emerged.

"We had just put a poster on a pole when the passenger (of the cruiser) asked us what we had. We showed him the

poster and he went back to the car. The driver went to the pole and ripped the poster off.

"They then asked us for identification and then the passenger wrote us each a ticket—for \$53," Adams said.

The *Clarion* attempted to discover if an order had gone out to police to crack down on posterers.

A spokesperson at 55 Division said there was no specific order and that police officers were empowered to enforce the bylaw.

When we asked about the cost of the ticket, we were told that that was discretionary, depending on the severity of the offence.

Adams said she had taken her case — and the tickets — to Alderman Pat Sheppard. **Continued on page 20**

No access to information Tory secrets safe

by Ann Mason-Apps

In Canada, we live under a principle of administrative secrecy. The release of information is at the discretion of the government, and citizens have no right of access to it.

Canadians are so used to living under this principle of federal, provincial, and municipal secrecy that most accept it without question, although countries like Sweden have had freedom of information as a right embedded in constitutional law for more than 200 years.

Thus, major decisions concerning our lives are made secretly in cabinets, party caucuses, federal-provincial conferences and, of course, in the infamous "backrooms."

Opposition members of parliament try to dig out information, but they often do not even know the right questions to ask.

This becomes particularly serious when the ruling party has a majority, as we have here in Ontario, since the last provincial election gave the Conservatives their first majority in 10 years.

On May 27, Tory MPPs used their majority control of the Legislature's Justice Committee to turn back NDP and Liberal



King Billy in his counting house, examining election goodies.

attempts to investigate the Astra/Re-Mor financial scandal.

The Conservative-dominated

committee also rejected proposals to ask the courts to deal with the issue of government negligence, and quashed

any question of a judicial inquiry.

Last year, 320 Ontario citizens, many of them elderly, lost more than \$4 million of their savings when the financial empire of Niagara Falls businessman Carlo Montemurro collapsed.

The Justice Committee investigations, done before the Tories achieved their majority, revealed serious misadministration of provincial laws, including the involvement of former Attorney-General and Consumer Affairs minister John Clement, in the licensing of the bankrupt companies.

Niagara resident Mary Beasley, who lost \$20,000 in the collapse, says that she knew her cause was lost when Premier Davis formed a majority government.

"We knew the night the vote was in, when he got his majority, our case was closed," she said.

The last issue of John Whitelaw's *Bi-monthly Reports* also indicates that there are very serious problems inside the Ontario Securities Commission in the handling of this matter.

Unfortunately, one of Whitelaw's major sources of in-

formation is being closed off. County and Supreme Court records have long been a source of information for serious investigation. A memo, however, from Attorney-General Roy McMurtry in June, 1980, instructed the Court Clerks and Registrars to stop allowing public access to documents.

Although the Registrar for the Toronto area is still allowing the public access to the files, Whitelaw says that the court records in the Niagara region are no longer accessible.

"In Quebec, all this sort of information is available on computer," he said.

At the municipal level, things are almost as serious. Although the Municipal Act states that all meetings of Council and local boards (excluding school boards and police commissions) shall be open to the public, it excludes committee meetings, so that some councils can, and do, meet as a committee-of-the-whole in private. This device renders the act useless in guaranteeing access to meetings.

The Education Act is equally unsatisfactory. It provides for open meetings, except when the Board determines that its com-

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Scholars' convention Blue Collar blues

by Norm Mohamed

On May 15, 16 and 18, academics held their Fourth Conference on Blue Collar Workers and Their Communities, at McMaster University in Hamilton.

The problem this conference faced was that academics often ended up talking only to each other because neither workers nor their communities were able to participate fully.

The problem began immediately for some blue collar workers who attended. There was an argument at the registration desk, because they didn't want to pay to get into a conference that was studying them. Following that incident, John Calvert from CUPE in Ottawa, speaking on a panel on workers' resistance, described the problem workers have in understanding and keeping control of their contracts.

He said that the language was often very technical and that unions ended up hiring specialists to do their fighting because of this. But the language used at the conference created similar problems.

This is very unfortunate for both the academics and workers, since dialogues between blue collar workers and academics on such issues as wildcat strikes can be very educational.

Workers sometimes feel that their struggles end up in failure only. The value of discussion is that academics can provide with an historical view; you may lose some battles, but overall, you can win the war. Workers in

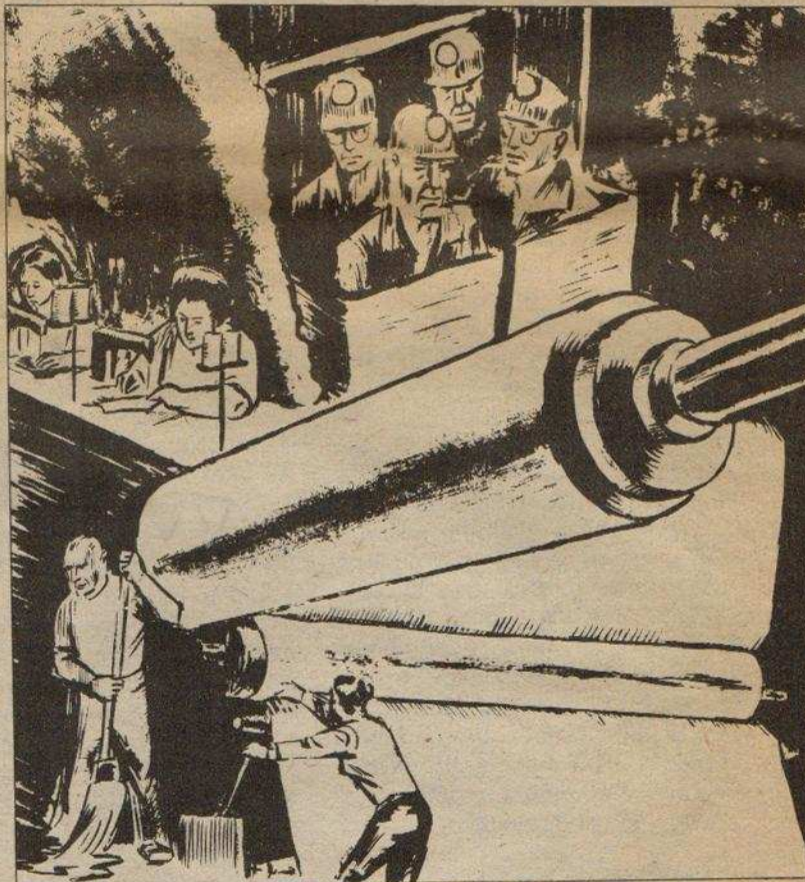
turn can tell academics why they are losing certain battles and how they feel about the results. Useful discussions like this were not widely shared, as there were almost no workers in the audience. Equally, there were very few workers on the panels.

One reason for the lack of attendance is the fact that the conference was held on a long holiday weekend, but this is not the whole picture. At the previous conference held two years ago, the lack of worker participation was also an issue.

What steps could have been taken to prevent this situation? First, workers generally distrust academics who make their livings studying workers. Second, the information scholars gather is often used by government and

business to manipulate workers instead of helping them. Third, workers find this means that their issues are topics for study, not problems to be solved. Fourth, why was a conference on workers held at a university anyway? Why not in a union hall, community center, or one of our empty public schools or high schools? Quite simply, why not hold these conferences where workers and their communities are?

If academics are going to continue to try to keep in touch with workers' issues, maybe they might work on one of the positive ideas that came out of questions raised about this conference by workers. They can help workers organize their own conference next year.



Tom McLaughlin

Part time workers seek solutions

The typical part-time worker is either a married woman or a single man and works more than 15 but less than 40 hours per week, frequently without seniority rights, overtime pay or fringe benefits.

The plight of such workers was the focus of one of the panels at the conference.

Norma Pritlove, vice-chairperson of the Canadian Airline Employees Association, and a part-time worker herself, spoke about some of her experiences.

She explained, "Full time employees lose all their seniority if they become part-time workers. The airlines also make a practice of laying off part-timers periodically and then putting them back on probation when they rehire them."

Ann Duffy and Wendy Weeks, two sociologists on the panel, tied the lack of benefits for part-time workers to a management strategy for increasing profits, and the lack of job security to their desire to be able to weed out potential troublemakers who might

want to organize a union.

They explained that industrial psychology is a new weapon being used to soothe workers without it costing the employer anything. Personal rap sessions between workers and management replace wage increases.

MacDonald's runs contests like "the fastest chip fryer" and gives employees forms to fill out with questions like, "Have you ever stolen a minute of MacDonald's time?"

They also talked about situations in which the company is already unionized, but in many of these situations, part-time workers are unable to receive union protection.

Some part-timers, such as library workers at the University of Toronto, have pushed to be included in the main bargaining unit.

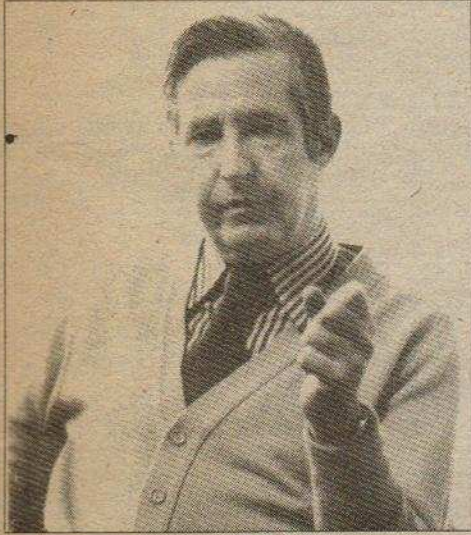
Pritlove, however, pointed out that this sometimes is a problem as unions often see them as tools used by management to undercut rights of full time workers. In a way, she said, they are correct, but added that "that is all the more reason to support the fight of part-time workers for job security, decent wages and full benefits."

British offer tips from Ireland Cops fear native 'terror'

by Gerry Dunn and Sally McBeth

A special RCMP "anti-terrorist force" is being set up to provide security during the upcoming Organization of Economic Co-operation and Development (OECD) summit, a government spokesperson has told the *Clarion*.

The summit, to be held in Ottawa



Maurice Tugwell

this July, will purportedly deal with the creation of a "north-south dialogue" between poor, emerging nations and the more developed countries.

But, according to an article in *Liason*, a publication of the Ministry of the Solicitor General, the Canadian government is preoccupied with third world terrorism in Canada.

The article, titled Revolutionary Terrorism in Canada? It's Coming, Say the Experts, claims revolutionary terrorists may "use Canada as a foothold in North America."

The "experts" in this case are the director and staff of the University of New Brunswick's Centre for Conflict Studies, described in the article as "the only 'think tank' of its kind in North America" concentrating "solely on low intensity political violence."

The director of the centre, Maurice Tugwell, is a former British army major who was in charge of "anti-propaganda" for the British in Northern Ireland.

The article states that "the government is setting up an anti-terrorist force--drawn primarily from the armed forces."

But Major Jeff Haswell, a Toronto spokesperson for the Canadian Armed Forces, told the *Clarion* the army is not setting up or participating in such a force.

And Leo Cloutier, director of the Security Information and Contingency Planning Department of the Ministry of the Solicitor General, confirmed that such a force would be the responsibility of the RCMP.

"The article, and other press reports, were incorrect," he said.

Cloutier said the new force would be called an Emergency Response Team, but would give no details of its operations. He said such teams have been set up in the past to deal with "criminal" crises such as hostage taking during the penitentiary riots. But, he said, this is the first time Canada has set up such a team to deal with political violence. The Solicitor-General's ministry also consulted with Britain's Counter Revolutionary Warfare Group.

The Centre for Conflict Studies, set up



British 'anti-terrorist' squad (SAS) storms the Iranian embassy in London, last year.

in January, 1980, recently completed a study commissioned by the RCMP titled "Trends in International Terrorism".

Tugwell, 55, claims Canada's native people also pose a major threat as potential revolutionary terrorists.

"All the pre-conditions for revolution are there. The native people's aspirations have been aroused but not fulfilled. They feel a sense of deprivation relative to the whole. They have a sense of nationalism and a political organization," Tugwell told the *Globe and Mail's* Barbara Yaffe in an interview last year.

But Laverne Monette, Executive Assistant at the Chiefs of Ontario co-ordinat-

ing and information office here in Toronto, was appalled at what she saw as an attempt to publicly link terrorism with legitimate, mass based native rights organizations.

"This guy is connecting Indians with terrorism. Now, it's not just in the minds of Ottawa and the RCMP, but in the mind of the public as well, and I think he should get slapped for that," she said.

"Has he ever talked to Indians? We are at such a low poverty level, so busy with basic questions of sanitation, food, housing...we have no time to go around playing terrorists.

"I find this guy ridiculous."

Groups plan Ottawa summit to oppose Reagan policies

A Popular Summit is being planned in Ottawa to coincide with the July Economic Summit of the seven major Organization of Economic Cooperation and Development (OECD) powers. The Popular Summit will take place Saturday July 18, to Tuesday, July 22.

According to Marc Cousineau, chairperson of the media committee, the main purpose of the Popular Summit is to "impress upon Canadian and other OECD leaders the need to resist attempts by the Reagan administration to gain support for their aggressive policies regarding North-South relations, world disarmament and economic matters."

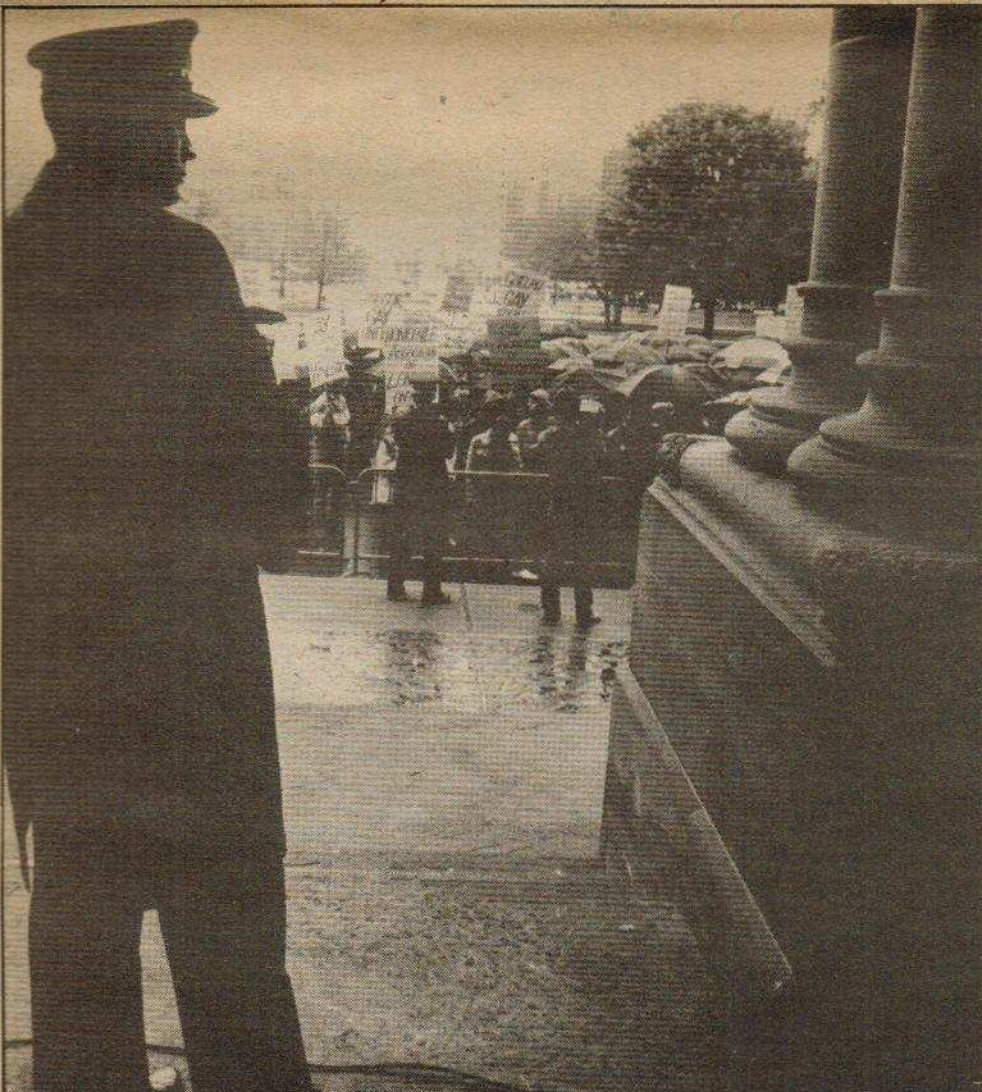
Cousineau also said that the Popular Summit is being planned to "awaken Canadian, Quebecois and world awareness as to the policies being discussed at the OECD summit. The Popular Summit will publicize the disastrous effect these policies are having on the Third World, especially El Salvador and Namibia."

The Popular Summit is being organized by a coalition of groups representing a wide spectrum of political philosophy and interests. "The

organizers", Cousineau said, "hope to demonstrate to the OECD leaders that there is strong opposition to the destructive policies of the Reagan administration."

The Popular Summit will focus on three themes; Western economic policy, world disarmament and North-South relations, with an emphasis on El Salvador and Namibia. To develop the three themes, a series of workshops and teach-ins featuring internationally known speakers is being planned. Demonstrations, including an international vigil for El Salvador, will take place. Cultural events, including poetry reading and politically oriented music, are also planned.

Organizing committees for the Popular Summit are being formed in Toronto and Montreal to support the coalition working in Ottawa. Any groups or individuals interested in making a donation should write to The Popular Summit, P.O. Box 2641, Station D, Ottawa, K1P 5W7, or call, in Toronto, Roger Rolfe at 961-3935 or Michael Crystal at 531-2411.



Gay community demonstration at Queen's Park, May 13.

forum to discuss police review

Torontonians are setting up an independent citizens' review mechanism for complaints against police conduct.

According to Alderpersons David White and Pat Sheppard, Toronto needs an independent review mechanism whether the province improves its complaints procedure or not.

White and Sheppard will present a draft proposal at a public meeting June 9. All interested Torontonians will have input.

The meeting starts at 7:30 p.m. in committee room two, New City Hall.

