

Exchange  
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This is the third issue of Network to appear in 1984, and the first under its new sponsorship by the Outaouais Black Umbrella Collective, an affiliation of radical groups and individuals in the Ottawa area working for social change (radical in this context denotes an approach to the root causes of war, poverty and other forms of social injustice as opposed to attacking individual symptoms as to liberal reform groups.) The collective helps to foster discussion and debate of issues before the radical social change movement, such as nonviolence, Marxism and anarchism, on which there is not necessarily consensus among its members. Network will be used to help foster this ongoing debate, and anyone is welcome to submit articles or factual information. Any article printed in Network reflects only the author's viewpoint, not necessarily those of other contributors. In addition to Network, the Umbrella will shortly begin publishing a shorter, twice-monthly newsletter aimed at a wider readership.

The Collective has established a library and resource distribution centre in its house at 442 Cambridge Street. Material on various aspects of the social change movement can be used in the library and in some cases borrowed; services include the indexing of a number of magazine articles and maintenance of vertical files. Generally it will be open seven days a week from 3 to 7 p.m. As these hours are subject to change, they can be verified (or other information obtained) by calling Mike or Gary at 230-9868.

The Collective hopes to research topics of interest to people seriously interested in social change. For instance one member, Gary Moffatt, has commenced a study of alternative economics the first two papers of which appear in this issue. People wishing to share their research into any aspect of social change are asked to contact us.

Contributions to the library are always welcome; if you subscribe to a social change magazine, for instance, you might wish to donate us your copy after you've read it. If you've written something relevant we can use it in the library and/or Network.

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#### ABOLISH PRISON!

-Only nine other countries in the world imprison a higher proportion of their total population than does Canada (the USSR is first, South Africa second and the USA third.) We jail eight times as many people as does Holland, with half our population.

-There were 11,400 people in federal prisons in 1983, compared to 9,500 five years previously. An additional 14,000 people languish in provincial prisons; many of them are unconvicted persons awaiting trial who can't afford bail (the proportion of unconvicted prisoners is often high, i.e. 60% in Quebec.) 95% of prisoners had been on low income.

-The federal Commissioner of Corrections recently publicly admitted that 40% of the people in prison shouldn't be there. Yet parole rates are being diminished.

-It would be safe to estimate that 80% of the people now in prison could be immediately transferred to community rehabilitation programs, and another 15% prepared for a return to society by dealing with the problems that got them into prison, such as learning disabilities and hypoglycemia. The 5% who could not be de-institutionalized at present could be detained in one humane institution. All this would cost less than the present prison system.

-continued on next page

-Despite claims that prisoners are being encouraged to retain contact with their families as part of their "rehabilitation," new federal prisons are being built in remote locations where such contact is difficult.

-It costs Canadian taxpayers \$50,000 per year to maintain one person in prison. These huge expenditures have created a lot of vested interests with a stake in maintaining crowded jails; the prison bureaucracy, the legal system, supply services (in 1977 we spent \$13 million on food for prisoners), the psychiatric professions and so on.

-The Canadian Solicitor General has stonewalled demands for a public inquiry into the torture of prisoners following the revolt at Archambeault a few years ago (several years after the revolt, guards will still be beating severely prisoners who consult their lawyers.) The torture was denounced by (among others) Amnesty International and the moderator of the United Church of Canada.

-Many prisoners are kept in solitary confinement cells (no light or ventilation, no blanket, just a bucket) 23 hours a day for years at a time until their sentence is completed. When they are released, we are surprised that they have not been successfully "rehabilitated."

EXCERPTS FROM A CRISIS BEHIND BARS: ONTARIO'S CORRECTIONAL SYSTEM PUBLISHED BY ONTARIO PUBLIC SERVICE EMPLOYEES' UNION, February 3, 1983

-In the past five years there has been an overall 28% increase in the number of charges received in provincial courts (Criminal Division.) This increase coincides with the deepening of the economic crisis in Ontario and Canada during this particular period. There is no doubt that this increase is related to rising unemployment and falling real incomes. Presently the real jobless total, according to the Social Planning Council, is 2,395,000. Considering that many of these unemployed are members of families, and that therefore the entire family is affected, we can say that close to six million Canadians will be directly affected by unemployment...there was a 37% increase in the number of charges under the Criminal Code and Narcotics Act alone (Ministry of Correctional Services.) Increasing numbers are being charged for non payment of fines for traffic and municipal by-law offences. Crimes against property, theft, robbery etc. accounted for over 36% of all offences in 1981-2. It was the largest of all categories of offences (Ministry of Correctional Services 1982.) These are all reflective of increasingly hard economic times, and an economy and bankrupt governmental policies that can't deliver a means to a decent living.

-Increasingly, offenders are being given heavier sentences--the maximum penalty--even for minor offences. Indeed under the Provincial Offences Act sentences will be served consecutively rather than concurrently. It is conceivable that non-payment of parking tickets could bring sentences of up to one year since each sentence must be served consecutively. Longer sentences have made the single most important contribution to overcrowding since they have created a backlog of persons who are awaiting transfers to appropriate institutions.

-According to our members there has been a dramatic rise in the number of inmates who are former psychiatric patients, or people in need of psychiatric treatment. With the closure of Lakeshore Hospital there has been a dramatic rise in the number of inmates with psychiatric problems in the Toronto Jail which handles all correctional psychiatric cases in the Metro area.

-Under the prevailing overcrowded conditions, inmates have no personal privacy when three inmates are placed in a cell designed for one inmate. It is inhuman when inmates are forced to use toilets located beside the head of a cell mate. Meal hours and visiting schedules are disrupted and must be limited because of the sheer volume of inmates. Rehabilitation programs, where they exist, have become a token effort. Such overcrowding has a profound effect on morale among inmates and causes restlessness, disruptive behaviour and serious prison violence.

OTTAWA-Canada's defence spending will reach \$8.75 billion in the fiscal year 1984-5, up from \$7.94 billion 1983-4. Canadian military spending has increased almost four-fold in the last decade. Justifying the increase, Defence Minister Blais told MEs that "Chronic instability in parts of the Third World has the potential to disrupt commercial activities important to Canadians." The Tories have promised even more arms spending, the NDP has removed withdrawal from NATO from its election platform and the Liberal government has refused to acknowledge Hawaiian protests over its participation in shelling the sacred island of Kaho'olawe during military exercises (Japan, Australia and New Zealand all respected the Hawaiians' wishes and ceased shelling.) (Floughshares Monitor June 1984.)

USA-While Reagan claims an economic recovery, U.S. Steel is closing six plants and firing 15,000 employees; U.S. domestic investment has so far in the 80s amounted to only 3% of the GNP, compared to 6.9% in the 60s; the country is over \$1 1/2 trillion in debt with a record \$9.47 billion trade deficit. (U.S. Farm News May 1984.)

TORONTO-Dads for Daycare, organized by a group of men wishing to challenge sexism and patriarchy, rallied at the CNE stadium during a Blue-Jay game to demand that Ontario and Metro Toronto governments spend money on daycare (which 320,000 Ontario children under five need) instead of a \$150 million domed sports stadium. The jocks entering the stadium showed little sympathy with this proposal. (Toronto Clarion July/August 1984.)

AUSTRALIA-The Labour cabinet has approved a secret Australian Defence Department document, leaked to a local weekly in early April, which contradicts all the major disarmament and defence planks on which the Labour government was elected, endorses the fraudulent U.S. claim that the USSR has achieved nuclear weapons superiority, and calls on Australia to acquire the bomb if any of its neighbours go nuclear. (Nation 30-6-84.)

USA-Infant mortality data shows a black infant is now twice as likely to die during the first year of life as a white one; black infant mortality rates are rising while overall death rates decline. 21% of nonwhite women receive inadequate medical attention during pregnancy because of Reagan cutbacks in maternal and infant care clinics. (Nation 9-6-84.)

