

Toronto **clarion**

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Volume VI Number 2 November 6, 1981

50¢



letters

Author replies

To the *Clarion*:

Rather than engaging in what I am sure would be an unfruitful dialogue, I simply wish to state that your book reviewer, Dionne Brand, Presented a serious misreading of *Immigrant Housewives in Canada* (appeared in the *Clarion*, vol. VI, Number 1, October 9, 1981).

I am particularly disappointed that the *Clarion* would print a review that did not concern itself with the arguments of the book. Your reviewer obviously had a different objective in mind than to undertake a creditable review of my work.

Roxana Ng
Co-author, *Immigrant Housewives in Canada*

More than music

To the *Clarion*:

Re the *Clarion's* interview with feminist musician June

Continued on page 4



What about the jobs?

This graphic was part of a campaign to prevent dumping of nuclear waste from Eldorado Nuclear near Manitoulin Island.

Thach But

editorial

The Toronto dailies have been devoting much print in recent weeks to the demands of fearful homeowners for some kind of relief from the interest crunch.

Homeowners are getting so much attention that it's time we put the housing crisis in its total perspective. While the loss of a home for working people who have struggled their whole lives to secure it is a tragic thing, the fact is, most Torontonians cannot afford to buy houses in the first place. The trend for the past 30 years in Toronto has been toward a city of tenants, with 61 per cent of all Toronto housing now tenant-occupied.

And while the provincial government wriggles uncomfortably in the public light of the homeowners' protests, it is still quietly looking for ways to trash tenants' major source of protection from a deepening crisis — rent review.

It is interesting to see the *Toronto Sun*, normally leery of organized social protest, featuring groups of furious suburbanites waving placards on Parliament Hill. But it shouldn't surprise us. The *Sun* likes to think it stands for the dream of the conservative majority: a bungalow on every lot; a car in every garage; a steak on every barbecue.

The reality of this city has nothing to do with that cozy little image. Most Torontonians are struggling at the moment not to hang on to their mortgages, but to keep an affordable roof over their heads, be it in a highrise in the Jane-Finch corridor, a bachelorette in Parkdale or three rooms over a grocery on the Danforth.

That's why an event like Tenants' Lobby Day at Queen's Park on October 27 (an event which the *Sun* ignored) deserved a lot more attention than it got.

The tenants' organizations, which spent the day bottonholing MPPs and making them face up to a few salient facts, are determined that the majority of Torontonians will not lose the fragile security of rent review amid the interest rate fofoerah.

Tenant representatives like Morris Saldov argue that the provincial government is "handling" the housing crisis by moving the problem around. The suffering caused by this "displacement" increases as one proceeds down the economic scale. The pattern goes something like this:

Homeowners who cannot meet their mortgage payments are forced out of their homes and on to the rental market where they increase the numbers scrambling for already scarce housing.

The "free market" today is whatever can be squeezed out of

people. It is so tight that landlords know they can go to the commission asking for 30 to 40 per cent to cover refinancing and alleged high operating costs — which is in fact not only in excess of what could be paid by families but also in excess of the true market value.

Many families are caught in the adult-only building syndrome, a restriction the proposed human rights code does nothing to combat. They are forced to apply for public housing. When they apply they are told there is a three year waiting period and so they are shunted elsewhere.

In the public housing sector the new glut of needy tenants brings on a spate of evictions in order to make way for new families on the growing waiting lists. An example is the recent threatened re-introduction of the "empty nest" policy on the part of the Ontario Housing Corporation which would evict parents whose children have grown up, without any attempts to re-locate them.

Often the only option for the displaced is an exorbitantly priced flat or room with a shared kitchen or, if they are unemployed and badly beaten by high rents, a bed in a crowded hostel.

Meanwhile, the hostels are reporting they cannot deal with the flood of the city's poorest people seeking beds for the night. Those who come too late find themselves once again displaced, this time to Toronto's last word in coping with the housing crisis: a pile of newspapers in the city hall parking lot.

In the midst of this misery called a housing and interest rate crisis, hundreds of houses, apartments and condominiums stand empty, and older units are being demolished or converted to luxurious, high rent housing. Some of the empty houses used to belong to the displaced families, but now they belong to the banks, mortgage companies and speculators. The apartments and condominiums remain empty because the speculators who built them are writing off their losses, saving on taxes, and awaiting a time when Torontonians can once again afford their outlandish prices. They may have a long wait.

It should come as no surprise to us that housing stands empty in this city in the midst of a crisis. This is, afterall, a free enterprise society with absolutely no commitment to the principle of shelter as a basic human right.

At no time since the Second World War, when public money was committed to the war effort, has there been such a low vacancy rate, so much overcrowding and a lack of decent, affordable housing.

Now is the time for solutions to this crisis: plugging the loopholes in rent review legislation; building or purchasing much more assisted housing; allocating more federal funds for land banking so public housing starts can be re-activated; blocking demolitions and conversions that are eating up affordable rental housing.

If the municipal, provincial and federal governments continue to ignore the problems, it should come as no surprise to them if, one day, they should wake up to find the empty houses fully occupied — by squatters. Nor should they be surprised by the mass protest movement for housing which is growing steadily in Toronto.

The *Toronto Clarion* is an alternative newspaper committed to progressive social change. It is politically and financially independent of all political parties and groups.

The *Toronto Clarion* is owned and published by the Western Gap Communications Co-operative Limited, a non-profit cooperative.

Individual mail subscriptions are \$12 per year, institutional \$25 per year.

Display advertising rates are listed in CARD or are available on request. We reserve the right to refuse material we think is racist, sexist, or otherwise unpalatable.

The *Clarion* also operates a dynamite typesetting and graphic arts service, as well as a nitroglycerine camera service. Rates available on request from *Clarion* Typesetting, 363-4405.

Clarion staff members are Nigel Allen, John Biggs, Dennis Corcoran, Marty Crowder, Gerry Dunn, Mike Edwards, Mark Golden, Judy Haiven, Larry Haiven, Ted Hebbes, Sally McBeth, Marg Anne Morrison, W.M. Pipher, Norman Rogers, Barbara Sands, Dave Smiley, Carl Stieren, Sue Vohanka, Paul Weinberg, Abie Weisfeld, Ted Whittaker

The following people also contributed to this issue: Rhonda Sussman, Brian Davis, Charlotte Davis, Andrea Bain, Oscar Rogers, Francie Wyland, Topo Davis, Norm Mohammed, Lise Doucet, Norma Lefebvre, Chris Gordon, Fred Litwin, Bob Miller and many others.

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Don't miss out!

Tenant's Reps rap Tory rent review

by Chris Gordon

Tenants who showed up at Queens Park on October 27 for Tenants Lobby Day got a cool reception from MPPs—they were told that they did not have appointments and barricades were set up.

Nelson Clarke, a staff person with the Federation of Metro Tenants Association which arranged with Queens Park to meet with their members, believes the blockade was deliberately set up to disrupt the lobby.

"I think it was disgraceful," he said. The tenants were finally admitted after opposition MPPs intervened and made themselves available for discussion. Forty interviews were conducted by the federation to seek support for rent controls in the Legislature.

As rent controls currently exist, landlords can raise rent by six per cent a year automatically. If they want more, they must show need—such as a new mortgage, re-financing at current interest rates, or heavy renovation—to the Residential Tenancy Commission (RTC). Apartments costing \$750.00 or more per month are free of rent control and so are buildings built after January first, 1976.

One of Premier Davis' "Help-keep-the-promise" promises during the March provincial election campaign was to keep rent controls as long as Ontario kept him. The P.C.'s even promised the

federation that they would not tamper with rent control:

"The government's commitment to rent review as it currently exists is firm."

In September, Gordon Walker, Minister of Consumer and Commercial Relations, said the Government wants "to get out of this field" (of rent control). This new position in the Legislature has Metro tenants upset. The last time Metro's tenants were upset with the Davis government over rent controls was in 1975 when there were no controls at all. Then, the tenants wanted them introduced. The government gave in only after losing their majority in the Legislature.

The government wants to allow landlords to increase rent automatically by more than six per cent a year. Speculated increases range from seven to 12 per cent. That is \$100 million out of Metro tenants pay cheques and into landlords pockets in one year, the federation estimates.

Last year 95 per cent of landlords were happy, the federation assumes, with six per cent. Only five per cent took cases to the RTC and, on average in Metro, won an 11 per cent increase.

Ontario landlords are guaranteed by law against financial loss. The RTC must always allow major expenses, especially re-financing at high interest rates, to be passed on to tenants.

Maintenance, heat and municipal tax-



A bag lady settles down for the night on Yonge Street. High rents and crowded hostels are turning this into a common Toronto scene.

W.M. Pipher

es, 45 per cent of a landlords costs, do not increase at the rate of inflation, the federation points out, so their revenue should not either.

The strangest change is a desire to drop the \$750 ceiling on rents, possibly to \$500, when the low vacancy rate of

apartments—0.4 per cent in Metro, the federation says—is forcing rents up.

As rents increase and the ceiling decreases, tenants begin losing the protection of rent control. That is not commitment to rent control as it currently exists, says Clarke.

A petition circulating for six weeks this fall collected 20,000 signatures. In half an hour in the Weston road area 375 signatures were collected. The federation will continue petitioning until an appointment to present Premier Davis with the signatures is arranged.

Improvements to rent review suggested by the federation include a rent registry, possibly in the rent review office, that would prevent illegal rent increases for new tenants by listing the previous rent. Rent can only increase once a year but new tenants who did not know the previous tenants are often cheated by their landlord.

In some buildings, including Clarke's, equivalent apartments rent at very different prices.

The federation wants the mandatory six per cent a year interest from landlords to tenants on their last months rent or deposit, paid more often and increased to a realistic rate of interest.

The security of tenure legislation, they feel, needs strengthening and the rights of tenants to organize, free of harassment or fear of eviction, are not specific enough.

Pressure should be put on government to increase the number of rental units in Metro, Clarke thinks. The People's Housing Conference on November 7 at City Hall will address this issue.

CLC & communities to fight interest rates

by Grant Elgaard

When federal MPs arrive at work November 21 they'll be greeted by thousands of picket signs, the ashes of a burnt home and mortgage and 100,000 angry Canadians.

The Canadian Labour Congress (CLC) has promised that 100,000 will be in Ottawa to rally to the cry of "Down with Interest Rates."

Paul Forder, director of Political Education for the Ontario Federation of Labour, said the demonstration will "dramatize the plight of those affected by insane interest levels."

Wally Majesky, president of the Labour Council of Metropolitan Toronto, said, "It is crucial that the government realize that interest rates have very real human consequences—the lost homes, the lost jobs, the lost purchasing power for life's necessities, the lost hopes and dreams of too many Canadians."

In a recent mail-in campaign initiated by the CLC over 60,000 cards were sent to the prime minister's office protesting high interest rates. This is the largest response to any single issue in the memory of parliament hill officials, but the government has refused to alter its economic policies. This led the CLC to conclude that there "has to be a mass people's demonstration to bring the government to its senses."

Over 300 buses have been reserved in Ontario. Montreal is sending another 300 buses of angry citizens with a further 100 buses coming from other points in Quebec. Airplanes have been chartered



from the Maritimes and the Western provinces.

The National Union of Provincial Government Employees has chartered a train that will pick up protesters from various stops between Vancouver and Ottawa. The United Auto Workers in Windsor are sending a train load of laid-off members and their families.

The Sault Ste. Marie Labour Council is organizing a "red ribbon protest." All those who can't get to Ottawa will wear the ribbon to show that they are in the red. In St. Catharines a marathon run is being organized to arrive in Ottawa on the 21st and the St. Catharines contingent will also bring the ashes of a burnt home and mortgage to sprinkle on the lawn of Parliament Hill.

Those unable to get to Ottawa will probably be able to take part in regional protests organized for the same day. The Calgary Labour Council expects to get 5,000 people at their demonstration.

The CLC is also reaching out to a broad range of community groups through the Committee Against Soaring Interest Rates (CASIR). Over 41 different groups are involved in CASIR including the Metro Tenants Association, the National Pensioners and Senior Citizens Federation, as well as the Ontario Federation of Agriculture, National Farmer's Union, the Catholic, United and Anglican churches, the Consumer's Association of Canada, and the National Indian Brotherhood. They are all working towards the common goal of getting as many people to go to Ottawa as possible.

Laura Weintraub, a community groups organizer for the Metro Labour Council said, "we are hoping to form a coalition that goes beyond November 21." The CLC sees CASIR as the vehicle for maintaining pressure on the government after the demonstration.

Pensioners and the unemployed who want to participate but do not have access to transportation should get in touch with Weintraub or Cathy MacLeod at the Metro Labour Council, 441-3663. A shuttle service will be established in Ottawa to bring people from outlying areas to the marshalling areas. The gathering point for the Ontario contingent is Majors Hill Park behind the Chateau Laurier.



more letters

From page 2

Millington (October issue): I agree with Millington that music can be a weapon for social change because music can appeal to both the emotions and the intellect. But I think that your message has to be more explicit than simply singing the words "change" or "love." Rock and roll music lovers are notorious for ignoring a band's lyrics if they don't agree with them. (I know a teenage communist who ignored the band Rush's right-wing lyrics for years because he liked their music.)

Also, I would disagree with Millington that music is "the weapon of the '80s." I think the weapon of the '80s is actually the neutron bomb, and it can't be sung away.

Rhonda Sussman
Toronto

Hunger non EST

To the *Clarion*:

I would like to clarify two questions raised in Captain Boycott (*Clarion*, October 9) concerning the Hunger Project.

First of all, what is the Hunger Project up to? The purpose of the project is to end death by starvation on this planet before the turn of the century. The project's attack on this problem is to spread the word that we have, right now, the technology necessary to end world hunger. According to the Brandt Commission (Independent Commission on International Development Issues), the worst aspects of hunger and poverty can be eliminated "once the necessary collective will is mobilized." The Hunger Project is helping to create this required alignment. In effect, it is not only within our means to end starvation, but given the strength of our "collective will," it is also inevitable.

Secondly, where does all the money go? It is true that little of the money raised on behalf of the poor and starving has been sent to feed hungry people. Sending aid to crisis areas is at best an interim solution. The Hunger Project asks for donations to support its work in motivating people of the developed world to discover and implement means to successfully end starvation now.

In closing, I'd like to say the *Clarion* is a great paper. Keep up the good work.

Ruth McMurchy
Toronto

NDP & Scientology

To the *Clarion*:

Happiness is not what you say that is of worth, it is what you do that is of worth.

What you maybe didn't know is that it was Scientologists who, earlier this year, researched and released (through the NDP in Ottawa)

the story of "Agent Orange" testing in New Brunswick in 1966 by the US Army in collaboration with the Canadian military. The story made its point—Canadian defense officials have previously sworn that they had never assisted the U.S. with their defoliant program in Vietnam. But they did, and they were not, I believe, very happy people. Neither were the GI's who were exposed to the stuff in Vietnam or the Canadian soldiers who had to walk through the N.B. forests to test it out here.

Scientologists spent many long hours on this story and others (the story of Henry Kowalski, for example, who has been kept in a small windowless cell in Penetanguishene's mental hospital for the past 9 years although he never committed a crime. He has been shocked, drugged and at 29 years old has no teeth and hardly any hair left) because they believe that one cannot be happy unless one has the power to choose for oneself. I don't think Henry Kowalski is very happy, and neither, I imagine, are his jailers.

And I think that Cindy Fortunata would be a much happier writer if she checked her facts a little more and didn't "follow the party line" put out by such terrifically happy agencies as the FBI, the CIA, US Justice Department, IRS, American Psychiatric Association et al on L. Ron Hubbard, Scientology and Scientologists. Or are these types a credible source for her?

They aren't for me. But then I was a prime mover in the above stories, and I've been in Scientology for the past 10 years. And actually, I'm pretty happy about that!

Caroline Charbonneau
Toronto

More EST

To the *Clarion*:

Your October 9 publication lists The Hunger Project as one of a number of organizations that should be boycotted. Your information is inaccurate and I would like to take this opportunity to correct it.

First, The Hunger Project is not a "thinly-disguised offshoot of the profit-oriented EST movement." The Hunger Project is legally and financially completely separate from the EST organization and is not, as has been claimed, a recruitment arm for EST. Our sole purpose is to bring about the end of world hunger within this century.

Second, The Hunger Project has never claimed that hunger can be ended merely by thinking about it. We do claim, however, that a broad grassroots commitment to the end of hunger is essential. To this end, our work is educational and motivational. Due to our work, many thousands of individuals are now directly involved in overcoming hunger.

Third, The Hunger Project in Canada is not "California-based." We are federally registered charitable organization, as well as an incorporated, non-profit society in British Columbia. We have a Canadian staff of three and our national office is in Vancouver. We work closely with Hunger

Project offices in both the United States and Great Britain.

Fourth, The Hunger Project has never misled people into thinking that their contributions will be going for direct aid. Hunger Project money is used for educational and public awareness purposes. Our intention is to make ending hunger a major issue in this country.

Finally, The Hunger Project income is not "divided among a variety of loosely-defined internal expenses." Every penny is carefully accounted for and an audited financial statement is available upon request from our Vancouver office.

Duart Maclean
National Manager
The Hunger Project

Parkdale

To the *Clarion*:

Residents in west end Toronto have formed an organization to prevent members of the Ku Klux Klan from carrying out racist activities in the Parkdale area.

The Parkdale Action Committee Against Racism (PACAR) was formed following a demonstration by 350 people on August 15 to protest the Klan's use of a house at 15 Springhurst Avenue as an organizing base.

The local Klan club draws its membership from neo-Nazi groups which have appeared in Toronto in the past, notably the Western Guard. It supports the same racist, anti-Semitic, anti-Labour views; and similarly has been implicated in distributing hate literature.

Before the end of the year, PACAR supporters, representing a broad union of ethnic, residents' and community groups, will undertake a door to door educational campaign to inform residents of the Klan threat, and will encourage representatives at all levels of government to press for restriction of Klan activities, in order to protect the community.

PACAR has also organized a letter campaign to D.A. Braniff, the general manager of Bell Canada. Over 600 people have told Braniff in these letters that they believe "it is not appropriate for Bell Canada to serve the interests of the Ku Klux Klan" by making its telephone number available through directory information.

Parkdale residents may be aware of a supposed anti-Klan effort, the Parkdale Anti-Racism Committee (PARC), formed by Rheal Blanchard. To avoid confusion, it should be made clear that PACAR is a separate and different organization.

PACAR holds regular public meetings; for information phone 536-6675.

John Meyers
Parkdale Action Committee
Against Racism

Thanks, Craig

To the *Clarion*:

Please find included a cheque for a subscription. Living here in Kingston is quite isolating, so it was nice to see your paper.

Hope to start receiving as soon as possible.

Craig Paterson
Kingston



The availability of daycare space in Ontario is at a premium. To protest inadequate government funding more than 250 children, parents and daycare workers gathered at Queen's Park on October 16 to let their feelings be known. Speakers at the rally called for universal access to daycare. Let's think of the children.

Tod Harris

But is it art?

To the *Clarion*:

Realism without a conscience is not realism. Abstract art, initially an expression of revolt, has become a fad expounding the virtues of decorative meaninglessness.