Alfred James Hebbes

Liason

cindy fortunata

Financial Fortunata

The word on everybody's lips these days is *terrorism*. Even the Credit Union Central of Ontario is getting into the act.

Its "Technical Information Centre" has sent out a special chart to all member credit unions called Basic Information on Hostage-takers.

The chart lists eight categories of weirdos. Among them are "political revolutionaries" and "anarchists" who, the chart explains, tend to be "members of the working class" and "intellectuals", respectively.

These dangerous people are motivated by a perverse desire to "change general conditions"; they feel "personally responsible" and have "a mission"; they want to "bring down society".

Rumour has it people carrying copies of Enzenberger's poems and wearing hard hats are disappearing through trap doors at the push of a button by wary tellers at our friendly neighbourhood credit unions.

Do you fit any of these criteria? Watch out.

Human bank tellers aren't the only ones having problems with terrorists. Consider the plight of a hapless automated teller in Charleston, South Carolina.

This machine was repeatedly passed a note by a man with a handgun, demanding all its money. He shot it twice when it refused to co-operate.

The guy who sent me this story signed his letter "a closet Luddite." The Luddites were a 19th century group opposed to the industrial revolution, and their motto was "down with the cotton gin, back to the spinning wheel."

"I find this story pathetic rather than funny," Closet Luddite wrote.

I agree. These days, you'd probably get more ransom holding a Green Machine hostage than you would a human being.

Months ago, I told a friend that government was in the back pockets of bankers.

My friend snickered something about conspiracy theories and changed the subject. But now I have proof!

After allowing the prime rate to defy the laws of gravity, the federal government has just added a new section to the criminal code. It's nestled in among the extortion clauses—the ones used against loan sharks. The act now specifies that a "criminal" rate of interest is 60 per cent per year.

It's as plain as the nose on Marc Lalonde's face the banks feared an enterprising citizen would swear out an extortion warrant on some local bank manager. But with this new definition, bankers can sit back in their swivel chairs and watch the bucks roll in.

But take heart. It may not be too late to use a little-known provincial law called the Unconscionable Transactions Relief Act. The Act permits the court to reduce the cost of a loan if "the cost... is excessive and the transaction is harsh and unconscionable."

So if your mortgage is up for renegotiation, head on down to the nearest courthouse. Tell 'em Cindy sent you.

Slow sniffers irk Triangle residents

by Ted Hebbes

Contents of an unreleased Ministry of the Environment report on air pollution in the Junction Triangle (an area in Toronto's Ward Two) list several potentially hazardous chemicals present in the area. The ministry has yet to divulge exact levels of the chemicals tested. (However, they did say that hydrocarbon emissions were less than 10 parts per million.)

The Junction Triangle is bounded by Dundas Street on the west, the CPR tracks to the north, Lansdowne Avenue to the east and Bloor Street to the south.

Five companies have been identified by the ministry as potential sources of air contaminants. They are Inmont Canada, Glidden Paints (coatings and paint manufacturer), Viceroy Rubber, Nacan (adhesives manufacturer) and Anchor Cap and Closure (printing company). The ministry has had complaints from residents concerning all of them except Inmont, even though the materials used by Anchor Cap are made at Inmont.

All of the chemicals detected could, if present in high enough

levels, cause throat irritation, respiratory problems and blood disorders. In a survey of area residents conducted by the Junction Triangle Anti-pollution Committee, 73.9 per cent of the residents felt air pollution was a problem, 47.3 per cent suffered from coughing and sneezing and 39.3 per cent complained of eye irritations.

Exposure threshold limits for individual chemicals have been widely researched, but the effects of chemicals in combination with each other are not clearly defined. Low levels of a great many chemicals may prove to be as hazardous to health as high levels of a single one.

Air samples in the Triangle were taken over a two-week period last summer by mobile analysis in response to numerous complaints from residents. The samples were analyzed further only if they showed a reading over a fixed limit on the mobile mass spectrometry unit. They then would be analyzed on a more sophisticated machine in order to determine the parts per million of each chemical present.

Chemicals thus tested for and detected were ethyl benzene (used in the manufacture of

polystyrene), xylene, toluol methyl ethyl ketone (paint and adhesive solvents), pseudocumene and hemimellitene. Levels of ethyl acrylate, a component of acrylic resins, were also found in the area.

Whether or not the samples taken are indicative of the air quality in the Triangle has been questioned by some authorities.

"The Super Sniffer," said a source at City Hall, "is so big and obvious that the companies could cut back their emissions when the samples were being taken."

A source at the Ministry of the Environment said that the testing was not at all extensive. The mobile analyzer, after having been on display at the Galleria shopping mall prior to taking samples in the Triangle, was only on the road collecting data for one day. The unit then spent the remainder of the two week period in the Ministry's underground parking lot at Avenue Road and St. Clair Avenue.

Residents of the Triangle, along with Ald. David White, are organizing a citizens committee to deal with pollution and its related health problems in the area.

From page 2

difference, however, between a society where sexism benefits those in power, and one where there is a commitment (if still incompletely fulfilled) to eradicating sexual inequality, then we lock ourselves into the defeatism of preferring a known frying pan to a supposedly more dangerous fire. There is little question who benefits from such a conclusion.

Another aspect of the Kreps' article which is extremely questionable is his portrayal of Mamonova's group as the lone voice for peace in a militaristic society. Anyone who is familiar with Soviet society knows it is a society almost pathologically obsessed with peace. Any Soviet school child can tell you that World War 2 cost the country twenty million lives and left most of the major cities in the European part of the country in ruins. The economy was set back years by the need to rebuild housing and industrial cap-

more letters

acity. Efforts to establish SALT II (which foundered on American, not Soviet opposition) indicate peace is mainline policy, not anti-establishment rebellion.

Kreps declares that Mamonova's opposition to Soviet intervention in Afganistan is a feminist cause, but even our big-business media has admitted the rebel forces are utterly opposed to women's equality.

Kreps maintains that the weakening of socialist military strength "does not in the long run further the purposes of the CIA of the Western powers." His reasoning is that a less effective Soviet army would lead to less western paranoia, and therefore less support for an escalated arms race. Following such bizarre reasoning, socialist countries and national liberation movements should ostentatiously throw away their guns, and the imperialist world, no longer feeling threatened, will call off its mercenaries and 'military advisors'. I wonder if Mr. Kreps would like to give that advice to the El Salvadoreans.

Mamonova's visit to Canada and her popularity in the capitalist media are no surprise. We on the left owe it to ourselves to be skepti-

cal, when we find ourselves arguing on the same side as the multi-nationals.

Debby Littman
Toronto

Bookchin

To the Clarion:

The left must always be careful to be rational, relevant and constructive.

The interview with Bookchin (Clarion, April 10, 1981) reveals him to be none of these.

It seems clear he puts "the idea" ahead of the true concern of the left and socialists; the dignity and well being of all humanity, particularly of those traditionally exploited; the workers and the poor.

You can see this orientation in several parts of the interview; when he speaks of consciousness: "The only thing that is going to make you invulnerable to the system is having an idea you believe in—an idea worth fighting for"; and later when he speaks of "rationalism that is domineering" and of "an organic society I call ecological."

We must never put ideology ahead of issues of people: jobs; homes; health care; social security. Let's face it, the masses have always been betrayed by the ideologue. Your interview with Bookchin reveals him an ideologue and "social spontaneity" an ideology.

Dan McAnan
Toronto

Good satire

To the Clarion:

I enjoyed the Soviet women arisel piece by Bart Kreps (Clarion, May 8, 1981). It isn't often one sees such an excellent parody of the Sun's editorial position viz a viz Soviet life. It had that right sort of cryptofascist nuance, linking the Peace Movement to anti-Sovietism, great. And knowing just where to stop "the bloody mass extracted from the womb"...having the doctor eat it would have been too much.

Tell Kreps to keep up the good work. I look forward to illustrating his next piece.

Mike Constable
Toronto

Social Housing Action Coalition (SHAC)

conference

**The Housing Crisis:
Insecurity of Tenure**

Saturday, June 20, 1981

at

Ontario Public Service Employees Union
18 Grenville St. (one block north of College
at Yonge

9 — 10 a.m. Registration

participation is limited to 80 people,

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Simon Mielniczuk 366-4215, Rick Degross 961-2625,
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Women's health fair spans full range of issues

by Cathy Smith

Getting the community involved and interested in good health is a full time job for Allie Lehmann, health educator at the South Riverdale Community Health Centre.

Lehmann, one of the organizers of the centre's May 24 women's health fair, needs input from the community to organize around its needs. This, she says, was one of the reasons behind the fair.

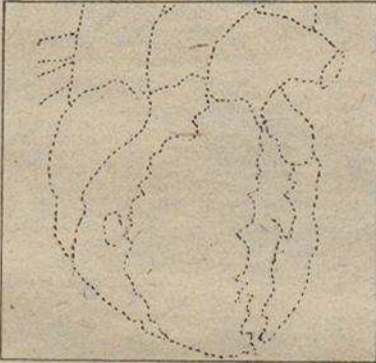
About 100 people turned out to see displays and attend workshops on a wide variety of health concerns, including birth control, family violence, aging and sports health care.

But, says Lehmann, with a 70,000 plus neighbourhood to serve, the five year old centre has its hands full trying to respond to community needs. And, she says, "problematic funding" makes it a financial concern as well.

The provincial government allots a physician allowance for the cost of professionals, but does not fund any other aspect of the centre. The rest, says Lehmann, has to come from fundraising.

A grant to carry out a nutrition project has helped. Lehmann hoped the fair would recruit people interested in working on such a project.

"The aim is to get people together, heighten nutritional knowledge, and expand into the community," she said.



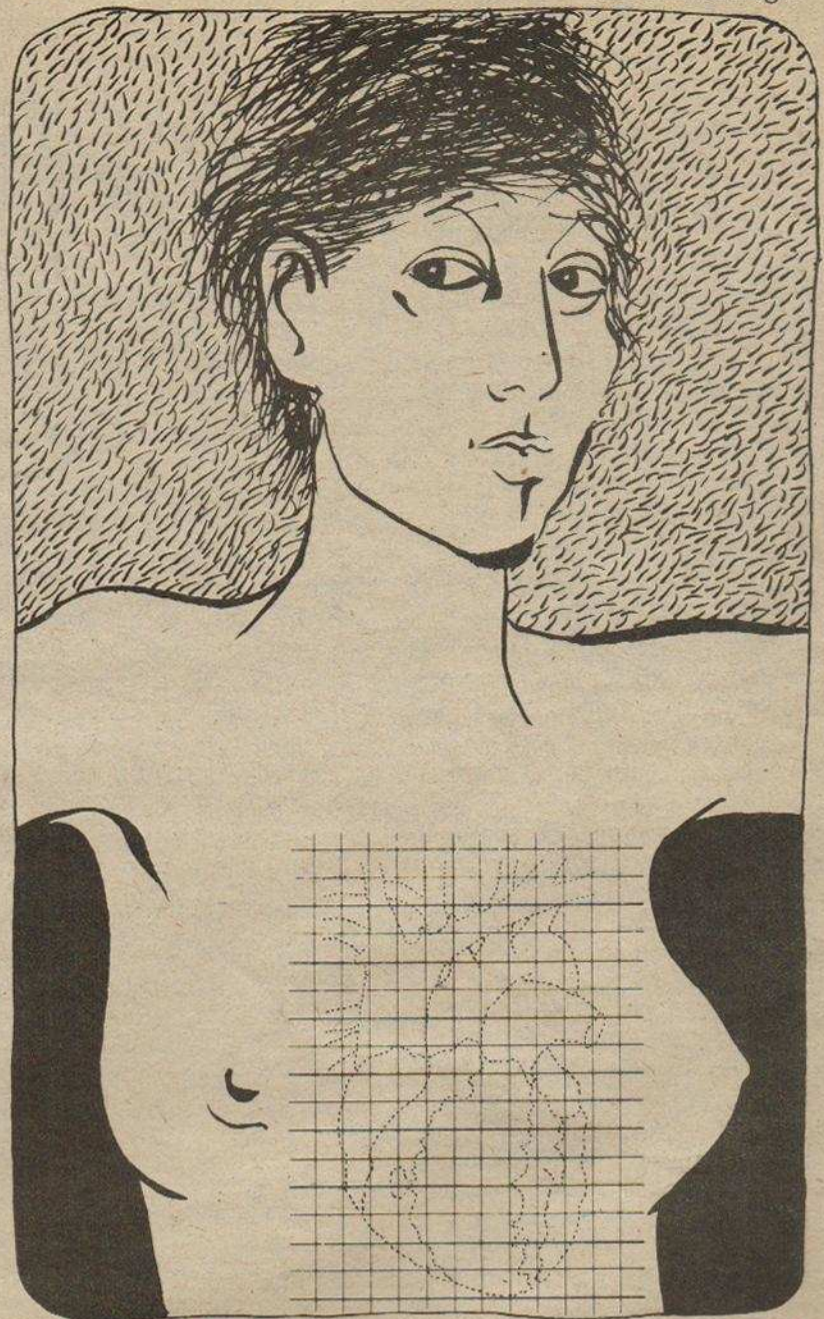
In the fair's birth control workshop, women were told they can determine when they are most fertile by observing cervical mucus and body temperature. Unlike the rhythm method, the sympto-thermal method is attuned to the body's cycles. It has become increasingly popular as women fear the side effects and risk of

the pill and spermicides.

A member of the collective at Nellie's, a halfway house for women in distress, said about 24,000 Canadian women a year seek help for family violence. Although the violence may send them to hospitals, on the average a woman will be battered 11 times before she seeks help.

As the birth rate in Canada declines and life expectancy increases, knowledge of the physical and psychological effects of aging becomes more necessary, according to workshop animator Jeanette Agnew. At present about 10 per cent of all Canadians are over 65. In 50 years, the figure will have risen to 20 per cent. In 1900, the life expectancy was 45 years; now women can expect to live until 74 and men until 71 years.

Intelligence and mental capacity do not decrease as we age, said Agnew. Dispelling the myths is essential to understanding the problems of the elderly.



Healthsharing

School funding cut Parents enter fray

by Theodore Berkley

In a time of cutbacks, a movement of parents is demanding quality education for children.

A record 600 parents and teachers turned out to a Metropolitan School Board meeting May 19 to protest cutbacks in elementary school staff and insist on input into staffing procedures.

In response to the large number of parents who showed up for the meeting, the Metro Board called in 20 police. Two remained, and 18 left.

The board agreed to obtain information concerning the use and cost of teachers in all special programs across Metro and discuss funding with the provincial government.

Parents said at least 200 more teachers are required in the City of Toronto system. Special programs, such as French, special education, and English as a second language are being staffed in Toronto to the sacrifice of regular classroom programs. Parents say this is the result of inadequate funding by Metro.

Parents are demanding allocation procedures be changed to meet the needs of the schools and allow parental involvement.

They are pleased with the

motion from Metro but are realistic about what it will accomplish.

"We see this somewhat as a hedge on the part of Metro, but now they know parents are not going to take this situation lying down," said one parent.

"We want a say in how our kids are being educated. This is just the beginning of parents being a part of the decision making."

The funding cuts originate with the provincial government's education policy, which in turn affects Metro's allocation to Toronto.

Another problem is the different approaches to allocation taken by Metro and Toronto. Toronto, with an awareness of its particular education needs, has provided more special programming than Metro has allowed for.

"A greater emphasis has to go on libraries and English as a second language because basic language skills are lacking," said one parent. "Special education comes into it too."

The increased assignment of teachers to special education has been done at the expense of regular classroom programs, further eroding the quality of education.

Parental involvement in Toronto school staffs began in 1975 when local school staffing committees of parents, teachers and principals were set under the Toronto Teachers' Federation (TTF) collective agreement. These committees decide how totals of staff will be used in the schools. The actual numbers, however, are decided by the TTF and the school board trustees, prior to any meetings of staffing committees.

These committees have the power to balance off the distribution of classroom sizes, librarians, music or art specialists or English remedial teachers for their schools.

By April 1981, networks between committees showed all Toronto schools had the same problems—they were being asked to get by with less classroom teachers, with a resulting reduction in the quality of education. Now the schools were not competing for scarce teacher resources. Instead, a parent-initiated common front developed to confront decision makers on funding.

At a nine hour meeting April 30, 800 parents from all areas of the school system complained about classroom squeezes and methods of allocating staff.

Although no parent-involving mechanisms such as staffing committees exist in other Metro area schools it is likely these parents may soon be knocking on the Metro board's door.

"While no formal committees have been set up, individuals from York and East York have shown interest in parental input," a parent said.

Strikes and lockouts

By informing our readers of some of the basic issues and the dispute location we hope to encourage trade union solidarity. Whether it is a mass picket to prevent scabs from strikebreaking, or a few turns on the picket line before or after work, your physical and moral support can make a world of difference.

As far as we know, there is no complete list available. So, please help us compile one by sending us or telephoning us with information about any strike or lockout in the Toronto area.

An injury to one is an injury to all.

Silverwood Dairy has been struck by Local 101 of the Canadian Union of Operating Engineers and General Workers, since June 1. The 400 employees are picketing the company's four plants — at Railside and Lawrence, Davenport and Lightbourne, Dupont near Christie and Norseman east of Kipling. The main issues are wages and the cost of living allowance.

Lennox Industries of Canada, 400 Norris Glen Dr. in Etobicoke has been struck by United Steel Workers of America, Local 7235 since May 22. Two hundred employees are on strike over wages as well as problems with automation and the company incentive plan.

Borden Industries of West Hill has been struck by

United Steel Workers of America, Local 13491 since April 16. The employees are on strike over wages and length of the contract. The company, a chemical manufacturer is maintaining a low level of production using management personnel.

The Canadian Broadcasting Corporation has been struck by its 2,100 members of the National Association of Broadcast Employees and Technicians since May 21. The main issue is the CBC's desire to be able to "contract out" work to non-union workers.

Members of Local 366 of the United Cement and Gypsum Workers have been locked out at Westroc Industries of Mississauga for 10 months. The major disputes are contracting out and job elimination.



Cutbacks may bring back old fashioned schoolrooms.