GUATEMALA-After a five-year fight in which one union leader was tortured to death by death squads, a second also murdered and workers occupying the plant to prevent its closure were repeatedly fired on by the military, Coca-Cola has agreed to meet its workers' demands for job security and union recognition. Successful boycotting, particularly in Europe, and consequent Pepsi incursions into Coke's market are credited. (Canadian Tribune 30-6-84.)

ISRAEL-Authorities barred the Jewish-Arab party from participation in the recent election here because it advocates a Palestinian state on Israel-occupied Gaza and the West Bank. The authorities had no problem with allowing genocide advocate Meir Kahane to run and win a seat. The Zionists can now proceed with their plans to settle another 70,000 Israelis on Arab territory by 1988.

TORONTO-A mass rally is planned at the annual convention of the American Psychological Association August 24-5 to protest the torturing to death of three animals every second in scientific experiments, of which the most painful, pointless and repulsive are conducted by psychologists. The call reads in part: "The tools of the experimental psychologist are mutilation, castration, agony, starvation and insanity. Animals are given intense, repeated electric shocks which they cannot escape, until they lose the will or ability to even scream in pain any longer; they are deprived of food and water to suffer and die slowly from hunger and thirst; they are put in total isolation chambers until they are driven insane, or even die, from despair and terror; they are subjected to crushing forces which smash their bones and rupture their internal organs; their limbs are mutilated or amputated to produce behavioural changes; they are the victims of extreme pain and stress, inflicted upon them out of idle curiosity..." Information in Ottawa: 234-3779, 235-0541.

Those of us who are seriously concerned about social change must find ways to bring it about ourselves, rather than waiting for the state to do so. This is nowhere more obvious than in the matter of finding people jobs. The state has no intention of allowing everyone to work and never did; there were large numbers of unemployed even in the "golden days" of the 1950s and 60s, and many politicians are by no means unhappy with the drastic increases in unemployment since then. None of the political parties contesting the 1984 elections have offered policies which would make more than a slight dent in the numbers of unemployed. The reasons for this callousness were recently explained with unusual candour by political standards by Alberta Manpower Minister Ernest Isley, who told a press conference that unemployment is good for the economy because it controls wage levels and increases productivity (Globe & Mail 7-7-84 pl.) Saying that he would not want unemployment removed from Alberta, he told the reporters that during the relatively low period of unemployment in the 60s "productivity of workers dropped because the pressure wasn't there to do a good job." Unemployment is also good (he said) from a humanitarian point of view because "there's a psychological value to successfully finding employment." While admitting that Alberta's present 12% unemployment rate is too high, Isley said he would feel "comfortable" with 6% (that's one worker in every 17.)

Few politicians would state this viewpoint so forthrightly, but Alberta being virtually a one-party state its bosses can afford a little candour. So we learn that it is desirable for one worker in every 17 to be without a livelihood "pour encourager les autres," and, if the number rises to one in every eight (the present 12%), this is too bad but our overpaid politicians can live with it; like Liberace, they'll cry all the way to the bank. The misery of the unemployed is good for the corporations who control the state. As for social democrat politicians, they have had so much to say about high unemployment and starvation level welfare benefits that it may well be asked why these conditions have improved at best very marginally where they have taken office. Such parties usually win power by presenting a "moderate" image of themselves, and hence have no mandate to make the fundamental social changes necessary to take the economy away from the corporations and put it in the peoples' hands. If the corporations are displeased with a social democrat government's performance, they will cut off its credit ratings and destroy its economy as they did to Allende's Chile and Manley's Jamaica. Lacking public support to fight the corporations, the social democrats invariably wind up submitting to them, disillusioning the people who worked to elect them and hence being turned out of office after one or at most two terms.

To the state and the corporations, workers are cogs to be exploited to maximize productivity (never mind that they can't sell a lot of the stuff that's being produced) and discarded when they have passed their productive peak. The unions fight this by demanding that senior workers get priority on the existing jobs, thus causing the misery of unemployment to fall disproportionately heavily on youth and the unionized, including single mothers. Welfare payments are deliberately kept at a starvation level to force as many of these people as the sweatshops want to work at slightly more than starvation wages, and keep those who remain jobless at too low an energy level to organize. Many Canadians have been unemployed for years, watching helplessly as their physical condition deteriorates due to lack of sufficient food and medical care. If their fate is left to the state, it will inevitably entail a shortened lifespan.

Activists in the social change movement often lose sight of the despair of society's real victims. There is a vast difference between the voluntary poverty of middle class activists, even those working directly on behalf of the poor, and the poor themselves. Few of these middle-class refugees would care to go hungry or do without their stereos, and usually they don't have to because some of their bridles back to the middle class have carefully been left unburned. It is easier, much easier, to hold lengthy discussions of "revolution" punctuated by occasional acts of token "civil disobedience" to supply the illusion of taking

part in one than to create positive alternatives to the state we denounce so eloquently. Yet creation of such alternatives is precisely what needs to be done. Political revolutions occur only when a majority of the people want them--we are now so far from such a situation that "hard times" are driving the general public farther to the right. When they do happen, revolutions generally wind up transferring power from one gang of crooks to another. The only way we can create basic social change is by creating the sort of society we envision, not top-downwards by winning control of the state but bottom upwards by creating the sort of society for ourselves (and whoever cares to join us) that we ultimately wish for all.

And let us have no illusion that this course of action will free us from the need to confront the state. Although most of the steps required to set up an alternative economy and culture are now legal, we can expect this to change when the corporations see their ability to obtain and control cheap labour seriously threatened. Recent Canadian legislation to make certain herbal health remedies available only through doctors' prescriptions is an example of the state's tendency to tighten its control over our lives, and resisting such laws will provide those who favour civil disobedience with all the opportunity for arrest they seek. If those whose previous experience with jails has been limited to a few hours' detention after an anti-nuke sitdown are dismayed by their prison experiences after a genuine attempt to resist the state's domination of our lives, at least they will leave knowing how committed to "revolution" they really are.

We cannot expect people outside the Movement to join our attempt to build an alternative economy until we have demonstrated the possibility of so doing. Those who have steady incomes don't need it, and those who don't are (not without reason) skeptical of social reformers who come to them with utopian visions. So we must start by creating an alternative economy among ourselves. During subsequent months, we will try to investigate some of the ways in which this might be done and put out proposals in a series of articles in this publication. Any suggestions readers wish to contribute about lines of inquiry we might pursue will be welcomed.

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An alternative economy would enable Movement people to integrate their bread labour with their social change work. Failure to do this was one of the main reasons the Student Union for Peace Action failed in the mid-60s, despite its valid social analysis, after three years of highly committed activity. Now there are signs that the Alliance for Non-Violent Action is starting to come unglued after a similar span of activity. Perhaps three years is the longest people can work together on abstract causes that can't be related to their personal lives. For, let's face it, Third World exploitation and the threat of nuclear annihilation are abstractions to us; we hear about them but we don't experience them on a day-to-day basis. If working for social change is something outside the rhythm of our daily lives, something we drop our real lives to do for awhile, it will be pretty impossible to sustain interest once we come to realize that a lifetime's work is required.

A recent incident here in Ottawa brought this situation into focus. Abie Weisfeld, a member of the local peace movement, was sentenced to thirty days in jail for spray-painting the local Litton office during a mass rally against the Cruise test. A couple of days later, visitors learned that he was being grossly mistreated--solitary confinement, starvation diet, cancellation of customary "time off for good behaviour" etc.--because he had refused to fill in a form divulging he regarded as personal. Plans were immediately launched, with considerable enthusiasm, for a demonstration and 24-hour vigil focusing not only on his situation but the whole need for prison abolition. Then word came that Abie would get out of solitary and have his parole restored, and the demonstration and vigil were immediately cancelled. The prison system continues to mistreat thousands of people--Leonard Peltier, the Vancouver Five and others are undergoing far worse suffering than Abie--but because the link to their daily lives was removed (a personal acquaintance was no longer being tortured) people lost interest. Only by relating the social change movement to peoples' daily lives can we hope to sustain the interest necessary for ongoing commitment to it.

