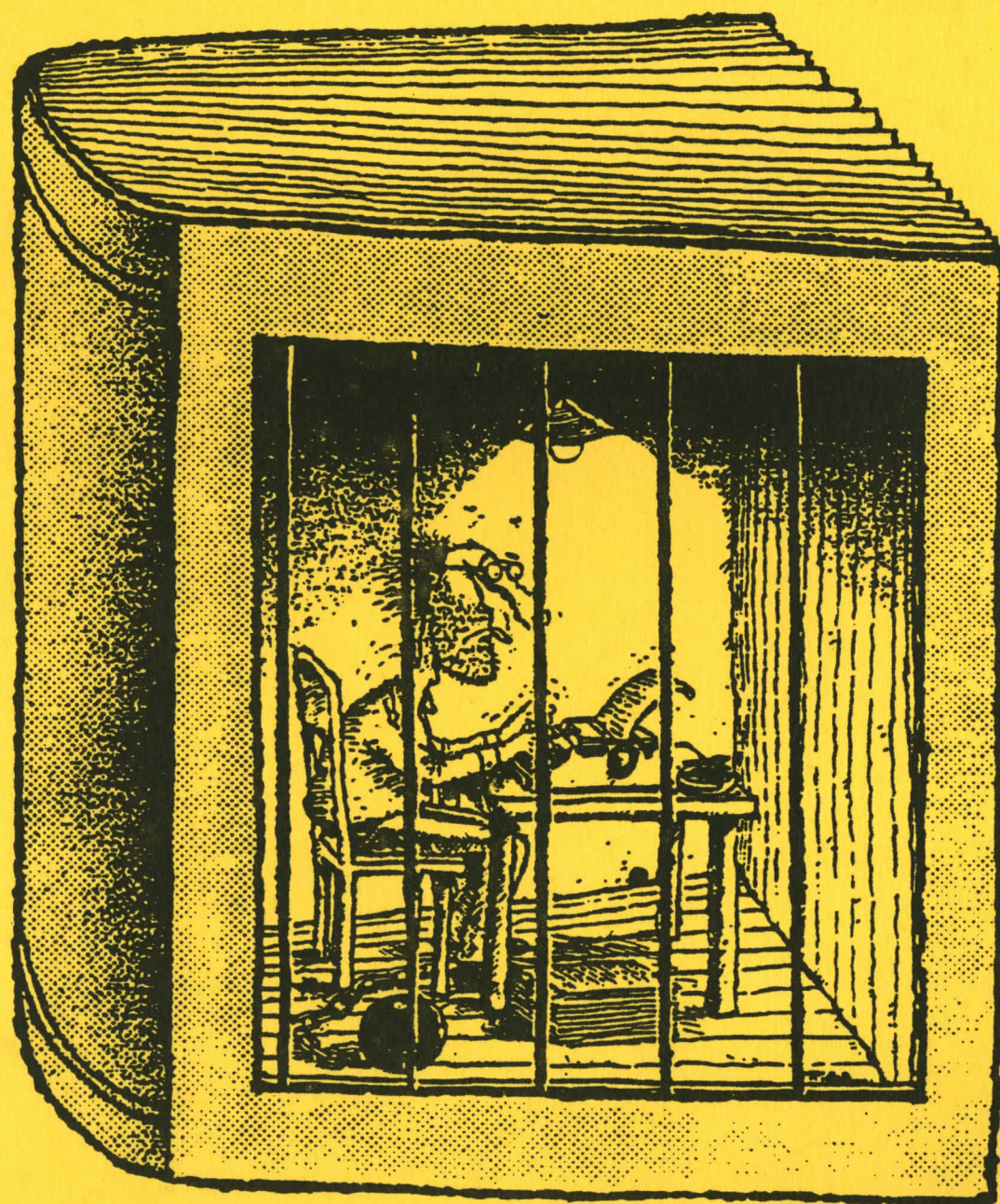


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Volume 10 No. 2

# Out of Bounds *Magazine*

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# Out of Bounds Magazine

**Out of Bounds** is a quarterly publication of the thoughts, feelings, and distinct perspectives of prisoners, visitors, and inspired readers. It is produced and distributed by the prisoners at William Head Institution for the prisoners, their families, friends, and the general reading public. We believe that for too long popular media has gone without challenge in its portrayal of crime and prisons and the lives of the prisoners who feel caught up in the vicious cycle. Therefore, it is the aim of the **Out of Bounds** to provide you, the reader, with a view heretofore unseen by most of the general public; if for no other reason than to provide you with information on which to make more informed choices and decisions with respect to what the government should do about crime and punishment, we offer you the **Out of Bounds**.

The views expressed in the articles appearing in the **Out of Bounds** are those of the authors. Editorial decisions on matters of content are made by the magazine's editors and in no way should be deemed to mean the Correctional Service of Canada or any affiliated branch of the Criminal Justice System are in support. Further, publication of advertisements shall be deemed to mean the **Out of Bounds** neither opposes nor endorses the advertised products.

All articles appearing in the **Out of Bounds** may be re-printed or copied electronically without permission where credit to the author and magazine is given.

**Out of Bounds** welcomes all letters and submissions. If you like what we are doing and would like to become a part of it, please feel free to write, **Out of Bounds**, William Head Institution, P.O. Box 4000, Station 'A', Victoria, B.C. V8X 5Y8.