Plight of auto industry

Multinationals, resource

by John Pitt

During the spring and summer of 1980, along with 670 other workers, I was on strike at the Arrowhead copper and brass mill. In September I found a shoe factory job for \$5 an hour to see me through the strike. On October 1, Arrowhead shut down the tube mill when the workers rejected a contract offer. Two hundred and thirty workers including myself, with up to 15 years seniority were terminated, even though the market for copper and brass tubes was strong.

I held on to the shoe factory job until deciding to apply for a 40-week Manpower Welder-Fitter course, which began in March 1981. I've had to put my car up on blocks and expect a tight squeeze until next January. The UIC benefits I receive are based solely on my 24 weeks at the shoe factory, at \$5 an hour. No account is taken of the two and a half years I worked at \$6.80 an hour.

I realized that there are thousands of workers like me hit by layoffs and plant shutdowns in Ontario, so I decided to try and find out why.

The government and the media would have us believe that workers are responsible for the slumping economy. Workers, they suggest, are to blame for low productivity and for having inflated expectations and must therefore pay the cost of righting the economy through a larger share of the tax burden and a reduction of social services.

At the same time nothing is said of the results of 150 years of dependence on resource exports as the main-stay of the economy. No mention is made of the results of trusting the multinational manufacturers to build strong Canadian industries and provide us with jobs.

Auto & economy

Since the Auto industry is the country's largest manufacturer and since so many workers and secondary industries are directly or indirectly dependent on its success, the causes of the crisis in the auto industry may help us to understand the depth of the problem of Canada's manufacturing sector in general.

The processing and manufacturing of raw materials like iron ore, bauxite, and nickel into cars and other goods should be the heart of our economy. Large numbers of jobs would be created in industry and the associated service sector.

Instead, the bulk of Canada's natural resources are shipped south across the border only to be brought back later as finished products. The result is a loss of jobs for Canadians as well as a deficit in manufacturing trade.

labour workshop

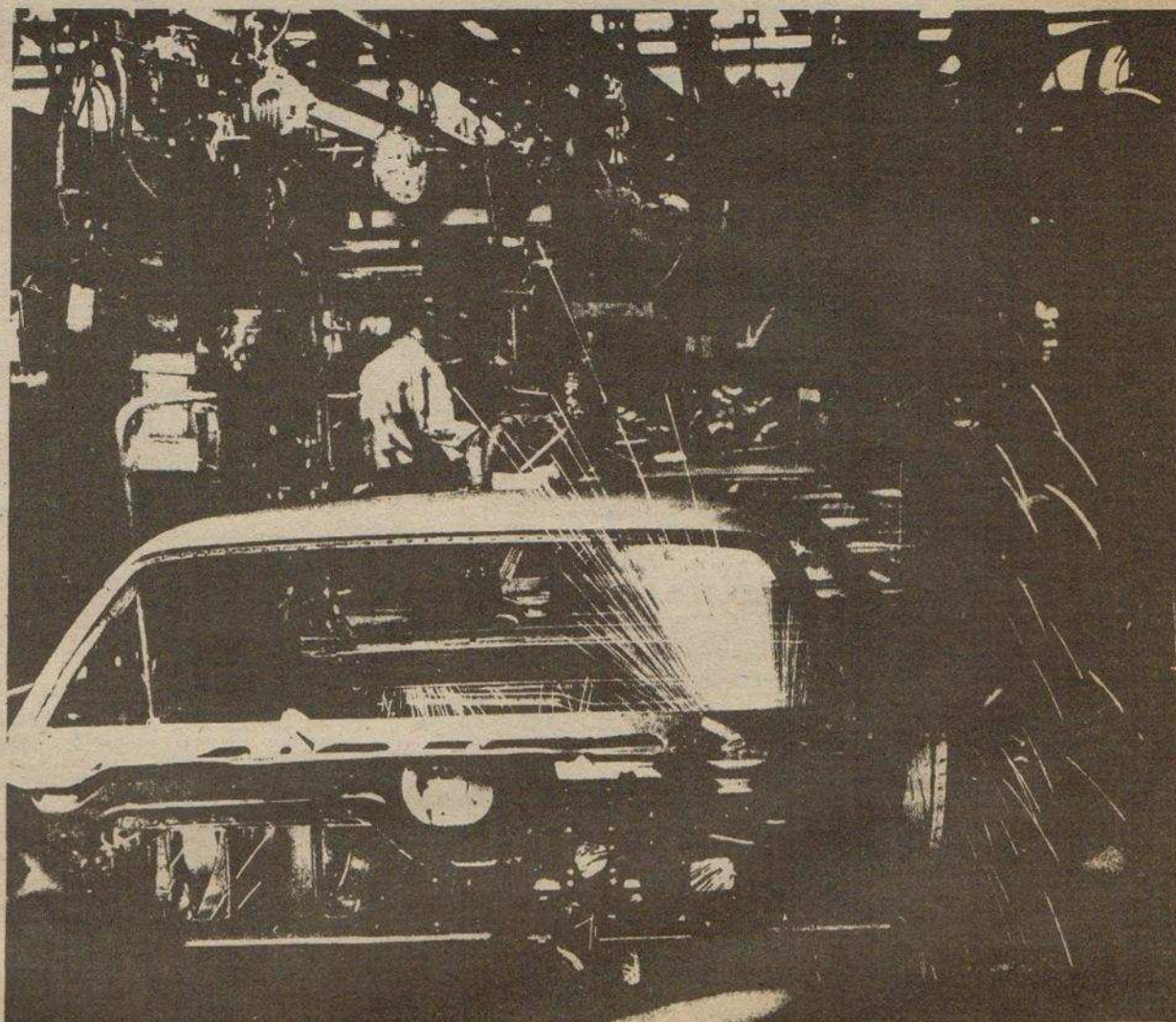
In 1979, Canada imported \$3 billion more cars and parts than exported. In 1980, another \$2 billion was added to that total.

This is a problem for two reasons. First, instead of breaking even or having a surplus to further

Percentage of Skilled Labour in Vehicle Assembly Plants

| | |
|-----------------------------|---|
| Skilled workers in U.S. | <input type="checkbox"/> 8 per cent of plant workforce |
| Canada | <input type="checkbox"/> 2 per cent of plant workforce |
| Semi-skilled workers - U.S. | <input type="checkbox"/> 43 per cent of plant workforce |
| Canada | <input type="checkbox"/> 23 per cent of plant workforce |
| Unskilled workers in U.S. | <input type="checkbox"/> 49 per cent of plant workforce |
| in Canada | <input type="checkbox"/> 75 per cent of plant workforce |

develop our country, we have to borrow money to pay the debt. Second, instead of leading the way to a stronger independent manufacturing sector, the auto industry is leading us to more and more dependence on exporting raw materials.



The Auto Pact

Our auto industry is governed by the Canada - United States Auto Pact signed in 1965. The pact guaranteed that Canada

parts. The majority of 'in-house' parts, those parts such as engines, drive chains and large stampings produced by the big three car manufacturers for their own assembly, are made in the U.S. This imbalance is totally responsible for the auto trade deficit.

A further result of this critical imbalance, is the almost non-existence of highly skilled and research and development jobs in Canada.

The building of our own parts industry and our fair share of high-technology and research would develop more skilled jobs and provide an essential foundation for a strong economy.

But that is exactly what the multinationals don't want. They know that now they can call the shots because we are dependent on them for the technology, machinery and knowhow.

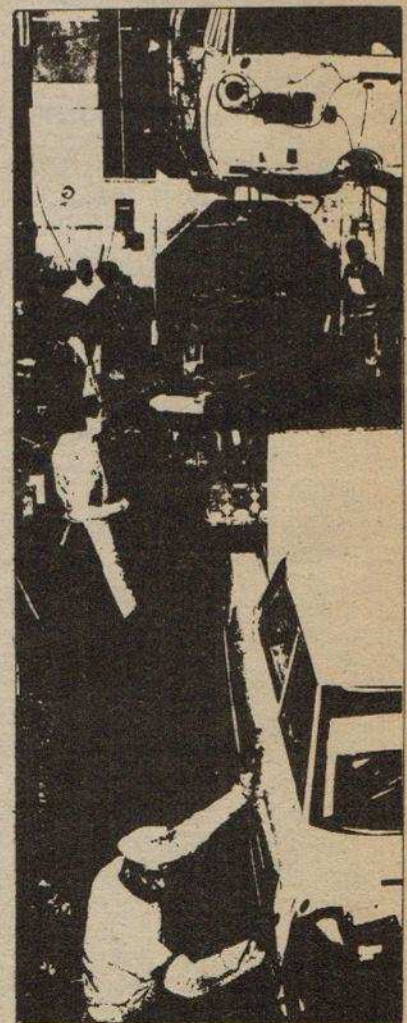
No matter how many Windsor Liberals are in the Federal Cabinet, the Auto Pact is quicksand to our economy. The Auto Pact did nothing to change the real problem and has produced no long term benefits. Nor

can we now hope to renegotiate a better Auto Pact. To do so, we would have to have more power than we did in 1965, which we clearly don't have.

Ten years too late

The North American car industry is still trying to recover from its failure to respond to changing consumer need. It doggedly tried to ignore the Japanese and European push toward compact, fuel-efficient cars and stuck with its tradition of big-buck, big cars.

It was more than 10 years ago that the Japanese and Europeans



Plant Shutdowns and Layoffs

- Bendix - Windsor — 491 workers
- Caland Ore - Atikokan — 284 workers
- Roper - Ingersoll — 193 workers
- Rockwell - Chatham/Milton — 584 workers
- Firestone - Whitby — 650 workers
- Outboard Marine - Peterborough — 225 workers
- Thomas Specialities - Lindsay — 235 workers
- General Bakeries - Mississauga — 110 workers
- Essex International - Dunnville — 250 workers
- Hodaille - Oshawa — 500 workers
- Beach Foundry - Ottawa — 240 workers
- Clarke Equipment - St. Thomas — 199 workers
- Winchester - Cobourg — 208 workers
- International Harvester - Chatham — 897 workers
- Pilkington Glass - Scarborough — 800 workers
- Budd Automotive - Kitchener — 1,500 workers
- Square D - Toronto — 250 workers

Importance of Auto Industry to Canada and Ontario

- 100,000 workers are directly employed in the auto industry
- 7 clusters ; Oshawa, Toronto, Oakville to Brampton, Niagara Peninsula, Kitchener/Waterloo/Cambridge, London/St. Thomas, Windsor/Chatham
- 48,000 workers in auto parts industry
- output in Ontario is \$7 billion annually which is one ninth of G.P. of Ontario and supports huge industrial infrastructure, creates demand for other products, e.g. plastics, rubber, textiles, steel...as well as activity in services and Government Industries
- Two thirds of exports of manufactured goods are auto products
- 40 per cent of imports are automotive

reflects general malaise exports, spell loss of jobs

developed the technological capacity to compete in the North American market.

And yet it is only now, with the North American economy falling through the floor and gas prices soaring through the ceiling, that the need for a massive shift in production orientation has been recognized. The big three auto manufacturers are desperately trying to retool for small car production. The manufacturers of course, are using this as an opportunity to "rationalize" production. New machinery, computers and assembly line robots have meant a substantial decrease in the number of person-hours required. Rather than benefitting with a shorter work week, employees have paid the price with their jobs.

The World Car

The World Car, the next step in auto development, will make Canada's lack of technology and skilled jobs even worse. The world auto market will be controlled by eight giant companies. A reduced number of car models will be produced in several countries.

The firms will cut costs on high technology, research and development and scientific experiments by concentrating them in only a few centres for the world auto market. From all of this, it is very hard to see how the auto industry could be a stepping stone to an independent manufacturing base in Canada, now or in the future.

The World Car is a more

High interest rates

Government response to economic problems, like inflation, is only making the problem of plant shutdowns and layoffs worse. Their strategy is to slow the economy by raising the interest rates.

High interest rates inhibit companies from borrowing money to expand production, and force less profitable companies to close. More profitable companies are then supposed to take over the local market and expand into the international market with the assistance of government grants.

Indefinite Layoffs in Key Auto Centres

| | |
|--------------------------|--------|
| Chatham - Sarnia | 2,140 |
| Kitchener Area | 2,250 |
| Niagara - St. Catharines | 2,770 |
| Oakville | 2,110 |
| Oshawa | 1,230 |
| Toronto | 1,270 |
| Windsor | 10,000 |

The weakness of this strategy is apparent. Since the U.S. is following a similar or even more brutal economic path, Canadian companies, even the survivors of the squeeze, can't expect to gain a larger share of the American market.

Further, as interest rates soar, so too do mortgages, and people who bought houses are either losing them or are forced to do without other things such as new cars.

The decrease in available

we consume ourselves to stimulate the economy and reduce unemployment.

Canada has the highest per capita foreign investment in the world and also the highest per capita deficit.

The government is not too worried about the deficit in auto trade. It prefers to fall back on resource exporting, a Canadian policy since the Conservative government of John A. MacDonald.

Limited market

A further serious problem is that the demand for more and

more cars, as in the 50's, no longer exists. Now there is almost one car for every 2.2 people in the U.S.

The auto industry can no longer be the engine of growth to our economy as it was in the past.

The U.S., Europe and Japan have developed new electronic, chemical, computer and scientific industries, lessening their dependence on auto. But Canada's dependence on the U.S. has prevented such a development here.

The future

It is time to face the fact that exported resources, imported capital and borrowed technology do not serve the needs and aspirations of Canadian workers in the long run.

While other countries are suffering in the present world crisis, Canada is in the worst shape of the developed countries. The policies of the multinationals and the government have led us into this corner.

Canada's resources, among the

best in the world, and our highly educated workforce, should be put back to work.

It is clear that we cannot expect either the government of the corporations to find a solution for our economic ills.

An industrial strategy is now Canada's most important political question. The only way that such a strategy can meet workers' needs is if we control the important decisions in our economy.

Worker control of production

and natural resources will allow us to plan our economy for enough good jobs and a secure future for us all.

The snow job by the media and government blaming workers for Canada's problems must be fought with genuine worker education.

Workers must be able to clearly see the causes of our problems to play the key role in fighting for the solutions.

The Provisions of The Canada-United States Automotive Products Trade Agreement (Auto Pact) Signed January 16, 1965

Essentially the Agreement provided for free trade between the two countries in original equipment parts and in all but specialized types of newly manufactured vehicles. It excluded trade in aftermarket parts and accessories, tires and tubes, batteries and used vehicles.

Duty-free entry was governed by a number of specific conditions:

- Only a Canadian manufacturer of cars of commercial vehicles could import products duty-free.
- To qualify as a manufacturer a company had to have produced vehicles of a particular class throughout the base year, which was August 1, 1963, to July 31, 1964, and to have produced vehicles in that class during the 12 month period to July 31 in which vehicles and/or original equipment parts were imported.

In addition, a manufacturer was required to meet two other conditions:

- That the ratio of the net sales value of any class of vehicle produced in Canada to the net sales value of vehicles of that same class sold in Canada remain equal to the ratio between production and sales prevailing in the base year or at least amount to 75%, whichever is the higher.
- That the amount of Canadian content in each class of vehicle produced in Canada that was termed "in-vehicle" Canadian value added - be at least as great in absolute terms as the Canadian value added in the base year.

The ratio provisions was aimed at maintaining the proportion of vehicles assembled in Canada in relation to vehicles in each class sold in Canada.

The objectives of the Agreement set out in Article I were three-fold:

- The creation of a broader market for automotive products within which the full benefits of specialization and large-scale production can be achieved.
- The liberalization of U.S. and Canadian automotive trade in respect of tariff barriers and other factors tending to impede it, with a view to enabling the industries of both countries to participate on a fair and equitable basis in the expanding total market of the two countries.
- The development of conditions in which market forces may operate effectively to attain the most economic pattern of investment production and trade.

Quoted from *Inquiry into the Automotive Industry*
Simon Reisman, Commissioner October 1978

Japan-Canada — Imports-Exports

1979

- Japan imported \$6 million worth of Canadian auto parts
- Canada imported \$500 million worth of Japanese autos and parts

1980

- Canada exports to Japan - mostly raw materials \$4.1 billion
- Japanese exports to Canada - \$2.1 billion - 90 per cent manufactured or finished products

serious threat to the Canadian auto industry than imports from Japan and Europe, which have only 18 per cent of our car market.

Union bargaining power will be reduced by the World Car. When an auto firm builds the same car in Canada as in three other countries, striking the Canadian plants will have little impact. The auto companies may also be considering shifting some of the production facilities to third world countries. This has the advantage of cheaper labour costs in the new plants as well as at home, where the threat of runaway plants makes the North American workers feel like they are competing with third world workers. However, pressure on Japanese and European car manufacturers to guarantee a certain content of American-made parts in their exports to the U.S. may turn into American laws that would prevent the multinationals from producing cars for the American market made primarily from foreign parts.

money and high cost of consumer loans means people are holding onto their cars for at least a year longer before trading them in. This makes a difference of 800,000 cars sold each year.

Unemployment

The result of all this and Canada's dependence on resource exports is that Canada has had the highest unemployment rate in the western world for years.

High unemployment and the fear of more layoffs weakens labour's bargaining power. Companies threaten plant shutdowns as a normal bargaining tactic. Wages fall behind rising prices. So at the same time as labour's power is weakened, corporate profits rise.

Stimulating our economy would not by itself solve the problem. We import half of our manufactured goods. Higher demand in Canada would create as many jobs outside our borders as inside. We would have to produce more of the goods that



opinion

by Barbara Walsh

The war in Northern Ireland is a simple conflict between a dispossessed indigenous minority and colonists who wish to maintain their privileges. Yet, it's too easy to fall for the barrage of pro-British media hype which portrays the Irish as a barbaric lot who would annihilate each other over obscure religious differences if the honourable British army withdrew their civilizing presence.

Even some leftists unconsciously adopt the subtle racism which characterizes the Irish as backward, immature, uncontrolled, superstitious, and ludicrous. As an Irish woman, I am often drawn into arguments by appalling introductory remarks like these:

"It's something about the Irish. They just like fighting."

"They're backward anyway. They're the only white country that was colonized by the British."