As realization that a growing number of people will be denied the opportunity of holding a salaried job spreads, and the more socially aware people begin to question what they have to do in order to obtain a salary, it is predictable that more and more small groups of people will come together to consider some means of becoming self or co-operatively employed. Some of them will have ideas for a joint enterprise, others will be hoping that someone else has a workable suggestion, all will be asking themselves whether they are seriously prepared to risk energy and capital on whatever plan the group comes up with. At the outset, they must confront the fact that there is no easy or sure-fire way to set up such a business, or else such businesses would be much more common than they are. A majority of new businesses--some estimates run as high as 80%--fail in the first few years.

It is likely that this group of people who have come together will be composed primarily of young adults of middle-class background. The children of affluent families are usually set up in some relatively secure trade or profession by their parents, and those of poor families rarely have a chance to put together enough capital to start a business (also, they're too busy trying to survive to consider society's need for an alternative economy.) Older middle-class people tend to be already incorporated into the economy, and even those who lose their jobs are likely to be imbued with traditional values which preclude their effective participation in co-operative alternatives. Since young adults are not notorious for their capacity to remain committed to a project over a period of years, particularly when its immediate returns are few, there must be a high level of initial commitment re-enforced by an ongoing joint study program to deepen the members' awareness of the need for fundamental social change and the possibilities of moving in this direction by becoming economically independent of the System.

The people who form such a group should expect to work together for at least a year before actual steps to launch a business are taken. For one thing, it will take a fairly long period of working at menial jobs to accumulate the funds necessary to start. This is probably a Good Thing, since it will give the participants a chance to test their own and one another's commitment; someone who suddenly decides to blow the money s/he has saved for a business share on a stereo is not likely to make a good working partner. Also, this time frame will give the people involved time to explore the practical prospects of whatever business they are considering (if possible becoming employed in it) They will also have to consider what form of compact they wish to make with one another. What follows is based on a preliminary researching of some of the more basic options open.

#### Incorporation

Incorporation, like marriage, is an invitation to the state to assume control of the relationship between contracting parties, an admission that our trust in one another is less than our faith in the institutions of a social system we despise. Unfortunately, there is ample precedent for suspecting that even people who do not set out in joint business ventures intending to cheat one another often wind up doing so. Incorporation has certain advantages:

- if the group wishes to function as a co-operative, it can legally call itself a co-operative or co-op only after incorporating (though without incorporation it may still function as a co-op.) The co-operative movement strongly recommends incorporation.
- it provides a legal status for the operation.
- it clarifies the operation's taxable position.
- it allows for limited liability, if desired (under a partnership liability of individual partners is unlimited.)

-it allows for protection of the co-operative and its members, who otherwise are singly responsible for all the organization's debts.

-in some cases it qualifies an organization for loans or other otherwise-unobtainable forms of development assistance. The hypothetical group we are considering should not rely on this possibility, but it bears looking into.

Incorporation legally binds the organization to the province's legislation (if it is a co-op, this means the co-operative legislation, which demands yearly reporting and adherence to the Co-operative Act and regulations.) While studying the form their venture will assume, the group must familiarize itself with these laws and decide whether it wishes to commit itself to their observance.

### Workers' Co-operatives

Workers can start a co-operative by developing a new business or buying an existing one from its owners. The predominant characteristic of a worker co-op is that each of the workers is a co-owner. There is no outside ownership of voting shares, though there can be outside investment through preferred shares or loans. Each worker has one common voting share. A workers' co-operative is essentially the ownership of the shares, which enables the workers to choose management and make the final decisions. Many co-ops require a unanimous vote on extremely important decisions, which sometimes requires long meetings and putting off decisions. Like any other form of co-operative, a workers' co-op would be expected to honour the six basic principles of co-operatives: one member one vote, membership open to all, savings are distributed to the members in proportion to use of the co-op rather than investment, there is limited return on member investment, a continuous education program must be pursued by and for the members, co-operatives are expected to co-operate with one another. Many co-ops require a unanimous vote on extremely important decisions, which sometimes requires long meetings and putting off decisions.

There are three basic sources of capital to start a co-operative business: (1) the workers themselves buying shares. Under the present Co-operative Corporations Act in Ontario co-ops can only give a return on investment of 10%, which means that from an investment standpoint a worker would be better off investing in bonds than a workers' co-op (though the co-op, unlike bonds, offers the prospect of a salary.) (2) outside investment capital. This is hard to obtain as outside investors have no voice in the running of a co-operative, no tax incentives and limited return on their investment. (3) bank loans. Since banks aren't receptive to alternative forms of management, this is hard to obtain. At present there are no alternate channels for worker co-ops in Ontario to get start-up money. Credit unions are not permitted to engage in such enterprises, and there are few government programs to aid workers' co-ops (the Ontario BILD fund might help workers buy out a foreign-owned firm.) Whereas Quebec and Saskatchewan both have legislation for workers' co-ops which provides a structure and a model for workers who are contemplating a buy-out of an existing business or setting up a new business, Ontario's rightwing government is disinclined to pass such legislation despite lobbying by the co-operative movement.

Co-operative legislation in Canada, and particularly in Ontario, has been designed to meet the needs of co-operative associations of consumers, producers, marketers, service groups and financial groups, but not of workers. The concept of workers' co-ops is relatively recent in Canada, though they have been tried with some degree of success in Europe (for instance, France has close to 500 worker-owned businesses, Italy more than 2500.) There is no definition of a worker co-op under present law in Ontario, and since the present Co-operative Corporations Act of Ontario defines a co-op in terms of the service it provides, workers' co-ops must define employment a service provided for their members. Many ventures choose to incorporate under the Corporations Act instead, but as it does not recognize control of a company based on the membership of the workers this is also unsatisfactory.

### Working Co-operatives

A slight variation on the workers' co-operative is the working co-operative, which differs in that each worker invests an equal amount of money (not required for a workers' co-op), and the money goes not directly to starting the business but rather to a central trust company which doubles as a source of capital for new industries and a provider of expert management resources for the new industry, ensuring that it will be failure-free and profitable right from start. The workers have a "Contract of Association" with the central trust company, and consensus management is used. Managers of various phases of the operation--market research, sales, purchasing, accounting etc.--is chosen on the basis of knowledge, eliminating "status managers." The most successful such experiment has been in the Basque region of Spain, where the city of Mondragon has created a network of about 100 industrial worker co-ops involving 22,000 worker-owners. Since 1956 there have been no business failures, only one strike and only two months in which unemployment insurance was drawn by worker co-operators. Unfortunately, no such central trust companies can exist under present Canadian legislation, and again those lobbying for changes in the law must contend with the reluctance of politicians to allow people to become self-reliant. Also, the success of a central trust company in planning industries for hundreds of worker-owners each would not necessarily be duplicated in setting up industries for very small groups of people.

### Community Development Corporations

Given the unsatisfactory status of workers' co-operative legislation, this is an alternative path to establishing a legal identity that should be considered. It is expensive and time-consuming to start such a corporation, likely requiring an outlay of several hundred dollars even if a sympathetic lawyer willing to donate legal services can be found. Once started, however, the corporation could launch any number of business ventures on behalf of the group of people it had defined itself as serving. Although it is not required to do so, the corporation could provide consultative services to the new businesses similar to those which the central trust company would supply a project such as Mondragon. This model would not be appropriate for a small group of people intent only on starting their own business, but might be useful for a larger group wishing to start several small businesses. For example, the Come Home to the Valley Community Development Corporation was formed to encourage and assist the progress of self-directed economic and social development within Renfrew County, and has worked to start up small business there; a corporation could identify a social rather than a geographical unit of society it wished to serve.

A group of people considering starting a self-employment project together should, while accumulating the necessary funds, keep an eye on the progress of those attempting to give workers' co-operatives a legal status and investigate possible structures and sources of advice.