Historically, art has not been accessible to the broad mass of humanity except as a means of spreading the propaganda of the ruling classes through such institutions as the Church or the State. Art has been and still remains a sacred cow idolized and exploited by the elite.

If the masses have not taken Art seriously, it is not their lack of vision or culture which is at fault (or insinuated by the elite), rather, it is the fault of the artist who has played false and sold out for a handful of crumbs at the patron's table.

With the increasingly rapid advances in modern technology, it is evident that in inverse proportion, more people are being rendered obsolete. This is brought about through the manipulative processes of the educational system and the indoctrination techniques of the mass media to dehumanize the masses making them ready for war and ultimately extinction.

The ever widening gap between the Arts and Sciences has created monsters of both, and both are heading for destruction. The scientist has degenerated into a technician and the artist is floundering around with pseudo-creative endeavours.

As all vital expression is either suppressed or ignored, and as the prevailing methodology of oppression has been the dictum "divide and rule" then it must be obvious that we should unite in our struggles and proclaim a common front.

To this end we wish to establish a Forum, with meetings every Sunday, 4-8 pm at the Uilem Spiegel Gallery, 1249 Queen W. at Dufferin.

Any who wish to participate in the Group Show (who identify with the above) may submit their work at these meetings.

The premiere Exhibit will be held during the first two weeks of November 1981.

Boga Kaliemkara
Toronto

Below the surface in Poland

To the *Clarion*:

In the last issue of the *Clarion* John Owen's letter denounces Poland's Solidarity primarily on the basis of statements of Lech Walesa and his father.

What Owen and all too many of his political ilk fail to realize is that social revolution is the product of the people, not leaders and bureaucrats.

Let us look at the statement of the recent Solidarity Congress to see whether a restoration of capitalism is really on the agenda in Poland.

N. Rogers
Toronto

Declaration of the Solidarity Congress

The ultimate aim of the independent Solidarity union is to create the conditions for a life of dignity within an economically and politically sovereign Poland; a life freed from poverty, exploitation, fear and deception, in a democratically organized society based on the law.

Today, we as a nation call for:

1. Improved food provisions, by means of controls on production, distribution and prices, in Collaboration with the Solidarity farmers' union;

2. Economic reform, through the creation of authentic self-management councils in industry and the dissolution of the Party *Nomenklatura*;

3. Truth, by means of social control of the mass media and the suppression of deceit in edu-

Continued on page 16

Provinces called hypocrites Workshops organize

Nine of Canada's ten provinces, plus the federal government, are guilty of hypocrisy in their treatment of disabled workers, said John Fryer, president of the National Union of Provincial Government Employees (NUPGE), in Ottawa October 8.

The federal government and all provincial governments except Quebec have legislation that allows employers to pay disabled workers less than the minimum wage, he said.

Fryer said there were serious questions left unanswered about disabled persons working in sheltered workshops across the country.

"There is little doubt that many of

these workshops are exploiting disabled workers," he said. "It is the responsibility of governments across the country to establish a review or survey mechanism that will establish the exact nature and extent of this exploitation and put a stop to it."

Fryer said NUPGE's components—provincial government employee unions in eight provinces—will offer to organize disabled workers into unions. "There is no reason why these people should not have the benefit of unionization, the same as other workers. In view of the way these workers are treated in workshop settings, they would benefit greatly from union membership. If any

NUPGE component, because of jurisdictional problems, is unable to organize workers in sheltered workshops, we will make every effort to find the union that would most ably serve the workers' wishes."

Derek Fudge, an employee of NUPGE, told the *Clarion* that the workers at two Ottawa sheltered workshops have approached the union. According to Fudge, workers at these workshops are earning \$6-\$18 per week, depending on their productivity. When asked how workers were responding to the opportunity to flex their collective muscle, Fudge replied: "The workers want to strike right away; they don't

even want to wait until there is an organization behind them."

In his statement, Fryer said the Canada Labour Code specifically states that handicapped employees can be paid less than minimum wage if the Minister of Labour is of the opinion that it is in the interests of such persons to do so.

"In addition to minimum wages," he said, "our provincial components will be demanding that governments review the questionable practices being carried out in sheltered workshops and rehabilitation centres."

"In five provinces—Newfoundland, Nova Scotia, Manitoba, New Brunswick and British Columbia—employment for disabled persons in sheltered workshops is covered not by labour standards but by social services legislation. This means that disabled workers do not have the same rights and privileges as 'non-disabled' workers. They are, in effect, not considered to be employees at all."

In Saskatchewan, Fryer said, disabled workers in sheltered workshops are covered under the Labour Standards Act, but are excluded from regulations concerning minimum wage, hours of work, paid vacations and public holidays.

Dead-end jobs

"The wages paid to disabled workers in sheltered workshops are often less than \$1.00 an hour, with supplements from social assistance benefits. The obvious result of some measures for many thousands of disabled workers is relative poverty with little hope for change."

Fryer said NUPGE is launching a four-point program:

- That federal and provincial governments remove from their respective labour standard legislation all sections that allow for the possibility of paying disabled persons less than the minimum wage, or any sections that allow for the possibility of discriminating in other ways against disabled workers.
- That federal and provincial governments launch reviews or surveys to determine the nature and extent of exploitation of disabled persons in sheltered workshops and similar centres.
- That all persons employed in sheltered workshop programs be covered under the same labour standards legislation that governs other workers.
- That NUPGE, through its component provincial government unions across the country, extend an invitation to all workers in sheltered workshops to join the union of their choice.

In a recent *Globe and Mail* article, Kenneth Cope, president of the Canadian Council of Rehabilitation Workshops, said his group "would support a minimum wage for people employed in workshops" but that "on average, productivity is approximately 50 per cent of normal productivity."

Fryer said governments often try to justify paying disabled workers less than the minimum wage rate by calling the work a form of "therapy," not employment.

"This is a fallacy," Fryer said. "Many of these workers put in a full day in a regular work setting, are supervised, punch time-clocks, take regular lunch hours, and so on. Many of them produce products that are sold for a profit. Yet these workers do not reap the proper rewards."

If the work is indeed therapeutic, and prepares them for other employment, then why are so many of them in these workshops for so many years? They are in fact in dead-end jobs, with no hope for advancement."

Amnesty wants probe

FBI tactics suspect

by Barbara Walsh

Amnesty International has called for an inquiry into the role of FBI misconduct in the trials of Black and Indian American militants in the U.S.

In their report, the Amnesty International Secretariat in London said the cases of Elmer Pratt, a leader of the Black Panther Party, and Richard Marshall, a member of the American Indian Movement, should receive special attention.

Both were convicted of murder after being targeted for 'neutralization' by the FBI as part of a massive campaign in the '60s against social protest movements. The campaign, called COINTELPRO, was officially called off in 1971, but other misconduct took place look after that, Amnesty says.

Amnesty is a worldwide human rights movement which works for the release of prisoners of conscience, people imprisoned for their beliefs, colour, ethnic origin, sex, religion or language, provided they have neither used nor advocated violence.

The report cited many examples of irregularities by the FBI in preparing the cases against the two men, both of whom claim they are political prisoners.

Tactics documented in the report include false evidence, misstatements about FBI action, harassment, infiltration of defence teams by informants and failure to make available information which the defence might have used.

The report recommended the commission of inquiry should consider whether the political views of any citizens or the FBI's attitude toward those views had been a factor in prosecutions or the preparation of cases against them, and if so, seek ways of preventing this from occurring in future.

Also mentioned was the use of a false affidavit by the FBI to extradite Sioux patriot Leonard Peltier from Canada in 1976, and intimidation of government witnesses in Peltier's subsequent trial for the murder of two FBI agents in a shootout on the Pine Ridge reservations in 1975. (See *Clarion*, May, 1981).

Peltier is considered the foremost Indian political prisoner in the struggle by the Sioux people of South Dakota to retain control of Indian land rich in uranium resources.

Now serving two life terms in Marion, Illinois federal penitentiary, Peltier claims he was acting in self-defence when FBI agents stormed onto the reservation and opened fire on a house containing unarmed Indians gathered for a religious festival.

Two co-accused pleaded self-defence

and were acquitted:

The incident was the culmination of years of harassment of the traditional Indians of Pine Ridge who objected to the sale of Sioux land to multinational companies intent on developing uranium resources. On the day of the incident, tribal council chairman Dickie Wilson, boycotted by the traditionalists for his strong-arm techniques and pro-development attitude, signed over thousands of acres of land to the U.S. government.

Peltier's attorneys are preparing a writ of Habeas Corpus to introduce fresh evidence.

Actor Robert Redford plans to direct a

movie based on Peltier's story, and has joined in the lobby of members of the U.S. congressional sub-committee on civil and constitutional rights for inclusion of Peltier's case in their hearings.

Amnesty International gave careful consideration to adopting Peltier as a prisoner of conscience, but decided that it is not clear that he has been imprisoned because of his ethnic origin or political beliefs. However, they are concerned he may not have had a fair trial because of FBI misconduct and about conditions at Marion Federal Penitentiary, where mind control techniques are used to subdue prisoners.



Christer Tempander

Corporate quiz

What do workers think about the oil industry? The oil companies are dying to know.

A marketing survey was recently carried out at community colleges among Manpower retraining students. Students, who were not told what the interview was about, nor advised they could refuse it, were asked a variety of pointed questions:

"Have you heard of Shell, Syncrude, All Sands and Dome? Do you think working for Syncrude is a way of life or just a job? Do you think Fort McMurray would be a good place to raise a family?"

"Have you ever noticed any newspaper ads by oil companies talking about things other than their products?"

"Do you watch Hockey Night in Canada, Wednesday Night movie, MASH, early or late news?"

Perhaps the oil companies are worried that workers are

beginning to understand the resource rip-off. How kind of the Ministry of Education to co-operate with them by providing facilities and a captive audience!

TTC tears

The Right to Life Association, those champions of clean living and unwanted fetuses, are at it again. Their Christmas gift to the people of Toronto is a subway ad, to run for the month of December, featuring a toy soldier with a tear running down his cheek and the gut-wrenching caption: "Some toys will have less children to play with. Some 65,000 aborted children less." Definitely below the belt.

One group is so outraged by TTC's placid acceptance of this propaganda against women's rights to choice, they've launched a mail-in letter campaign designed to force the TTC to reject the ad.

The letter, written by the Canadian Abortion Rights Ac-

tion League (CARAL), says the subway ad "is part of a political campaign to make abortion illegal in Canada ... The ad is deliberately designed to make women feel guilty."

CARAL will be presenting a brief to the TTC November

groups. "The response is incredible," says Diane Nanarone, CARAL member.

Concerned women should indeed be outraged. As the CARAL letter puts it, they "ignore the plight of unwanted, battered and economically deprived children." And they use a symbol of war to tear at your heart strings. Don't let them pull yours. Contact CARAL at 961-1507 to find out how you can help stomp out sleazy advertising.

Dear Eddie

"If you're a woman, forget about keeping your own name. I know this sounds harsh. You say 'I like my name.' But the odds against your marriage succeeding are so heavy now that you've got to do everything possible."

Advice from Amy Vanderbilt circa 1955? No girls, it's words of wisdom from Edward Shorter, writing in the *Toronto Star*.

Shorter, who also teaches women's studies (!) at the University of Toronto, offers advice in his *Star* column on how to save your marriage from sabotage by new-fangled feminist ideas.

"Forget about a 'marriage contract,' advises Ed. "All those feminist lawyers are always blaring on about how a contract helps you keep your 'identity.' You're supposed to lose your identity."

He goes on to poo-poo separate bank accounts and having affairs. You'd better smarten up, he warns, or you'll end up as one of Toronto's "alcoholic, divorced people living alone at 47 because they were victims of that mid-1960s illusion that intense relationships were the key to happiness."

Let's hope people do take one suggestion from Shorter's column: "Forget all the advice you read in the papers."

Ed baby, your days are numbered.

Cindy Fortunata

17, with supporting evidence from psychologists outlining the effects of this ad on women who have had abortion or lost children.

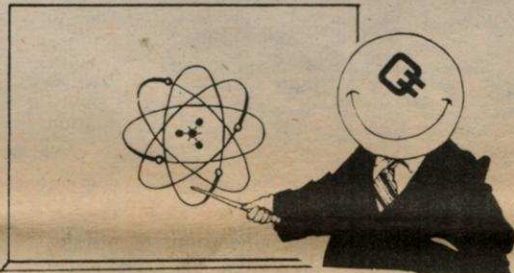
CARAL has garnered support from many local women's

Hydro kit biased

by Richard Schwindt

A small group of school trustees and energy activists have temporarily fought off the efforts of a private firm funded by Ontario Hydro which sought to kill their campaign to balance the pro-nuclear bias of energy education in Toronto schools.

At an October 14 special meeting the School Programmes Committee of the Toronto Board of Education was told by Peter Spratt of P.J. Spratt and Associates that "to describe something is not to promote it." He claimed the Ontario Hydro Energy Education kit had been "reviewed carefully for accuracy" and brought with him several of the "many letters of



appreciation from science teachers" that he had received.

A series of speakers objected to Spratt's view. Gord Cleveland of the Toronto Safe Energy group told the trustees that the teaching kit prepared by Spratt's firm was "too much like propa-

ganda and too little like education." He described it as "slick and well-funded."

Marm Goldstein, a teacher for the Toronto Board, said there was no mention in the literature of the potential problems with nuclear energy. She was particularly upset with the role delegated to the teacher. "I resent being regarded as a valuable consumer for education marketing concerns."

Following the presentations, the trustees passed motions for objective energy education and liaison with representatives from concerned community and educational organization such as the National Survival Group and Energy Probe. They also requested that Premier Davis "question the appropriateness of Ontario Hydro being involved in energy education in the public school system."

The report of the School Programmes Committee will be presented to the Board of Education November 5 and will represent a small victory for energy activists.

fred mooney

They're at the post...they're off! Daryl Wells? Try the speaker of the House. As the Liberal government gambles away the economy, it's not surprising that one of the most pressing pieces of legislation this fall turns out to be concerning racetrack betting.

The legislation amendments to Section 188 of the Criminal Code previewed last November by Agriculture Minister Eugene Whelan, are designed to stimulate the Canadian horseracing "industry". Under the new directives, intertrack betting—allowing a bettor to bet on races at one track while at another—will be allowed. However, this will only be possible where agreements have been reached between competing racetracks or where common ownership exists. This also means that Agriculture Canada, through the Manure Marketing Board, will now regulate and supervise pari-mutuel betting across the country.

"In addition to the Criminal Code amendments, regulations announced last November authorizing pre-deposit telephone account betting are now in their final stages and will be

signed soon," Whelan said.

So don't delay, furlong fans, and get the government to start garnisheeing your green machine!

"Always look at the bright side of life..."

—M. Python, from the Life of Brian

Elsewhere, up the St. Lawrence creek at the Quebec Legislature, the Parti Quebecois are agonizing over recommendations by the Olympic Installations Board about the completion of the Olympic Stadium roof. The \$115 million retractable roof design has been shelved in favour of a \$68.5 million "permanent" design.

The basic membrane roof, made from a West German synthetic fibre Kevlar 49, is currently stored by a French firm near Marseilles. The firm, Sepa Levege S.A., has "fallen into financial difficulties" according to Lucien Saulnier, the OIB chairman. Saulnier expressed the hope that the \$50,000 monthly storage charges on the \$12 million monstrosity would be cancelled by the bankruptcy receiver handling the negotiations.

A recent disclosure, however, has shown the membrane canvas material is sensitive to ultraviolet rays. A report prepared by the James Bay Energy Corporation estimates a 10 to 20 year lifespan of the canvas.

Perhaps a fitting end to Drapeau's extravagance, after all: a roof designed to keep out the rain that can't resist sunlight. Look on the bright side—maybe it's biodegradable...

clearlake collective



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CIRPA alleges police torture

The beat goes on

by Sally McBeth

Cruelty, interference with justice and the confusion of violence with masculinity are the disturbing themes running through a recent citizens' submission to the police commission on alleged police misconduct in Toronto.

The 82-page document was submitted to the metro police commission by the Citizens' Independent Review of Police Actions (CIRPA), along with letters from eight criminal lawyers, during a public meeting October 22. Both the lawyers' letters and the CIRPA submission contained detailed accounts of beatings, torture, threats and verbal abuse allegedly carried out by members of the metro Toronto police force.

CIRPA, a broad coalition of community groups, human rights organizations, lawyers and concerned individuals, is pressing the police commission for a management shakedown in the police department, an independent public inquiry into the operations of the hold-up squad, the installation of video equipment to monitor interrogations and an end to the use of handcuffs for the purpose of inflicting pain.

Ten of the sixteen cases submitted by CIRPA involve the alleged misuse of handcuffs.

"...I fell near the river and was jumped on by (a plainclothes police officer) who put hand cuffs on my wrist with my arms behind my back. I was still on my stomach when another plainclothes policeman came running down the hill and jumped on my back and started punching me in the side of the head and back of the head. After doing this for a

"...my client was crying, screaming, dizzy, in pain all over, chills running up and down his spine and beginning to feel numb all over"

few minutes he picked me up by the back of my hair and then started to twist my arms which were still handcuffed. He threw me down and started kicking me in the stomach and the back of the head and groin area." So runs part



Diane Martin

of one signed statement by a CIRPA complainant.

"...(a police officer) handcuffed me and made me walk towards (another police officer) who kned me in the genitals, hit me on the stomach and chest, making me double up," claims another.

"The handcuffs were so tight behind my back that my right hand, especially my right thumb was numb. A month and a half later my thumb is still numb. The point of my thumb is still swollen," says a third.

CIRPA is particularly concerned that electronic monitoring systems be installed in interrogation rooms where many of the most serious allegations of

"...saying all the time that he was going to throw me into jail and he was going to tell the other inmates that I had raped a little girl..."

police brutality appear to have occurred. Several of the complainants in the CIRPA submission and the lawyers' letters seem to have admitted guilt to the police only in order to stop further beating:

"...my client was crying, screaming, dizzy, in pain all over, chills running up and down his spine and beginning to feel numb all over; the officer then took a stapler, opened it and placed it on my client's scrotum sac, threatening to staple it to the chair; as my client felt the staples beginning to penetrate he screamed out that he would sign the confession and did so," writes lawyer Michael Code in a letter to the commission.

"Finally, I admitted to the police what they wanted. I would have admitted to anything," says another CIRPA complainant who alleges the police repeatedly cut off his oxygen supply by placing a bag over his head and holding his nose and mouth while beating him on various parts of his body.

Another complainant says police officers permitted him to be brutally beaten by a particularly violent officer and then, sending that officer out of the room, told the complainant the officer "was crazy and if I admitted to what they wanted me to admit to they would keep him out. I finally caved in and admitted to whatever they wanted."

However, not all of the alleged beatings were said to have taken place inside an interrogation room, a circumstance which, if proven, would make CIRPA's suggestion for video monitoring only a partial solution. For example, a complainant made this statement about an alleged incident after which he was released from police custody without being charged:

"(The police officer) grasped me tightly by the left arm and walked to the rear door in company with the other officer. As they were waiting for the door to open he told the officer about this 'scumbag' he'd picked up and glancing behind to assure no one was looking, he tightened his grip and kned me in the groin area."