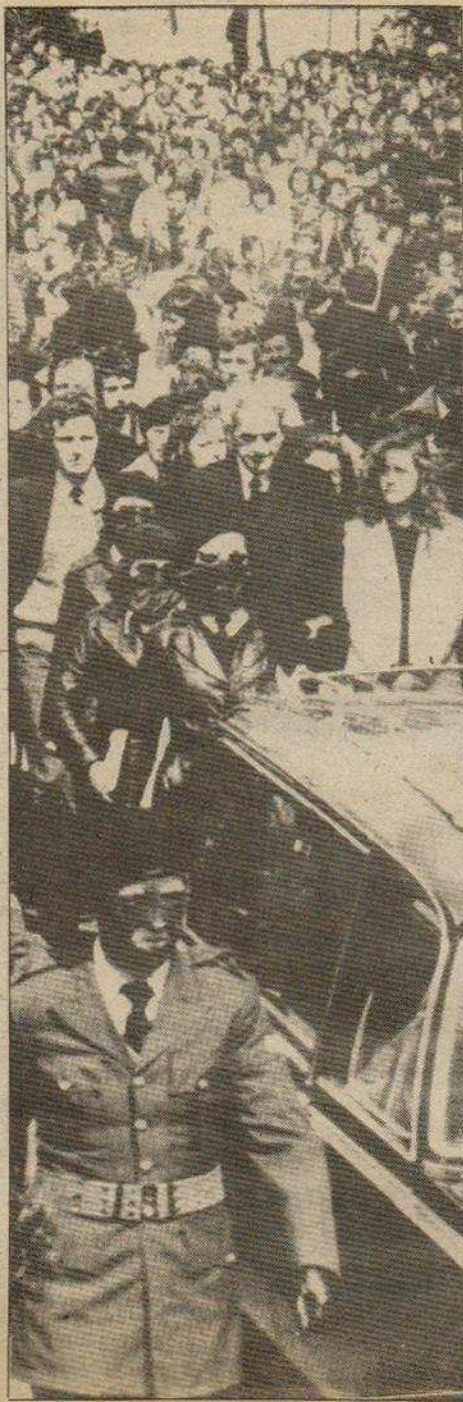
"This hunger strike stuff, it's not healthy; they want to be martyrs."

Even a casual look at the eight centuries of British exploitation of Ireland should convince anyone that honour and civilization were the last things on the minds of the imperialists. The land was confiscated and allocated to Scottish and English settlers in the 16th century. Ireland was used as a source of cheap labour and foodstuffs, and repressive laws impoverished and victimized the native people and their culture. Resistance was dealt with with ferocity. No generation went by without its crop of Irish martyrs. Today, we are witnessing the latest attempt of the Irish people to resist their oppressor.

The 600,000 Catholic people of Northern Ireland are slightly more than one third of the population in an artificial state created in 1921 at the request of 900,000 Scottish-Protestant colonists who feared losing their privileges in an all-Ireland state.

The official unemployment rate in Northern Ireland is 21.7%. In Catholic areas, the real rate is between 45 and 55 percent, and for Catholic males the rate is as high as 80%.

Deprived since 1921 of a political voice by gerrymandered electoral districts, discriminated against by a judicial, law-enforcement and managerial establishment of Protestant colonial bigots, the Catholics showed, in the late sixties, by mass peaceful demonstrations, that they were no longer willing to accept second class citizenship.



Bobby Sands' funeral in May was attended by 100,000 marchers.

Attempts at reform were resisted by the Protestants, and in mid-August 1969, rioting broke out between the Catholic people of the Bogside ghetto in Derry and the Royal Ulster Constabulary (RUC), a force drawn 90 percent from the loyalist or unionist population. The riots spread to Belfast.

British troops were rushed to trouble areas, and were acclaimed by Catholics as their champions against the Protestant extremists and the RUC. Their confidence in their protectors was short-lived. A year later, the army terrorized a working class Catholic district of Belfast, imposing a curfew, subjecting the people to four days of CS gas and door-to-door searches, and murdering 4 inhabitants. At the end of the operation, the army paraded two hard-line unionist politicians through the streets in the back of an open jeep, to show how efficient they had been in keeping the natives in their place.

The Irish Republican Army had become identified with the peaceful civil rights movement in the sixties. Following the army offensive against Catholic ghettos, a military wing of the IRA formed—the provisionals—to deal with the problems at hand.

The IRA denies that they are waging a sectarian campaign. Their targets are the armed representatives of the British Crown—the army, the RUC and loyalist paramilitary groups. Also targeted are major industrial installations—in an attempt to economically disable the political establishment.

There is increasing evidence that the British army is conducting an undercover campaign to discredit the Republican cause.

- The British Army maintains a press-corps of 150 at its propaganda headquarters in Lisburn, near Belfast. Journalists too scared to venture from their hotel bars into the war-torn streets can call on willing army spokesmen to 'explain' any development.

- In December 1971, the army press

"Brits out of Northern Ireland now"

centre issued a story that the deaths of 15 people at a Belfast bar were the result of an IRA bomb which went off prematurely. Eyewitnesses identified the bombers as loyalists. Further, the loyalists claimed the bomb in a telephone call to the press. But the army story was the one that was printed.

- In Dublin in 1974, two bombs exploded killing 25 people. Kenneth and John Littlejohn confessed to police that the army sent them to plant the bombs. Kenneth later told his story to the English Civil Liberties Association, and was found assassinated two days later.

- IRA forces have twice captured groups of undercover British army personnel engaged in laying bombs or conducting random assassinations.

- The blueprint for fighting against the IRA was written by a British army expert, Brigadier Frank Kitson, whose *Low Intensity operations* is based on his experience in other British colonies—in Asia, Malasia, Cyprus, and Kenya.

Two thousand people have died in the past 12 years. 600 of these were armed agents of the British state. About 300 more deaths are directly attributable to the British army, RUC, Ulster Defence Regiment, or loyalist paramilitary groups. An uncountable number are attributable to undercover operations of the British Army. A large number are victims of British policy, which at one point disregarded warning telephone calls.

Internment without trial and non-jury courts (Diplock courts) which convicted people on the word of a police officer alone, were introduced to combat what the British describe as the 'intimidation of IRA godfathers'. The truth is that people are unwilling to come forward and inform on brothers, sons, neighbours, friends who have taken arms against an old enemy who displays

nothing but contempt for the Irish people. Diplock courts have a conviction rate of 90 percent.

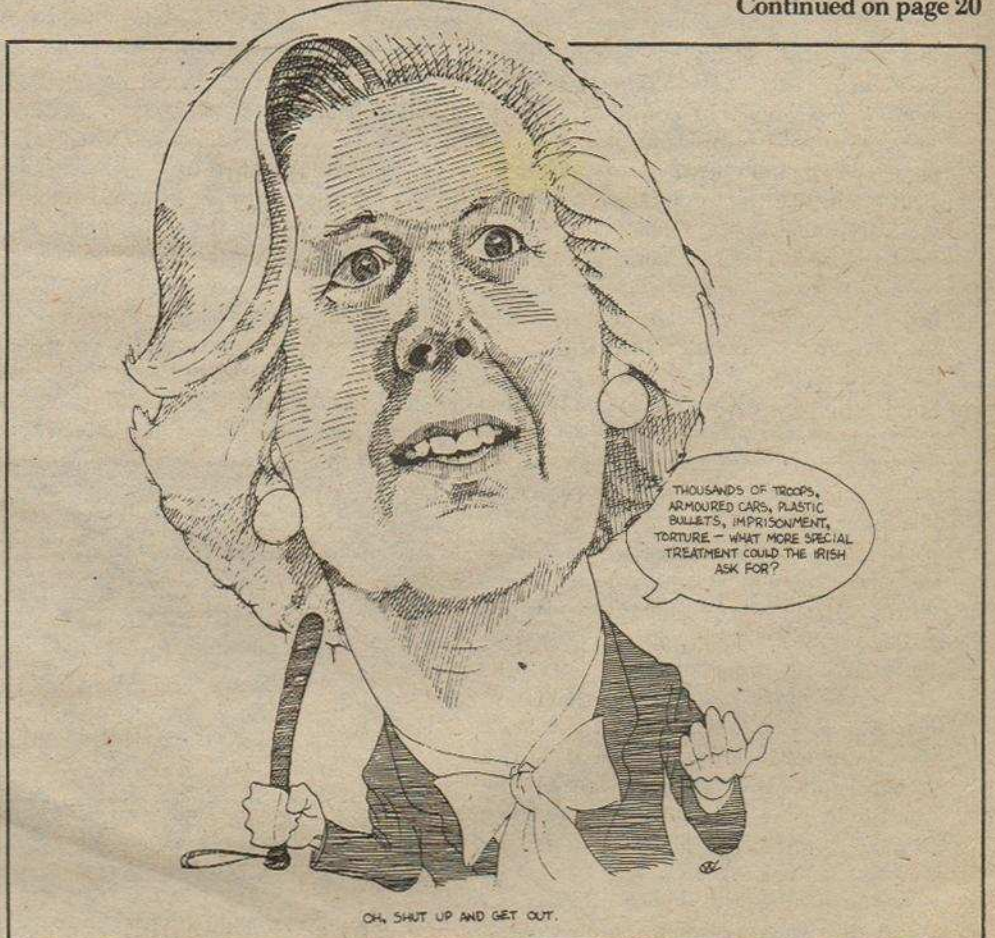
The recent massive protest in Northern and Southern Ireland, and around the world, on the deaths of four IRA hunger strikers in the H-Block prison indicates that the struggle has taken on a new intensity. The prison, "the most modern in Europe" according to British authorities, houses 440 men, two to a cell, in cells with boarded up windows, bare white walls and 24 hour light. Toilet facilities are buckets, which the guards, in 1978, began kicking over, flooding the cells. The prisoners, railroaded by Diplock courts, consider themselves political prisoners. In the so called "dirty protest" they daubed their cells with their own excrement, following the guards' refusal to empty the slop buckets. It is, in fact, more hygienic to do so, since the excrement dries. It also prevents the headaches which the prisoners suffer because of the constant artificial light reflecting off bare white walls.

30,500 people voted for hunger striker Bobby Sands in a February by-election. 100,000 people marched in his funeral in May. Nine other H-Block prisoners will run in the June elections in the Irish Republic, where protests have been staged against the weak-kneed policies of Prime Minister Charles Haughey.

A British military intelligence head reported two years ago that as long as the British remain in Ireland, the IRA campaign is likely to continue and maintain a secure base in the traditional republican areas, attracting the leadership and skills it needs.

Britain currently foots a one thousand million pounds sterling bill yearly for its activities in Northern Ireland. About half this sum finances the army operation. Another substantial part is reparation payments. The remainder is subsidies

Continued on page 20



Theatre festival and Toronto's fringe, touring

Onstage '81

by Andrew Borkowski

On Monday, May 11, Onstage '81: The Toronto Theatre Festival landed with a vengeance on the unsuspecting heads of Toronto's arts media. The press releases had warned us. It was to be the largest festival in the world, boasting some 150 events over three weeks. But the event's magnitude became tangible only on opening day as we registered at the festival press office. "My God," a reporter gasped at the size of her press kit, "there's so much. Where do I start?"

Twenty performances and a lecture later, it's difficult to decide where to start making sense of the chaotic but exhilarating journey that was Onstage '81.

Observers posed three hypotheses as to what the festival might accomplish. On a

nationalistic level, it might provide an opportunity to celebrate and scrutinize our dramatic accomplishments of the past twenty-five years. Some observers anticipated the festival as an "us against them" affair in which Canadian and international companies would compete for critical acclaim. Finally, it was hoped that the proceedings would inject some excitement into the Toronto theatre community which has been marking time for several seasons now.

As a showcase of Canadian drama, Onstage '81 had its limitations. In the late seventies, an era of rapid and dynamic cultural growth came to an end in Canada. It was an era in which the foundations of a theatrical tradition were laid. Revivals of our more successful works were in order. Participating companies did not, as a rule, furnish these revivals. Those who did (Toronto Workshop Productions, Theatre Pass

"My God," she gasped, "there's so much. Where do I start?"

Muraille, and Montreal's Centaur Theatre) deserve recognition.

Historical or documentary collectives

form the heartiest strand of our dramatic tradition. TWP's *Ten Lost Years* helped form the core of that tradition and its revival at the festival gave us the opportunity to scrutinize the form's strengths and limitations. The challenge of documentary drama is to convey information in an entertaining manner. *Ten Lost Years* meets the challenge. This production was as ingeniously staged and dynamically acted as the original, but it failed to make the depression era emotionally relevant to the eighties. Durable art in any form must do more than demonstrate; it must also elevate. The docudrama, by virtue of its preoccupation with fact, will never do this with lasting effect no matter how well executed it is.

Passe Muraille's *Maggie & Pierre* represents a step away from the documentary tradition. Its success lies in the fact that it penetrates beneath surface events to issues that touch our national psyche on a very personal level. The next step in the development of our dramatic tradition is to sever the link with journalism altogether and allow those issues discovered in documentary work to dictate purely theatrical forms of expression.

There were indications at the festival that we are on the verge of making that step, and none so promising as Factory Theatre Lab's production of George F. Walker's *Theatre of the Film Noir*. *Film Noir* was the best new work of the festival. It ranked with anything the visiting companies had to offer. Walker has as much to say about Canada as our more self-consciously nationalistic playwrights



Welfare State's *Tempest at Snake Island*

but he puts our spiritual dilemmas in the broader context of issues facing all western societies in a technological age. He also recognizes the necessity to entertain. In *Film Noir*, Walker supports his world view with crackling visual and verbal wit that puts him in the same league as England's Joe Orton or America's Sam Shepard.

As established alternatives sought to entrench themselves in the late seventies,

a new generation of playwrights, the wave of drifting generation companies like Autumn Company, past two companies ha

'Hubba Hubba' to atomic bombs Power over nature hits Dead End Kids

by Martin Townsend

What lured the Mabou Mines theatre collaborative from their home in New York City to Toronto for Onstage 81? If you saw them perform *Dead End Kids* at the Young People's Theatre Centre, you'll have no trouble believing it was the presence of a fast breeder nuclear reactor at Darlington that brought them here.

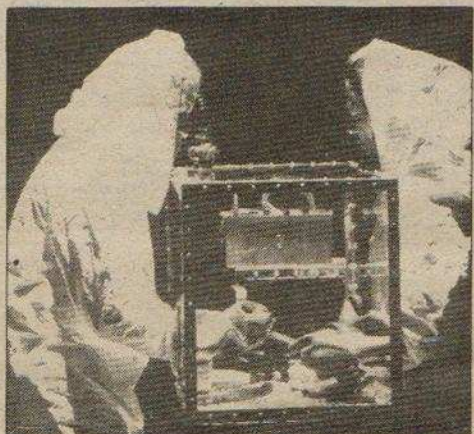
Mabou Mines hasn't always done political theatre, but you'd never know it from the strength of commitment and the ingenuity of this unusual agitation piece, a "history of nuclear power"—sort of.

For author/director JoAnne Akalaitis, nuclear power is the final event in the long history of man's quest for power over nature, so, appropriately enough, her story begins with an impression of the mystical science of alchemy and proceeds to Faust's bargain with Mephistopheles in Goethe's play. In these early scenes Akalaitis establishes a multi-leveled style of presentation which makes most of the show's exciting moments possible.

Alchemy, for instance, is seen from the perspective of a contemporary television show, *That's Incredible*. While an alchemist strikes mystical poses from the pages of some medieval text, the gushing TV host describes the laborious process involved in the search for the secrets of chemistry, punctuating his speech with the applause cue "...and that's incredible!" An enthusiastic crowd (that's us, sort of) applauds on cue, not for the alchemist but for the stage magician to the side whose tricks neatly coincide with climaxes in the narration.

The jarring combination of occult philosophy, mass-media inanity, and a genuinely impressive magic show becomes even more jarring when a gum-chomping passerby is suddenly transformed by the magician into a medieval lady (a costume trick I saw twice and still couldn't follow). As the magician pulls strings out of her hair and costume and attaches them to a Ladder of Philosophy, we recognize the strings as illustration lines pointing to various parts of the body, as in a medieval medical text. As the ladder is picked up and manipulated our former gum-chomper becomes a marionette, the plaything of knowledge.

There's no single point to this theatrical texturing, which makes interpretation a complex, partly creative experience. The strange mixture of reactions evoked makes for some exciting theatrical moments, but the tricks can



Radioactive actors in *Dead End Kids*

sometimes call too much attention to themselves, so that the play's thoughts are lost in the excitement.

The Faust scene illustrates this problem. Faust is depicted in a huge black chair surrounded by candles and skulls, soliloquizing in German verse while Marie Curie interprets in clumsy English. Mephistopheles appears suddenly as five heads emerging from the chair and moving and speaking simultaneously, also in German. The effect is stunning, but the simultaneous dialogue makes the scene hard to digest intellectually.

Another interesting device in the show is its use of quotation art (if I can call it that without putting the term in quotation marks). The play's building blocks are theatrical objet trouves, such as the writings of Paracelsus, the Curies, Goethe, and General L.R. Grove's *Report on Alamogordo to the Secretary of War*. General Grove's report, for instance, is dramatized verbatim as a speech made to the audience, with snickering sexual puns overlapping from a poker game behind and a pretty young stenographer recording the address while fending off advances from another general. What's really remarkable about this scene, though, is the way it erupts into elaborately choreographed lip-synch of "Hubba, Hubba," a hit parade account of how the Americans ended the war with Japan.

The show's second half opens with another quotation, a U.S. propaganda film about the "mile-high city of Los Alamos," the nuclear research city where

no one is about to let a few loud booms ruin their golf game. The film marks a turning point in the play's tone, which is satirical throughout but gets increasingly black as the show's history progresses toward the present. As the "Hubba, Hubba" generation gives way to the generation of Space Age science classes, the show implicates the audience more and more. This movement climaxes in an offensive and effective last sketch where a stand-up comedian enlists the aid of a mindless ingenue from the audience (a plant) to illustrate, using a plucked chicken, the "Effects of Radioactive Fallout on Livestock in the Event of a Nuclear War," an actual study by the National Academy of Sciences.