#### Sources:

Thanks to Ken Kendall and Vicki Davis for personal consultation in putting this information together. Papers that were used include:

- Steve Schildroth: The Story Behind Worker Co-ops in Ontario, Catholic New Times, 3 June 1984.
- T. Webb: Public Policy in the Co-operative Sector, published by Tara Policy Alternatives.
- Association for Creating Enterprises, 246 Queen St. Ottawa: A Third Way; Community Economic Development, a resource book on alternative community enterprises in Ottawa.
- J.E. Reed: Resourcing the Co-operative Enterprise. Co-operative Union of Canada 1982.
- J.E. Reed: How to Start a Co-operative. Co-operative Union of Canada 1982.
- A Co-operative Development Strategy for Canada; report of the National Task Force on Co-operative Development. May 1984.



something that continues to disturb me about those in the alternative culture/social change movement, is the hypocrisy of those members (from what they preach and how they act), and the apparent lack of concern in rectifying these hypocracies. Surely if we intend to educate the public on the absolute corruption of the existing social and governmental systems, in hope that we can inspire them to act to completely re-structure our present society, and create a better one, we must ourselves act accordingly to what we are striving for. We must closely analyze all that we do, and make sure it is in line with the alternate society we are trying to create. This must be done for two reasons; firstly we must create an example that others can follow, and secondly, we must strive to create an ultimate set of conserver attitudes within ourselves, being above our petty desires of instant selfish gratification. After all, this apathy is exactly what our society consists of, and is what we are trying to change. Its not an easy task, to give up certain luxuries we are used to. It doesnt mean that we have to give up everything, it means we have to convert our daily habits that may be destructive, into more non-harmfull , ultimately hopeful, daily routines.

DAILY SERVICES + HOUSEHOLD GOODS-almost all commercial household products and daily services

are operations owned and run by the mega-corporate/government complex. This complex collectively indulges in every sort of evil imaginable-environmental destruction, third-world exploitation, militarism, sexism, racism, abuse of workers rights ect-all in the name of profit and power. We know what they engage in is wrong, and we know that they will invariably abuse their power, yet we still support them. This is even more inexcusable when there are grassroots services and goods that can provide for all our needs. These grassroots operations are also almost always in desperate need of our financial support, since they dont appeal to the general public (people brainwashed by T.V. want brand names). Whats more, the grassroots goods+services are not engaging in destructive practices, they are actively working towards that society we talk of so much.

AVAILABLE AT THE REAL FOOD CO-OP, 43 Flora st (near Bank+Gladstone

FOOD-non-additive, non-health endangering, non-pesti/insecticided, locally produced, non-corporate, natural, healthy foods, spring water

SOAP, SHAMPOO, DETERGENT -bio-degradable, herb-based (instead of animal-fat), all-natural

DAIRY PRODUCTS- non-agribusiness, free-range (milk, cheese, eggs)

hours- monday to friday: 9:00 am - 8:00 pm

-saturdays: 9:00 am - 5:00 pm

Here are some suggestions for general conserver lifestyle guidelines:

RECYCLE

Newsprint-pressure on the municipal govnt by Pollution Probe Ottawa has brought around the re-starting of the city newsprint recycling project. There will be trucks picking up tied up bundles of newsprint at street curbs again starting in september-so save those old newspapers

Glass+Tin- There is a recycling dump for tin+glass (broken or intact) on the corner of Catherine and Percy st., near the Queensway.

Paper- There are two factories on the outskirts of Ottawa that deal in recycled paper.

FLORENCE PAPER-2475 Sheffield rd. 745-9437

PAPIER CASCADES-499 industrial ave. 523-6761 (Dave Williams)

### RE-USE

Paper+plastic bags,bottles with lids,other containers  
All these that wont be used in the household should be brought to The REAL FOOD  
co-op.Here they will be re-used for shopping purposes.

### CONSERVE

It helps to have an all round conserving attitude.Take only what you need,dont waste,  
ect. eg- when you buy something,dont bring it home everytime in a new dead tree,use  
a knapsack or handbag.Conserve energy,reuse envelopes,scrap paper used only on 1 side  
side.use trash cans instead of fume toxic plastic.The list goes on + on.

### VANITY

This is a big one,for all you who use make-up.Commercial make up usually involves  
dead animals(either in cruel experiments,or eg-whale fat perfume).If you must be  
vain,im sure natural cosmetics are available somewhere.

Hair spray-this if you who use it havnt noticed,is in an aerosol can,which you  
undoubtedly know destroys what little left there is of the ozone layer.

### BANKS

Again,another perfect example of apathy.when we all know of the major banks roles  
in investing in South Africas Apartheid regime,we continue to frequent these,when  
there are perfectly operational Credit Unions in existance here in Ottawa.

OTTAWA COMMUNITY CREDIT UNION-222 somerset st,west hrs-9-4:30 mon-thurs/9-6 fri  
Ottawa WOMENS CREDIT UNION-210 Bank st.

### MUSIC

The widespread phenomenon,in the world of home stereo,of taping borrowed records  
or taping from radio broadcasts,has virtually crippled the music industry.Mostly  
because of this(and the promise of increased profits),the industry has been reaserchin  
in high tech feilds,eg-laser disc records.These new innovations should be boycotted  
and we should continue to use tapes,and continue to cripple their profits.

This boycott of buying records however should obviously not apply with alternative  
record labels.

further information on recycling,additives,ect, can be obtained from any number of  
enviornmental /health groups around -theReal Food co-op,Pollution Probe(53-54 Queenst)

Last minute additions-Other household goods available at the Real Food Co-op  
-natural toothpastes, deodorants, perfumes

-Pollution Probe Ottawa (53 #54 Queen at Elgin) have a complete  
library of resource materials on ecology and conservation

OTTAWA DIVESTMENT COMMITTEE

by Mike Larssen

The Ottawa/Ontario Divestment Committee will be having its opening meeting on Sunday September 9th, 10 a.m. at the Black Rose Co-operative House, 442 Cambridge St. "Divestment," the opposite of Investment, is a lifestyle of non-participation (direct involvement, or sustaining that which) with groups (institutions, corporations, governments) that practice injury to that which is of this planet, or groups that support such destruction. This sounds very broad and general. It is. To create such a lifestyle involves close analysis of everything we do, all we take for granted. The purpose of this group would be an educational one, educating ourselves, and passing on this information to the movement, and to the general public, in hope that we can convince them that these boycotts are the only way to really bring about any change. The system is too powerful to smash, and too possessive of its own power to be able to pay attention to pleadings. We must pull out its very life blood from under it, the consumer society. We must create an alternate society; we must ourselves be able to provide for all our needs, without promoting destruction in doing so. With this in mind, the Divestment Committee would also attempt to educate people on viable alternatives that do not promote destruction, and the maintaining of power in the hands of the classes that are destroying the earth.

Boycotts would be staged against specific corporations as well. Corporations abusing the earth, and people of the earth, more than usual would be the targets of boycotts of the consumer goods and services they provide. Examples of this are: corporations involved in: SOUTH AFRICA, exploiting THIRD WORLD NATIONS, abuse of WORKERS' RIGHTS, DAMAGING THE ENVIRONMENT, etc.

The committee would be obtaining researched material from other groups on:

- a/corporations and products that should be boycotted
- b/ecological, grassroots alternatives: products and services, self-dependence

This material would be compiled and distributed by the committee to

- a/the movement
- b/the general public

This material would be distributed in the forms of

- a/a newsletter
- b/strategic boycotting.

For more information, contact Mike at 230-9868

OTTAWANS VISIT SENACA PEACE ENCAMPMENT

by Christine Keess

Two carloads of Ottawa wymyn left on Friday, August 3, arriving at the camp at suppertime. A lot of manual work is being done by the wymyn encamped outside the military depot near Seneca Falls, such as filling in a trench where the watermain and electrical wires are housed, digging more trenches for more lines in the camping area, and digging (building) more latrines so that inspection can be passed to have the camp made permanent.