This complainant lends credence to CIRPA's assertion that the existing complaints mechanism is subject to



Police Commission meeting

abuse by police officers. The complainant continues to say a police officer, having informed him he "didn't think there were grounds for a charge...informed me of my right to proceed with a complaint and seemed generally concerned with the situation. He did, however, suggest that if I proceeded with any action the police might 'resurrect' the public mischief charge."

While the allegations of physical abuse in the CIRPA submission are extensive and, CIRPA believes, constitute more serious allegations than those which triggered the 1974 Morand Commission inquiry into use of force by police, equally disturbing are the police attitudes which seem to be displayed in verbal threats and abuses CIRPA complainants say they received from police. Five of the signed statements contain allegations that the complainants' lives were threatened by the police:

"I was being followed by another scruffy looking man who said 'Stop running or I'll blow your fucking head off...all this time demanding that I answer his questions saying he was going to cripple me or drown me in the Humber River."

"He then said if I didn't tell him that I did it he would put the chisel in my 'fucking ear' and he would beat it out of me with the hammer."

"The dark man said, 'I'll kill your ass if you move. You move, you're dead. I should blow your ass now and I won't have to take you in'."

"(A police officer) forced the gun down my throat and broke my bottom plate. He told me I was a dead man... (a police officer) said 'If my name is ever mentioned I'll kill you...even if I have to go into the Don to do it'."

"He (a police officer) said that he would like to put a bullet in my back if he sees me on the street."

CIRPA also notes a "preoccupation with morbid sexuality" permeating the alleged language of the police officers:

"(One complainant) for example, alleges that an officer referred to his genitals by threatening 'I'll kick you so hard you would not be able to use it' while (another complainant) in a totally unrelated case, alleges the officers referred to his genitals by saying 'you'll never use this again'."

More telling, perhaps, are the comments some of the complainants claimed they heard from police officers while allegedly being beaten:

"After this I was grabbed while still being hit and the cop was saying, 'come on, you're a tough fucking guy, let's see what you can do'."

"The officer in the back with me said that the book says to hit in the legs and

"The handcuffs were so tight behind my back that my right hand, especially right thumb was numb. A month and a half later my thumb is still numb."

that I was lucky. The same officer said to the other officer that they were getting too old for this and wanted to see if they could handle young guys like me."

"...Saying all this time that he was going to throw me into jail and he was going to tell the other inmates that I had raped a little girl, saying I would not last more than a couple of days..."

There are fewer women complainants in the CIRPA submission than there are men. They are grouped in CIRPA's analysis of the statements under the heading "Women Being Pushed Around." One is a woman of ethnic extraction who claims she was punched in the stomach by an officer while she was attempting to speak to her son, who was being placed under arrest. One is a Cabbagetown area mother who claims she was shoved to the ground by a police officer while accompanying her son to the police station.

By far the most serious allegation on the part of a woman, in CIRPA's estimation, is that of a lesbian mother who was at the police station with her daughter:

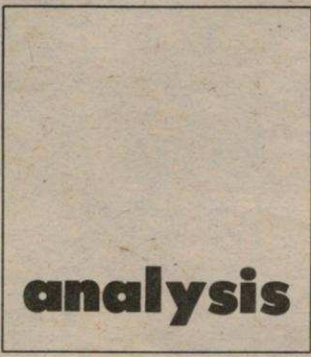
"...we went upstairs where (a police detective) was to hear my side of what happened. (The detective) read a button which I was wearing which said 'Gay is what you make it.' (My daughter) needed a drink and (the detective) sent her with another detective to show her to the fountain. After (my daughter) left the room (the detective) started to call me names because I was gay, none of

Continued on page 11

Disabled groups upset by Rights Code amendments

Representatives and staffers of disabled groups have been upset by the shortcomings in the provincial government's proposed amendments to the Ontario Human Rights Code. They are also concerned with a certain Toronto newspaper's coverage of the Tory backbenchers' objections to the proposed regulatory power that the Human Rights Commission will have to enforce these changes.

John Southern, a spokesperson for BOOST, a self-help organization of and for the blind, said after long negotiations with the minister responsible for Human Rights, Robert Elgie, a number of the basic demands of



the disabled community are not in the amendments.

Legislation for reasonable accommodation, that would pro-

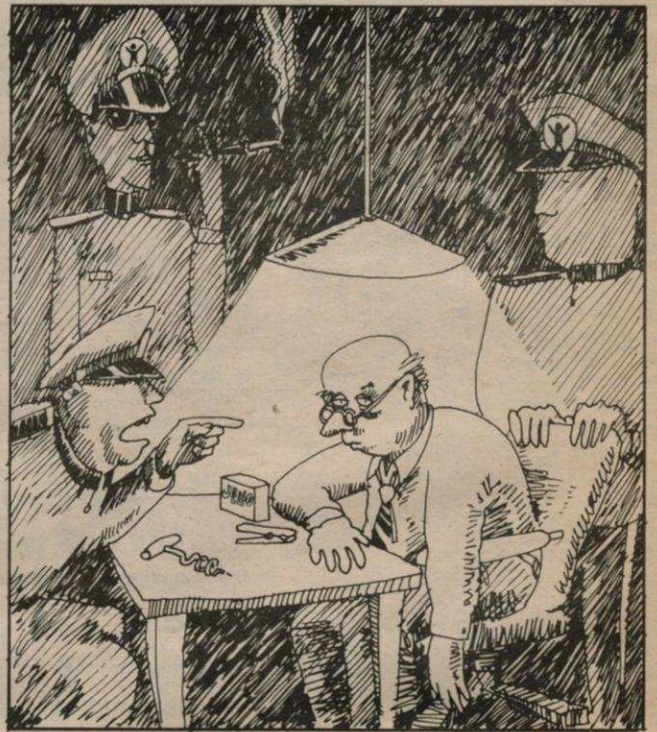
vide residential units for the disabled in any major housing complex in Ontario, is not included. Reasonable access is also not present, which leaves the disabled in the frustrating position of not being able to freely enter banks, restaurants, cinemas and other public places. Southern told the *Clarion* that Elgie said the disabled would have to press for charges in Ontario's building codes to achieve open access to privately owned premises.

Harry Beatty, a staff lawyer with the Ontario Association for the Mentally Retarded, was concerned about the errors in the *Toronto Sun's* coverage of the issue. "The *Sun* has implied there will be mandatory affirmative action". Both Southern and Beatty said there is nothing in the legislation which will force a company to hire a disabled person.

Tory backbenchers have been particularly upset with the proposal to empower the commission to search and seize documents of a company suspected of violating human rights. The power to search is available "only after a formal request has been made" for such documents and many government agencies already have this power.

A major issue which was "not dealt with directly in the bill" is wage rate discrimination. Beatty stressed that a court decision will have to rule on whether a section of the Employment Standards Act, section 24, is discriminatory.

In brief, section 24 "allows you (business or an institution) to get a permit to pay handicapped persons less than the minimum wage." No other group of people in Ontario are subject to this explicit discrimination in law.



Unlikely scenes of History: Human rights Officers torture a small businessman

ped persons less than the minimum wage." No other group of people in Ontario are subject to this explicit discrimination in law.

Although disappointed, Southern thought that the inclu-

sion under the Human Rights Code was "better than no coverage at all".

As for the troubles in getting the legislation passed, Beatty said simply, "people don't like human rights".

Company letter: Piss on your own time!

Canada Packers employees are being asked to control their bodily functions more carefully to help management reduce manufacturing costs.

In a recent letter to the workers, production manager R. Tomlinson said, "It is most unusual for a person to have to go to the washroom three times a day every day. Workers are encouraged to use the washroom during the two 10 minute coffee breaks and the 30 minute lunch period."

He then went on to warn, "in order to stay competitive, manufacturing costs must be controlled. In an industry operating under extremely difficult conditions, we are all obliged in our own interest to cooperate."

In response, three workers distributed a leaflet in the plant, claiming that the unofficial breaks have become an established right.



They say the company is using the slumping economy as an excuse to speed up production and rob workers of their hard won benefits.

One worker, Ray Van Enouge, pointed out, "It takes all 10 minutes of our break just to get to the cafeteria, line up for coffee, gulp it down and get back on the job."

Johnsons can seek damages Family wins appeal

The family of Albert Johnson has won the right to proceed with a civil suit to seek damages against the Metro Toronto Board of Police Commissioners and former police chief Harold Adamson.

The shooting of Johnson and the subsequent acquittal of the policeman charged with manslaughter in his death provoked a harsh protest from the Black community.

The appeal court ruling, which followed one and a half days of legal arguments, was granted by three Ontario Court of Ap-

peal judges. A previous statement of claim was denied last September by a Supreme Court judge, while a similar claim was permitted by a different judge the following March. This week's decision was an appeal of the previous decisions.

In granting the right to proceed against Adamson and the Board of Commissioners, the Supreme Court ruling will permit the rest of the Johnson suit to be heard. Had the appeal been denied, part of the suit charging the individual police officers with trespassing, assault, false

arrest and negligence could not be heard.

While suits seeking damages from police chiefs and management boards are common in the United States, in Canada the method has been to sue individual police officers.

Since the public and the courts tend to sympathize with the police office in a crisis situation, success in these cases is rare. The right to proceed with the Johnson case has shifted focus to the management and training of individual officers. This has implications far beyond the scope of the Johnson case.

Along with the charges against the individual officers in the case, the Johnson lawsuit claims that Adamson and the board of commissioners were negligent "in the control, management and operation of a police force."

The case will probably not be heard before 1983.

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This article is reprinted from Contrast magazine.

Alliance sparks controversy

Non-Zionist Jews back PLO

by Barbara Walsh

A small Toronto-based group is showing the world that not all Jews are natural enemies of the Palestine Liberation Organization

Abie Weisfeld, a founder of the Alliance of Non-Zionist Jews, believes the right of three million Palestinians, now scattered in refugee camps and throughout the world, to self-determination in a Palestinian state, and if they wish, to return to their homes in Israel.

"Zionism was built on the slogan 'a land without a people for a people without a land,' but that was wrong because Palestine already had a people, the Palestinians," he said recently, following his return from the September Beirut conference and a networking mission in Paris to spread the ideas of the Alliance.

"Jewish settlers in Palestine should have made an alliance with the Palestinians and that could have been the basis of a new nation where the Jews would have found refuge, but instead they allied themselves as a client-state with Britain first, and then with the U.S., sharing imperial power and carrying out its program in the region."

The September conference was attended by 300 delegates, with government representatives from the USSR, eastern Europe, Angola, Nicaragua, Cuba, Egyptian delegates who were opponents of the late Anwar Sadat, and representatives of trade union and non-Zionist organizations from Europe, Canada and the U.S.

The conference unanimously endorsed a statement of support for Palestinian self-determination, and support for the Lebanese Nationalists' struggle against the Israeli-backed Falangists, who also represent the right-wing and landowning class in Lebanon.



Rescue operations after the July 17 raids.

"Each delegation met privately with PLO leaders to discuss the promotion of non-Zionist ideas and the Palestinian cause, and the conference was also useful for networking on the international level," said Wiesfeld, who spoke with

Yasser Arafat is opposed to Zionism but not to Jews, whom he considers part of his own tradition.

Palestinian students and gave an interview to the Palestinian newspaper Filestine el-Thora (Palestinian Revolution).

"Palestinians found our political critique of Zionism — which is not opposition to Jewish people per se — readily understandable," he said. "Yasser Arafat is opposed to Zionism but not to Jews whom he considers part of his own tradition."

Evaluating the current talks between Menachem Begin and Ronald Reagan, Weisfeld said Arafat suspected they were preparing for another military confrontation, since the delivery of the sophisticated F16 bombers to Israel is now assured and the Camp David agreement seems to be breaking down.

"The July 17 bombing of Beirut which resulted in 300 dead and 1,000 injured is considered by the PLO to be the sixth Arab-Israeli war," said Weisfeld, "but what is not fully appreciated internationally is that the Palestinians have an army of 20,000, and in fact they repulsed Israeli sea and land attacks in

July. For the first time, they forced a ceasefire out of them."

"Sadat's successor Hosni Mubarak may well try to continue in his path, but that doesn't mean that Begin is going to follow through with the Camp David Agreement. If the Sinai territory is not given back, that might well be the basis on which a war breaks out."

Weisfeld does not agree with the popular assessment of Sadat as a man of peace. "First of all, he was a dictator. Second, he was a Nazi collaborator in the Second World War. Before Camp David, everybody treated Sadat like a dictator; after Camp David, he became a man of peace. What the press and the west is mourning is not Sadat but the concessions he was willing to make that no other Arab state is willing to make."

"He went to Camp David with the assurance that the US was going to impose a settlement on Israel, but the U.S. relies on Israel more than on any other middle eastern country, because other populations are much more dissatisfied, much more rebellious.

They are going to rely on Israel for their own strategic interest, and to arm Israel more than they will arm Egypt or Saudi Arabia."

Weisfeld said it was exciting to see people from many different movements coming together in support of the Palestinian struggle, which up until now has not had much international support.

"The PLO started as a very weak organization in 1965 or so, just a small group of commandos who carried out whatever pitiful actions they could at the time, some of which were terrorist attacks against civilians, but they have since denounced attacks against civilians, for example they denounced the Vienna bombing of a synagogue."

The political awareness of the Palestinians is impressive, he said. "I visited a camp of 40,000 which reminded me of a medieval town, small one room houses, with a water trench down the middle of the street. Palestinian social development has been pushed back maybe 1,000 years, but their political will is in contrast to their surroundings.

"They don't operate on the basis of myths, but political analysis. I asked a young PLO soldier 'who is your enemy?' and he answered 'Zionists, Americans, that is imperialist Americans, and Arab reactionaries.' They see themselves as part of a world-wide struggle against reactionary regimes, in Nicaragua, Angola, South Africa, and part of a world revolutionary process."

The Alliance of Non-Zionist Jews has aroused controversy amongst Toronto's Jewish community. Following a conference in May at the Ontario Institute for Studies in Education, *The Canadian*



El. Fukiani district. Beirut.

Jewish News, a national newspaper with a circulation of 27,000 in English Canada and 21,000 in Quebec, said the Alliance was backed by a Libyan terrorist organization.

"The accusation is untrue, we do not support terrorist actions, and we have asked for an apology," said Weisfeld. "That's the way they deal with our political positions, by not dealing with it, by raising a false issue. We haven't received an apology, and we hope to be proceeding with a libel suit."

"But Jews are beginning to realize that Begin's policies are dangerous to the

It's like an addiction to military power which in the long run means death.

Jewish people. The Peace Now movement in Israel is now 100,000 strong. The Zionist movement can't offer solutions, only military force, and it's insecurity that generates support for Begin, especially when he pulls off a stunt, like the Baghdad raid on a nuclear power plant. But it's like a fix, forestalling insecurity. It's like an addiction to military power which in the long run means death."

"The debate about Zionism must come out into the open and be resolved. It's tautological to say that matters of security must not be discussed because of security. Security is defined in terms of the status quo and that has led the Jewish people into five wars in 33 years."



Refugees on coastal highway.



Children in Beirut Palestinian refugee camp of 40,000 people.

Strikes and lockouts



Tod Harris

The following is a partial list of current strikes in the Toronto area. By informing our readers of the basic issues and dispute locations, we hope to encourage trade union solidarity.

Whether it is a mass picket to prevent scabs from strike breaking, or a few turns on the picket line before or after work, your physical and moral support can make a difference.

As far as we know, there is no complete list of Toronto strikes available. Please help us compile this column by sending us information or calling us about any strike or lockout you know of in the Toronto area.

An injury to one is an injury to all.

The Canadian Airline Flight Attendants (CALFA) strike against Wardair is continuing with recent negotiations being conducted under a news blackout requested by the federal mediator.

450 inside and outside workers of CUPE locals 10 and 840 have been on strike against the Corporation of the Borough of York since October 14. The cashiers, garbage collectors, meter readers, etc. have been without a contract since October 1980 and took strike action as a last resort.

Originally, at issue were the workers' demands for a 12.5 per cent wage increase, improved benefits and the improvement of the outside workers' (CUPE local 840) long term disability insurance.

Recent negotiations had been sent to mediation and it is here that Mayor Christie and her cohorts tabled a new offer to take away the accumulative sick leave pay.

The sick leave plan allowed workers to accumulate legitimately entitled sick days off for future use for extended illness or, after a minimum 10 years on the job, they would be entitled to a

lump sum payment of up to 130 unused days and 2/3 thereafter when they retire or leave the job.

Both the York firefighters and the York Hydro workers have the same plan. Only the Hydro plan is fully funded, while the present plan for workers in locals 10 and 840 are under financed. Once again these workers appear to be taking it on the chin for the Borough's bad management. Consequently, the workers have charged the Borough of York with bargaining in bad faith before the Ontario Labour Relations Board.

The Canadian Textile and Chemical Workers reports successful settlements with Woods Bag and Canvas, Texpack (McGaw Industries) and McGregor Hosiery Mills. Apart from gains in wages and benefits, the contracts provide for a no discrimination clause so that cases of alleged discrimination can be handled through the grievance process.

The McGregor contract also provides for a guaranteed work time rate which is above minimum wage, for current workers on piece work.

Steelworkers at the Stelco works continue to strike in support of their bargaining demands. No new developments reached us by press time.

Striking steelworkers at Irwin Toys continue their struggle for a first contract and have called for a boycott of Irwin toys. The Irwin workers, most of whom are women working for the minimum wage, have been on strike since June 17. Irwin has hired an American strike breaking company to drive transports and truck scabs through the picket lines.

The 750 teaching assistant and part-time faculty belonging to the Canadian Union of Educational Workers are on strike at York University. At issue are the need for significantly better wages, smaller class sizes and increased job security. The negotiations were submitted to mediation on October 30.

opinion

by Gerry Massicotte

The lockout by Wardair against the Canadian Airline Flight Attendants Assn. (CALFA) has entered its third month, and the flight attendants feel that they are alone in their struggle.

No news of bargaining developments is available because recent negotiations have been conducted under a news blackout requested by the federal mediator. Despite the blackout, some disturbing aspects about the CALFA strike are surfacing.

Apart from token solidarity from the already beleaguered Steelworkers, the flight attendants have received no visible support from any other labour organization in Canada.

Other unions seem to consider the Canadian Labour Congress boycott of Wardair a convenient excuse for no action.

The International Association of Machinists and Aerospace Workers (IAMAW) have reneged on a commitment to refuse to service aircraft with scab labour on board in support of CALFA.

The new contract between Wardair and IAMAW, ratified in September, gives the machinists substantial improvements, but in it, the IAMAW agreed not to show support for CALFA on the job. The best that can be said for the machinists is that they are consistent because they have not shown any solidarity for CALFA off the job either.

Only workers to tighten belts Exec salaries inflationary

Whenever workers' wage settlements begin to reach or surpass the rate of inflation, it has become commonplace for politicians and corporate executives to immediately start talking about the need for "belt-tightening" and "restraint."

But what about *their* salaries? How many times do we read newspaper editorials slamming the salary increases of the wealthy and powerful as being "inflationary" and "costly?"

The saying that "the rich get richer" is certainly borne out by figures recently released by the Securities and Exchange Commission in the United States and published by the *Financial Times*. They reveal that most Canadian executives received increases of 20-30% during this one-year period.