What do the snippets of history, the multiple commentary, and the satire add up to? As agitprop theatre, *Dead End Kids* should be motivating its audiences to take action, but is it? In a phone interview, Akalaitis admitted that the show's intended target is an unwitting middle-class audience. In Toronto (since opening night) the show seems to be drawing mostly no-nukes activists, so Akalaitis ends up preaching to the converted. Even worse, the flimsiness of her intellectual argument makes the shrill satire seem unjustified for the unconverted. The show leaves too much unsaid or just implied, and so depends on an audience that is educated and opinionated on the subject. This is a shame, because the show's devices often work so well, and parts of the show are very entertaining.

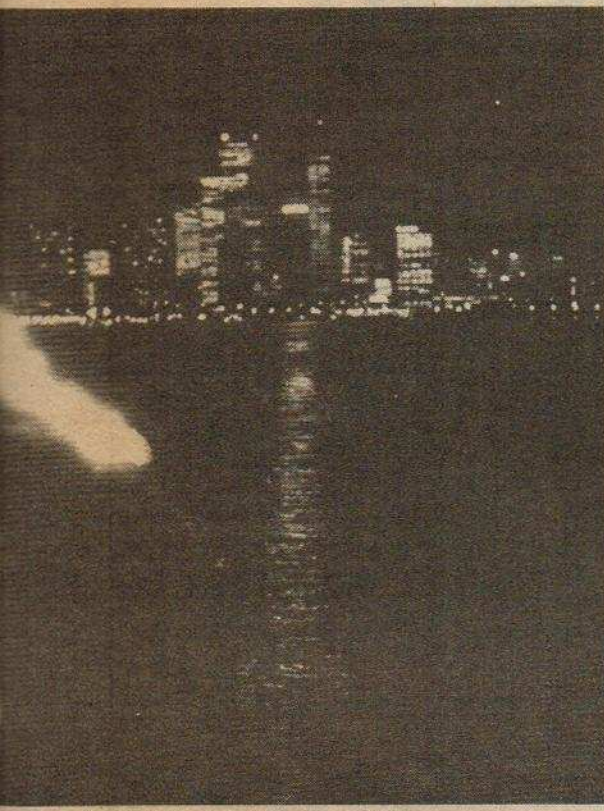
Perhaps the show's greatest



Gum-chom

achievement of its argument, its vivid observations as mankind's management of science, for instance, and heads and unwariness of nuclear power. The lofty high school nuclear-us of the show. But other such as the blast, making of political may not work as a palpable asleep at the

... an uneven success ... groups, shine Onstage



... at Snake Island set the Islands alight.

as the Toronto fringe, the rough equivalent of London's fringe or New York's off off-Broadway.

Events on the Festival's Open Stage programme represented a major step forward in the consolidation of the Toronto fringe. Necessary Angel's *Tamara* provided a timely example of what theatre should be. It was performed at the former

**Welfare State gave us
... a renewed sense of
our own imaginations.**

residence of Bishop Strachan, and the audience was required to follow characters of their choice from scene to scene throughout the mansion. At its best, theatre works to dissolve barriers between spectator and performer as well as between members of the audience. *Tamara* did this beautifully. The audience threw themselves headlong into the proceedings and one left feeling as though one had truly been made a part of something.

For the most part, members of the Toronto fringe are young and treading new ground in the Canadian theatre. While critical tolerance is in order, some of their work at the festival exhibited dangerous proclivities against which fringe artists should be warned. Many of the shows were marred by self-indulgence, preoccupation with the actor's internal problems, and a self-congratulatory obsession with surface over substance. Video Cabaret's *Brave New World* stands guilty of the latter charge. Poorly scripted and poorly acted, the production compensated in decibels for what it lacked in quality. Huxley's novel served as a flimsy pretext for Michael Hollingsworth's actors to stand on stage and take pictures of themselves. Where *Tamara* showed concern and respect for its audience, Video Cabaret in-

sulted and assaulted theirs.

Just as the festival's Canadian contingency did not present a comprehensive view of our tradition at its best, so international representation lacked many of the world's "big guns". Arbiters of commercial theatre decried the lack of Broadway representation and the absence of Classical companies like the Comedie Francaise and the Royal Shakespeare Company. Festival headliners were predominately experimental in their orientation. Their success in Toronto bodes well for the future of quality theatre.

Welfare State International's production, *The Tempest at Snake Island*, is a case in point. On the Toronto Islands,

Onstage '81 was an overwhelming success. It gave Toronto's theatre community cause to celebrate at a time when it needed reinforcement. It demonstrated to Torontonians the city's potential as a theatre centre, and the theatre's potential for sheer delight. Visitors like Welfare State showed us what great theatre is, while Factory Lab and Necessary Angel proved that we can do it too. More concrete benefits from the Festival are already evident. Runs have been extended for both *Film Noir* and *Tamara* and there are rumours circulating of Stratford transfers for these productions. Such transfers would be unprecedented at Stratford, which has been long vilified for its indifference to Canadian work at the grass roots level. A definite precedent

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a new generation of Actors, directors and playwrights began to emerge. Settling in the warehouses overlooked in the first wave of theatre expansion, or simply drifting from space to space, the new generation has grouped itself in companies like Actor's Lab, Theatre of the Autumn Leaf, the Necessary Angel Company, or Video Cabaret. Over the past two seasons, these and similar companies have been increasingly referred to



Film Noir's David Bolt (left) and Steven Bush.

the actors found beauty in our landscape. Their mystical antics served to heighten our awareness of that beauty. In so doing, Welfare State gave us the most precious gift theatre can give, a renewed sense of the richness and power of our own imaginations. Any tendency towards self-conscious "us and them" comparisons was dissolved in exuberance at events like *Tempest*.

has been set with *Maggie & Pierre's* transfer to the Royal Alex, heretofore a bastion of foreign touring companies.

It's not known when or if the Toronto Theatre Festival will be repeated, but it certainly deserves to become an annual institution. The most thrilling thing about Onstage '81 was not that it was so good, it's the fact that it has the potential to be even better.

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Gum-chomper (Ellen McElduff) turns puppet.

achievement comes not from the strength of its arguments or of its satire, but from its vivid overview of what Akalaitis sees as mankind's tragic attempt at self-management. The setting, with its clutter of schoolbooks and school chairs, for instance, reminds us of the clutter in our heads and in the minds of the inane, unwary characters on the subject of nuclear power.

The lobby display, with its junior high school science-fair projects (like a nuclear-powered coffee pot), reminds us of the surreal products of this clutter. But other items in the show's collage, such as the two-minute roar of an atomic blast, make us recall the present dangers of political inattention. *Dead End Kids* may not wake us up for good, but it gives us a palpable sense of what it means to be asleep at the wheel.

Guilt down to a science in TAT's Curriculum Vitae

Curriculum Vitae, Triple Action Theatre
Reviewed by Larry Lyons

Curriculum Vitae, the second contribution of Britain's Triple Action Theatre to the Toronto Theatre Festival, recounts human history as an abstract process of miseducation. The title appears in *Ulysses*, the group's first festival production as an engraving on Stephen Dedalus' coffin lid. It presents the story of human life as viewed from the standpoint of its imminent end.

The play takes its inspiration from *Solaris*, a novel by Poland's Stanislaw Lem. *Solaris* deals with the destruction of man's desires and imaginative longings in favour of science. Science determines what and who are judged to be real and the imagination is disciplined to follow its rule.

Curriculum Vitae presents a series of vignettes outlining the development of knowledge, its relation to power, and its divorce from popular understanding. The goddess earth is ravaged, and a book symbolizing knowledge is pried from between her thighs. This becomes the story of Galileo and the science of mechanics, the system of dynamics embracing all movement which was torn

from the earth. Then the story of Descartes; all animals act only as machines, nothing but reflex. Ultimately, human understanding ends in a position where even emotions and the imagination are defined in mechanical terms.

Triple Action's approach is to bom-



TAT provided mind-probing theatre

bard the audience with a barrage of fragmentary discourses. These stammered bits of familiar lines become like shards on the once-smooth and transparent surface of reality. The cast were grey plastic-raincoat-shrouded figures crushed by the almost material weight of the baggage of their culture, trying to expiate an uncomprehended guilt.

The play powerfully embodies a theme which recurred in a number of the festival's offerings: man's self-wrought destruction. It asks the meaning of life and makes it clear that such a question can only arise at the end of life. The characters are sick with thought. The more they know, the less they think. Through pursuit of a goal he does not truly desire, man becomes the cause of his own suffering, and, ultimately, of his own destruction.

The production is rife with expressions of guilt. But I couldn't accept the guilt that was offered me. Nor could I feel the passions evoked by *Curriculum Vitae* with the same intensity as the actors. The uniformity with which they attribute guilt for man's spiritual self-destruction tends to obscure class lines and all attempted cures to the problem are seen as being just as lethal as the cure.

Heaven's Gate: an American tragedy

**robin
wood**

By the time this appears in print, *Heaven's Gate* will have disappeared without a trace. One cannot imagine United Artists attempting a *third* version, after the first two (hopelessly mishandled) fiascos. So it may seem late even for a *post mortem* (the film having been buried by the reviewers before most people got a chance to see it). But it is the first new film this year I have loved, and I cannot let it slip from sight without at least a valediction.

What are Michael Cimino's crimes? Clearly, the crucial one is the crime against Capitalism. He spent a great deal of money on a film which is of questionable commercial value. Certainly, one is allowed to "waste" money on films of questionable artistic value. The Canadian Film Corporation has already raised that to a fine art with such valuable contributions to our culture as *My Bloody Valentine* and *Cries In the Night*. In other words, Cimino's crime is the simple one of having made a film which cannot and will not make a profit. The issue is, therefore, not one of artistic merit or of morality but of economics.

If one holds that the Capitalist system is immoral in itself, then it is no more reprehensible to waste forty million dollars than to waste forty. Work to change the system, by all means, but don't blame Cimino, who has to work within it.

When the original version was shown, the hostile reactions took two forms: the narrative was so muddled that it verged

on the incomprehensible; there were vague murmurs about 'Marxist content'. I shall return to the latter (which is not quite as silly as it sounds, granted the general American paranoia about Marxism).

The narrative obscurities are indeed a problem, and one that has not been solved in the abridged version. I did not see the original (its ill-fated Toronto preview was 'invitation only', and I am not the sort of critic who gets invited). However, the reports of such reliable people as Andrew Sarris confirm my impressions that the released version did not need cutting but expanding. Cimino's naivete on the level of story-telling is quite astonishing: one discovers about halfway through the film, for example, that the characters played by Kris Kristofferson and Christopher Walken are old friends. The film, however, has offered no evidence that they have even made one another's acquaintance.

Cimino reminds me here of certain talented and enthusiastic, but inexperienced, students I have had who, because *they* understand all the steps in their argument, take for granted that the reader will too, (and leave half of them out of their essays). Specifically, the film as it stands needs three further expository scenes in its first forty-five minutes: one establishing the Kristofferson-Walken friendship, one establishing how hired mercenary Walken relates to cattle-baron Sam Waterston, and one establishing how (and indeed why) Waterston relates to John Hurt (apart from the fact that the latter is also rich).

Clearly, Cimino was too close to the film (a labour of love if ever there was one) to see what to the objective viewer is screamingly obvious; had he screened it for a few intelligent and sympathetic consultants before its public unveiling, its subsequent history might have been very different. As it stands, the film absolutely must be seen twice: the second time around, everything falls into place, and all the *longueurs* disappear.

But the naivete extends to every level of the film, and is quite inseparable from its qualities. The alleged 'Marxist content' (implicit, anyway, in the saying of Christ to which Cimino's title refers), might be better described as adolescent



Eastern European settlers arrive in Johnson County.

idealism. This combines, in a powerfully idiosyncratic way, with a pervasive melancholy and a sense of irreparable loss and failure, to make the film's fusion of innocence and experience so touching and haunting.

I cannot let the film slip from sight without a valediction.

If its linear narrative is problematic, it displays (like *The Deer Hunter* before it) a marvellous feeling for essential structure. The pattern of the Harvard graduation ritual of the opening, in which students form a circle around a tree and Kristofferson successfully leads the charge to smash through and capture the trophy (a bouquet of flowers), is repeated in the culminating bloody battle. But in the latter scene, victory is suddenly frustrated in a stroke that eloquently uses the conventions of the western genre in order to invert their meaning (and the whole set of historical/ideological assumptions that supports it): the cavalry rides to the rescue, but on the wrong side.

On a personal level, the sense of loss is dramatized in the triangular relationship between Averill (Kristofferson), immigrant mercenary Nate Champion (Walken) and Ella (Isabella Huppert), the local brothel-keeper who loves them both (and is quite prepared to continue doing so). In the scene of Nate's death at the hands of the cattle-barons and their mercenaries, Cimino brings together two emblems that have accumulated rich emotional significance through association: Nate's log cabin, which he has recently beautified with 'wallpaper' (in fact, newspaper pages) in the hope of bringing Ella into it as his bride; and the fire-wagon used to burn it down—the carriage that Averill gave Ella for her birthday.

But the film is about loss in national, as well as personal terms, its distinction lying in the way it links the two: an elegy for a possible America destroyed before it could properly exist. If *Heaven's Gate* approaches embryonic 'Marxist content', it is in its playing down of the heroic individual and its emphasis on the communal action of the common people.

Immigrant farmers are shown groping

towards the formation of a socialist democracy. The film celebrates the solidarity of citizens of diverse nationalities (tending, like Nate and Ella, to adopt "American" names) and both sexes (the women playing active roles throughout the climactic sequences).

The central characters are all, to varying degrees, denied full heroic status in the American (or at least Hollywood) tradition. Irvine (John Hurt), who has the shrewdest awareness of what is happening, is also the most ineffectual, hopelessly compromised by his position among the powerful; Nate remains, until too late, a servant of the system, his rebellion more personal than political; Ella is destroyed because, as a brothel-keeper, she exploits the system without challenging it; and Averill, the film's apparent hero, at every point, acts too late (the film opens with his late arrival for the graduation parade).

One of the film's unifying themes is the insufficient or too-long-delayed awareness of all the film's most sympathetic characters (This theme is stated at the outset in the valedictory sermon of Harvard's Reverend Doctor, Joseph Cotten. He tells the indifferent and restless graduates that the present America is not conducive to thought or meditation). The only characters who know perfectly well what they are doing are the wealthy cattle-barons, supported by the governor, the government, the army, and the President of the United States.

There are many valid objections to *Heaven's Gate*, beyond its deficiencies as readily accessible narrative. Particularly, Ella (not merely the perfect whore but the perfect woman, sweet, giving, spontaneous) is clearly a figure of adolescent male fantasy, the idealization of the whorehouse sentimental. Yet the very innocence of the vision has its charm and makes the more appalling the rape of Ella and the slaughter of the whores at the hands of Waterston's mercenaries, in the name of a morality clearly determined by money (Ella accepts stolen cattle as payment).

The tragic statement the film offers, while concerned with choices made in the distant American past, takes on particular resonance in the context of the Reagan administration, with its shameless bolstering of the rich camouflaged and give spurious validity by its 'moral' crusade: a context that makes Cimino's conception of the film, some years ago, curiously prophetic. For me, the sheer beauty of *Heaven's Gate*—expressed through, but by no means confined to, its rich, elegiac images—makes all objections, however valid, secondary.



Kristofferson and Huppert (right) at Heaven's Gate roller rink.

Eno discovers Found Art, Fripp somewhat monotonous

My Life In The Bush Of Ghosts
David Byrne-Brian Eno
Sire XSR 6093

The League of Gentlemen
Robert Fripp
Polydor PD-1-6317

Reviewed by Mike Edwards

Two former collaborators, Brian Eno and Robert Fripp, have recently released individual projects utilizing the notion of "found art." In Eno's case, he's hunted down vocal tracks from a variety of sources while Fripp has simply left the microphone on, picking up conversations that have provided him with what he calls a "library of indiscretions" (the 'victims' are willing ones).

My Life in the Bush of Ghosts carries with it a definite Talking Heads feel, which isn't too surprising, considering Eno is the band's producer and David Byrne is the group's able-bodied guitarist/composer/vocalist (he does no vocals here, however). No less than 11 different percus-

records

sionists/bassists contribute throughout *Bush of Ghosts*, providing a primitive, African, rhythmic carpet for Eno and Byrne's layered electronics.

The taped vocals on *Bush of Ghosts* reflect strong mystical, spiritual influences—they include a Lebanese mountain singer, a Louisiana evangelist, chanting Algerian Muslims, and an unidentified New York exorcist. Eno/Byrne's electronic recreation of Middle Eastern instruments, with their eerie, droning qualities, underline the almost religious nature of the



Robert Fripp's guitar work helps salvage *League of Gentlemen*.

Ebet Roberts

album.

The *League of Gentlemen's* music is pretty, punchy pop. Highlighted is Barry Andrew's (ex-XTC) keyboard work as well as Fripp's sometimes dissonant, othertimes elegant, guitar stylings. Gentleperson Sara Lee picks a mean bass while Johnny Too-bad and Kevin Wilkinson share the drumming chores.

While Eno/Byrne have suc-

cessfully incorporated their found art into the very fabric of their music, Fripp has left most of his in isolation, separating the musical part of the elpee more or less into instrumentals. But on L.O.G., when music and words do appear together, such as on *Cognitive Dissonance*, *HG Wells*, and *Trap*, they simply oppose one another, creating an unwelcome tension.

The comments on the purely conversational tracks *Indiscreet I*, *II*, and *III*, concern the nature and origins of (popular) rock music. They are quite funny the first time but become tedious intrusions after repeated listenings.

So, at the moment, I'd say Eno has a definite edge over Fripp in art's "lost and found" sweepstakes.



Eno's rock music perch secure for now.

Deborah Feingold

Reggae man Marley sang of injustice, joins natural mystic

*Get up, stand up
Stand up for your rights.
Get up, stand up
Don't give up the fight.*

*Preacher man don't tell me
Heaven is under the earth,
I know you don't know
What life is really worth.*

*You see, most people think
Pray, God will come from the sky
Take away everything and
Make everybody feel light,*

*But if you know what life is worth,
You will look for yours on earth.
Now you've seen the light,
Stand up for your rights.*



by Alex Smith

Bob Marley, a man who voiced his celebration of life through music, died of cancer on May 11 at 36. He reached millions throughout the world with the "catch a fire" beat of roots, rock, reggae, a brand of music that will forever bear his personal signature.