The camp is set up into three areas: the front, the heartland (where there is the kitchen area and a pavillion) and Amanon Acres where the camping space is. Each of the wymyn is asked to do 3 hours' work a day if possible and contribute about \$7 a day, or whatever she can afford. The work can consist of logistical (manual/physical work), programming, facilitating consensus meetings or films or workshops, cooking dinner or doing security at night. Breakfast & lunch are get your own. Work also includes greeting people at the front gate. Men are allowed on the land at the front only until 9 p.m., then no men are allowed on the encampment land.

Each morning at 9 a.m. there is a meeting by the kitchen fire pit to welcome new

wymyn and talk about what work has to be done. At 1 p.m. there is a consensus-decision making meeting that is open to everyone. The weekend we went down, there were films etc. every night; one on Vietnam, a video of the encampment, a slide show on West Germany's wymyn's peace camps, and a slide show on Nicaragua and a film on Hiroshima.

On Sunday August 5, there was a civil disobedience nonviolence preparation workshop. On the evening of the 5th at 5:15, 39 years after the atomic bomb was dropped on Hiroshima at 8:15 Japanese time, a vigil was held at the main gates on the Seneca Army Depot. A quick memorial service was also done for Barbara Demming, who had died on Tuesday July 31st. Four wymyn, including one from Ottawa, spontaneously went under the fence.

On the 6th all the encampment, including some townspeople who joined, sang and spoke outside the main gate of the depot. Some wymyn from Rochester with help tied 6,000 red ribbons to the main gate symbolizing 6,000 times more firepower since World War Two. A web was woven all over the fence with wool, string and crate paper. A "Missile America Pageant" was done with no-one voting for any missile! Then about thirty wymyn, including four from Ottawa, went over and under the fence (including myself.) As a first-time offender I was apprehended and detained for criminal trespassing, photographed and asked for any information I chose to give (finger-prints are not legally necessary if one is only being detained.) I gave only a first name and refused to give any information or my fingerprints. I was then let go and given a "ban and bar letter" which says that if I enter the base again I will be arrested.

There are a few more c.d. weekends planned, including one when Ronald Reagan comes to Seneca Falls on August 26 to dedicate the Elizabeth Cady Stanton place. The camp is now basically permanent, and so will be open all winter. It is thought to be where the Pershing II missiles are shipped from for deployment in Europe, as well as where neutron bombs for the USA are stored. Radioactive wastes dating back to the Manhattan Project are buried there. Help with the work is needed; anyone interested can phone me 230-0827.

#### YOUTH ACTION FOR PEACE PROTESTS RECRUITMENT

On August 9, the anniversary of the U.S. dropping the atomic bomb on Nagasaki, members of the Ottawa group Youth Action for Peace staged a demonstration at the Canadian army recruitment centre in Ottawa, charging that many young people are being forced into the army by the lack of any alternative form of employment. After hearing speakers in Confederation Park the group of about thirty people (CBC News said a dozen) proceeded to the office building which houses the recruitment centre. When the centre locked its doors to keep them out, the group staged a sit-in in front of the doors to attempt to block people from entering or leaving; slogans and decorations were put up on the entrance walls. When police asked the group to disperse, five refused and were arrested. They were quickly released. The event was the lead story on CBC TV's six o'clock news, and was also featured prominently on the CTV newscast.

#### AVAILABLE AT BLACK UMBRELLA DISTRIBUTION CENTRE

mail orders accepted

-Gary Moffatt: The Eagle and the Jackal: A country-by-country history of U.S. exploitation of other countries, particularly the Third World, and a section detailing Canada's complicity on military, diplomatic, foreign aid and foreign commerce levels. Suggested donation \$3.

-Gary Moffatt: An Anarchist Critique of the Comics. What the newspaper comic strips tell us about social conditions. Suggested donation \$1.

-Abie Weisfeld: Sabra and Shatila, a new Auschwitz. Our outrage at what happened to defenceless Palestinian civilians should not be easily forgotten--as long as those who committed this heinous crime are not punished Sabra and Shatila will always haunt the consciousness of humanity. Suggested donation \$6.

-Muammar Qadhafi: The Thesis of Qadhafi. Are decentralized decision making and absolute state power compatible? Qadhafi's green book takes up where Mao's red one left off. Suggested donation \$6. (also: Qadhafi's Third Universal Theory, Echoes in the West; same suggested donation.

## ROCK AGAINST RACISM + YOUTH ACTION FOR PEACE BENEFIT

On Friday August 3 + Saturday August 4, Rock Against Racism(R.A.R.) and Youth Action for Peace(Y.A.P.) held a successful joint benefit concert at the Glebe Community Centre. Money was raised for both organizations to finance their debts and operations. The money YAP raised was primarily to finance the upcoming demonstration and civil disobedience at the recruitment centre on this Thursday August 9.

There were a few screw-ups and last minute changes involved in the concert's production that must be apologized for. Because of band breakups, SOGGY FROG and D-LOY were unable to play, but were replaced at the last minute by PORCELAIN FOREHEAD and REVOLT (the latter being a very good, socially conscious hardcore band from Quebec city). Unfortunately the two films never made it in either, because of an organizational screw up. Also the person to be speaking on the topic of "Racism in the Immigration act" couldn't make it to the show. For people interested in this topic, I should be writing a series of articles on this subject in the fall. There will also be a seminar on this topic sometime in September in Montreal. Details about this seminar can be obtained thru me here at the RAR office (now moved to the Black Rose Co-Op, 442 Cambridge St, 230-9868 - ask for Mike). RAR should in 1985 be doing a series of benefit concerts on this subject, to raise money for this campaign, if it is adopted as one of the 3 campaigns of ANVA (the Alliance for NON-VIOLENT ACTION) for that year. Hopefully this will be the case.

Overlooking the screw ups, it wasn't a bad show all in all. The people that did turn out for the show seemed to enjoy themselves (there were about 50 each night), and good publicity was had for the Nagasaki day demonstration. It would have been nice if more people showed up, but limited turnout is expected, since it is a very particular crowd that the style of music being played caters to, even so these bands do deserve support, being in general very socially concerned peoples (they all played for free, despite the poor sound system).

### NAGASAKI DAY DEMONSTRATION (AUGUST 9)

ON AUGUST 9, at 10:00 AM, people will be gathering together at confederation park (Elgin at Laurier). Here they will hear a speech by a YAP member on the topic of Youth Recruitment, the theme for the local action of ANVA's campaign against Nuclear and military facilities, organized by YAP. With acoustic entertainment by the Cosmic Orchestra on hand, this gathering will be the rallying place for a march down Laurier Ave. W, to the recruitment centre (360 Laurier W), where a picket line will be operated, and where a civil disobedience will be enacted by a few YAP members. The basic idea behind this is to disrupt the functioning of the office on that day, and to draw the attention of the public to the realization for a need of action to end militarism and war.

COME OUT AND SHOW YOUR SUPPORT! more info-YAP 230-9868, 442 Cambridge St.

### UPCOMING EVENTS - OUT OF TOWN

PEACE-YOUTH BASH: Guelph, Ont. Aug. 10, 11, 12. Contact Youth United for Peace, Christine (519) 822-0764

FREEZE REAGAN/BUSH IN '84: at the Republican Convention, Aug. 20-23, Dallas, Texas

bus rides from: BUFFALO - leaving Aug. 12, \$50 return. contact Dave Heatherly 835-5190 (716)

CHICAGO - contact Peter - (312) 363-4466

WHETHER YOU'RE A PEACE ACTIVIST CAUGHT SPRAYPAINTING LITTON OR A MOTHER STEALING FOOD FOR HER  
HUNGRY CHILDREN, IT'S 30 DAYS IN THE SLAMMER  
by Lorraine Munro

Editor's note: A member of the Ottawa peace movement was recently sentenced to 30 days' imprisonment for spraypainting the Ottawa office of Litton Industries during a March demonstration against Cruise testing. He gave his name in court as Brent Hansen and requested that it be so recorded in this article, written by a sympathizer who attended the trial.