It should be noted that, in 1980, the average postal clerk received \$18,896.60. In June 1980, at the time of the settlement, newspaper editorialists characterized the wage package as "costly" and "exorbitant."

Among the winners in this year's "corporate rip-off sweepstakes" are:

- Edgar M. Bronfman, Chairman and Chief Executive Officer of Seagram Co. Ltd. of Montreal, has become the first million dollar man of the managerial elite. In 1980, Bronfman received \$1,042,789.00 in salary and other forms of compensation, an increase of 32% over 1979. This *did not* include another \$777,408.00 in contingent compensation from a long term incentive program geared to the company's stock price that Bronfman decided not to cash in during 1980.

- Philip E. Beckman, President of Seagram Co., with total compensation of \$889,348.00 up 52% from 1979. Mr. Beckman's hourly compensation works out to \$426.13 per hour.

- In percentage terms, the leader of the pack was J.P. Gallagher of Dome Petroleum. Although Mr. Gallagher isn't paid a salary, he was paid \$682,800.00 in other forms of compensation in 1980, up 136% from the \$288,857.00 he received in 1979.

- C.F. Baird, Chairman and Chief Executive Officer of Inco,

also enjoyed a considerable increase in 1980, receiving \$513,300.00, up 72% from the previous year.

- Massey-Ferguson's prob-

lems did not stop the corporation from rewarding V.A. Rice, its Chairman and President, with \$390,591.00, up 43% from 1979.

This is an abridged version of an article that first appeared in the summer issue of the *Canadian Union of Postal Workers newspaper*.



Spiderwort reveals radiation Conference zaps VDT

by Barbara Walsh

The spiderwort, a small plant that grows freely across North America, is much more effective than machines in measuring radiation, according to physicist and biostatistician Rosalie Bertell.

Speaking at a conference of union officials and workers concerned about the health effects of video display terminals October 17 and 18, Bertell said U.S. radiation protection officials use a variety of spiderwort with two genes for colour, one pink and one blue, to test levels of radiation. As the radiation increases, the plant turns pink.

Bertell, an environmental activist in the field of low-level radiation employed by the Jesuit Centre for Social Faith and Justice in Toronto, advised VDT operators to use spiderwort plants to ascertain levels of radiation in the workplace. She also said operators should have their blood count checked before beginning work on the terminals, and then at intervals of six months, since the decrease in amount of white blood cells is an early indication of radiation damage.

"VDTs are very early technology and 10 years from now they will be considered primitive and harmful to the worker," she predicted.

"It's a very primitive technology where you have to look directly into the light beam itself. Many problems could be solved by projecting the image onto a screen so that the operator does not have to look directly into the source of the radiation. But that costs money."

Government bodies have not done credible research.

Paul Brodeur, a writer for New Yorker Magazine who specializes in occupational and environmental medicine and is well known for his books *The Asbestos Hazards* and *The Zapping of America*, told the conference they should adopt the massive strike measures used by Polish workers in order to force the reluctant powers of government and in-

dustry to solve the problems caused by VDTs.

VDT models which use projection devices that shield the operator from the screen have been designed, he said, but since they are expensive and companies would lose money if forced to recall the more primitive models, workers must exert strong pressure on government and industry to protect their health.

Brodeur said the government is reluctant to face the problems of VDTs and other electromagnetic pollution because



Paul Brodeur

the military employs the technology on a large scale.

He advised unions to join forces with workers in other industries that use microwave technology, such as the heat sealing industry, which employs many young women who have exhibited symptoms such as skin burns and loss of hair. Reproductive damage is another danger with microwave exposure since the microwaves can penetrate the body.

"If 100,000 workers across Canada join forces and stop work for one or two days, government will be so nice it will make your head swim," he said.

Union officials at the conference agreed that legislators must be lobbied to enact tighter controls of VDT manufacturers and that contract language should be negotiated to cover regular eye-exams, adequate rest breaks and an end to monitoring for operators.

The Ontario Public Service Employees' Union (OPSEU) is conducting a program with ophthalmologists at St. Michael's Hospital to study the visual ef-

There is no justification for dismissing this extra radiation.

fects of the machines.

"Unfortunately, we cannot trust information from government regulatory bodies. They have not done credible scientific research, so we have to do it ourselves," said Bob DeMatteo, OPSEU health and safety co-ordinator.

Not one case of impairment due to exposure to electromagnetic radiation has been awarded compensation in Canada, although hundreds of cases have come to light in the U.S.

Doreen Weiss, an OPSEU member from Thunder Bay who developed radiant energy cataracts after working on a VDT for 18 months, lost her claim for workman's compensation in June. The board found that she had a previous problem that could have contributed to the development of cataracts, even though no record of such a condition was made by her doctor.

"The board's finding was made on the basis of a telephone conversation they had with her doctor," said DeMatteo. "We are appealing on the basis that it was hearsay evidence and also that no tests were taken from the machines she worked on."

OPSEU has called in an independent expert to test the machines.

A Canadian Labour Congress Canada-Wide survey of VDT operators is due for release this month, and Mount Sinai hospital in New York has also begun a study which is scheduled for completion next year.

VDTs have been linked with cataracts, nervous disorders, visual problems and statistically rare clusters of miscarriages and birth defects. Three million of these TV-like devices are in use in the U.S. and 250,000 in Canada. The Ontario Ministry of Education plans to introduce them into high schools across the province in the near future.

"There is every reason to believe that there are serious problems associated with VDTs and you've got to document it yourself, it's not going to be documented by either government or industry," said Bertell.

Bertell was critical of Canadian and U.S. standards of exposure to elec-

tromagnetic radiation, which she said are based on short-term gross physical changes such as death and sterility. These present standards do not protect workers against cumulative long term effects of exposure to the variety of radiation emitted by the VDT.

In the USSR, standards are higher and based on protecting workers from the headaches, nausea, dizziness and fatigue which are reported by a high proportion of VDT operators, she said.

"It's stupid to set the standard for one form of radiation in isolation," she said. "It is known that heat enhances the effect of x-rays on human tissue, and the thermal effects of the microwaves emitted by the VDT could render the operator more susceptible to the low level x-rays which U.S. studies found in 10 per cent of tested machines."

X-rays damage cells, and Bertell said this accelerates aging. This is also a serious problem for pregnant women since the fetus is developing rapidly and damage to its cell structure will cause deformities and retardation.

She also said the ultraviolet light emitted by the machine was sufficiently strong to cause burning of skin and cataracts, according to safety guidelines set down by the American Medical Association for workers exposed to ultraviolet for seven hours a day.

Ten years from now VDTs will be considered primitive and harmful.

Background levels of ionizing radiation currently range from .003 to .01 millirems per hour and the standard for exposure to VDTs, which is the same as TV sets, is 0.5 millirems per hour. Bertell said there is no justification for dismissing this extra source of radiation in the workplace, especially when an office may have 25 or more VDTs clustered together.

Other speakers explained the non-radiation factors which cause problems for VDT operators, such as badly designed office furniture, poor lighting and the use of the machine to monitor a worker's performance. There are also health hazards caused by exposure to toxic chemicals in the office environment and poor ventilation.

CIRPA report

From page 7

which were nice. Then he took my purse and emptied it out on his desk. He pushed me onto a chair and took my gay pride button and my sling from me. My daughter has a small red plush mouse which I was carrying in my purse. He ripped it open stating he was looking for drugs, ripped up a money order for \$98.40, put my money (\$65) in his pocket leaving what I had in my pocket. He threw my two new prescriptions into the garbage, all the time telling me his feelings for queers. Then he got off his chair and came around to me. He pushed my chair over and kicked me in the left side saying it was the only language queers understood. At the third kick (my daughter) walked in alone, saw and started to cry. As I was putting myself back in a chair (my daughter) was told to shut up or they'd lock me up. Telling her she'd probably be better with straight parents. Then (another officer) was told he saw nothing or heard nothing or he'd lose his job. (The other officer) insisted I be taken to the hospital. I said 'Just let me go home.' Downstairs a nice desk sergeant had the gall to tell (my daughter) what a great Police Force we had."

While some CIRPA spokespersons believe the allegations contained in the submission point to a concentration of police misconduct within 52 division and in the hold-up squad, many of the allegations appear to involve officers of other Toronto divisions, and many refer to officers not attached to the hold-up squad.

According to Allan Sparrow, a member of CIRPA's board of directors, the group plans to keep up the pressure on the police commission by regularly presenting them with documented cases of police misconduct.

Meanwhile, CIRPA will advise its clients not to speak to the three senior officers appointed by police chief Jack Ackroyd to investigate the CIRPA complaints.

Sparrow says CIRPA's main concern is that police may retaliate against the complainants by laying public mischief charges against them, should their complaints be deemed unfounded.

"The police should not be investigating themselves," adds another CIRPA member, Norman Rogers. "You can't expect a fair or impartial investigation from police."

The CIRPA hotline number is 960-6318.

Still Guilty

The two men who assaulted Confederation of Canadian Unions president John Meiorin two years ago will be sentenced December 4.

Antonio DiDomizio and Rocco Morabito pleaded guilty last March to assault causing bodily harm. Meiorin was hospitalized with deep facial cuts and fractured ribs and vertebrae following the beating.

The sentencing has been delayed four times. In the latest postponement, DiDomizio's lawyer Ed Greenspan applied to the judge to change DiDomizio's plea. Greenspan claimed his client had not realized the full implication of a guilty plea.

"It was a farce," said Meiorin. "I was astonished when I heard that he had requested this."

Judge Garth Moore denied the application October 26.



Rosalie Bertell

The VDT problem is largely a women's problem, speakers said, because the vast majority of operators are female. Industry and society has historically dismissed women's work as not only unimportant but unstressful.

Studies now show that female clerical workers undergo higher levels of stress than executives and air-traffic controllers because their jobs are boring, unhealthy, badly paid and highly regimented. Employers also tend to attribute women's health problems to 'female hysteria.'



LAR's day of protest: taking it to the streets

by Lina Chartrand

Saturday afternoon shoppers in downtown Toronto looked incredulous as they watched the 'Dykes in the Streets' march on October 17. Worried about hostility and name calling, women nevertheless bit the bullet and came out to affirm lesbian power, pride and visibility in the first lesbian pride march in Toronto.

The march was organized by Lesbians Against the Right (LAR), Toronto's newly-formed lesbian political organization. The purpose of the event was to show that lesbians are here to stay and are united in fighting back against groups like the Klan and Positive Parents who blame lesbians, along with immigrants, gays and blacks for economic problems.

Hard economic times have created the social climate for right-wing groups to exploit people's fears about scarce jobs and high inflation. "It is high interest rates, unemployment and cuts in social services which are threatening the security of all Canadians—it is not feminists and lesbians," said LAR member Mariana Valverde.

The march was a colourful and festive affirmation of lesbian pride. The Amazon Motorcycle Club, sporting crests and full regalia led the march of over 350 women. Marchers wove their way through downtown streets singing, playing tambourines, dancing and carrying placards, banners and pink and lavender balloons.

"We are marching today for every lesbian who can't be here, out of the fear she might lose her job or lose custody of her children. Lesbians are everywhere. And we have the right to be everywhere," said one of the speakers.

Working women who don't depend on men for financial security still earn 40 per cent less than men. A lesbian

mother, who chooses to remain at home with her child, must somehow manage, like any other single mother, to survive on inadequate Family Benefits allowances. Living openly as a lesbian can jeopardize efforts to win and retain child custody.

There are other risks in standing up



for your rights. Lesbians have been assaulted by police at demonstrations and harassed and mistreated in the course of arrests. The recent submission of the Citizens' Independent Review of Police Actions to the police commission contains a detailed description of an alleged assault by a police officer on a lesbian. And in August, 1981, LAR presented a brief to the Metro Inquiry into Police-Gay Relations in Toronto, listing ways the lesbian community has been harassed by police.

LAR hopes to confront the problems lesbians face socially, politically and economically by encouraging pride and visibility. Media coverage often leaves the impression that only men are gay and only gay men are discriminated against. But the October 17 march was covered both by CBC TV and the Toronto Star in a fairly straightforward fashion.

The event was a unifying one for the lesbian movement in that it brought together lesbian-feminists and lesbians who have not been politically active as well as non-lesbians who came to show their solidarity. Among the groups participating in the march were the Lesbian Organization of Kitchener, Lesbian Phone Line, the International Women's Day Committee, the Ryerson Women's Centre and the Toronto Rape Crisis Centre. A group of male supporters applauded and threw confetti on the marchers when they approached Yonge Street.

The march was followed by a dance where LAR's first major action was celebrated as a big success.

LAR is open to any woman who wants to fight the right from a lesbian feminist perspective. Anyone interested in joining should call 466-3801.



Elaine Mahoney

Author uses for Sheila Rowbotham

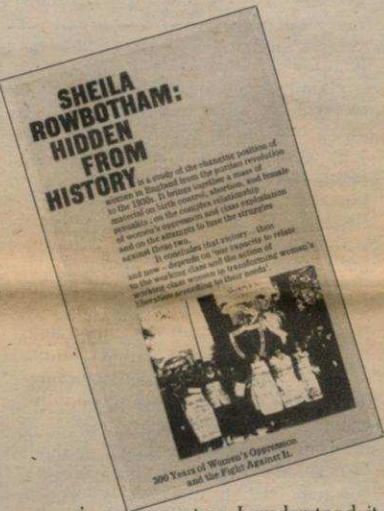
by Rhonda Sussman

Sheila Rowbotham is a British feminist and historian, active in the women's and socialist movements since the early sixties. She is the author of several books and numerous articles exploring the connections and contradictions between feminism and socialism. As she said in her 1972 book, *Women, Resistance and Revolution*, "Feminism and marxism . . . cohabit in the same space somewhat uneasily . . . They are at once incompatible and in great need of each other."

Rowbotham was the keynote speaker at a University of Toronto conference, "Women, Power and Consciousness," held October 30 to November 1. While in Toronto, she spoke to the Clarion.

I would like to ask you about some of the ideas in *Beyond the Fragments*. The book has generated a lot of discussion in the women's movement and on the left.

Well, in the bit that I wrote, I was trying to bring things together. In the



women's movement as I understood it, we'd developed a basic understanding about our approach to organizing, and how people's consciousness changes. Given the way the women's movement has spread around the world, these ideas deserve to be taken seriously — not only by women, but also by men . . . I wasn't trying to say that we had produced all the answers, but I felt that those ideas, when you think of them as a coherent whole, did amount to a chal-

interview

that kind of marxism. Lynne felt that one of the limitations of that kind of politics is to only emphasize community activity, which didn't solve the problem of what to do outside your own community.

They went to the opposite extreme of the Trotskyists?

Yeah. Hilary Wainwright was the third one who wrote in *Fragments*. She'd been in the International Marxist Group (the British section of the Trotskyist 4th International) and then she'd left that and got involved in the local socialist centre in Newcastle. She also has been doing work with the workers at Lucas Aerospace.

They were trying to start a co-operative?

No, not actually co-operatives. What they were saying was, with our existing skills, what else can we make? (Lucas was manufacturing weapons.) Also, the firm wanted to close that plant down, so they got together and formed their own plant. They said, with the existing skills we have, we could change the kinds of stuff we are producing, and find markets for these products.

Sounds like a co-operative to me.

Well, it isn't really a co-operative; they were still working for a capitalist firm, you see. But they were saying to the management, we can actually produce these different things which could make money and, more importantly, could keep the plant open and save jobs. And also they could produce stuff that was socially useful. They produced carts for disabled children that increased their mobility.

The link of this idea to feminism is, I think, in the idea that money shouldn't be spent on things like weapons, but on things like caring for children.

And the Lucas Aerospace worker who

Trotskyism . . . It was something that seemed important to understand, why that kind of socialism proved so resistant to feminism.

lenge to the assumptions we'd received, mainly by Trotskyist versions of Leninism.

Trotskyism has been very influential in Britain . . . It had a particular emphasis on industrial organization. It was something that seemed important to understand, why that kind of socialism proved so resistant to feminism.

Lynne Segal, who wrote another section [of *Fragments*] came from a libertarian marxist background, marxism influenced by the May events (in France, 1968) and the American new left. The new left there had always been in close contact with the women's movement . . . But there are also a lot of problems with

now knows that he can actually make other kinds of things, is not going to be so threatened simply by having his job taken away. So people are talking about production for social need, in opposition to Mrs. Thatcher.

I think the reason marxists have emphasized struggles at the workplace is because, although it is not the only place where women can exercise power, I think we have more power there than any where else. As you said in your talk, "Capitalism continues to exist despite community struggles and separatist communes."

And despite working place struggles.

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Rowbotham: redefining power

But capitalism could not continue to exist in a particular nation if everyone went on strike.

Yeah, yeah, but it's a different thing, isn't it? The sort of industrial power which has been traditionally stressed by marxists in Britain is power to stop production, but it isn't power to say what actually you are going to create. I mean, our workers have brought a government (the Labour government in the early seventies was brought down by a miners' strike) but that didn't mean that we had an alternative.

In your talk, you disagreed with the traditional marxist model of insurrection, and posed a "prolonged struggle for power" instead. But I thought it was the same thing, that this prolonged struggle could possibly be capped by an insurrection.

Well, it's not clear, nobody knows. In



Britain, there isn't an insurrectionary kind of situation . . . There's just different groups getting more and more fed up — groups that are not in any way coherent . . . The kids who rioted in the summer don't have a lot of contact with socialists . . . I can't imagine, though, that you would have some kind of smooth movement in which you would get rid of the kinds of people who have power in capitalist society.

But what forms that confrontation would take, I really have no idea, I don't think anyone really knows, or even if this is on the cards . . . It may be possible in Britain for the centre to restabilize the economy, nobody really knows. Or we may be in for a very authoritarian 1980s.

What did you mean when you talked about feminists redefining power?

Well, that's what a lot of feminists have been very concerned about. Simply substituting ourselves for the equivalent kind of power men have is not really very attractive. How do you confront one kind of power with something that is also against power?

There are positive and negative uses of power, but I don't think power itself is the problem.

Well, I think what I said was that we were trying to break down power, distribute it back. It is very important that every person realize his or her own sense of power. It used to be said in the socialist movement, "We want no popes or gods," when people were talking about what attitude they should have to something Lenin said. But what happened is that people did accept that kind of authority, what Lenin said became sacrosanct.

I think that the problems with the split between marxists and anarchists is that anarchism took away the anti-authoritarian things that became rather abstract and moralistic principles. And marxists

lost in some ways the concern for questioning relationships within their own movement.

That's interesting, because although it is important to look at your own relationships, at the same time it is very nerve-racking for people to try to make themselves perfect socialist beings. They can cause themselves a lot of pain and can decide to drop the whole subject, instead of finding a better way of dealing with it.

Yes, if you try to do it too much, you can get a real reversal the other way.

That has happened to lots of groups. They discovered the "politics of personal life" and decided the thing to do was to go home and start fighting with the people you lived with, which of course is a dead end. And so the subject was dropped altogether.