He was the goodwill ambassador of reggae and is, undoubtedly, one of the few Pan-African heroes, in the consciousness of youth, on that continent today: a man assuming almost mythic proportions. One man speaking

through his music has moved a generation of people as no other person has been able to do. He was much more than a "top-ten" artist. He acted as an unofficial spokesperson for the disenfranchised of the world and punctuated his work with outcries against the injustices which are present in today's society.

His popularity far outstripped the boundaries of his native Jamaica and moved beyond his professed faith in Jah Rastafari. This tremendous popularity was in evidence May 17 at the Fourth World

Club at 167 Church Street. Fourth World, local reggae musicians and concerned citizens organized a musical and poetic tribute for Marley. More than 1,000 people came together in one love to "give thanks" to the man who brought reggae to the world and who touched the hearts of so many with his own spirit of love and joy.

Step out Bob, go forward and be one with that "natural mystic that's blowing through the air." You will always be with us. One love, praises to Jah Rastafari.

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Anthology of planning scans urban dilemma

books

After the Developers
Edited by James Lorimer
and Carolyn MacGregor
James Lorimer & Company,
Publishers, Toronto 1981
\$9.95
136 pp.

Reviewed by Hamish Wilson

The latest offering from Lorimer has significance for those who care about cities. A collection of a dozen articles. After the Developers is national in scope: this breadth is helpful in realizing the predicaments of many urban areas.

Three of the four sections in the book have local applicability.

experiences of the last decade and the present situation in order to work out our position on the question of what is to follow the developer's era and in order to fill the intellectual and political semi-vacuum that now exists in urban policy in Canada."

How do we go about picking up the pieces from external

changes in circumstance? "The architectural and planning forms in which urban growth occurred became outdated, in part because of the revolutionary changes in the cost of energy and in part because of the changed outlook for increases in people's real wealth," Lorimer continues.

Three of the four sections in the book have local applicability.

The first section delves into the effects that broader economic policies have over the development of towns and cities. One article deals quite thoroughly with the ramifications of a branch-plant economy. Location decisions mean much to an area. As Ray and Roberge argue in their article, The Patterns of post-war urban growth: Multinationals as city and regional planners, branch plant operations are not autonomous. "Regional economic disparities are fundamentally disparities in urban growth. Without countervailing government power, our cities and our future are beyond our control." The solutions are political.

The second section deals with shopping centres and cities. While shopping malls are common throughout the country, a thorough analysis of all their structural and economic implications has not been done. Lorimer's article illustrates how an independent bookseller was eventually closed down through substantial rent hikes.

The third part, Reform and Power at City Hall, hits much



An urban shopping mall: autos only, please.

closer to home. A survey of the reform movements across the country is combined with some in-depth coverage of certain centres. How extensive is the right-wing swing? Were (and are) citizen's groups reacting to threats to personal lives and property values rather than a longer term concern? How progressive are many movements when faced with changing economic circumstances? This section should give cause for some thought amongst activist citizens, vis a vis their personal motivation and involvement and also what options are available to them.

The fourth section on city planning is encouraging—written by city planners, these articles show an awareness on their part which we are not commonly aware of. There are definite re-

jections of the current reactionary trends. One very basic conflict is neatly summed up by one planner in B. Sanford's article, Planners and politics: The progressives organize. There are "people who see the area (any area) as a place to live and people who see the area as a place to make money." How to control the buckheads? "Planners may prevent developers

from building certain things," writes Sanford, "but they cannot require them to build anything."

There is a continued need for urban planning analysis. Urban policy now tends to favour profits before people, with severe long range implications. And with very little urban criticism going on that looks at the roots of the problems, After the Developers makes good its attempt at filling the analytic vacuum.

SWAPO interview

From page 10

Resolution 435, which was to bring about a settlement in Namibia. SWAPO agreed to this plan. However, South Africa has time and again obstructed the implementation of the U.N. plan in its final and definitive form. South Africa has remained intransigent and therefore the call now is for the application of comprehensive, mandatory sanctions including an oil embargo and an arms embargo.

How does the armed struggle fit into this scenario?

We look upon the armed struggle as the primary instrument through which we can achieve our liberation. In 1976, the central committee of SWAPO decided that at least 75 per cent of all the human and material resources of our movement would be used to intensify this phase of our struggle.

We are fighting against the most powerful military, industrial and economic power on the African continent and our people are dying. They continue to be prepared to die and with agony the racists themselves ad-

mit that as long as they have not defeated SWAPO, they will not succeed with their schemes in Namibia. Our objective has been to make the entire area of Namibia an operational zone thus creating a state of insecurity and unpredictability within the enemy ranks. We are succeeding.

How has Canada reacted to the Namibia question?

The Canadian government does not support the struggle in Namibia and it is at the moment not playing any role of note, given the role it was able to play during the 1976-78 period as part of the 'contact group'. Canada has taken a back seat, but hopefully my visit will have helped to sensitize the Canadian public in regards to our struggle.

When the matter of sanctions comes before the General Assembly of the U.N., will Canada be prepared and ready to vote in support of a call for sanctions and for the other measures which will be proposed?

Ambassador Michel Dupuy, Canadian representative at the U.N., made the following statement on April 27, after Ben Gurirab's visit to Canada: "... we contemplate with deepest concern the call for sanctions before this council. Such a course, we believe, would probably put an end to the U.N.'s efforts and could indefinitely delay progress towards Namibian independence."

Concerned Canadians are being urged by the Toronto Committee for the Liberation of Southern Africa to make their views known to the federal government by sending an open letter to Mark MacGuigan, Minister for External Affairs. For information, contact TCL—SAC at 967-5562.

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*What We Talk About
When We Talk About Love*
by Raymond Carver
Alfred A. Knopf Inc.
\$12.95/159 pages

reviewed by Keith Nickson

Periodically a writer emerges whose work inspires the critical establishment to scratch their heads in bewilderment while lining up to worship the mysterious wizardry so manifest. Raymond Carver's first collection of stories, *Will you please be quiet, please?* appeared in 1976 and stimulated such a stir it was subsequently nominated for a National Book Award in the U.S.

The finest stories in his new collection, *What We Talk About When We Talk About Love*, are nothing short of magical. Carver's subjects are commonplace, often booze-drenched people living in rural America. Even so, Carver's imagination shows no aversion to novelty. Consider the opening story "Why Don't You Dance?"

A man (as Carver describes him) arranges his and his wife's furnishings on his front lawn in much the same fashion as they were situated inside their house. He runs extension cords into the garden so everything works. A young couple drive by and, thinking they have discovered a yard sale, stop to browse. The man returns with food and liquor and proceeds to give away his belongings at absurdly low prices while plying his guests with drink.

The story ends with the couple and the man dancing drunkenly on the driveway. No synopsis can come close to duplicating the visceral power, the rich resonance of this story. Without directly saying so, Carver strongly suggests that the departure or loss of the man's wife has caused this strange behaviour.

The three people in the story, the couple and the man, see each other in radically different perspectives. The couple is pleased and a little puzzled at discovering a yard sale being given by a friendly, but slightly crazy, man. The man, for his part, delights in the company he finds testing his bed and television, but is also irked by the woman's rather persistent bargaining for pieces of furniture.

I might add here that much of this story moves by dialogue alone and really lends itself to being read aloud. "Why Don't You Dance?" ends with the woman talking, trying to make sense of what happened.

'She kept talking. She told everyone. There was more to it, and she was trying to get it talked out.'

"The guy was about middle-aged. All his things right there in his yard. No lie. We got real pissed and danced. In the driveway. Oh, my God. Don't laugh. He played us these records. Look at this record-player. The old guy gave it to us. And all these crappy records. Will you look at this shit?"

She kept talking. She told everyone. There was more to it, and she was trying to get it talked out.

After a time she quit trying.

The reader, too, knows there is more to it, and therein lies the challenge of Carver's stories.

A lot happens in these brief, brisk tales. Carver only needs a few paragraphs of sparse description, lots of



action statements and seldom a word a youngster couldn't understand, to create, paradoxically, an awesomely imposing sense of time and place. The compression is such that a single work, a single name or a single utterance assumes a magical, sometimes deadly power.

Indeed, Carver's use of adjectives, metaphors and similes is so sparing that the odd richly metaphorical sentence is stunning in its isolation. When Burt, in "A Serious Talk", visits his ex-wife Vera to apologize for attempting to burn her house down on Christmas day, we see the living room through Burt's eyes:

He looked around. The tree blinked on and off. There was a pile of coloured tissue paper and shiny boxes at one end of the sofa. A turkey carcass sat on a platter in the centre of the dining room table, the leathery remains in a bed of parsley as if in a horrible nest. A cone of ash filled the fireplace. There were some empty Shasta cola cans in there too. A trail of smoke stains rose up the bricks to the mantle, where the wood that stopped them was scorched black.

Vera had asked Burt to leave the day before (Christmas day) by 6 o'clock so her lover and his children could visit.

Carver does not describe the emotions at the core of his tales nor does he make a point of telling us how we should be reacting.

Burt had noticed then the gifts under the tree waiting for Vera's guests. Carver never alludes to Burt's welling anger, yet he manages to create a palpable tension in the story, an atmosphere of impending



violence. What Burt sees is the debris of Vera's evening entertaining her lover and his children. The image of the turkey carcass is so repulsively ugly in Burt's eyes that we can sense Burt's outrage merely by the way he looks at it.

Resonance has become a characteristic rather loosely applied to many works of fiction. Carver's stories effectively redefine the meaning of the term. In some, the action is so swift and brutal that all one is left with is a sensation, a rumbling in the gut at witnessing savagery so calmly delivered. Like Hemingway at his best, Carver does not describe the emotions at the core of his tales nor does he make a point of telling us how we should be reacting.

Instead, he transfers the emotional impact to the reader.

The stories build, the tension escalates and we feel it--the lust that drives a

books

married man to cheat on his wife, the almost pathological obsession of a married man who stalks two teen-age women and finally kills them with rocks, the anguish of a mother whose child is hit by a car on his birthday.

This was Hemingway's esthetic code. Looking back on his days as an apprentice writer Hemingway said: "I was trying to write then, and I found the greatest difficulty, aside from knowing truly what you really felt, rather than what you were supposed to feel, and had been taught to feel, was to put down what really happened in action; what the actual things were that produced the emotion that you experienced...If a writer of prose knows enough about what he is writing about, he may omit things that he knows and the reader will have a feeling of those things as strongly as the writer had stated them. The dignity of movement of an iceberg is due

'The dignity of movement of an iceberg is due to only one-eighth of it being above the water.'

—Hemingway

to only one eighth of it being above the water."

Carver has taken Hemingway's approach a step further. The violence is often more palpable here, the sensations more cutting and immediate.

On at least one occasion, the stories provide more than an atmosphere of frustrated violence. In "Tell The Women We're Going," the tension mounts steadily as the two married men pursue two women they met on the highway into the hills. Jerry gradually becomes obsessed with picking up these women. Bill, his buddy, is excited, but just as willing to turn around and go home. The hunt ends savagely, typically understated by Carver:

He never knew what Jerry wanted. But it started and ended with a rock. Jerry used the same rock on both girls, first on the girl called Sharon, and then on the one that was supposed to be Bill's.

These lines were like a knife turning in my gut. Carver usually withholds the knife--he plays with it, threatens with it, and relies on the reader to feel the fear. Unlike many of the stories, this one doesn't finish after the last line. It's almost as if the momentum got away from Carver, forcing him to provide the gruesome climax he usually leaves to the reader's own emotions and imagination.

When I first read these stories, I was immediately fascinated by how Carver worked his magic. The style so laconic, the conventional characters whose lives are touched by a fate that is tragic — I was sure it wouldn't be too difficult to write one. The simplicity, though, is deceptive. When Hemingway's Nick Adams stories first appeared in the early 1920s, it seemed as if he had found a new way of evoking his own particular sense of reality. The brutal impact of Carver's tales on us now is similar. It is likely that these, too, will be read a half century hence.

Klan "Get out of Riverdale"

by Hal Koblin

Boisterously shouting, "Hey, hey, ho, ho, the Ku Klux Klan has got to go," more than 600 people took to the streets of Riverdale May 31 to protest the Klan's presence in their neighbourhood.

The march, organized by the Riverdale Action Committee Against Racism (RACAR), was part of a community festival held to mobilize a coalition of groups and individuals against Klan attempts to divide Riverdale's ethnic communities.

Deirdre Power, a RACAR organizer, said the Klan has been promoting its racist ideology in Riverdale by painting slogans and attempting to recruit high school students. In response, RACAR has been organizing against the Klan since last November by holding meetings and gathering more than 3,000 signatures on an anti-Klan petition.

"We are here today to make it clear: we will not tolerate racism and its perpetrators here in our community," she said. "United, we can work to solve our social and economic problems. My neighbour, your neighbour is not the problem. Let us stand together against the Klan."

Paul Pelletier, also of RACAR, said his group deplored the failure of the government and police to act against the Klan's violation of human rights.

"The best way to fight the Klan is to talk to everyone about it," he said. "Raise the issues in the organizations you belong to, whether it's your parent-teacher association, your residents' association, your tenants' union, your trade union, or your church."

"When you know about racist incidents and Klan activities, report them to the politicians as well as to the police and also to us. There's strength in numbers. Get a group together to act and complain."

Wiesia Kolasinky, a member of Gays and Lesbians United Against the Right Everywhere (GLARE), said, "We're all blamed by the Klan for a series of ills—unemployment, social unrest, delinquency and corruption of morals. Well, I'm here as a lesbian to scream out that they're wrong, we are united, and we're fighting back together to smash to Klan!"

Responding angrily to the Klan's use of the word "queer" to describe homosexuals, Kolasinka shouted:



More than 1,000 people gathered at Greenwood Park May 31 to protest the Ku Klux Klan's presence in Riverdale, an ethnically diverse, working class neighbourhood east of the Don River.

W.M. Pipher

"What I find *queer* is men parading in white sheets, murdering human beings and burning homes and churches...what I find *queer*, deviant and unnatural is that the Ku Klux Klan is allowed so-called democratic rights while lesbians are allowed no rights even to exist, let alone the right to a job, home, or to love."

The march past Klan headquarters at 1439 Dundas Street East was peaceful, save for some egg throwing by passing members of the Amazons, a lesbian motorcycle gang.

About six Klan members and sympathizers responded to the demonstration by bombarding passing demonstrators with rabid, racist remarks.

A middle-aged woman who lives next door to the Klan joined them on their porch, much to her husband's consternation.

"You want to know how many Ku Klux Klan members there are that you don't know about?" she asked journalists standing on her lawn.

"How many?" replied this *Clarion* reporter, tape recorder ready.

"None of your god-damned business, you Jew."

However, sidewalk interviews of local residents revealed the Klan has little support among Riverdale residents. Although several of the Klan's neighbours said they didn't mind the Klan's presence in Riverdale, the majority of Riverdale residents clearly stated they don't want the Klan in Toronto.

But whether the city's politicians are willing to listen to Riverdale residents is still in question.

Concerned citizens can call RACAR at 461-9857.



W.M. Pipher

Parents brought their children to celebrate the community's solidarity in the first warmth of summer.



Ted Hebbes

This Klanswoman who showed herself on the porch wore heavy chains around her throat. "Take a look at at this, you faggots," she shouted, baring her breasts, tattooed with 'white power'.

Shades of Woody & Pete

A Wobbly's confessions

Utah Phillips has been a much-loved performer at Toronto folk music events for many years. During a recent stay here, he sat around a kitchen table talking with musician Ken Whitely and Mariposa volunteers Amita Daniels and Terry Hawtin.

This is the first of a two-part interview.

by Terry Hawtin

interview

You mentioned the B.C. strike.

Well, British Columbia has its own unique history. Actually, Vancouver's a red town, in which the unthinkable—in U.S. terms—has happened, where there are communists on the city council. I love Vancouver because it's so politically active. The community radio station is a marvel. There's more information coming over there about El Salvador, about Nicaragua, about Chile, about the whole range of issues that is just not available anyplace else in North America. I loved the TWU (Telecommunications Workers Union) and the VMREU (Vancouver Municipal Regional Employees Union) over there. Joe Hill of the IWW wrote a song for a strike in British Columbia on the Canadian Northern railroad, called Where the Fraser River Flows:

Fellow workers pay attention to what I'm going to mention,

It is a clear contention of the workers of the world,

I hope you'll all be ready, stout hearted, brave and steady,

To rally round the standard when the red flag is unfurled . . .

I'm surprised I remember that. I like that. Good restaurants in Vancouver too, damnit...

Folk music was on national television. I didn't know what the fuck they were talking about.

You're a contemporary of Pete Seeger and Rambling Jack Elliot?

No I wouldn't say so at all. Pete Seeger, first of all, is 60 years old. He started singing this music as a very young man in the latter days of the CIO, the depression. He was in uniform during the Second World War. Jack Elliot is not the same age, but was in Topanga Canyon at the time Woody Guthrie was living there.

Jack was down there to visit Woody and then Jack spent time in Highlander school in Tennessee, early 50's. It was an organizing school. He walked like Woody, he looked like Woody, he wore his hair like Woody. He finally blew out at the first Newport folk festival when he sat down to sing Woody Guthrie songs like Woody Guthrie and he got bored with it. He broke out of that and people resented that, they didn't want it. That hurt him really badly. Sent him to Europe, sent him into exile until he got his head sorted out about the whole thing.

I was living in a whole different place. I was in Utah, commuting to work, on a freight train if I had too, up to Yellowstone to work with the dishwashers, and what have you. Learned to sing from road workers and not knowing anything about Woody Guthrie, not knowing anything about Pete Seeger. They never



Carl Jones

came to Utah. And it was really only after the beginning of the great folk music scare, the early '60's, that I ever heard about them or their music. That's because people would come up to me and say, "You sing folk music!" Folk music was on national television. There was the hootenany show—I didn't know what the fuck they were talking about. It was through those people, the people who were buying folk records, buying Tradition, Prestige and so on, and loaning me records, that I first heard of these people.

You made your first record for Prestige—right?