Monday, July 30 was the date of "Brent Hansen's" trial. He was charged with mischief to property--spraypainting NO CRUISE on the front doors of the Manulife building on Laurier Ave. West at the anti-cruise demo on March 10th. We arrived at the courtroom at 10:15, and waited till 10:30 till the judge arrived and the party could start. First, there were three cases of theft under \$200, two immigrant women and one man. The first woman pleaded guilty, was told that in order to become a Canadian citizen her record should be immaculate and that she would probably be denied citizenship. This because the judge thought it was in her own interest if he gave her a day in jail (i think) to scare her off from similar future behaviour. All this for stealing an \$8 bottle of perfume. The second woman had put a \$9 tag on an \$11 dress at Sears; I can't remember what she got, except that it was ridiculously high. The third defendant, a man, pleaded guilty. He had a good case saying that he'd simply forgotten to pay, but the judge looked at his long record of theft under, over, fraud etc. and said: "How can you expect us to believe you like this?" and sentenced him to two months in jail. His fiance, who was watching all this, was so upset (they'd planned to get married in two weeks) that she forgot how disturbing it is to start crying in court, so court cops started freaking out ("take her to the bathroom?" and the trio left. The reasons why people steal are never considered, and if they are people end up with a higher sentence. (A friend of mine witnessed this when she was at a trial in Vancouver. A 17-year-old womyn had stolen a \$20 belt, her lawyer argued that she never intended to steal it, it just Overcame her and she felt Great Remorse. She was let off. Then a 53-year-old womyn who had stolen a \$4 can of ham was asked to speak before sentencing. She said she had four kids, was on welfare and could not afford to buy sufficient food for the five of them. She got a month in jail; wonder what happened to her kids.)

Anyway, Brent's turn came. The Manulife security guard was sworn in and testifying, and then the judge discovered the man didn't speak English but French. So he was sworn in again and testified that he saw Brent spraypainting the front doors. "He was finished with the o and finishing the n." (hold on a second...wouldn't he write the n first and then the o?) Brent asked him a few questions about the reasons why he tried to catch the person who did this, would he have been fired if he hadn't tried to catch him? The guard said no, it was just his personal opinion that people shouldn't paint. He seemed like he didn't really know what he was talking about, as if he hadn't been there. And the judge got slightly mad at the translator because he translated a question wrongly. It was as if they were waiting for a reason to get the charge dismissed. This impression was even stronger when the cop who arrested Brent testified. He never actually saw anyone spraypainting anything that day, he was just told to arrest a certain individual walking in the demonstration and charge him with mischief. He said all this in a strange voice, as if he was demented (and that is not my biased opinion.)

Brent made his closing statement, saying that the legal system was taking Litton's side by convicting protestors since we have not been allowed to take Litton to court. Why would he want to take Litton to court? "Because they help create a weapon that is contrary to the interest of Canadians." Did he have any proof of that? Did he see the contract being signed? Of course not! The prosecution cross-examined him and asked if he spraypainted the front doors of the Manulife building, situated at Laurier Ave. W., on March 10th 1984. Brent answered that he had been protesting the unfairness of a system that is supposed to protect people...but did he do it? "I was protesting the unfairness of a system that sentences people to life in prison, or 20 years, or 10 years, for protesting a company that creates weapons of destruction, and I protested it in that way!" The judge decided that the evidence was overwhelming and found him guilty. When Brent spoke to sentencing he mentioned again that the legal system in Canada was not representing the people protesting in a fair way, by taking the side of the

company they were protesting against. The judge asked Brent if he would be willing to compensate for the damages, which the manager of Manulife testified were \$82.46 for removing the paint on the weekend to have the building "presentable to the public" by Monday opening time. Brent said he would not pay the damages, and was sentenced to thirty days.

## PEACE ACTIVIST TORTURED AT ONTARIO DETENTION CENTRE

by Gary Moffatt

As recorded above, "Brent Hansen" was given a 30-day jail term on a Monday. On Wednesday, two of his comrades went to the provincial detention centre on Innes Road to visit him, and learned that because he had refused to divulge personal information demanded by the authorities, including identification of his employer and next of kin, he had been placed in solitary confinement. This meant that he was locked a day in a 10 foot by 10 foot cell, with no furniture except an open toilet (the bed had been removed by grinning guards shortly after he was thrown into the cell) and given only one meal a day, a bean cake. Despite being starved he was forced to do physical labour in the jail, the only purpose (other than receiving visitors) for which he was allowed to leave the cell. Moreover, he was not eligible for parole (customary remission of 1/3 of sentence) during the time spent in solitary.

Peace supporters immediately began phoning various lawyers, civil liberties activists and provincial officials (including the ombudsman) on his behalf. Plans were laid for a round-the-clock protest vigil at the Ontario corrections headquarters on Daly Ave. (Brent was in the provincial detention centre on Innes Road.) On Friday, it was learned that Brent would be released from solitary that day without giving the required information; we have no way of knowing to what extent our protests were responsible for this. Plans for the vigil were immediately cancelled, which is unfortunate because it would have been a good opportunity to focus on the need for prison abolition.

Visitors on the following Tuesday found Brent out of solitary, but subjected to the normal prison procedures designed to break each prisoner in both body and spirit (no decent food; no reading material except popular novels; the constant threat of being assaulted by other prisoners; sadistic guards forcing prisoners to perform menial services for them under threat of solitary confinement etc.) Many of his fellow prisoners had spent years in these conditions; others would be there for months awaiting trial because they can't afford bail.

### Lessons for the peace movement

There are several important lessons which peace supporters should derive from this:

-Most of the people who have done civil disobedience actions in recent months have assumed that they would be free within a few hours of their arrest. While this assumption has THUS FAR proved generally accurate, the particularly severe sentencing in this case shows that it should not be counted on.

-Nobody who is not prepared to go to prison and suffer the conditions described above should do civil disobedience. Those who do should ask themselves in advance whether they will try to escape a heavy sentence by hiring a lawyer, grovelling to the judge etc. To go to prison is to place oneself in the hands of moral degenerates who enjoy causing pain and would not hesitate to kill anyone who attempted to escape.

-If one or more of our members is jailed, visits should start the next day and continue at regular intervals thereafter (two visits a week are allowed, with a maximum of two people per visit) to make sure that the prisoner is receiving no more than the normal quota of abuse. If so, there should be a readily available list of procedures (lawyers prepared to handle such cases, civil liberties groups, provincial officials to contact etc.) The sooner such procedures are started, the more quickly we may be able to get the victim out of solitary.

-Going to jail is at best a futile experience; the time spent doing nothing there can be better spent in other forms of publicizing the need for peace, prison abolition and the other social reforms that this society needs.

Although it is both unlikely and unnecessary that the social change Movement come to any sort of consensus on the question of life after death, it would be useful for activists to give the question somewhat more consideration than the contemptuous dismissal with which most of them now greet the proposition. After all, we must live in a world where thousands of people are slaughtered each day to make a few rich corporations richer, and if we measure the universe solely in terms of our experiences on such a planet we are bound to emerge with a concept of an unjust universe. There are those who think our world can be turned into a utopia, but little evidence supports the theory that human affairs ever have or will run smoothly (indeed, Velikovskiy's view of human history as a series of cataclysms seems more probable.) The nice thing about green anarchism is that it does not promise a theoretically perfect world, but merely one in which problems have been reduced to a scale on which humans will have some sort of chance of coping with them. Our struggles may create a better society, but they will never create a perfect one.

Man's reach must ere exceed his grasp  
or what's a heaven for? --Robert Browning

Why are Movement people so turned off the concept of further planes of existence after this one, which (according to Gallup) 70% of the population still believes in despite the onslaught of rationalism and materialism? Perhaps for this very reason; majorities usually seem to be wrong, especially at election time. Hope for another life might well impede people from making necessary changes in this one, and the traditional role of organized religion has been to encourage the underprivileged to accept intolerable, exploitative living conditions in this world in expectation of a better life to come.