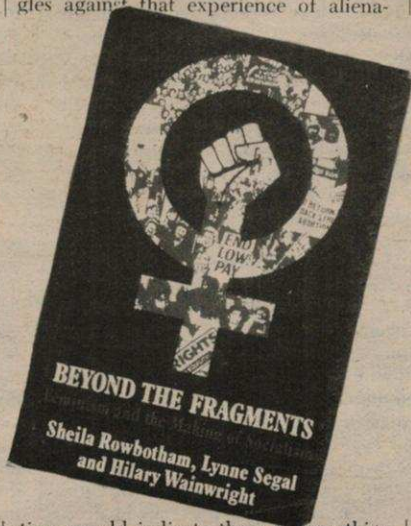
Some general understanding is necessary of what changes are possible and what things present too great a strain. I think we should start at the immediate needs people have, which was the original way the women's movement started.

You also need a conscious desire for an alternative of some sort. You want child care, not just a place to leave the children, but a place where they will be treated in a way which will help them to understand what you're on about.

In your speech, you were talking about forms of organizing and living that 'anticipate the future' and while I think it's very important for us to try to gain some control over our lives and our work, I'm not sure how we can 'anticipate the future' when we don't know what it's going to be like. I'm not sure how anything under capitalism can indicate anything but capitalism.

That kind of view began to spread from the kind of pessimistic marxism that spread around libertarian circles, and it's a view of marxism that I really disagree with, because I really do believe that people change . . . they are not totally determined by capitalism.

If you say that a worker is completely alienated, the fact that a worker...struggles against that experience of aliena-



tion, would indicate there is something going on in people which actually isn't completely fucked-over by what the set-up is.

For example, I met some women in Spain, and I was asking them 'How did you come to be socialists under Franco?' And they just used to read things and they talked to people and discovered the historical tradition of feminism and socialism that was passed on . . . They learned it as they grew up.

"I've noticed so many women change and develop in the women's movement . . . I would like to see a socialist movement that was more like that."

I think women found themselves in a contradictory situation after the second world war — my generation — of being educated for intellectual work, being told we were equal in intelligence to men, and then when we started to have children, finding ourselves straight back in the home, looking after the kids completely alone.



You were being trained as an intellectual, the equal of men, but when you have kids it's exactly the same as the lives your mother and grandmother led.

But we lost contact with our mothers and grandmothers, because they were ordinary women and not 'intellectuals'. We were taught to identify with men.

You mentioned in your speech two stereotypes that seemed to have dominated women: the amazon and the matriarch, as types of women's power.

That kind of image of independence and courage is very difficult to simply lift onto women, which people in revolutionary movements sometimes do. We are presented with the amazon image of woman with a gun in her hand. The image of the amazon is usually of a childless woman, a woman who doesn't have any of the usual female biological differences. And that can be inspiring, but it doesn't relate to the question of what you do about women who do have babies, which means that for a time they will not be able to support themselves. The problem of dependency is not solved.

But on the other hand, to idealize women's ability to bear children is a trap because that reduces the human potential of women. We are trying to say that these things which women have done, need to be shared and done by men as well. The actual bearing of a child doesn't take that long, it's the care of the child.

It's one of the problems in our society that being dependent is seen as being inferior . . . if you're not making money, you have no real status.

I think it is important for us as social-

ists to challenge that idea because we need to argue about basic values, about what should be important to society.

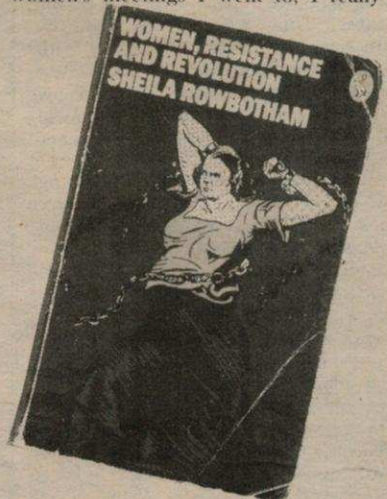
And I think that in feminism there has always been this interesting combination of an assertion of individual autonomy in terms of controlling your own body, but also a search for some new form of community. It's clear that women with children, for example, need more support than the present state of affairs offers.

What do you think feminism can offer to socialism . . . in ten thousand words or less?

I think the kind of socialism I always related to is the socialism which talked about transformation of people's consciousness, and emphasized the potential within people to be different. So I suppose I'd always been searching for movements about personal life and sexual freedom . . . and I wanted socialism to do that more.

I remember when we feminists first started; the idea of simply meeting in a small room and talking personally was quite amazing to me. I remember when I first asked to speak to this early women's group, and everyone was sitting around so informally and everything, that I felt more comfortable in that atmosphere of the early women's movement.

Also, I noticed that in the kinds of women's meetings I went to, I really



learned and thought new things, because everything was unknown, we had to work everything out. We had the idea that everybody should work things out...

As socialists, we sat and listened to a speaker who told you about particular things. Though it can be useful to have someone who knows things tell you about it in that fashion, the collective development of ideas is obviously a way of really creating very original ideas.

I've noticed so many women change and develop in the women's movement, and that's a very deep and internal experience that you're never going to lose.

I would like to see a socialist movement that was more like that.

Disarmament Week

Peace a focus for unity

by Alex Smith

People from around the world came together to mark disarmament week in Toronto, October 24-31. Throughout the city activities took place that raised the issue of the ever increasing threat of nuclear warfare, and demanded a complete moratorium on the production and use of the weapons of war.

In recognition of disarmament week, the Clarion spoke with Lillianne Marcus, a woman in her sixties who has been working for peace and social justice for the greater part of her life. As a child growing up in Montreal in the 30's she vividly remembers seeing friends of her parents clubbed down by mounted police for attempting to form a union. At the age of 12 she attended her first public meeting.

How long have you been involved in the peace movement and what prompted your involvement?

I was a child of the 30's and my first influence was my parents because as a child I absorbed a lot of their frequent discussions about the horrors of World War I. I was also greatly influenced, as most of us were at the time, by Hitler coming on the scene and by learning of the atrocities which were taking place in Europe. I guess I can say that it's been a lifetime concern and involvement.

What type of activities have you been involved in in the past?

I was involved in the Ban the Bomb petition which came about as a result of the dropping of the atomic bombs on Hiroshima and Nagasaki. There was a wide section of the world which was absolutely aghast when those bombs were dropped. People immediately realized the horror of it all and said, "Never again. This bomb has to be outlawed and this type of weapon should never be used." Out of discussions came the peace movement and its activities after W.W. II, including our petition.

I can also remember something I will never forget, the arrest, trial and eventual murder of Julius and Ethel Rosenberg who were peace workers in the States. They were framed by the American government and paid with their lives for being peace workers. Those of us who have followed the case know that they were persecuted because of their involvement in the peace movement.

I was involved with many other things which to others may not seem to be direct peace work. However, nothing is a simple, straight line and there have been innumerable trials and court cases involving people who were seeking justice for whatever reason. This is all related to peace work. For instance, I'm very concerned now about what is going on in El Salvador, or what has happened in Chile and other areas of the world. They're all intertwined and interrelated. My concentration now is on the "Peace is everybody's business" petition simply because



Lillianne Marcus



David Smiley

of the danger of a nuclear holocaust. This is such an immediate danger that it merits for all of us to give it our attention.

What is the present situation?

We've reached a stage now where we have developed such horrendous weapons and have stockpiled so many of them that we can destroy this world 13 times over. This borders on absolute lunacy. For people who think of themselves as civilized and intelligent we have to understand and come to a quick realization that nuclear warfare is no way to solve the problems which face us.

The only intelligent and civilized way of dealing with this question is to have the involved parties come together and then come to an agreement that we are going to disarm and never use these weapons.

How do you gauge the different responses in Europe and North America?

I'm an optimistic person and I have faith in Canadians and Americans to the extent that I think the time will come when they will see how urgent this work is. They will recognize that there is power in numbers and they will express themselves to their governments.

I think the Europeans are ahead of us simply because they've experienced war on their soil and we haven't. We are a little smug and apathetic about this. You have to experience a bomb dropping in your city to know what it means. They are certainly responding very quickly to Reagan because they have paid a very, very big price for the peace that they gained after World War II. Briefly, they know what the hell of war is and as a result they are very alert to the great need to be vigilant regarding the question of war and peace.

What would you identify as deterrents to peace?

Deterrents to peace. I think the greatest deterrent to peace is people's apathy. It's a question of numbers, a

question of citizens standing up en masse and saying "no" to war, "no" to killing, "no" to senseless destruction. That to me is the greatest deterrent to peace particularly in North America because we've never been intimidated and propagandized. As a result of this, we seem to have lost our instinct to retaliate, to speak out, to voice our opinions not only on this issue but on many issues.

During disarmament week you were gathering signatures for the "Peace is everybody's business" petition. What reaction did you get from the public?

I was very gratified with the response. I found people to be very anxious about the situation, very distrustful about what's going on and particularly very fearful. They want to express all this and I can tell you that as of today I have well over 2,000 signatures. However I think people have to realize that putting their name down on a petition is just one way to react. What we really need is a big mass movement. It will come in time.

Would you describe yourself as a pacifist?

I can't allow myself the luxury of being a pacifist although I have a lot of friends who are and I have a great admiration for their contribution to the peace movement. I understand what the struggle for self-determination engenders and I could not for a minute have told the people of Vietnam to put down their weapons when foreign powers like the French and then the Americans walked into their country to take over and dominate them. These people have known for generation after generation what imperialist powers have done to their country.

For us it is very close to home in El Salvador. These people are fighting for self-determination, the right to live in a democratic and healthy society. It's up to them to decide what kind of society they want and I don't for one minute condone interference from any quarter. I think

that if it was happening in Canada we wouldn't do any differently than the Salvadoreans are doing today. We would fight to get rid of any foreign power that tried to take this country. I am sure that Canadians would fight against any military fascist government that would take over and create the kind of atrocities and the kind of horror we have evidence of in El Salvador. My heart is with them and I would do the same if it was in my country.

The missiles are not discriminating. They are going to kill us all.

Do you feel that the peace movement can be used as a focus of unity for the peoples around the world?

Yes I do, and I say yes because what we are facing today is the destruction of the world. The missiles are not discriminating. They are not going to pick out any party, they are not going to pick out any one religion. They're going to kill us all. Just the thought of how great the destruction following a nuclear war will be is mindboggling.

So you see it's not a question of left or right, it's not a question of this religion or that religion, or this color or that color, it's a question of the human race. It will take all the peoples from around the world regardless of race, color, religion or political affiliation to end this madness. We must all join hands and see this for what it is and all stand up together to shout "NO". Yes, I see the peace movement as the uniting force around the world.

Do you feel that the movement is getting stronger?

A movement is a vital and living thing which ebbs and flows. A good example of this is the movement's involvement in the Vietnam war. When people are highly motivated they go out and do something. At certain times in history people are much more easily motivated because things are so clear to them. The war in Vietnam is a good example of this. As the years rolled by the Americans realized that this was an unjust war and that they had no business being in Vietnam. Many people decided that they were not going to give their lives for this sort of false nationalism, for this sort of false loyalty.

But then the war stopped and it seemed as though the whole movement had stopped, but it hadn't. The peace movement was still very much alive even though it wasn't as visible as during the war. I have never considered myself as being out of the peace movement. I have never considered myself as having nothing to do. There is always something to do.

The key is not to get discouraged. I don't get discouraged because I know that there are opposite forces at work, that we are living in a society where we are heavily dominated by American news and American propaganda. We're not always told the truth. We have to read between the lines, we have to interpret the news, we have to do a lot of reading to seek out answers. So you see it isn't easy for the average individual to come to a quick conclusion concerning these issues. The work goes on. It goes on quietly at times and at other times it goes on quite visibly and you see us out marching in the streets.

Jamaican drama

by Alex Smith

From September 19 to October 5, Sistren, a Jamaican working class women's theatre collective, toured the Toronto-Ottawa area giving workshops and performing their most recent play, *QPH*. Their material was explosive, piercing, and thought-provoking.

"No one who saw Sistren left the same way they arrived. The experience was overwhelming," said Arlene Mantle, a co-ordinator of the Sistren tour.

Sistren presents an active and analytic theatre, challenging the oppression rooted in their own day-to-day existence. Their work is a resurrection and reaffirmation of the strong voice of women within Jamaican culture. Their plays and workshops are a rebellion against the forces which control their lives and a demystification of those forces.

Sistren also held workshops in which the 13 Sistren women encouraged participants to identify exploitation in their own lives and speak among themselves, finding means to deal with and rebel against it. Their impact is incredibly forceful and their work serves as a rallying point, a source of strength and hope for all oppressed people.

At the time Sistren was formed, unemployment in Kingston, Jamaica was running at 40 per cent and illiteracy at 60 per cent. The Manley government instituted a massive employment program directed at 10,000 women, who were hired

as street cleaners. All 13 women in the Sistren collective worked in this Impact program and were later trained as teacher's aides.

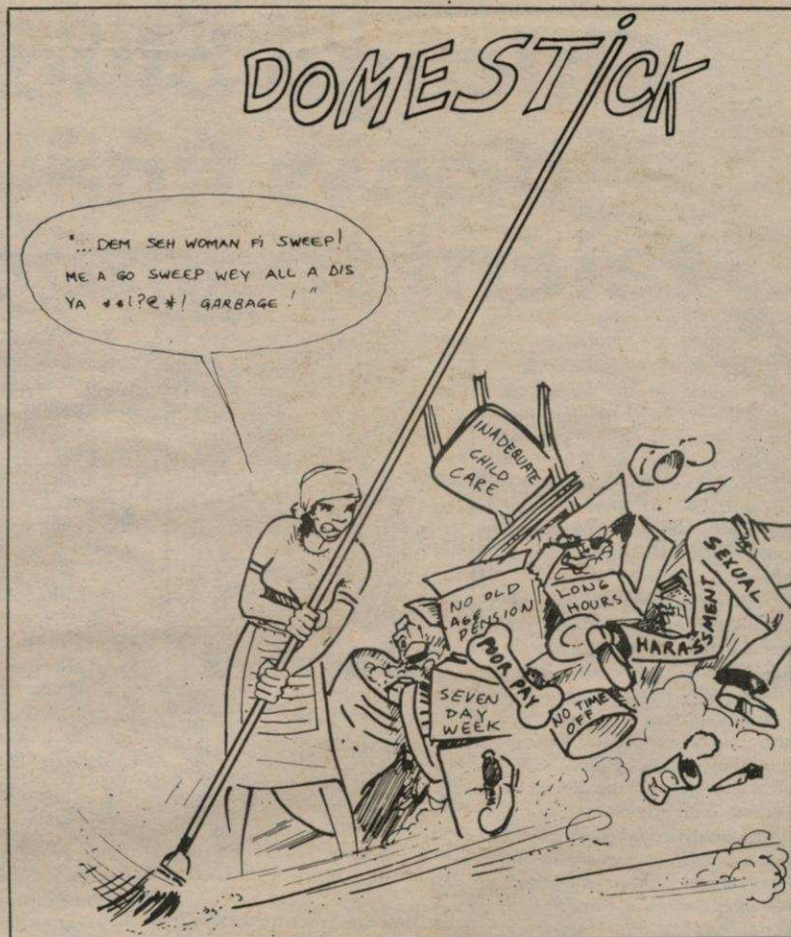
At that point they showed an interest in drama, and were put in touch with Honor Ford-Smith (their present artistic director) from the Jamaica School of Drama. Their first performance was staged for a Workers' Week concert and, encouraged by the response, they decided to continue their work.

In her article, "Sistren: Women's Theatre and Community Education", Ford-Smith explains what this development meant for the women:

"The School of Drama offered the group the opportunity to investigate the role of drama in adult education, to investigate the creative potential of women without formal education. It offered the women the challenge of becoming non-traditional teacher-artists, something society had deemed them incapable of becoming."

The women quickly came to see themselves as part of a homogeneous group with common experiences. In a film about Sistren, Bev Hanson, one of the artists, comments: "We have certain things in common. In the first place all of us live in the ghetto..."

Working together with Ford-Smith, they developed a sense of who they were: "Sistren then defined itself as a collective structure, within which its members use drama as a means to explore and analyse



the events and forces which shape their lives, and later, through theatre and workshops, share this experience with other groups. It also defined itself as a group which confronted the public with issues about women which had been hidden or considered irrelevant."

Sistren's previous work focused on pregnancy among young women and the associated problems, the struggles of women in the ghetto, and historical pieces commemorating Jamaican women's past. *QPH* (Queen, Pearl and Hope, the names of the three main characters) dramatizes the tragic fire in the Kingston Alms House in which 167 women died. *QPH* has been described as the story of "women who struggled in an uncaring and unjust society."

Out of this theatre work a Sistren methodology came into being:

- Acquisition of physical skills through dramatic exercises which suggest themes;
- Identification of questions related to these themes through personal testimony and story telling;
- Dialogue, sharing of the experience with other members, discussion of questions raised in the testimonies;
- Reflection, reformulation of questions into problems, search for alternatives;
- Research: background material;
- Dramatic improvisation: statement of problem;
- Critique, re-evaluation, continued analysis.

In Toronto, Sistren's "Domestick" workshops provided participants with the opportunity to learn this methodology through direct participation. The workshop began with everyone singing a Jamaican folksong which was used as the basis for a dramatic exercise: breaking stones on a road gang. Then everyone imagined and dramatically interpreted the work a woman from Jamaica would have to do each morning. The play was interrupted three times for dialogue with the participants.

Ross Kidd, an adult educator who worked in popular theatre for 12 years in Zambia, Botswana and Swaziland, praised the effectiveness of this type of presentation. "The basic notion of the workshop is that it gets people who have never been involved in formalized theatre to use theatre as a means of talking about very important issues. These are issues that might take place in every day conversations but never get

dealt with in terms of really understanding them."

Judith Ramirez of Intercede, a Toronto based lobby group for the rights of immigrant domestics, spoke with the *Clarion* about the importance of Sistren's work for immigrant women in Canada.

"Sistren has a universal impact because they focus so strongly on unpaid work in the home and its effects of maintaining women's poverty. For Third World women in Canada it's a crucial issue. (The present immigration 'point system' prevents 90 per cent of domestic workers, mainly from the Philippines and the Caribbean, from getting landed immigrant status.)

"What makes Sistren so exciting is that they pose the fundamental questions across lines of race, national origin and culture and offer a political perspective within which women can discuss and debate their exploitation with each other."

Sistren's work can, without a doubt, be described as successful. However, they do have several problems. Vivette Lewis (one of the artists) and Ford-Smith outlined some of these problems for the *Clarion*.

"As women we have to combat stupid notions which suggest that we are anti-men. We also have to fight simply to be considered as artists. We have family responsibilities, children to take care of, homes to look after. All of this takes a great deal of time. In Jamaica we are dealing with a conservative government which has already cut back on the Impact program which made Sistren possible.

"We don't even have a space of our own and we are lacking in many skills and resources: human (many of the artists are illiterate), financial, and technical. On top of all this we have to deal with all the difficulties that are associated with self-management and working within a co-operative framework."

Charmaine Montague, co-ordinator of the tour, would like "very much to see Sistren come back, because the Toronto community at large has much to benefit from their message. They deal with essential questions."

Thank you Sistren. We hope to see you again.

A Sistren support group is presently being formed in Toronto. For further information, contact Arlene Mantle at 923-6641, local 306.