Yeah. That was the worst record that was ever made. Everytime I find one of those records, I put on my finger pick and reach in the jacket and scratch it. I break my own record; I stand on my record, literally. Anyone who's going to make a record, make sure it's something you'll be proud of 20 years from now.

Well, that was all part of the folk music scare. The major part of my life was involved with raising a family, in Salt Lake, three kids, and of being politically active. You name it, fighting against capital punishment, working in the Joe Hill house for migrants with Ammon Hennessey, the Catholic anarchist, for the Committee to Recognize the Real China. And the music that I was doing was involved with all those things. I ran for the U.S. Senate in '68. I took about 6,000 votes, as a peace candidate, using it as an educational thing, doing music too.

But that resulted in making myself unemployable in Utah. I really messed up the Democratic Party in that state. We prevented their candidate from winning. At that point, without any income my family had vanished. I had an old VW bus and not much else. And Rosalie Sorrel said, "Why don't you leave Utah, try to make a living telling stories and singing songs?" If you said that in Utah, it would sound probably illegal. But I had no place to go so I got on the bus and drove across country with John Shannon, who edited a socialist weekly in Utah. He was a French ex-patriate, a wanted man. He was being deported and I had guaranteed I would deliver him to the Port of New York for deportation. There was also a drug crazed Vietnam veteran out of a veteran hospital, and a

poet, Hal Noates, fine young poet.

We made it to New York after the bus blew up four or five times. Rosalie was there and she took me to Cafe Lena, the oldest coffeehouse in North America. That was the first time I was ever among people who were what folklorists called revivalists. I started learning the booking, began to recognize that it could be a business and you could turn it into an honest, legitimate trade. That's what I've been doing ever since.

What kind of work did you do before you started playing?

Dumb work. Dishwasher, warehouse, working on a viner for Del Monte, bagger in the sheep camps, soldier, printer. I worked on a Navajo Indian mission, helping some Indian people build a two room hospital.

The longest time I ever stuck with one job was when I got a family and they couldn't live on a warehouseman's wage. A friend of mine told me there was a job at the state historical society and I had only a high school diploma. The job required a masters degree in history. But

I bullshitted my way into a job as archivist for the state of Utah.

anyway, I went to the head of the historical society, and bullshitted my way into a job as an archivist for the state of Utah. All the letters that were written to Governor Spry, 78,000 of them, appealing for a new trial for Joe Hill, are still in the historical society. I went through all of that material. I know more about Joe Hill than I think Joe Hill did! Labour history and Mermon history were endlessly fascinating.

Also, I was working in records management, in the basement of the state capital. I had 75,000 cubic feet of public records. You give a radical 75,000 cubic feet of records, and he would start siphoning off information...

Next month in the Clarion: Phillips on feminism.

Tell us about your connections with the International Workers of the World.

Industrial Workers of the World. International is redundant. You know, over the years it's always shown up in the press as International Workers of the World. We believe it's a press conspiracy. Industrial Workers of the World. My connection with it was at first literary. My mother was a labour organizer for the Congress of Industrial Organizations in the depression, and she had books around the house. I heard about the Wobblies from her and through those books. I joined initially in the early '50s for all the wrong reasons, as a teenager, because of the macho of the Wobblies—you had a lot of people join for that reason: souvenir collectors.

Then I went into the army and came out so angry with what I'd seen in Korea. The death and destruction, yes, but also the cultural imperialism. A highly integrated culture was being massacred by the presence of a foreign army. When I got back, I joined the IWW again, but for the right reasons. I believed in it, and still do. The philosophy is of one big union, rather than a bunch of unions organized separately.

Good heavens, in the radio interview I did today, they had four separate unions on that job for one half-hour interview, and I couldn't touch my microphones. If all those people had belonged to the same union, why their bargaining potential would be increased to an unlimited degree. Instead they were bickering with each other.

Hell, Leakey, the anthropologist, the author of the book *Origins*, has pretty well concluded that human beings are basically co-operative, that we're not aggressive, that we're not naturally competitive. These are impositions, these are models that are imposed upon us.

I understand that when you were in Toronto a number of years ago you were active in the hospital workers' strike?

The Toronto Western strike, yes. We went down and worked on the picket line, singing labour songs in the union hall, or the church hall, which is across the street from Toronto Western. I think

I love Vancouver because it's so politically active. I loved the telecommunications workers ...

that was the first time I was involved in a labour action in Canada.

What about in the States?

It just always comes up. That's why I carry my *Little Red Songbook* of the IWW in my back pocket. If I'm in somebody's town riding the bus or walking along and there's a picket line—and every place you look these days there's a picket line—I like to go over and whip out the songbook and say let's sing some songs. We do Pie in the Sky and Solidarity Forever...

Non-Zionist questions Israeli myths

Zionists repeat racial strictures

by Paul Weinberg

Zionism and anti-semitism have more in common than you might imagine. That provocative message was bluntly delivered by dissident Jew and Israeli human rights activist, Israel Shahak, at a conference in Toronto.

The conference, titled Jewish Alternatives to Zionism, was sponsored by the Alliance of Non-Zionist Jews.

The intolerance and discrimination that Jews experienced in Europe are now being practised by religious and Zionist zealots in modern Israel, Shahak told his audience of 300.

He reminded them that Jews in Europe were for centuries restricted in where they could live. His own Polish ancestors were

legal status in Israel. "A person can show he is a Jew if he is descended in the female line for four generations or he has been converted in a large orthodox way."

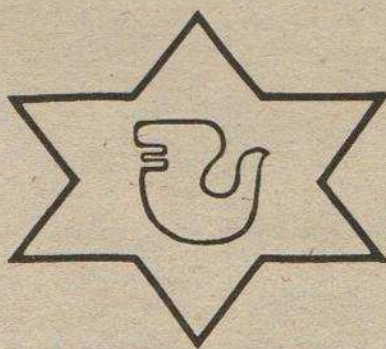
"I represent only six or seven per cent of the population of Israel (in my way of thinking)" said Shahak sadly. Although he insists there is complete freedom of speech and expression in the state of Israel itself, the opposite is true for the Palestinian population in the occupied territories of the West Bank and the Gaza Strip.

For example, Palestinian artists on the West Bank under the dictates of Israeli military rule cannot use symbols of Palestinian nationalism in their work, such as displaying in a representational way the colours of the Palestinian flag. "The military government can in the territories issue regulations without (the sanction of) the Knesset (the Israeli parliament). They have the power to permanently ban or prohibit every poster and painting exhibited in a public place." Shahak likens this to the suppression of Jewish art in Italy between the sixteenth and nineteenth centuries.

"It is accepted by all sections of Israeli public opinion that the (religious) Jewish settlers on the West Bank are more brutal than the Israeli army," said Shahak. The settlers, who all belong to one reserve unit, have the right to search and interrogate the local Arab population.

Settlers have been observed by Israeli journalists intimidating and harassing local Arabs who display any form of impudence, said Shahak. Whole villages are punished for the alleged violent crimes of one individual, he said, which is contrary to the Judaic law stating children must not be punished for the sins of their father.

The born-again Jews of Israel



have adopted their religion as a display of patriotism, Shahak said. He likened to ancestor worship an orthodoxy in which every ritual, no matter how obnoxious or sexist, must be fol-

lowed. The Jewish religion has evolved and changed through the centuries, Shahak said. Such Jews forget, he said, that constant rebellion against one's parents' traditions is an important healthy tradition in Judaism, going back to the patriarch Abraham who refused to worship his father's idols.

Shahak, who is a professor of organic chemistry at Hebrew University in Israel, chairs the Israeli League for Human and Civil Rights. Born in 1933, he grew up in the Warsaw ghetto and was later an inmate of the Bergen-Belsen concentration

camp. He emigrated to Israel with his family in 1945.

He is worried about Israel's increasing militarism both at home and abroad. He cites the growing domination of the Israeli economy by a defence industry that produces weapons for such notorious regimes as El Salvador, Argentina, South Africa, Uruguay, and Paraguay.

Shahak told the *Clarion* he finds it easier being a critic of Israel within Israel than in Canada where much of the local Toronto media such as the *Toronto Star* shunned him completely for his controversial views.

IRA 'doing all right'

From page 10

paid to industries that have traditionally excluded Catholic workers, such as the shipbuilding industry. These are covert welfare payments to dying industries—and attempt to keep

loyalists loyal.

Why do the British maintain a costly and ultimately doomed struggle? Perhaps they believe their own propaganda. Perhaps they are unwilling to relinquish their last shred of empire. Per-

haps they are afraid of hostile powers using Ireland as a backdoor for an attack on England.

In last year's talks between Margaret Thatcher and Charles Haughey, Thatcher urged Haughey to abandon neutrality and permit the establishment of NATO military installations on Irish soil.

The IRA is not for the moment concerned about British paranoia. After 12 years of struggle, they have vanquished what seemed to be a monolith of loyalist power. The loyalist forces can no longer hold the province without army support. The H-Block strikers have aroused the conscience of people around the world.

For a force that has been estimated at 600 active members by British intelligence, they are doing all right.

Thanks to political scientist Michael Quigley of McMaster University, author of a dissertation on the Land Question in Ireland in the 19th and 20th centuries, for research data used in this article.

Posterers plagued

From page 3

pard's office, who told Adams that he was going to try and do something about the bylaw, but didn't know what at the time.

"We are going into court and plead guilty, with an explanation," she said.

Adams said: "We think the bylaw does an injustice to small, non-profit groups. Large advertisers have the dollars to do what they want to do and this is one way people who don't have money get to advertise.

"I don't believe that's what they were doing here (a police crackdown on postering)," she said. "I think we were just picked at random. I think it was

either the appearance of the person with me (long hair) or the content of the poster.

"We argued with them (the police). I said if it had been a woman putting up a sign for a garage sale, they wouldn't have fined us."

Sheppard told the *Clarion* he believes the amount of the fine is "unjustifiably high" and will be going to court with Adams and Kelly to "talk to the magistrate in an attempt to have the amount lowered."

He said he did not want to comment at this time on the merits of the bylaw or what he had in mind. "That will come after the court hearing."

New bill makes info costly

From page 4

mittee meetings should be closed.

The Police Commission does not even have *this* requirement. The Commission may hold any meeting in private and can pass bylaws about which no one would know.

University of Toronto professor Stanley Makuch says that although some municipalities like the City of Toronto are relatively open, that openness can change whenever political expediency demands it. "Many Ontario municipalities are virtually closed. What is needed is a basic minimum standard for information access across the province," he said.

In response to a growing national concern on matters such as this, the federal Liberals introduced the Freedom of Information Bill (C-43) in the House of Commons in July, 1980.

The bill, patterned on the

American bill passed by Congress in 1974, is an attempt to abrogate the federal government's virtual monopoly on information at that level.

Although the bill was hailed by many of Canada's leading newspapers as a giant step forward in the battle for good government, Toronto lawyer Heather Mitchell expressed some grave concerns.

Mitchell, a consultant to the Ontario Commission on Freedom of Information and Individual Privacy, says that one of her major concerns is cost.

"First, every request for information must be accompanied by a cheque for as much as \$25. In addition, an applicant may have to pay an hourly fee for the time it takes civil servants to find the information."

These costs must be paid before the applicant knows whether or not the information is available.

"In theory, you could pay hundreds of dollars and have nothing to show for your expense," she said.

The bill also does not follow the principle of making information available unless a specific harm to the state would result. Section 14 permits withholding information on federal-provincial affairs and Section 13 requires the withholding of all information, which another government gives the federal government in confidence.

Mitchell says that these sections constitute a blanket exemption and "will encourage secret government under a bill which is supposed to stop it."

Section 20 is a mandatory exemption that requires not only trade secrets to be withheld, but also all "financial, commercial, scientific and technical information supplied by a non-government source, that says it is confidential."

These exemptions, such as Section 13 and 14, are mandatory, with no time limit, no test of harm and no definition of terms.

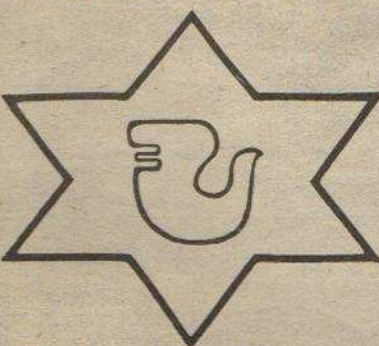
Mitchell says that the most dangerous barriers are restricted judicial review and the possible use of mandatory exemptions as a "mini-Official Secrets Act."

Because civil servants are required to abide by the Official Secrets Act, technically they would "commit an offence" if they released information protected by the exemptions.

"If the exemptions are misused, there is little the public can do," she said.

Mitchell says that at least five essential changes are needed to make the bill work.

"Unless the media pays more attention to what the bill really says, the doors of government secrecy that have been slowly creaking open will be slammed shut in our faces."



allowed to work and do business in Warsaw, the capital, but they were not allowed to take up residence there.

Today, he said, 94 per cent of the land in the state of Israel is administered by the Jewish National Fund, a branch of the World Zionist Organization, and is restricted to Jewish habitation. Arabs, even if they are Israeli citizens, may work as seasonal construction or factory workers on that land, but they cannot buy a house and live there.

"Prominent Jews in pre-holocaust Europe figured in order to succeed in social life, they had to convert to Christianity," said Shahak, citing the example of ex-Jew and Vienna composer Gustav Mahler.

And modern Israel is dominated by the Orthodox Jewish definition of what constitutes a Jew, Shahak said. Reform and Conservative Judaism have no

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Reviewed by Gillian Hughes

Rising up Strong is an hour-long TV documentary produced by two feminists in conjunction with the Community Programming Department of Rogers Cable TV. Rogers aired it in two parts on May 27 and 30; but its producers, Lorna Weir and Linda Briskin intend to make it available to community groups, trade unions and educators. The video makes a much needed dent in the amazing shortage of material on feminism in Ontario.

For those who don't watch TV, a brief summary: Part one, titled *At Work and at Home*, deals with feminist organizing in areas generally considered political; strikes, demonstrations, mobilizing mass opinion to address government agencies and the like. These areas the conceptual mind can handle fairly easily, and TV documentary and news programming has some experience in presenting them, though not well.

The main issues dealt with here are: equal pay for work of equal value, daycare, the Double Day syndrome of working women with household jobs as well, and International Womens' Day.

This section contains some memorable quotes. A male machine shop worker says about his workplace: "It's like a monastery. A woman walks in, it's a shock. The men are afraid the company will use the women to keep wages low, break the union; they're afraid the women won't fit in with the 'defensive program'."

"Nothing is left for *you* after the double day," says a working mother.

"A budget without children is like a day without tomorrow," says a daycare activist.

Control of Our Bodies, the second part of the program, deals with areas that are personal, less easily conceptualized as issues, and more likely to threaten people emotionally; these are also areas TV has covered very little and very badly.

"Strange to have your sexuality become a political issue," says a lesbian talking to the camera in her friend's kitchen.

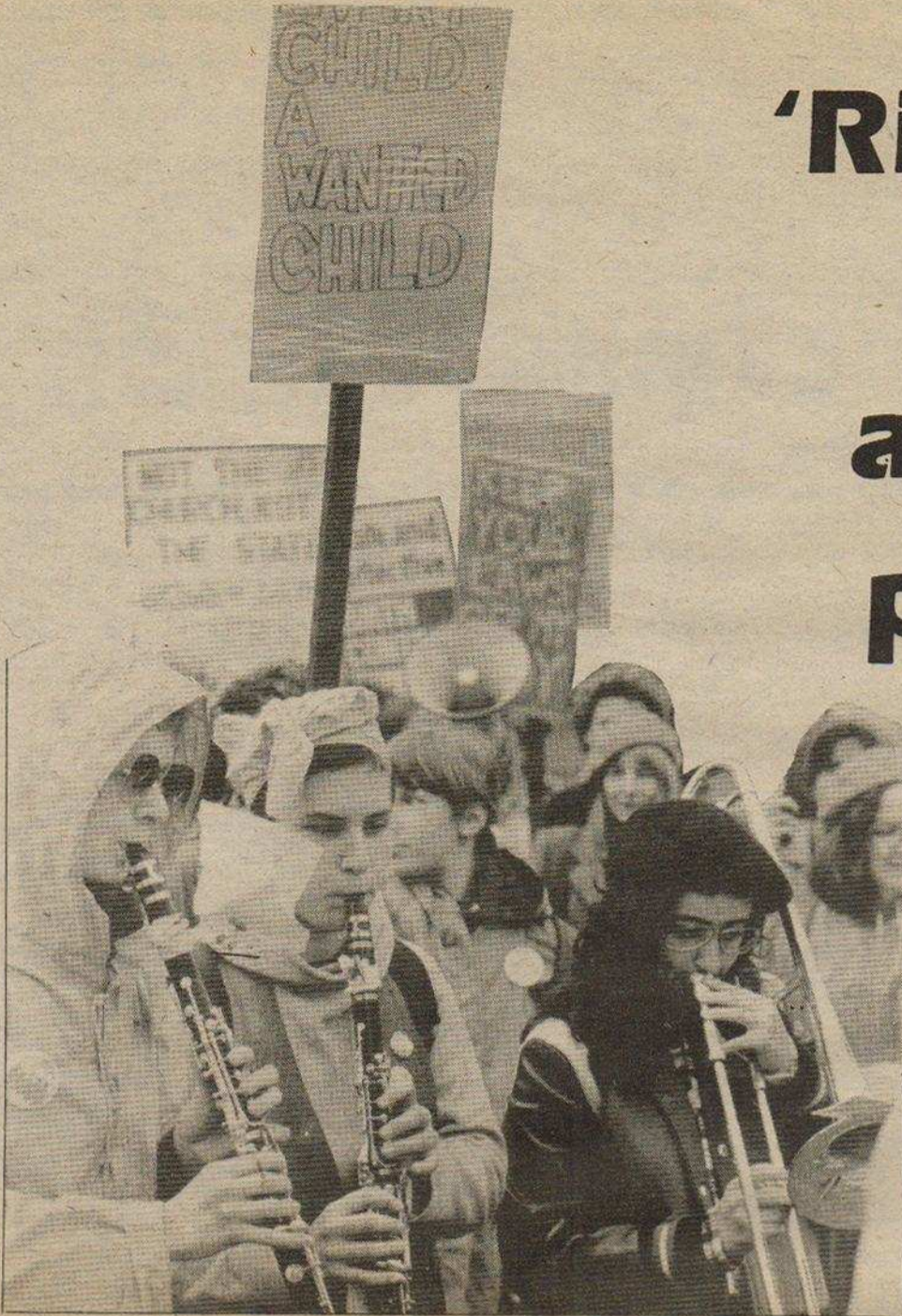
"Frightening that our bodies and our private lives are areas of political struggle," says the videomaker.