You will eat, by and by,  
In that glorious land in the sky, way up high;  
Work and pray, live on hay,  
You'll get pie in the sky when you die. --Joe Hill

However, exploitation of the concept of immortality by the privileged does not disprove its existence. Nor does the argument that since immortality is an unproven concept the burden of proof rests with its advocates. Unproved it may be, but the fact that belief in some sort of immortality has prevailed throughout human history from primitive tribalism to industrial civilization, gives the belief some sort of credentials.

It is impossible to speak with certainty about immortality on other than theological grounds, but it seems just as questionable and much more depressing to speak with certainty of its absence. The pessimism inherent in the conviction that death is the end of everything is apt to do much more to turn people off from putting great amounts of energy into the Movement than is an over-optimistic faith in pie in the sky. There is not much scientific evidence one way or the other. For many years, parapsychology has held it to be a strong indication of survival that the dead manifest themselves, either as ghosts or through a medium, and communicate things which they alone could possibly know; other scientists have questioned whether, even in well-documented cases, the ghost or the voice is not really a psychic projection supplying information from the auditor's sub-conscious.

In recent years, efforts have been made to compile the strikingly ehereal experiences reported by dying, or clinically dead, persons who subsequently recovered (the National Enquirer trip, one pundit called it.) Some researchers argue that the similarity of these experiences is evidence of life after death, others that they are hallucinations, similar to those induced by drugs, based on stored images in the brain. Among the former is Raymond Moody, who in his book "Reflections on Life After Life" constructs a prototypical experience of dying whose common elements include: ineffability (inability to describe the experience with words), hearing doctors or spectators pronounce them dead, feelings of peace and quiet, a low ringing or buzzing noise, a dark tunnel through which the person moves, out-of-body experience meeting others including guides, spirits, dead relatives and friends, a glowing light with a



human shape, a panoramic review of one's life, a border or limit beyond which there is no return, visions of great knowledge, cities of light, a realm of bewildered spirits, supernatural rescues from real physical death by some spirit, a return or coming back with changed attitudes and beliefs. Among those convinced that there is no survival after death is Ronald Siegel, who writes (Psychology Today 1-81) that "these elements and themes arise from common structures in the human brain and nervous systems, common biological experiences, and common reactions of the central nervous system to stimulation" which produce a common subjective state of consciousness.

While this line of inquiry offers no final proof one way or the other, it is interesting to note that one psychologist, having tabulated 377 physicians' reports of deathbed visions by their patients, determined that patients whose brains were impaired by high fever or disease reported fewer visions of benign apparitions coming for them than those who were fully alert at death, and that powerful drugs such as morphine and demerol actually decrease the coherence of such visions. Another is convinced of the existence of life after death because people who were revived after being clinically dead accurately described events taking place around them which they had witnessed from outside their bodies: "If you have a woman who has been declared dead in a hospital and she can tell you exactly how many people walked into the room and worked on her, this cannot be hallucination." (Newsweek 12-7-76.) Most researchers, however, speak not of having proved anything but of having uncovered data that requires further investigation.

The most persuasive argument I have encountered for regarding life after death as a real possibility was advanced by Carl Jung (Atlantic, December 1966.) His earlier study of psychic life had convinced him that certain myths, or archetypes, are imbedded in the consciousness of each human from birth (this ties is nicely with Noam Chomsky's belief in an implanted mechanism in the brain which enables us to use language.) Jung argues that the growing tendency to write off the possibility of a hereafter is due to a trend towards critical rationalism, in which most people identify themselves almost exclusively with their consciousness and imagine that they are only what they know about themselves. This scientific tendency to discount the mythic side of our nature and experience binds us by our whole being and thinking to the present world -- we abandon mythologizing, which is futile speculation to the intellect but a healing and valid activity to the emotions. He suggests that the unconscious sends us hints, often in the forms of dreams, premonitions and synchronistic phenomena, which help us integrate the conscious existence discernible to reason with the unconscious one we live every day. Rationalists must deny the validity of parapsychological experiments which indicate that at least part of the psyche is not subject to the laws of space and time, since to accept them would require their admission that a rationalistic picture of the universe is invalid and incomplete.

To Jung, the purpose of existence is to increase our consciousness by becoming aware of the contents that press upwards from the unconscious. Such data to him indicates the existence of a psychic world lying behind or beneath the phenomenal one we are acquainted, one in which the conceptions of space, time and causality we are familiar with no longer apply. He does, however, expect continuity; his world is far too unitary for there to be a hereafter in which the world of opposites, of natural law and suffering, would no longer exist. To gain some sort of image, or myth, of the future life we should, especially as we grow older, relate our personal memories to archetypical visions: "I try to see the line which leads through my life into the world and out of the world again." Having a personal faith in the archetype, a myth about death which conjures helpful and enriching pictures of life in the land of the dead, enables one to live with one's instincts, not against them as does the person who sees life as a march to nothingness.

If there is another life, involvement in the human situation we share in this one is likely a better form of preparation than spiritual or religious exercises; a person divorced from the realities of one plane of existence is hardly likely to cope much more effectively on another. With or without immortality, we have the option of using our acquired reason to work for the betterment of our species, a course of action much more likely to bring happiness than a materialistic search for self-gratification. We may never reach utopia in this world or another, but we can have a damned interesting time looking for it.

PUBLIC STATEMENT FOR AMNESTY FOR THE PEOPLE OF CANADA  
by Abie Weisfeld

It should be known to you that a revolution is happening. It is fought in places such as Central America as you know, against the State terrorist "death squads" of the Salvadorian military. However, what you are not told is that a revolution, internationally, of various peoples is being fought in many different countries, all of which have a common goal; the refusal to continue living our lives to satisfy the needs and orders of the Authorities, whether that be in the form of:

- military dictatorship in Chile,
- martial law in Poland,
- racially-conscious domination in South Africa/Azania,
- governmental totalitarianism in the Philippines or Indonesia,
- mass expulsions and land seizures of the Palestinians by the Zionist movement in Israel,
- the male gender's assumption of superiority over women,
- white-skinned peoples' arrogance towards all non-whites,
- the Christian crusade to control the world's resources and people within the sphere of influence of the U.S. empire with its NATO/NORAD collaborators,
- the family's imprisonment of children, teenagers, wives and daughters, and even the mutual repression and guilt exercised by women and men alike called jealousy,
- the perpetuation by "educators" of ideological dogma for the sake of moulding minds in the vain impulse to duplicate their own collection of dead cliches,
- and, in general, the hierarchical notion of superiority in all its forms which seeks to make us slaves to the will of others who hope to profit from our labour, love and creativity, doing so through a belief in the mistaken theory of inherited intelligence which has found its logical conclusion in Nazism.

All these horrors of life are justified by the use of words such as law, morality, order, realism and human nature; in effect "the way it is," as if that is the way it will always be and should be. Mutual respect of universal rights is not considered possible even though all the "respectable" authorities have signed and subscribe to the United Nations Declaration of Human Rights.

Please consider that authority's first and foremost aim is to survive, and when confronted with an effective challenge the authorities will lie in order to capture your support for their power. With that power authority can intimidate and coerce other people, who are dependent upon their bosses and parents, into perpetuating their lies in an exercise called credibility. That is the reason why you are being told that the Vancouver Five are terrorists and criminals, that is why L'Action Direct in Paris was accused of killing people at Goldenberg's restaurant during the invasion of Lebanon, and that is why you have been led to believe that the bombing at the Litton war factory in Toronto was meant to injure people when in fact the police's radio communication transmitter likely itself set off the explosives earlier than had been set, while people were still around it, including the cops. And yet the Vancouver Five are charged with "causing an explosion likely to cause injury to life."