SISTREN

Theatre Manifesto

- Sistren uses our personal lives as a crucial starting point for examining the oppression of women.
- Sistren brings the struggle against oppression down to a day-to-day level so that the average woman/person can relate to it.
- Sistren takes their ideas to working class communities—the vanguard of the struggle even when they are behind bars or in isolation.
- Sistren shows that by breaking down our isolation and working together, individual problems can be solved through collective action.
- Through Drama Workshops, Sistren helps other groups with short term problems, and provides a possible basis for long term problem solving.
- Sistren works at consciousness-raising and making people aware of agencies and alternatives open to them in their day-to-day struggles.
- Sistren presents the general exploitation and oppression in society, examines them specifically from a woman's point of view, while realizing that no issue is exclusively a feminist issue.
- Sistren draws strength from our proud history of struggle and resistance against oppression.
- Sistren collaborates with other organizations of both sexes in carrying out our aims.
- Sistren uses links with all sections of the society and makes use of public resources to further our goals.
- Sistren seeks to be economically viable to guarantee its autonomy and survival.
- The main distinguishing feature of Sistren is that it makes the domestic and "private" area of women's lives a matter of political concern, showing that we cannot fully understand the meaning of female oppression unless we examine that area.



Alex Smith

Chicago blues draws fine talent together

by Ted Hebbes

The most enticing aspect of the U.S. of A., if not the only aspect that would tempt me past the Peace Bridge, has to be Afro-American music. Cheap booze, cigarettes and cameras are fine but it's the music that beckons, especially good straight ahead blues.

A prime exponent of this style of music is James Cotton, a purveyor of vintage Chicago blues, who played in Toronto at the Rondun Tavern Oct. 15 & 16.

His music is not for the Perrier and lime set; draft beer with tequilla chaser and Camel cigarettes are more appropriate companions with his music.

He sweats, he stomps, he pours out his soul every second he is on stage. The man is real. No fancy costumes, dry ice, flash pods or media hype, he simply plays good music at a finger popping tempo guaranteed to move your feet.

The Clarion had an opportunity to talk to James Cotton before he went on stage at the Rondun.

Who was a big influence when you first started playing blues?

Well, when I started playing I heard a lot of blues people. Sonny Boy Williamson, a harmonica player, was the biggest influence but I listened to everybody I could.

It is interesting the way you developed over the years because the one album I always liked was the 100% Cotton album which had more of a funk feel to it.

interview

Well, I like to play with versatile musicians and I'm very thankful for that but you can't satisfy everybody. Me, myself, I'm a blues man but I can play something else besides the

Living in Toronto there are not a great deal of authentic blues people for me to listen to or jam with. What records would you recommend to buy or listen to?

Let me say this first...since you gave it to me like that, if you live in Toronto and want to play the blues then you've got to go out and look for it. It's up to you what you play.

What some people misunderstand is that when people say it's the blues they think it's all "My momma died, my daddy's got the measles and my sister got the flu." But there is uptown blues, there is country blues, there is sad blues and there is happy blues.

The blues don't have to be like that. But everything changes in

time...people say the blues is just three changes because that is all they know how to play.

To tell you truth, man, I try to listen to everything. But I tell you it's hard to get away from the roots. I hear blues changes in disco...it's hard to get away from it.

How do you feel about white bands such as the Rolling Stones ripping off the blues back in the early sixties?

I feel like they made a lot of money and God bless them. Somebody has got to make some cause I ain't got none.

What do you think of reviews? Do you pay any attention to critics or do you just play away?

Yeah, I listen to them because they can make or break you. Some of them know what you are doing, some of them don't. Just like anybody else, nobody has the answers to everything.

Some of them mean good but say the wrong things, just like me sometimes I try to sing Jazz but blues comes out.

What are you trying to accomplish on your new album My Foundations? It is almost as if you are setting up a reference library by recording old blues standards for future blues artists.

The last few years I've been playing a lot of things but I went back to playing old blues standards 'cause that's where I come from.

But you have to be versatile. You can't listen to the same thing. If I play just blues you'd get tired of that, if I played nothing but rock and roll you'd get tired of that so you have to be versatile.

It has been seven years since



James Cotton singing the blues

Ted Hebbes

my last album. I did this one with my recording band. I wanted to get the old blues sound, so I used people like Pinetop Perkins on piano and some of the older blues musicians from around Chicago. So far so good.

What about the future?

Hopefully, after the first of the year I'll have an album out with this band and it'll be a whole different thing. This band is more slicker, more polished. But I'm going to keep on recording blues albums as long as I can...

There is only a few blues people left and it is a shame everybody can't listen to the blues live. So this is my tribute to the blues.

A little later on if I get another one out I'll use different people,

give all the blues people a chance to play with good musicians.

Most of them can't get a gig, they got families, they can't go on the road.

Some people can't get it together long enough with a band to record.

What ever their problem is I'm going to try and get it together with them and take them into the studio and record them.

This is what I'm trying to do with the blues.

I know a lot of people around Chicago who can't play together, who don't get along but put them together in a studio and you have one of the best sounds you can get. People like Homesick James, Otis Rush, Muddy Waters Jr., Eddie Shaw. They're some of the people I want to record.

I feel I know what they need behind them; they don't. See, my band might just record behind them, maybe I'll play some harp. But I don't want to do an album, I want them to do it.

If you have the blues you have me too.

From page 4

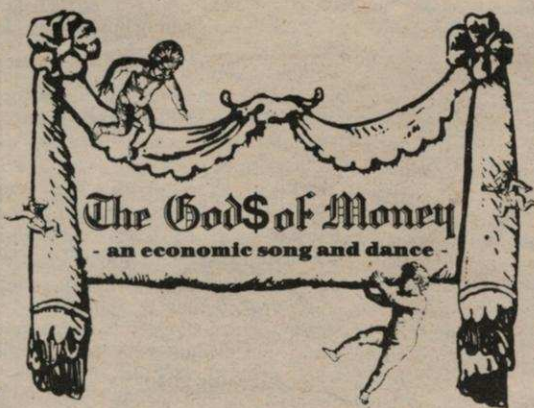
cation and Polish culture;

4. Democracy, by means of free elections in the Parliament and people's councils;

5. Justice, by assuring each person's equality before the law, the liberation of prisoners of conscience and the defense of those persons sought by the law for their political, editorial or union activities.

6. The safeguard of the nation's health, through protection of the environment, increased funds for medical services, and the guarantee of social rights to the handicapped;

7. Coal for our population and industry, but guaranteeing decent living and working conditions for miners.



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Michael Behnan's art Cultural revolution in progress

by Connie Eckhert

In the inbred clone-world of high art illogic, artists such as Michael Behnan are either dismissed as naive or are condescendingly tolerated as primitives. But Behnan was educated/acculturated in a four year fine arts program, and obviously is not insensitive to current art trends and mores. Nevertheless, he has deliberately chosen to work outside those values or in opposition to them.

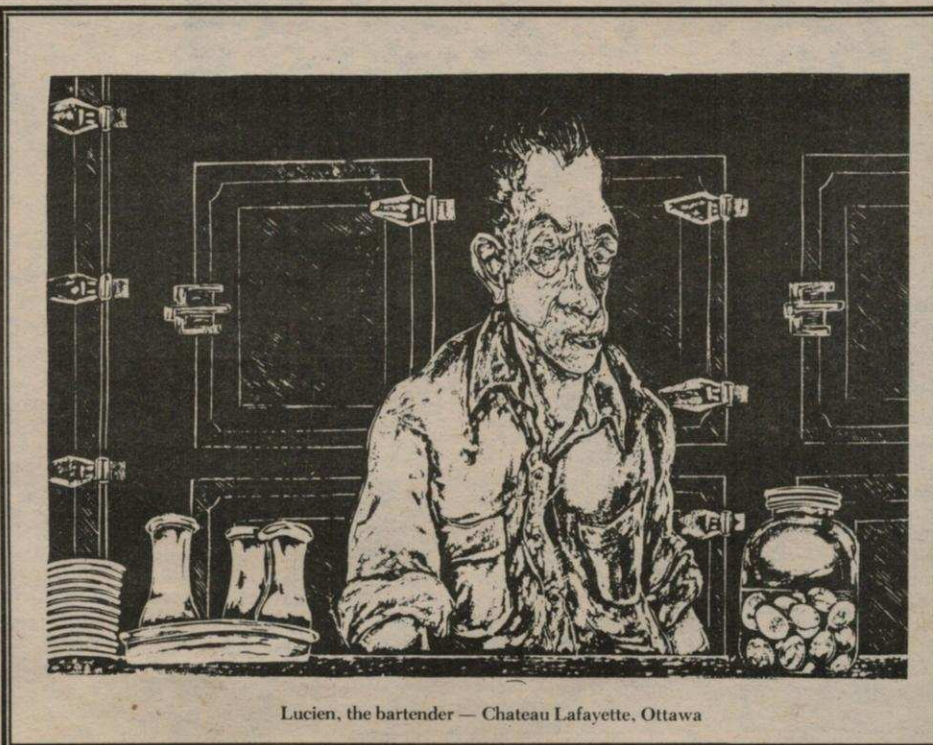
This is significant, for he is not just one 'misfit' non-conformist, working in regional isolation (as the art-establishment cliché would have it). He is an intelligent, articulate artist who has opted for the non-alienated condition of a life and work which is participatory and interactive with a community. That other artists are making this same choice constitutes a cultural revolution in progress.

Integral to both the honesty and the sophistication of Behnan's endeavour is his mastery of the language of sentiment as the essential esthetic of an accessible art. The distinction needs to be emphasized here between the manipulative and pornographic extreme of sentimentality and the basic emotional structure which must be implicit in a work in order for it to engage us, and last in our memories as a

cultural artifact. In other words, without the coherent structure of sentiment as basis, all cultural products become culturally irrelevant.

Because of its emotional maturity, there is no contradiction in Behnan's work between the intent and the ability to communicate. The painting *Mel's Last Days* typifies the non-exploitive character of Behnan's emotional content. Mel sits huddled in a patchwork quilt staring out at us. There is a vase of flowers by his side — a customary consolation for long illness. Mel, the flowers, and the colourful quilt are a tiny frame of fragile life, almost unnoticeable against the larger wintry aspect of the painting as a whole. But we do notice Mel. We are made aware of this human being. Our interconnectedness is established through recognition. There is no attempt to play upon our sympathies as outsiders. Our condition is not external to Mel's through the condescension of charitable sentimentality, but is familial and interrelated.

It is in this sense that Behnan's art becomes catalyst to the achievement of the non-alienated state, both for artist and audience. Through the humanitarian cultural product we become aware of the presence of the outer community and we become aware



Lucien, the bartender — Chateau Lafayette, Ottawa

of ourselves as members of that community.

This achievement could not have been made if Behnan had taken the more hostile, self-distancing approach which regrettably occurs all too often on the left. In this model, the artist instructs, organizes, generalizes, romanticizes, and

interprets the masses with missionary zeal. Like the imperialistic missionaries of old, she/he commits the sin of condescending vanity which belies all good intention. Thus the artist remains alienated from the real world of human concern, just as the missionaries of China, for example, were essentially alienated from the people they purported to serve.

example, there is ineptitude, a property of the high art right and a vestigial characteristic of the high art left.

This ineptitude reveals a condescending attitude whereby the artist offers shabby art as one would offer cheap trinkets to 'those dumb natives who don't know any better anyway.' There is the ideological sectarianism and elitism in which the artist speaks grandiloquently to the few of making work for the many. And, as always, there is egotism and careerism. Michael Behnan's work is refreshing for its lack of all these contradictions, as well as for its compelling humanity.

The creation of a viable art of the left is no easy task. Though it is our habit to speak of the contradictions of society, our own work is marred by contradictions, and these contradictions often reveal our less than honourable motives. For

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Judy McClard Women's Press

Brave portraits in new almanac

Everywoman's Almanac
by the *Everyday Collective*
216 pages \$5.95

The first thing you should do when you buy your copy of this year's *Everywoman's Almanac* is skip a few appointments and read it.

The theme this year, women's health, is undeniably one of the most important of women's issues, and this year's almanac has something to tell you about everything from stress to cystitis. It also contains interviews with some very brave, honest and loveable individuals, presented in a way

that makes you feel like you're sitting around with them in a warm kitchen over a cup of Earl Grey.

But we're not telling you any more about what's in the new almanac—you're probably more attracted to the idea of skipping a doctor's appointment and reading it yourself.

Just a note about the format: the authors brag on the first page that the book pages are sewn in tight, you can crack the spine with impunity and generally clobber it for a year without a worry it will fall apart.

To check this out, our resident *Clarion* wrecking crew put the almanac through our Busy Feminists' Standard Demolition Testing Series for Appointment Calendars. We dropped it out of the third floor window, left it on the assignment editor's desk for an entire production cycle, attached it to the bumper of a cop car during a high speed chase and left it in a housing co-op co-ordinator's pocket for the duration of one of her typical 437-meeting weeks.

The results: Yes folks, the *Everywoman's Almanac* has more staying power than an Omega watch.

Buy it now. And while you're at it, buy a few to give away as presents for International Women's Day.

Reviewed by Cathy Smith

Margaret Atwood is so Canadian it hurts.

I wouldn't mind the casual reference to Queen Street or the *Varsity*, or the plodding, boring characters, if *Bodily Harm* wasn't so infused with Canadianism. It's hard to explain, but most Can Lit giants write that way — there's little action, and when there is, the main characters seem strangely removed from it all, inward, introspective. Dostoevsky in Toronto, circa 1980. You can sense it from the second paragraph — like Canadian TV productions, something isn't quite right.

Rennie is a typical Atwood heroine. A disco journalist recovering from the recent departure of a lover, a mastectomy and an unseen prowler, she retreats to St. Antoine, a small Caribbean island, ostensibly to write a travel piece. But she's really running away—from herself, her illness and her non-affair with her doctor.

But St. Antoine is no picture postcard island in the sun. "The beach isn't one of the seven jewel-like beaches with clean iridescent sand advertised in the brochure. It's narrow and gravelly and dotted with lumps of coagulated oil, soft as chewing gum and tar-coloured. The sewage pipe runs into the sea." Naturally. Show me the mundane, the drab, and it will be the setting for an Atwood novel.

Almost from the start *Bodily Harm* is tiring. Luckily, Atwood jumps around enough to liven the pace, but one has the sensation of following someone around on a shopping expedition. The events aren't routine, but the pace sure is.

Atwood does have a knack for picking out the most depressing aspects of contemporary living. On the plane they serve warm ginger ale in paper cups and sandwiches wrapped in plastic film. The sandwiches are made of "slices of white bread, with slightly rancid butter and a thin piece of roast beef between them." And "the seats are hard and covered with scratchy, maroon plush, like those on ancient buses."

Unfortunately, Atwood leaves the exciting part of the story to the last 35 pages of the novel.

Rennie is thrown into jail for "suspicion." It is here that the political statements are made. Kept in a tiny, damp cell and fed salty tea and stale bread, she and her partner in crime, Lora, suffer all the indignities imaginable. The pace picks up.

But what of it? One gets the sense that Atwood is definitely saying something, though it's hard to guess what.

We are left hanging. "She will never be rescued. She has already been rescued. She is not exempt. Instead she is lucky, suddenly, finally, she's overflowing with luck. It's this luck holding her up." Huh? Where's the last page?

Dowson vs RCMP

by Bob Mandl

Ross Dowson will appeal to the Supreme Court of Canada to lay charges against the RCMP despite intervention by Attorney-General Roy McMurtry.

The charges were a result of testimony given in March, 1979 by two RCMP officials before a Royal Commission into the Confidentiality of Health Records in Ontario.

In the testimony, they admitted forging, uttering and circulating false documents against the now defunct League for Socialist Action, a group which supported the NDP and was led by Dowson.

Last month, Dowson lost a civil suit he launched against the RCMP, claiming damages of \$500,000 for slander. This was precipitated in 1977 when McMurtry made public an RCMP statement which labelled Dowson a "subversive."

"There is a lengthy record of its (RCMPs) anti-working class conduct," said Dowson, a writer and ex-mayorality candidate.

The Canadian Civil Liberties Association is also playing an active role in the case and has published an article requesting the withdrawal of the stay of proceedings.

"To the extent that is allowed to stand," reads the article, "it risks exacerbating this apprehended double standard in the treatment of police and civilians."

Several months ago when Solicitor-General Robert Kaplan suggested the RCMP be allowed to bend the laws in order to work more effectively, McMurtry firmly stated he would not allow any police force to work outside the law in Ontario.

The attorney-general refuses, however, to comment on the Dowson case. Executive Assistant John Rowsome would only say that Dowson's case is a "touchy subject."



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Sessions will consist of a lecture format, followed by a discussion and question period.

• Wednesday, November 11, 7:30 - 9:00 p.m. Calumet Common Room 109, Atkinson Building, York University. **INTRODUCING THE ATOMIC NUCLEUS.** Dr. Fred Morqan, Associate Professor of Physics, York University. Admission Free.

• Wednesday, November 18, 7:30 - 9:00 p.m. Calumet Common Room 109, Atkinson Building, York University. **NUCLEAR REACTORS.** Dr. Stanley Townsend, Adjunct Professor, Centre for Research in Experimental Space Science, York University. Admission Free.

• Saturday, November 21, 10:30 - 4:00 p.m. Room 312, Fine Arts Building, York University.

Morning - **THE HEALTH EFFECTS OF LOW LEVEL RADIATION** Afternoon - **NUCLEAR POWER: A GLOBAL PERSPECTIVE** Dr. Rosalie Bertell, Energy Public Health Specialist, Jesuit Centre for Social Faith and Justice, Toronto.

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Jacqueline Bisset

Cukor displays remarkable integrity

Reviewed by Richard Lippe

Much has been made of the fact that *Rich and Famous* is what the Hollywood industry and traditional genre criticism call a "woman's picture" and, in the main, this pejorative label (which insults both women and the genre simultaneously) has been used as a means to dismiss the film from serious consideration. (The work on the "woman's picture" by feminist critics such as Laura Mulvey and Claire Johnston has, of course, gone unnoticed in the bourgeois press).

In addition to being elitist, this is pigeon-hole criticism which functions by linking Hollywood to "entertainment" to "trash," and then reduces the film to the question of whether it is good or bad "trash." It is a means of avoiding ideological considerations and implying that the creative forces behind the film are minimal.

During Hollywood's classical period, roughly 1930-1960, the term "woman's picture" was applied to films that supposedly had a particular appeal to the female audience, being centred on female performers and having narratives that would emotionally indulge and satisfy the fantasy needs of the "average" woman, e.g. housewife, secretary, etc. While many of these films never did more than fulfill the formula, there were a significant number that, in hindsight, functioned as critical investigations of these generic constructions.

In some cases, the powerful presence of a lead actress such as a Katharine Hepburn or a Bette Davis became a

disruptive force, but, more often, the undermining of the ideological project must be attributed to the skill and perception of the director, who was able to explore the conflict between the material circumstances and emotional needs of the female characters.