These people are very upbeat, cheerful and calm.

The subject is painful.

I don't seem to be able to refuse this subject. And a saucepan handle is glowing cherry-red on the stove.

The video deals at some length with



All-women marching band playing at a pro-choice rally on Mothers Day, 1981.

Dave Smiley

violence against women, and I was pleasantly surprised to see that support services for women who are victims of violence have improved considerably in the last few years. They could only improve.

This part of the program includes two illuminating interviews, one with a woman who seemed to have made a complete psychological recovery after being raped on several occasions. The other is with a neighbour of rape/murder victim Sandy Steinecker in the Beaches, and shows the value of organized support, such as the Take Back the Night demonstration that followed the murder.

"It broke me out of my depression about it (the murder). My daughter stopped worrying about me. We asked for things like more police patrols, better street lighting." Still asking.

I do a beautiful job of expressing my sexual/emotional life to strangers, as long as I make it all up.

A topic I personally found enraging was forced sterilization, which apparently does go on in Ontario. Worse, no legal recourse seems available to women threatened with it, who may not know their rights, and no legal procedure afterwards, which may mean we don't exactly have those rights.

Another topic treated in depth was the lesbian feminist emergence into the public realm, which is extremely difficult to present on TV. TV does not lend itself to subtlety or ambience, and I personally still have doubts as to

whether it's really possible to express one's private life publicly. In my own experience, I find I can do a beautiful job of expressing my sexual/emotional life to strangers *as long as I make it all up*. No aspersions on others' sincerity are intended.

Personally, I felt differently; and politically, I thought differently; about some of the action in part one. The Women's Day march, for instance, struck me as the worst instance of middle class cheerleading I've ever seen. But on video, on a *tee vee*, it looked a little different ... that particular event was made for TV, was my mordant intuition at the time.

I can appreciate the significance of the spokeswoman saying, "By marching together we are saying that all these struggles are one." Only I'm not sure that they all quite *are*.

Assaulted women in the film say the cruelest comments come from other women. I don't think that for me to disagree is a cruelty of this kind, but there are strong hints from some feminists that any public divergence of opinion is linked ominously to the collapse of some United Front. I don't think this is true. I wish feminist culture showed more of the great and subtle range of feeling and thought possible to aware women, including the potential for doubt and paradox.

This program might be said to be lacking in this dimension, if there were any public expression of such opinion that they could have shown.

I saw this program amid the impressive electronics of the Rogers boardroom, and afterward spoke with Weir and Briskin. I congratulated them on their adventure with the dragon, which is how I tend to see TV. They made it clear their work was intended for a mass audience, more as "convincing popular culture."

"The media tells us the women's movement is dead. This dismissal of our concerns is itself an attack on women," Briskin said. "The media

'Rising up Strong' and the perils of Tee Vee

Video

never seek out those who are actually acting, and those people wouldn't talk to media."

"We want to speak about what we think the women's movement is about," Weir said forcefully. "We don't want to be objective. We are activists. We are speaking from our own experience, not looking in on others' experience in a voyeuristic way."

I think the approach used here, of trying to focus on the people involved rather than on the use that can be made of them, is on the right track. It may reveal to us how inadequate our media are for doing this, and why.

I'd like to see women's culture exploit technology. The cable stations are mandated by the CRTC to schedule original work by community groups, and to budget studio time and teaching personnel so that video makers from these groups can learn the use of equipment. The procedure is to submit a program proposal to the Community Programming Department of the station. The copyright remains with you, and you can buy the tapes at cost. The whole thing sounds very cheap and compares favourably with film in that respect.

I'd like to see women's culture exploit technology.

Rising up Strong stands as a coherent beginning with promise. I hope the feminist community, while retaining awareness of how we are being manipulated, can create something new and unique with technology.

Groups which wish to see *Rising up Strong* should contact Linda Briskin at Sheridan College, where she teaches women's studies.



Echoes of the West Indies. Musical extravaganza at 8:30 p.m. at Sir John A. Macdonald Collegiate, 2300 Pharmacy Avenue. For more info call 499-7777 or 431-9938.

Benefit Dance for Mudpie magazine at St. Paul's Centre, 121 Avenue Rd., at 8:00 p.m. Featuring the Spadina Road Tabernacle Band, cash bar, dancing, etc. etc.

Australian Pub Night. Join Greg Quill and friends in an evening of Australian and original folk songs. Harbourfront at 8 p.m. Admission free.

Australian Film Festival. Rod Taylor and Patrick Cargill star in **The picture Show Man** at 7:30 p.m. at Harbourfront, York Quay Centre. Admission \$2. Same again on Sunday.

Sunday, June 7

Australian Folksongs by Greg Quill and Terry Wilkens at 2 p.m. at Harbourfront, York Quay Centre. Admission free.

Last chance to see **Working People**, an exhibition of photographs by Stephen Biggs and Simon Glass at Gallery 44, 109 Niagara St., Suite 205.

Jazz Corporation is playing at Harbourfront's Jazz Club at 7:30 p.m. Admission free.

Abraham Adzinyah in Concert. Traditional dance and drum music of Ghana at Harbourfront at 8 p.m. Admission \$4. For tickets and info call 869-8412. Free childrens' workshop at 2 p.m.

Storytelling. Join Josey Bishop for an afternoon of Australian and Aboriginal tales at 1 and 3 p.m. Harbourfront, York Quay Centre. Admission free.

Last chance to see **Bluenose II**, a replica of the famous Nova Scotian racing schooner at Pier 4, South Seawall, 245 Queens Quay West.

Monday, June 8

The **Australian Film Festival** is showing **Weekend of Shadows** tonight and tomorrow night at 7:30 p.m. at Harbourfront. Admission \$2.

The **Moe Koffman Quintet** is at George's Spaghetti House, 290 Dundas St. E. for one week. For reservations call 923-9887. Cover charge is \$1.

Tuesday, June 9

Home Composting, a seminar for home owners and apartment dwellers alike. Speaker: David Coon. Ecology House, 12 Madison Ave at 7 p.m. Admission free.

Australian writer **Janette Hospital** is featured tonight at 8:30 at Harbourfront's weekly Reading Series. Admission free.

Wednesday, June 10

The **Australian Film Festival** is screening **The Chant of Jimmy Blacksmith** at Harbourfront at 7:30 p.m. Admission \$2

Mariposa Mainland presents the fine fold sounds of **The Tannahill Weavers** tonight at 8:30 p.m. Admission \$6. Harbourfront, York Quay Centre.

Thursday, June 11

Clarion Community Organizing Workshop for writers, researchers, organizers and others interested in helping to Clarion improve its coverage of community issues. 7 p.m. at the Clarion office. For more info call 363-4404.

The **Australian Film Festival** is showing **The Getting of Wisdom** at Harbourfront tonight and tomorrow at 7:30 p.m. Admission \$2.

calendar

Ontario's Wilderness-Will It Survive the Economic Crisis? The Algonquin Wildlands League is holding a public forum at 8 p.m. at Harbourfront. Admission free



The **William Morris Society** is sponsoring an illustrated lecture by Professor Joe Dunlap, at the Northern District Library, 40 Orchard View Boulevard, at 8 p.m. The library will also have an exhibit on Morris throughout June.



Friday, June 12

Square Dancing at Harbourfront at 7:30 p.m. Jack Hayes calls the times, **Scottish Accent** plays the tunes. Admission free

Action, a film about the FLQ and the October Crisis of 1970 is being shown by the Circolo Culturale Carlo Levi, 9 Boon Ave. at 7:30 p.m. Admission \$2. For more info call Tony at 651-8681 or Domenico at 622-6377.

Celebrate the Metro Convention of the YCL. Cultural program, buffet and cash bar. Admission \$5, \$3 for students and unemployed. 280 Queen St. W at 8 p.m. All proceeds to New Horizons Fund Drive.

Saturday, June 13

City/Metro Public Auction at the Roads and Traffic Service Yard, 64 Murray Rd, Downsview. Auction starts at 9:30 a.m. Preview of goods on Friday, June 12 from 4-8 p.m. For more info call 367-7326

Grange Festival. Annual funfair and street dance. Booths, exhibits and games behind the Art Gallery. For more info call 598-3444.

The **Graphic Arts Club** is holding its Annual Social Barbecue from 2 p.m. at 77 Essex St. \$4 for all you can eat!

The **Dixieland Encore** play jazz from noon to 4 p.m. at Harbourfront. Admission free.

Dance Alive. Bring the entire family for dance workshops with Julianna Lau at Harbourfront at 2, 3:30 and 8 p.m. Admission \$2.

The **Australian Film Festival** is showing **My Brilliant Career** tonight and tomorrow at 7:30 p.m. at Harbourfront. Admission \$2.

Luigi Satatini sings European folk songs at Harbourfront's **Traditional Tastes** at 2 p.m. Admission free.

Sunday, June 14

Boogie with the **Cabbage Town Strutters** at Harbourfront's Jazz Club from 7:30 p.m. Admission free.

Monday, June 15

Summer Hotline for black teenagers will be offering info and counseling on sexuality, birth control, pregnancy and general health. This free, confidential service is available 24 hours a day, 7 days a week at 967-6104. Volunteers interested in helping with workshops for youths and parents should call the above number.

Sharp and Terrible Eyes, a film about the Canadian juvenile justice system, by Niv Fichman, at Harbourfront, York Quay Centre, at 9:30 p.m. Admission free.

Tuesday, June 16

City Hall Neighbourhoods Committee Meeting. The Co-op Housing Federation urges attendance at this meeting, to prevent transfer of landsites. Call Harvey Cooper, 598-1641, for more info.

Elizabeth Spencer, author of **Light in the Piazza**, reads from her works, at Harbourfront Reading Series at 8:30 p.m. Admission free.

Bar-B-Q at the Cross Cultural Communications Centre, 1991 Dufferin Street, at 6 p.m. Everyone welcome.

Women Against Rising Prices (WARP) is planning a mass protest in Ottawa at noon. Buses will leave Toronto in the morning. If you want to participate, or for more info, call 536-4236. Telegrams condemning government policy and supporting the protest should be sent to André Ouellette, Minister of Consumer and Corporate Affairs.

Clarion Labour Workshop for writers, researchers and others interested in helping improve the Clarion's coverage of labour events and issues. 7 p.m. at the Clarion offices. For more info call 363-4404.

Wednesday, June 17

Irish Dance Night with Comhaltas, at Mariposa Mainland, Harbourfront, 235 Queen's Quay West, at 8:30 p.m. For info phone 363-4009, for reservations phone 869-8412.

Thursday, June 18

Manganinnie, a film from Tasmania about the destruction of the aborigines. Ontario Science Centre, 770 Don Mills Road, at 8 p.m. Adults \$2, seniors free. For more info call 429-4100.

Lucia, a 3-part feature film by Cuba's Humberto Solas, is being shown at 519 Church Street, at 8 p.m. The film focuses on the lives of 3 women, each named Lucia, each caught up in the turbulence of her time. Each episode is filmed in a distinctive visual style that captures the changing social relations of the period and offers fascinating insights into the changing status of women. Sponsored by the Canadian-Cuban Friendship Association.

Upstage Theatre presents Shakespeare's **The Two Gentlemen of Verona** at the Innis Town Hall, one block south of Bloor on St. George, at 8 p.m. Tickets are \$4. For more info call 921-2520. Show ends July 4.

Friday, June 19

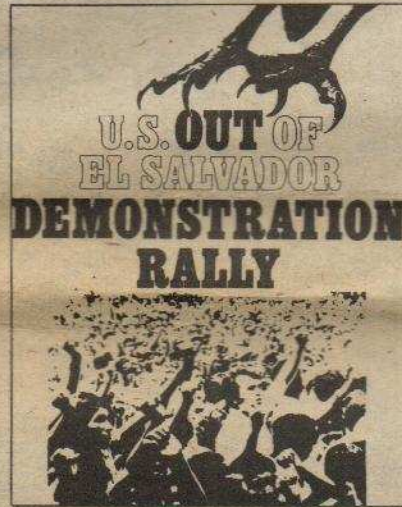
The **Franco-Ontario Caravan** opens at the Francophone Centre, 435 Queen's Quay West, to introduce people to the singers, music, arts and crafts of Franco-Ontario. Caravan hours are 6 p.m.-1 a.m. weekdays; 3 p.m.-1 a.m. on weekends. Admission by Caravan passport. For more info call 977-0466.

Saturday, June 20

The **46th Annual Labour Festival** is being held at the AUUC Children's Camp, at Palermo, from 1 p.m. — 1 a.m. For a fun-filled day of music, sports, art, exhibits, food and dance, call 366-2771 to book a place on a bus. For detailed instructions about how to get there, call the same number. Admission \$1.

Ecology House, 12 Madison Avenue, is holding a 2-day **Solar Greenhouse Workshop**. Participants will design and build a solar greenhouse. Instructors Brian Marshall and David Coon. Workshop fee of \$35 includes a preworkshop seminar on Thursday evening, June 18. Please register in advance. For more information call 867-0577.

U.S. Hands Off El Salvador. The Committee of Solidarity with the People of El Salvador is holding a demonstration from 11 a.m. until 1 p.m. at Queen's Park, to protest the escalation of U.S. intervention in El Salvador. For more info call 533-8545 or 593-4236.



Sunday, June 21

Molapo Jazz and Freedom Singers, former Soweto students, appear in concert at OISE, 252 Bloor St. W., at 8 p.m. Tickets \$5. Sponsored by the African National Congress. For more info call 461-4255.

Phantom India: Harbourfront presents the Toronto premiere of Louis Malle's epic look at India. Parts 1 and 2 show at 7:30 p.m. Parts 3 through 7 will be shown on June 22 and 23. Admission \$2; York Quay Centre.

Energy Efficient Homes, a seminar to discuss insulation, vapour barriers, furnaces, windows, etc. 7 p.m. at Ecology House, 12 Madison Avenue. For more info, call 967-0577.

Wednesday, June 24

Yolocamba Ita in concert at Bickford Park High School (Christie subway) at 7:30 p.m. Organized by the Farabundo Marti Solidarity Block. Cost: \$6 at the door.

Black Theatre Canada presents **Our Heroes**, a historical documentary drama about black in Canada. The characters include Mary Ann Shadd, the first black woman in North America to found and edit a newspaper, John Ware, the legendary black cowboy, and many more. For times, place and ticket prices, call 656-2716.

Danse Partout, the dynamic modern dance company from Québec City, is at Harbourfront for 5 days, at 8:30 p.m. Saturday and Sunday matinees at 2:30 p.m. Tickets at \$6 for adults, \$5 for students and seniors. Matinee tickets cost \$3 and \$2. For tickets call 869-8412 after 2 p.m.

The **Odd Angry Shot**, an Australian film about Vietnam. Ontario Science Centre, 770 Don Mills Road, at 8 p.m. Adults \$2, seniors free. For more info, call 429-4100.

Friday, June 26

Dumont Press Graphix will be ten years old in June, 1981. We will be celebrating with a party on June 28 near Waterloo, Ontario. There will be a warm up party at 41 Margaret Ave., in Kitchener, on June 27, starting sometime around 9. Come anytime during the weekend. For information call us at Dumont, 519-576-2640.

Clarion semi-annual office thrash, from 4 p.m. till whenever. BYOB. All interested people welcome. 73 Bathurst Street, 3rd floor.

Saturday, June 27

Bookworld, 118 Avenue Road, is presenting a reading of poems by **Joe Wallace**, famed Canadian working-class poet, to celebrate the publication of his collected verse. Reading begins at 1 p.m.

Sunday, June 28

Lesbian and Gay Pride Day in Grange Park (behind the Art Gallery) from 2 to 8 p.m. Music, theatre, dancing, arts and crafts. All welcome. For more info call 531-7822.

Marijuana Mardi Gras — NORML-Canada concert with **Raving Mojo's**, **Zebra Man**, **Middlebrook Band**, **Airkraft**, **The Pailz** and numerous comedians. At Nathan Phillips Sq., 1-6 p.m. Information 654-5334.

Tuesday, June 30

Hydroponic Gardening, a seminar at Ecology House, 12 Madison Avenue, at 7 p.m. Admission \$3. For more information, call 967-0577.

Wednesday, July 1

Adventure Playground for kids is open daily at Harbourfront, Bathurst Quay, until August 28. Admission is free for children 7 or older. For group bookings, there is a small fee and Playground organizers should be notified at 961-5060.

The **Lagoon Puppet Theatre** is holding open air puppet shows on Centre Island, throughout the summer. Shows are daily, on the hour, from 11 a.m. to 3 p.m. Tickets are 75¢ for kids, \$1.25 for adults. Group rates for parties of 10 or more. For more info call 362-3307 or 536-6874.

To celebrate **Canada Day**, Harbourfront has planned a day of festivities. There will be outdoor concerts in the afternoon and evening, a Canada Council Art Bank Show in the Community Gallery, and after dark a fireworks display.



Stringband's Tenth Anniversary Extravaganza, with guest singers and groups — **Pied Pear**, from B.C.; **Connie Kaldor**, from the prairies; **Toronto's Nancy White**; the **Jarvis Benoit Quartet**, from Halifax, and many more. For more details, call Harbourfront at 869-8412.

Friday, July 3

Annual Fireweed Benefit with **Mama Quilla II** and guest performer, at the Palais Royale Ballroom, 1501 Lakeshore Boulevard West, at 8 p.m. Admission \$7 advance, or \$8 at the door. Tickets available at Glad Day Books and Toronto Women's Bookstore. Call 531-6444.



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Trade union, church, human rights and student speakers, plus entertainment

Committee of Solidarity with the People of El Salvador (COSPEs)