Although the young woman Julie Belmas, charged with the Litton bombing, had made a conciliatory gesture to the court and entered a plea of guilty so as to receive a quick and fair-minded solution to her confinement, "Justice" Samuel Toy sentenced her to ten years' imprisonment plus an additional ten-year sentence merely for a charge of conspiracy. The Judge's real reason for the sentence, as Toy stated, was to deter others from acts of "anarchy and terrorism," and so the authorities intend to hold Julie and the other four hostage for twenty years or otherwise to intimidate others into passive acceptance of the infrastructure being assembled for a war with the Warsaw Pact countries/USSR and more immediately to overwhelm the opposition into acceptance of the planned invasion of El Salvador intended to kill that revolution before it gives birth. Even if you don't think that this may be possible, we intend to be sure it doesn't happen since it is our world and our lives that are in danger.

We cannot and so will not accept the state of politics we all face and we do not accept the Vancouver Five's sentencing as just. The life sentence for Ann Hansen, the 22 years for Robert Taylor (still subject to the Litton charge), the 20-year sentence for Julie Belmas, and

the six years plus one day for Doug Stewart is terrorism. Imprisonment is death. Twenty years of prison is twenty years of death (or however long the authorities take to grant parole if they do), twenty years is a quarter of a life-time, and there is only one life.

As Canadian citizens we have formed a tribunal of justice based on Common Law, the law of the people and not of the State, natural law. The State is the arm of the Crown, a monarchy which survived the great English Revolution of 1650-1680 (C.E.) This State, based on the Monarchist principle, is now sufficiently trained that it can operate on its own but it still exists to protect the upper class allies of the powers that be, and in Canada today the ruling class of people are the American businessmen and their Canadian collaborators on the boards of Korporate Kanadah. We judge the U.S. subsidiary Litton Systems Ltd. to be guilty of treason to the people of Canada under section 79 of the Criminal Code for activity undermining our security and survival by manufacturing the guidance and triggering component of an explosive device intended to carry out mass murder, and so perpetuating the international arms race between the two superpowers situated on either side of our land. Furthermore, we judge the actions of the government, the RCMP/CSIS, the local police forces and the judicial system to be operating in the interests of the USA and not the people of this country.

The act of sabotage intended to stop the production of this weapon of State terror without causing injury to life is in our opinion and that of a great number of citizens a noble act which was carried out on our behalf; therefore we judge those charged with this action to be innocent of wrong-doing and deserving of amnesty. The attacks made against structures which contribute to the destruction of the world, our country and our lives each have their rationale, which explain why the Five would have carried out their actions. The frustration, anger and sense of immediacy which inspire the will to actually stop that which we oppose is a desirable personal quality giving life to one's consciousness rather than being content to articulate a superior set of ethics in some sort of religious campaign. Whether that will is shared with the Van 5 or not is a consequence of one's personal life course, which is rarely subject to one's preferences; however, that does not divide us from those on the other side of the wall. We are one and the struggle for the same reason and purpose. It is necessary to deny the use of society's resources for purposes of destroying other people's societies.

When considering the relative social weight of property and its possible destructive effects, then property is less significant than the destruction it may cause. The purpose of action, then, is to stop that which causes the destruction of life without injuring life doing so. Sufficient precautions were provided by the Direct Action bombing of the Litton facilities to save all the people concerned from harm to indicate that people were not the target of the explosives. The police charged the Van 5 so as to lead us to believe that they were solely responsible for the 7-10 injuries to personnel and police, but citizens who consider the police, political authorities, or Litton to be responsible are not permitted to lay a charge against them; the citizens' charge against Litton for treason and criminal activity was turned down by various Toronto judges. The judicial system pretends to value life more than property even though the prisons are overcrowded by people charged with anti-property "crimes." Accordingly we demand that the remaining charge against Brent Taylor be heard and treated fairly, that the defendant not be regarded and treated as guilty before even being tried, and that these political prisoners be granted amnesty, or free passage to a land of freedom.

The reaction of Canadians in general to the Litton bombing was not unfavourable, judging from the 18,000 people who gathered in Ottawa October 30th of 1983 soon after the attack, or the 73(?) arrested for the largest civil disobedience action to date which blockaded Litton November 11th, or the majority of the population polled who even oppose the testing of the Cruise missile over Canada, or the 8.5% of youth who consider themselves in favour of revolutionary change, or even the popular Wintario lottery advertisements featuring a subliminal bundle of dynamite competitively called "more blast for a buck." The anti-war movement has more support than the government on the anti-Cruise question, and now we see even Liberals promoting their Peace image and hinting that they are opposed to the Cruise testing on a personal basis. Meanwhile, the principled partisans of the Left, the Marxists, the Trotskyists, the neo-Stalinists and what's left of the Maoists have done nothing to aid this struggle, as befits their position.

Editor's note: a section tracing the buildup of the arms race is omitted for reasons of space; this material has appeared in past issues of Network.

No system can continue to exist without the collaboration and support of the people who enable it to function, and no system can continue to function when confronted with the resistance of its own people. In Nazi Germany during 1942-43, the White Rose Society was one group which subverted the Nazi regime in order to end that war, and now the Resistance is reactivated as the Direct Action movement in order to stop the coming war because there is no other recourse; we either help to stop the war preparations or we will not have the choice of opposing the war. Passivity and non-participation amount to acquiescence and vote in favour of the prevailing norms of war, which are named normal. However, we consider that self-defence is no offence to the people, it is merely insolence towards the State-authority.

It was the United States which tolerated Hitler's and Mussolini's military aid to General Franco's fascist coup which murdered the loyalist popular forces of the Spanish people; it was the U.S. which remained passive while the Nazis invaded the USSR as a second counter-revolutionary wave while U.S. subsidiaries (Ford) in Germany aided that war effort. As noted in the film From Hitler to the MX, the USA entered the war against Nazism only when the Soviet people had destroyed the Nazi army and started to advance on Nazi-occupied Europe; it was the Allies that did nothing to save the Jewish and other refugees, or the slave-labour/extermination camp inmates; and it was the U.S. which killed two civilian cities with nuclear bombs in order to proclaim its "superiority" to the world and the USSR in particular, thereby igniting the nuclear arms race, spending each week an amount that would feed the world's population for a year.

The world's people are different now. When the U.S. intervened militarily to stop the overthrow of the colonial administration in South Vietnam in the 60s, the combined forces of the National Liberation Front (NLF), north Vietnam and the international anti-war movement were capable of forcing a U.S. retreat from South-East Asia and a peaceful conclusion to that nation's 40-year-long war for national independence. We are now approaching the point where the anti-war movement internationally is forcing the U.S. to back down from further nuclear war escalation; in the Netherlands, which has refused to accept the Cruise missile so far, and in Canada where we have caused the cancellation of the manufacture of the perfected "stealth" model of the Cruise. Together with the proliferation of Nuclear Free Zones, Peace Camps and the quite limited testing of the Cruise missile in Canada in '84, the anti-war movement has demonstrated that we have more general support than do the governments of Canada, the U.S., England, Palestine, West Germany, etc.

We are now in a situation of a social and political revolution developing parallel to the various reactionary State powers. This dual-reality polarized situation will continue until power itself is destroyed, for all power is corruption. We are living in a state of anarchy now where no power has control over the coming course of events. War and resolution are contesting the future together with recession, depression and famine. Life is unpredictable. If we are careful and serious, then all power will be destroyed and we live in a state of mutual and universal self-determination -- anarchism, the solution is anarchy. We are now the people, we are not alone. Free the Five.

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#### BOYCOTT FEDERAL ELECTION!

by Gary Moffatt

Any person seriously interested in social change should refuse to legitimize the current election farce by voting. We have a choice of three parties, none of whom have made serious proposals to deal with unemployment, the arms race, prison conditions or any of our other major social problems. They want to go to parliament to massage their egos, not to serve others. The NDP has moved so far right that it is virtually indistinguishable from the other parties, and the greatest service it could perform would be to lose so many seats that it would disband and end the myth of being able to make social change through that totally useless institution known as Parliament.