Directors who have contributed a number of distinguished films to the cinema by using this genre critically include Douglas Sirk (*There's Always Tomorrow*, *Written on the Wind*), Vincente Minnelli (*Madame Bovary*, *Some Came Running*), and the remarkable George Cukor who, at 82, is still active. Cukor's participation in *Rich and Famous* is evident in his participation in the material, which is neither condescending nor sentimental, and in his work with Jacqueline Bisset and Candice Bergen, who give generous and responsive performances under his direction. Interestingly, Bisset, who co-produced the film, has reported (*Film Comment*, Sept./Oct. 1981) that there was a certain amount of tension between her and Cukor on the set; and yet she has never given a more accomplished performance.

In fact, throughout his career, Cukor has been noted for an ability to elicit strong and revealing performances from his female stars. This is no doubt due, in part, to a sense of mutual trust and respect between actress and director and, also, I think it implicitly defines the nature of Cukor's filmic sensibility (his readiness to embrace, without qualms, what our culture defines as "femininity"), which has consistently



Candice Bergen

challenged the patriarchal order in its attempt to circumscribe the rights of women (and gays) and deny them personal and sexual freedom.

As early as 1936, in *Sylvia and Scarlett*, Cukor was dealing with the issue of sexual role-definition by centering a film upon the question of "constructed" images of femininity and masculinity; and *Adam's Rib* (1949) dealt with women's equality years before it became topical in the mass media.

Rich and Famous can be read as a successful version of Cukor's 1962 comedy drama *The Chapman Report* (which suffered severe studio cuts, the stronger erotic and dramatic sequences proving too much for the producers, with Bisset combining the Jane Fonda and Claire Bloom roles and Bergen those of Shelley Winters and Glynis Johns).

In the earlier film, the women's attempts to deal with their emotional and sexual needs were still bound to the male conception of what constitutes a "real" woman (e.g. marriage and family), whereas in *Rich and Famous* the women are seeking their own definitions. And, in the last sequence, Bisset indicates that she, at least, has begun to grasp the potential she and Bergen have to create their identities.

Bisset recognizes that her career as a "serious" writer has been an attempt to gain male approval and, in addition, that her sexual pleasure is important. The suggestion that they take a year off from work and spend it enjoying indiscriminate sex appears to shock the conservative Bergen, but, as she has been acknowledging her emotional and sexual needs through fantasy in her novels, the potential of the idea no doubt secretly intrigues her. Their incongruous friendship is strong and lasting because they are intuitively supportive of each other, despite their conflicting lifestyles.

The film is an updating by Gerald Ayres (screenwriter of the admirable *Foxes*) of the 1940 John van Druten play *Old Acquaintance*, which was filmed in 1943 with Bette Davis and Miriam Hopkins. Ayres has written a witty and intelligent script, but it is Cukor's eloquent visualization of the material that gives the film its strength. In particular, I am thinking of his presentation of Bisset's moral integrity as a person, and the significance of her experiences.

Bisset's sexual encounters are as crucial to the film as is her relationship with Bergen, and the extraordinarily tender and erotic sequence between her and Matt Lattanzi, a young man she casually encounters, is both an exquisite example of Cukor's artistry as a filmmaker and an indication of his commitment to the material and his character's liberation.

film

'Ticket to Heaven': journey to nowhere

Reviewed by Robin Wood

Ticket to Heaven clearly wishes to appear audacious, and on the most obvious level it succeeds. One should, I suppose, welcome a Canadian movie that at least works dramatically, and even manages to suggest a certain creative passion. The subject matter is engrossing: the exposure of an American religious cult on two levels — its insidious brainwashing and conditioning of its members; and the revelation that beneath the religious hysteria is a hard-headed, cynical, and exploitative commercial enterprise.

The film's account of how David (Nick Mancuso), during a casual visit to a friend in San Francisco, is progressively entrapped in what seems at first merely an innocent, jolly, holiday camp, to become a "Heavenly Child," arouses plenty of strongly-motivated rage in the audience. Even on the simple narrative level, however, it is not without shortcomings.

The crucial phase of David's brainwashing is covered by an ellipse: when he reappears with a spaced-out expression and a closely-shorn head, the emotional shock discourages us from asking just what has been done to him. The film neither explains nor manages to suggest why different "victims" of the cult are affected in such widely dissimilar ways: why some are untroubled and happy (at least on the surface), while David is pushed to the brink of insanity; why one man is able

to extricate himself unscathed.

But the really serious objection must refer to the context within which the film's "protest" is offered. Its deeper project is the most reactionary one imaginable: by the end it has become abundantly clear that the monstrous "alternative" life represented by the cult has been set up the better to reaffirm all the good old repressive bourgeois norms (to which no other alternative is ever suggested).

The last third is concerned with David's physical rescue from the cult and moral/emotional rescue by a "de-programmer" (the excellent R.H. Thompson).

Consider how remorselessly "normality" is finally restored and celebrated, and how grateful we are made to feel for it:

- *The family.* David's parents and relatives throw up everything to join in the rescue: the final images are very explicit in juxtaposing David, back in the bosom of the family (in which at the start of the film he showed little interest), to the defeated car-load of cultists who trace him too late.

- *Traditional male/female relations.* David falls prey to the cult because his relationship with Sarah has collapsed (she has left him). In the film's most interesting moments, during two "group encounter" sessions in the camp, David recognizes himself in a distraught girl's description of the men who have exploited her. By the end, the implicit challenge

to the dominant norms is part-forgotten, part-recuperated: Sarah decides she loves him after all, and resumes the relationship as if the mistake had been all hers.

- *Capitalist oppression at work.* David's friend, to undertake the rescue missions, has to go to his boss to beg humbly for leave of absence. The first time this happens, the film seems to want to underline the ignominy of his servile position. Later, in the film's most ludicrous moment (it is meant to be endearingly funny), the boss suddenly decides to take time off and join the rescue-party himself.

- *Christianity.* Although David was previously an atheist (from a Jewish family), the de-programmer (and the film) find nothing incongruous about enlisting the Book of Revelations in order to discredit "Father."

Ticket to Heaven gets very indignant about brainwashing, yet remains totally unaware of the brainwashing with which bourgeois culture (the family, the media, the educational system) daily lobotomizes its members. Not one character shows the least awareness of her/his social situation, of the major conflicts within our culture, or the slightest sense that bourgeois capitalism isn't an Act of God or Law of Nature. In fact, this outraged denunciation of brainwashing is itself thoroughly and safely brainwashed. Its "audacity" need scare no one.

Friday, Nov. 6

Contemporary Chinese Painting and Calligraphy: Works by artists from the People's Republic of China in the Community Gallery, Harbourfront York Quay Centre. Show ends Nov. 16.

An Exhibition of Costume Designs by Ingrid Hamster at the Adelaide Court Theatre Gallery, 57 Adelaide St. E. until Nov. 15.

Photographs/Making Photographs: Works by George Whiteside in the Photography Gallery, Harbourfront, York Quay Centre. Show ends 6 Dec.



Images of Work by Michael Behnan. Last chance to see Behnan's paintings at the Partisan Gallery, 2388 Dundas St. W. Show ends today. Gallery hours weekdays 6-9 pm, weekends 12-6 pm.

The Constructivist Heritage. Exhibition of works by contemporary Canadian artists influenced by the early 20th century constructivist movement at the Art Gallery, Harbourfront York Quay Centre. Show ends 6 Dec.

Ontario Film Theatre presents the film *The Andromeda Strain*, a thriller based on Michael Crichton's novel. Starring Arthur Hill, Kate Reid. At 770 Don Mills Rd. For show time phone 429-0450. Admission \$2, students \$1, seniors free.

Saturday, Nov. 7

Home Made Movies: 20 Years of American 8 mm and Super 8 Films. Funnel Experimental Film Theatre will present and discuss a programme of selections at 8 pm at 507 King St. E. Admission \$3.

Picnic in the Drift: Anti-nuclear issues are dramatized in this presentation by Mutant Productions. At Ice House, just east of York Quay Centre. Sat. at 6 pm and 9 pm, Sunday at 3 pm, Tues-Fri at 9 pm. Admission daily \$8, Tues and Sun \$5.

Support Injured Workers. March from City Hall at 2 pm. Organized by the Assoc. of Injured Workers Group. Speeches in five languages from Quebec Injured Workers, members of the opposition parties, the OFL and Metro Labour Council.

Vancouver poet **Daphne Marlatt** reads her work at the Axle-Tree Coffee House at Holy Trinity Church, behind the Eaton Centre. For more info call 222-4690.

Once A Catholic. A comic look at life in a British girls' private school in the 1950s. At Harbourfront, York Quay Centre at 8:30 pm. Admission free. Repeat on Sun.

The Lion, the Witch and the Wardrobe. The Ontario Ballet Theatre performs C.S. Lewis classic at 2:30 pm at Harbourfront, York Quay Centre. Admission: adults \$3, children and seniors \$2. Repeat on Sun at 2:30 pm and 4 pm.

A Festival of J.S. Bach. Tafelmusik, a leading baroque ensemble performing with Kenneth Solway on recorder and Charlotte Nediger on harpsichord, at 8:30 pm at 427-Bloor St. W. For info and tickets phone 964-6337.

Slightly Damaged Book Sale. The Women's Press is holding their second annual sale between 10 am - 4 pm at 280 Bloor St. W. (just west of St. George). Free refreshments. Children welcome.

Gauguin to Moore: Primitivism in Modern Sculpture. A major international loan exhibition of 137 sculptures, prints and drawings at Art Gallery of Ontario. Gallery hours Tues 11 am - 5:30 pm, Wed and Thurs 11 am to 9 pm, Fri, Sat, Sun 11 am to 5:30 pm. Admission \$1.50 surcharge added to regular Gallery admission. Show closes 3 Jan.

NIP Dance. Neighbourhood Information Post is sponsoring a dance with a live band, the Haircuts, refreshments and contests at 265 Gerard St. E. For more info phone 924-2543.

People's Housing Conference. Join the fight for decent affordable housing for all. Go to the People's Housing Conference at City Hall at 10 am. For further info phone 367-7916.

Kaleidoscope. Kids make pine-cone creatures and collect colourful leaves to celebrate autumn. From 11:30 am to 5 pm at Harbourfront, York Quay Centre. Free.

October Glory: A Celebration of the Great October Revolution. Speaker William Kashtan, leader of Communist Party of Canada, and music by Pierre Gallant, South African musicians N'Diko and Nimos Yaba, and poet/actor Steven Bush. At 7:30 pm at 300 Bathurst St.

A Touch of Glass. An exhibition featuring contemporary Ontario glass art at The Craft Gallery, 346 Dundas St. W. Gallery hours Tues to Sat 10 am to 5 pm, Sunday 2 to 5 pm.

Sunday, Nov. 8

Self and Others A one day workshop on massage techniques from Shiatsu, Reflexology and Swedish Massage at Lauren Goldhamer Studio, 419 College St., from 10 am to 4 pm. Fee \$25. For more info phone 363-0148.

Toronto Island—The City Years, a 171 piece exhibit focusing on the city's stewardship of the Island from the early 19th century until 1956 when ownership was transferred to the municipality of Metro Toronto. At the Market Gallery, 2nd floor, St. Lawrence Market, 95 Front St. E. Gallery hours Wed to Fri. 10 am to 5 pm. Sat. 9 am to 5 pm, Sun. 2 pm to 5 pm. Show ends Nov. 15.

Last chance to see **Theodore Zeigler's** work of brightly coloured punchinello dolls and jack-in-the-boxes. At Flavio Belli Gallery, 52 McCaul St. Show ends today.



Movie Premiere: EL SALVADOR *The People Will Win!* 2:30 pm, Bloor Theatre, Bathurst and Bloor. \$4 donation. Sponsored by the Committee of Solidarity with the People of El Salvador.

calendar

Toronto Arts Productions presents the Canada Opera Piccola, Vancouver's touring opera company. Their performance will be two one-act comic operas, Haydn's *La Canterina* and Pasatieri's *Signor Deluso*. At 2 pm at Town Hall, St. Lawrence Centre. Tickets \$6 and \$7.

Kaleidoscope: Fall fun for kids includes an autumn hike. From 11:30 am to 5 pm at Harbourfront, York Quay Centre. Free.

The Country Dance Band plays fiddle tunes at 2 pm at Harbourfront, York Quay Centre. Admission free.

Silverleaf Jazz Band and Jim Galloway's Allstars tonight at 7 pm at Harbourfront, York Quay Centre. Admission free.

Monday, Nov. 9

Toronto Arts Productions presents Panocha String Quartet at 8:30 pm at Town Hall, St. Lawrence Centre. Tickets \$10 and \$11.

Art Gallery General Meeting. First general meeting for the election of officers to the Board of the Art Gallery at Harbourfront. Public welcome. At 5 pm at York Quay Centre.

The Ugly American starring Marlon Brando, and N.F.B. film *Sad Song of Yellow Skin* will be shown at 7:30 pm at Harbourfront, York Quay Centre. Admission \$2.

Le Centre Francophone: The leader of the Ontario French speaking poets, Jean Marc Dalpre lectures at 8 pm at 435 Queen's Quay W.

Peter Pringle at PWD Dinkels, 88 Yorkville Ave. through to Nov. 14.

Tuesday, Nov. 10



One Namibia, One Nation, a slide-tape show will be shown at the Cross-Cultural Centre, 1991 Dufferin St. at 7:30 pm, followed by a discussion with Joe Saloojee of the African National Congress about Canadian involvement in Namibia.

Black Girl and Sambizango are screened tonight at 7:30 pm at Harbourfront, York Quay Centre. Admission \$2.

Reading Series: Two Canadian poets read tonight, Brian Fawcett and Jay Macpherson at 8:30 pm. At Harbourfront, York Quay Centre. Admission free.

Fight that Ticket — Highway Traffic Law. Learn what to do when handed a traffic ticket. One evening course presented by Community Legal Education Ontario at 7:30 pm at Downsview Library, 2793 Keele St., Downsview. For further info phone 636-4510.

Wednesday, Nov. 11

Entertaining Mr. Sloane by Joe Orton is presented at Toronto Free Theatre, 26 Berkeley St. For times and tickets phone 368-7601. Play runs until Dec. 13.

Public and Parallel Galleries —How Artists Get Involved. Part three of a six-workshop series presented by Visual Arts Ontario. Rory O'Donal of Ontario Association of Art Galleries and Al Mattes of Association of National Non-Profit Artist's Centres are tonight's speakers at 7 pm at 417 Queen's Quay W. Fee \$6. For further details phone 366-1607.

The Disabled are Able, part of the University of the Air series presents Employability and Achievements at 6 am on CFTO-TV (channel 9).

Retrato de Teresa (Cuba 1979) a film about sexual politics and the double standard in modern day Cuba. At 7 pm at York University, Curtis Lecture Hall L. Admission free. Film has English subtitles and a panel discussion will follow.



Housing for Mental Patients, a forum to examine the lack of suitable housing for ex-mental patients in Toronto. At Town Hall, St. Lawrence Centre at 8 pm. Admission free.

Land Without Bread by Luis Bunuel and **A Propos de Nice** by Jean Vigo are presented by The Funnel Experimental Film Theatre, 507 King St. E. at 8 pm. Admission free.

Christopher Walker Film Festival: Harbourfront presents the second in a series of weekly films chronicling the career of actor Christopher Walker. Tonight's film is *Annie Hall*. At 7:30 pm at York Quay Centre. Admission \$2.

Kathy Winter and Betsy Rose sing original material at Harbourfront, York Quay Centre at 8:30 pm. Admission \$5.50.

Carlo Levi Cultural Society film series presents *The Gospel According to Matthew*, 1964 by Pasolini at 8 pm at Columbus Centre, 901 Lawrence Ave. W. Admission \$3. Film is in Italian with English sub-titles.

Ontario Film Theatre presents the film *The Quiller Memorandum* about an American secret agent who investigates the neo-Nazi movement in present day Berlin. Starring George Segal, Alex Guinness. At 770 Don Mills Rd. For show times phone 429-0450. Admission adults \$2, students \$1, seniors free.

Thursday, Nov. 12

Do Women Have Equal Rights? Women's position in society to be discussed. Hazel Wigdor, on women in Lebanon, Dora Stewart, women in the Soviet Union and women in Latin America. At Humber College, 23rd Street and Lakeshore Blvd. W., Room A207 at 8 pm. Everyone welcome.

Clarion Community Organizing Workshop for writers, researchers and people involved in their communities who want to help improve the Clarion's coverage of city issues. Clarion offices, 73 Bathurst St. (at King) from 7-9 pm. Call 363-4404.

Iran is the subject for the CPL New Day Dawning lecture series on the fight for national liberation, socialism and peace. 8 pm at U of T School of Nursing, Cody Hall, 50 St. George St.

Scott Ross, one of the world's greatest harpsichordists in a programme including works by Bach, Couperin, and Scarlatti. At Town Hall, St. Lawrence Centre at 8:30 pm. Tickets \$9 and \$10.

Chanting Retreat sponsored by Ontario Zen Centre from Thursday at 7 pm to Sunday noon. For more information phone 691-0692.

Paul-Andre Fortier Danse Compagnie opens a four-night run tonight at 8:30 pm at Harbourfront, York Quay Centre. Repeat on Nov. 13, 14, 15. Admission adults \$6, students and seniors \$5.

The Cherry Orchard a Chekov comedy opens at Humber Theatre at the North Campus, Humber College at 8 pm and continues at the Toronto Free Theatre on Nov. 19 at 8 pm. Tickets \$5 for adults, and \$3 for students and seniors. For reservations phone 675-3121.

Junior Barnes and the Cadillac upstairs at the Blue Angel, 269 Queen St. W. through Nov. 14.

Friday, Nov. 13

South Africa Belongs to Us, a film about women under apartheid. Introduced by Jerry Herman of the American Friends Service Committee of Philadelphia. At 7:30 pm at Friends House, 60 Lowther Ave. Co-sponsored by Canadians Concerned about Southern Africa (Toronto) and Canadian Friends Service Committee.

Visual Arts in Special Education: An exhibition of the paintings, drawings and sculptures of 75 gifted, disabled people opens today and continues to Nov. 29. From 9 am to 9 pm at Harbourfront, York Quay Centre. Admission free.

In the Alcove, At the Place is a personal film by Martha Davis. At the Funnel Experimental Film Theatre, 507 King St. E. at 8 pm. Admission \$3.

Le Theatre de la Gargouille: Les Veilles at Le Centre Francophone presents two short comedies *Joualee-moi d'amour*, and *Le Defunt* at 8:30 pm at 435 Queen's Quay West. Admission \$3.

Toronto Ski Club Skiswap: Toronto Ski Club invites anyone to drop off old skis for resale and/or purchase others. From 4 pm to 9 pm at 222 Warehouse, across from York Quay Centre. Also on Nov. 14 from 9 am to 11 am for trading-in of equipment, skiswap from 1 to 6 pm, and pick-up of used equipment from 6 to 8 pm.

Saturday, Nov. 14

Benefit Party for El Salvador at 519 Church St. at 7 pm. Music by Galaxy Sound. Cash bar. Salvadorean food. Organized by Salvador Popular Cultural Movement. Donation \$3.

7 News and Rock Against Racism are co-sponsoring a dance with Rude Awakening at 8 pm at St. Paul's Church, Queen and Power St. (east of Parliament). Tickets \$4 in advance from 7 News (363-9650) or from Nettleship's Hardware, 576 Parliament St. At the door \$5.

Kaleidoscope. Go Hawaiian at Harbourfront's family arts, crafts and game programme from 11:30 to 5 pm at York Quay Centre. Repeat on Sunday, Nov. 15. Admission free.

Gala Fund Raiser. Champagne party with entertainment to support the Peace is Everybody's Business petition campaign in Metro Toronto. At 16 Turner Rd. at 6:30 pm. Reservations for dinner phone 961-5947. Contribution \$25.



THE HUMANIST ALTERNATIVE
TOWARDS AN ART OF THE LEFT

**CONNIE ECKHERT
PARTISAN GALLERY**

The Humanist Alternative — Towards an Art of the Left. Paintings by Connie Eckhart at Partisan Gallery, 2388 Dundas St. W. Meet the artist tonight at 8 pm. Gallery hours: weekdays 6 to 9 pm, weekends 12 to 6 pm. Show ends Dec. 4.

Parkdale Club Reunion. A party at 8 pm at 150 Dowling Ave., apt. 504. Everyone welcome.

Committee for Racial Equality is having an annual general meeting at 11 pm at 11 Madison Ave.

Sunday, Nov. 15

The Malcolm X Tribute Committee presents **November Blues**, an evening of poetry, jazz and blues at the Toronto Workshop Productions, 12 Alexander St. at 7:30 pm. For more information call 597-0024.

El Brigadista, a film in Spanish with English subtitles is presented by Canadian-Cuban Friendship Association at Revue Cinema, 400 Roncesvalles Ave. at 2 pm. Admission \$3.



The Sunday Concert Series presents Ron Rully Orchestra featuring Aura at Scarborough Civic Centre at 2 pm. Admission free.

Muddy York plays early Canadian folk music at 2 pm at Harbourfront, York Quay Centre. Admission free.

Jim Buchmann's Jazz Barons supply the sound at 7:30 pm at Harbourfront, York Quay Centre. Admission free.

Jazz every Sunday at PWD Dinkels, 88 Yorkville Ave. 7 pm to 11 pm.



Central America, a Region in Crisis. An evening of discussion with Victor Meza, Honduran lawyer, professor of political science and director of the Honduran Documentation and Students Centre. At 7:30 pm at Trinity United Church, Bloor and Robert St. Co-sponsored by the Central American Solidarity Committee, Latin American Working Group, the Inter-Church Committee for Human Rights in Latin America, and the Jesuit Centre.

Le Centre Francophone: The National Film Board presents French films for children at 1:30 pm, at 435 Queen's Quay West. Admission .75c per person or \$20 per family.

Tuesday, Nov. 17

Power and Politics. Two documentary films, *Idi Amin Dada* and *When the People Awake*, a Chilean film with English subtitles at Harbourfront at 7:30 pm. Admission \$2.

Clarion Labour Workshop for working people, writers, researchers and organizers interested in improving the Clarion's coverage of labour news and issues. Clarion offices, 73 Bathurst St. (at King) from 7 to 9 pm. Call 363-4404.

You Have Struck a Rock, a film about women's resistance to pass laws in South Africa at the Cross Cultural Centre, 1991 Dufferin St. at 7:30 pm. Also a discussion with Ayesha Agjee of the African National Congress about women's struggles against apartheid.

Canadian poets **Seymour Mayne** and **Miriam Waddington** read their work at Harbourfront at 8:30 pm. Admission free.

Padre Padrone (My Father, My Master) is presented by the Ontario Film Theatre at 7:30 pm at 770 Don Mills Rd. Admission adults \$2, students \$1, seniors free.

Wednesday, Nov. 18

Our Allies: The Trade Union Movement. A meeting held by International Women's Day Committee at University Settlement House at 7:30 pm.

Zero de Conduite a film made in 1933 by Jean Vigo is screened at 8 pm at the Funnel Experimental Film Theatre, 507 King St. E. Admission free.

Anton Kuerti, pianist performs in his only Toronto recital this season at 8:30 pm at Town Hall, St. Lawrence Centre. Tickets \$9 and \$10.

Free Noon Hour Concert Series sponsored by CBC Festival Toronto presents Brass Company at noon at the Church of the Holy Trinity (at the Eaton Centre).

Photographing Your Art. Part four of a six-workshop series presented by Visual Arts Ontario. James Chambers, professional art photographer is tonight's speaker at 7 pm at 417 Queen's Quay West. Fee \$6. For more information phone 366-1607.

Sociobiology — Science or Pseudo-Science? A course at 8 pm at the Tim Buck-Norman Bethune Centre at 24 Cecil St. For further information phone 593-1080.

Carlo Levi Cultural Society presents the film *Amarcord (I Remember)*, 1973 by Federico Fellini at 8 pm at Columbus Centre, 901 Lawrence Ave. W. Admission \$3. Film is in Italian with English subtitles.

Thursday, Nov. 19

Free Public Lecture by Zen Master Seung Sahn at 7:30 pm, room 2-211, 252 Bloor St. W.

Ireland is the topic of the CPL **New Day Dawning** lecture series. Brian O'Ceali, chairman of the Irish Prisoner of War Committee is the guest speaker. 8 pm at U of T School of Nursing, Cody Hall, 50 St. George St.

Oxford String Quartet performs Mozart's Quartet in D minor, Bartok's Quartet No. 3, and Ravel's Quartet in F major. At Town Hall, St. Lawrence Centre at 8:30 pm. Tickets \$10 and \$11.

Friday, Nov. 20

The Funnel Experimental Film Theatre presents a mixed programme of west coast Canadian experimental films. Proceeds are being donated to the Anti-Censorship Defence Fund. At 8 pm at 507 King St. E. Admission \$3.

The Clarion's 5th Birthday Party! All Clarion supporters welcome. Music, dancing, refreshments. From 4 pm at 73 Bathurst St. (at King), 3rd floor.



Saturday, Nov. 21

William James: Pioneer Press Photographer an exhibit of life in Toronto from 1907 to 1936. At the Market Gallery, 95 Front St. E., St. Lawrence Market, until Jan. 17. Gallery hours Wed. to Fri., 10 am to 5 pm, Sat., 9 am to 5 pm, Sun., 2 to 5 pm. Admission free.

Elmar Maripuu/Fantasies of a Dying Planet continues Wednesdays, Fridays and Saturdays at the Amber Lights Theatre, 149 Yonge St. through to Nov. 28. Call 368-4502 or 961-0239.

On to Ottawa! From 1 to 3 pm the Canadian Labour Congress will be holding a huge protest rally on Parliament Hill in Ottawa. To be sure of a seat on a bus or train book early.

Fundraising Bazaar for the African National Congress at St. Barnabas Church (Danforth & Hampton) from 10 am to 4 pm.

Sunday, Nov. 22

The Sunday Concert Series presents Peter Randel Orchestra with Christine Scott at Scarborough Civic Centre at 2 pm. Admission free.

The Last Supper, a film in Spanish with English subtitles is presented by Canadian-Cuban Friendship Association at the Revue Cinema, 400 Roncesvalles Ave. at 2 pm. Admission \$3.

Monday, Nov. 23

The Theatre Hour Company presents a musical **18 Wheels** about a long distance truck driver. At 9 pm at Harbour Collegiate Institute.

Tuesday, Nov. 24

Craft Sale at Native Canadian Centre, 16 Spadina Rd. today and tomorrow from noon to 8 pm.

Zimbabwe Update, a video-tape about recent developments in that country will be shown at the Cross Cultural Centre, 1991 Dufferin St. at 7:30 pm.

Lina Braake a German film is presented by the Ontario Film Theatre at 7:30 pm at 770 Don Mills Rd. Admission adults \$2, students \$1, seniors free.

Hugh Garner Housing Co-op Information Meeting. 7:30 pm at Winchester St. Public School, 15 Prospect St. (near Wellesley & Parliament). Call 598-0308 for further information.

Committee of Solidarity with the People of El Salvador invite all who share their concern and aims to join in regular monthly meetings the last Tuesday of every month at 7:30 pm at 519 Church St.



Wednesday, Nov. 25

Carlo Levi Cultural Society presents the film *Il Delitto Matteotti*, (The Assassination of Matteotti), 1974 by Florestano Vancini at 8 pm at Columbus Centre, 901 Lawrence Ave. W. Admission \$3. Film is in Italian with English subtitles.

Free Noon Hour Concert Series sponsored by CBC Festival Toronto presents Toronto Percussion Ensemble. At noon at the Church of the Holy Trinity (at the Eaton Centre).

Thursday, Nov. 26

Poland is the topic of the CPL **New Day Dawning** lecture series on the fight for national liberation, socialism and peace. 8 pm at the U of T School of Nursing, Cody Hall, 50 St. George St.

Leah Posluns Theatre presents a musical **Sweetmama**, written by and starring Salome Bey. Preview tonight, opens Nov. 28 to Dec. 19. For times and tickets phone the box office at 630-6752.

Der Starke Ferdinand (The Strong Ferdinand), a German film is presented by the Ontario Film Theatre, 770 Don Mills Rd. at 7:30 pm. Admission adults \$2, students \$1, seniors free.

Friday, Nov. 27

Raphael Bendahen, Montreal-based filmmaker and photographer will present a programme of his work at 8 pm at The Funnel Experimental Film Theatre, 507 King St. E. Admission \$3.

Womyiny Way Productions present, in concert, the Wallflower Order Dance Collective with Grupo Ruiz. At 8 pm at West Toronto Secondary School Auditorium, 330 Lansdowne (at College). Tickets are \$6 advance, \$7 at the door, and are available at the Toronto Women's Bookstore, SCM Books, the Trojan Horse Coffeehouse, and the Millwheel. Free childcare will be provided and the event will be interpreted for the hearing-impaired, and the auditorium is wheelchair accessible.

Saturday, Nov. 28

Annual Labour Bazaar at 300 Bathurst St. from 1-6 pm. Door prize is a colour TV.

Films on Women Artists. The Women's Caucus of Canadian Artist's Representation in Ontario present the film *Linking Arms* at 8 pm at the Funnel Experimental Film Theatre, 507 King St. E. Admission \$3.

African National Congress Dance at 8 pm at 515 Broadview Ave.

A children's concert, featuring **Sandy Offenheim and Family** at 2:30 pm in the Lecture Theatre, Humber College, North Campus. Advance tickets \$2.50 from Room D128, Humber College, at the door \$3.

Sunday, Nov. 29

Mariposa Sundays presents Al "Juque Box" Simmons from Winnipeg. At Innis College Town Hall, 507 St. George St. For times and tickets phone 363-4009.

The Sunday Concert Series present Robin Langdon and City Lites at Scarborough Civic Centre at 2 pm. Admission free.

Free Voice of Labour: the Jewish Anarchists. The first Canadian showing of a new film. Through interviews with actual participants in the Jewish anarchist movement, and by weaving together stills, newsreel footage, selections from old motion pictures and yiddish songs and poems at work and struggle, the Pacific Street Film Collective of New York documents the contributions of the Jewish anarchists to the fledgling U.S. labour movement and the developing yiddish culture. At the Winchevsky Centre, 585 Cranbrooke Ave. Tickets \$2.50 at the door. Sponsored by the United Jewish Peoples Order and the Marxist Institute.

Norbert Kraft, guitarist, and **Bonnie Silver**, harpsichordist and pianist at Town Hall, St. Lawrence Centre at 8:30 pm. Tickets \$6 and \$7.

Tuesday, Dec. 1

Allan Gardens is presenting a special Christmas show of flowers and plants until Feb. 1. Allen Gardens is situated in the block bordered by Jarvis, Carlton, Sherbourne and Gerrard St. E. Open everyday from 10 am to 5 pm. Admission free.

Wednesday, Dec. 2

International Women's Day Committee is holding a business meeting at 7:30 pm at University Settlement House.

Carlo Levi Cultural Society presents the film *Lardi di Bicilette* (The Bicycle Thieves), 1946 by Vittorio de Sica at 8 pm at Columbus Centre, 901 Lawrence Ave. W. Admission \$3. Film is in Italian with English subtitles.

The Cage by Sidney Peterson, and **Pull My Daisy** by Robert Frank are screened at 8 pm at The Funnel Experimental Film Theatre, 507 King St. E. Admission free.

Community Legal Education Ontario presents a course covering the types of problems under the jurisdiction of the Provincial Court — Civil Division, including negotiations, deciding to sue, preparations for a trial, trial procedure etc., at Bathurst Heights Library, 3170 Bathurst St. at 7:30 pm.

Thursday, Dec. 3

Africa is the topic of the CPL's **New Day Dawning** lecture series. Charles Roach of the International Committee Against Racism is the guest speaker. 8 pm. U of T School of Nursing, Cody Hall, 50 St. George St.

Actor's Lab presents **Faces of The Moon** by Dawn Obokata, a play about a young woman's personal journey to explore her Japanese heritage. At 366 Adelaide St. E. Tues. to Sat. and Sunday matinees. For reservations phone 363-2853.

Friday, Dec. 4

The Parkdale Action Committee Against Racism (PACAR) is holding a fundraising party and rally at St. John's Church, 186 Cowan Ave. (at Queen). Live reggae and rock music. Cash bar. 8 pm. Tickets \$3.

Saturday, Dec. 5

Arts and Crafts Show at Partisan Gallery, 2388 Dundas St. W. (Dundas West station). Ideal place to pick up some Christmas presents. Gallery hours: weekdays 6-9 pm, weekends 12-6 pm. Show ends Dec. 11.

Wednesday, Dec. 9

Domestic Workers in Canada: a public forum to discuss the exploitation of immigrant women. St. Lawrence Centre, 27 Front St. E. at 8 pm. Admission free. For more information call 366-1656, ext. 40.

The Carlo Levi Cultural Society presents the film *Indagini Su Un Cittadino Al Di Sopra Di Ogni Sospetto* (Investigation of a Citizen Above Suspicion) 1971 by Elio Petri at 8 pm at Columbus Centre, 901 Lawrence Ave. W. Admission \$3. Films in Italian with English subtitles.

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The St. Paul's Centre at Trinity (formerly St. Paul's Centre) is a cooperative community centre made up of non-profit organizations involved in community, cultural and educational work, in partnership with the Trinity-St. Paul's congregation. Recognizing the complexities of modern urban life, the Centre is committed to developing programs and activities which meet these changing needs and has served as an activity and referral centre for the community at large. In addition, the Centre sees its importance and role in civic, national and international events.

The Centre provides facilities for a variety of part-time and adhoc programs, recreational and cultural activities, conferences, social functions, etc. Affordable rates are charged for use of the facilities.

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Christian Movement for Peace

CMP is an ecumenical organization which focuses on issues of militarism and human rights. Activities include an international volunteer workcamp program, disarmament education, establishment of a resource centre on militarism and peace issues, and development of a manual for educators on social justice issues. Volunteer participation welcome. Phone: 921-2360.

Grindstone Co-operative

is a 325 member non-profit co-op for social change education which operates the Grindstone Island Centre, in the Big Rideau Lake, near Portland, Ontario. Phone 923-4215.

World Student Christian Federation

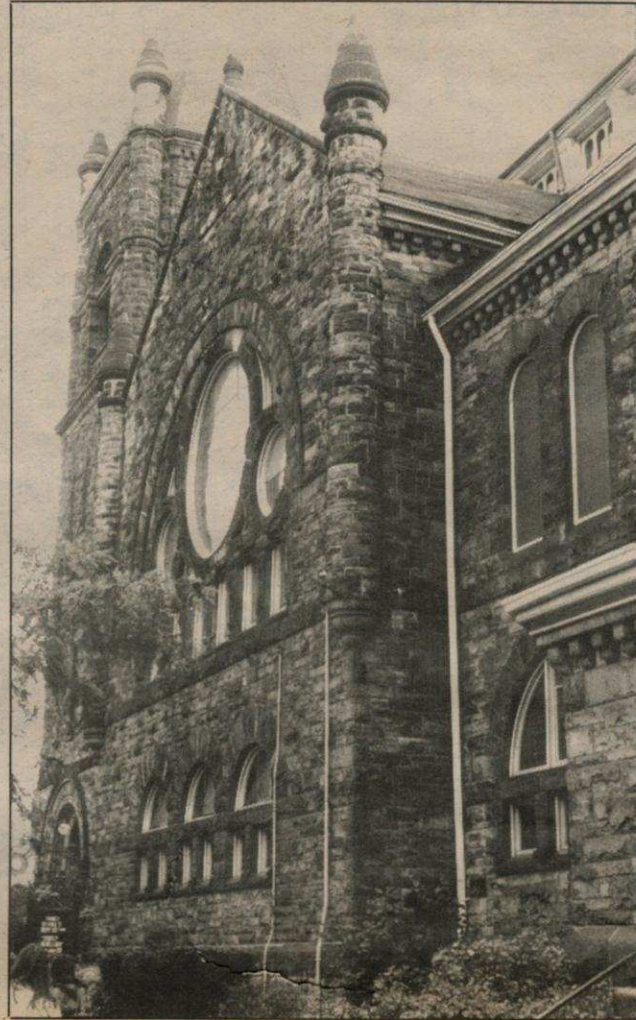
North America Regional Office, organized in 1895 focuses on women, human rights, theology, and education. Member movements in North America are engaged in study, reflection and action projects related to Christian, political, and economic issues. Phone 922-8597.

Adventure Education Concept

(AEC) is a non-profit charitable organization dedicated to the improvement of children's play environments in Ontario. AEC operates the Adventure Playground on Bathurst Quay in Toronto and gives workshops throughout the province on play design, leadership and concepts in education. In 1982, the Adventure Playground will become the first fully integrated (for disabled children) adventure playground in North America. Phone 961-5060.

The Smile Theatre Company

provides live professional theatrical entertainment tours to senior audiences in their own environments, workshops for seniors, and regular new play readings.



CONNEXIONS

is a publication facilitating networking and information-sharing among groups and individuals involved in social change efforts across Canada. Each year CONNEXIONS summarizes the work of 300 of these groups and publications in Canada. Subscription \$12.00

Support Services for Assaulted Women

is a non-profit consulting agency and advocacy group, striving to increase public and professional understanding of wife assault by publishing our own educational material, organizing workshops, public meetings, and volunteer speakers to address interested groups.

Toronto Committee for the Liberation of Southern Africa

TCLSAC has been working in support of the liberation movements in Southern Africa and on the Canadian connection with those struggles since 1972. Our primary focus is on Namibia and South Africa, but we maintain close contacts with Mozambique, Zimbabwe, Angola, and Guinea-Bissau. Phone: 967-5562

Greenpeace

is an international organization working towards a green and peaceful earth. The organization is famous for its use of non-violent "direct action" in its environmental campaigns. In Toronto we are working on acid rain, toxic waste and nuclear power. Phone: 922-3011

Development, Education and Action

DEA is an inter-generational, non-profit organization open to all who share our concerns and beliefs. It provides an opportunity for old and young people concerned about social change to study and participate in collective action on societal issues in Canada and other developing countries. Phone: 484-8421.

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And thanks to you!

The Clarion wishes to thank the people listed below for sustaining the paper over the past year.

The money Clarion sustainers provide goes toward improving the quality of the paper and expanding its readership. We hope you like the improvements you've seen this year. With your help, we'll do even better in '82.

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