Subscriptions to the **Out of Bounds** are \$10.00 per year. You can send your cheque or money order to the above office and address. Enquiries about advertising rates should be directed to the Editors.

While we cannot guarantee the publication of all letters or submissions, we can and will guarantee equal and fair consideration.

**"I NEED NOT REMIND YOU THAT MERE EXPRESSION IS TO AN ARTIST THE SUPREME AND ONLY MODE OF LIFE. IT IS BY UTTERANCE WE LIVE. OF THE MANY, MANY THINGS FOR WHICH I HAVE TO THANK THE GOVERNOR THERE IS NONE FOR WHICH I AM MORE GRATEFUL THAN FOR HIS PERMISSION TO WRITE FULLY AND AT AS GREAT A LENGTH AS I DESIRE."**

Oscar Wilde, 1897

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OUT OF BOUNDS



WM. HEAD ON STAGE

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# EDITOR'S DESK

Even though this is only the second issue of the *Out of Bounds* since its return, we're quite pleased with our progress. This issue offers a wide variety of excellent articles, short stories, and poetry.

We, the editors at the *Out of Bounds*, enjoy the opportunity to participate in the publication of a literary magazine. We like to write, so we like our job. We take our work seriously, a fact hopefully evident in the final product.

In order to prosper, the *Out of Bounds* needs a constant flow of submissions. To help master the art of writing, one ought to get his/her material "out" where it can be read. That is the primary function of the *Out of Bounds*: to give everyone (prisoners, their families, their friends, and all interested parties) a chance to publish and thereby improve their work. At the same time, we expect the *Out of Bounds*, as is the intent of most magazines, to become a social force in its own right.

In the future, we hope to sponsor writers' workshops. In the meantime, we encourage, and will try to help, our readers to write. Anything. Poetry, fiction, non-fiction, or even just a letter to the editor. We need your assistance to make this magazine a success.

***You're traveling through another dimension,  
a dimension not only of sight and sound,  
but of mind; a journey into a wondrous  
land whose boundaries are that  
of the imagination. Next stop,  
Out of Bounds.***



# Opinion/Editorial

**The Fishing's Fine...**

**The Golf is GREAT...**

**The Duplexes ARE Delightful...**

## So Where's the Beef?

**I**n prison, it almost seems that the better you have it the more you complain. William Head is a pretty nice joint. Eighty-five acres of prime real estate, most of it remaining as nature intended. We can fish. We can golf. We can almost live as though we were "on the outside". Yet, we complain. A lot.

Some experts maintain that chronic complaining is one identifiable aspect of the "criminal personality". To reiterate the latest buzz word, maybe it is one of the "criminogenic factors" we need to address. When you get right down to it, there are really only two reasons why people complain. The first is when an injustice in fact has occurred. The second is when one mistakenly thinks an injustice has occurred. When you combine the number of times injustices in fact occur with the number of times we think injustices have occurred, you end up with a lot of complaining.

Now, in a situation like this problems arise. Because there are so many complaints prison administrations, in my opinion, tend to characterize all of them as frivolous and vexatious. They often ignore the verbal complaints and

deny the official written complaints. That would be okay if the Correctional Service was flawless. But it's not. No system is perfect. And any agency, in this case the Correctional Service, will only go forward and improve its effectiveness if it listens to complaints, each and every one of them, and typifies the valid ones as constructive criticism.

After all, the Correctional Service of Canada, as the name implies, is in place to provide a service. Ideally, that service involves rehabilitation. The CSC's mandate is meant to provide us, the prison population, with the opportunity to become rehabilitated. Contrary to popular belief, a prisoner can not be rehabilitated. But, he can become rehabilitated. Rehabilitation, with respect to the provider (CSC), should consist of a presentation of new ideas, concepts, programmes, and disciplines. In order to become effectively rehabilitated the recipient (prisoner) ought to accept and internalize the aspects of the presentation that relate to the particular problems that lead to his involvement in crime.

A prisoner's genuine involvement in the rehabilitative process, whether it be in the development

and presentation of programmes and activities, or the provision of input, often criticism, necessary to improve the programmes and activities, will precipitate acceptance and facilitate rehabilitation. If a prisoner thinks that everything is being done to him rather than for him, if he is not allowed to criticize and therefore customize the design of his own rehabilitation, the resentment he feels will impede that rehabilitation.

We are stuck at an impasse. The administration gets stubborn because as far as they are concerned we complain too much. The prison population gets frustrated because as far as they are concerned nobody listens to them. The public gets pissed-off because as far as they are concerned a lot of time and money is being wasted. And all this due to the lack of proper communication. If a valid concern is appropriately transmitted to the right person and that person receives the message without prejudice or bias, then, and only then, has effective communication occurred and a positive outcome made possible.

*The Editors*



# Letters to the Editor

Congratulations on your first issue. Although the closure of the university is an important topic it would have been nice to see more variety in your choice of articles. I particularly like to read fictional short stories relating to prison. I look forward to your next issue, and I hope it contains a better assortment of articles.

*A discriminating reader*

(Editor's Note: Thanks for the letter. Your criticism is well taken. This issue should be more to your liking.)

Share your  
views with other  
**Out of Bounds**  
readers. Your  
name is required  
by us but can be  
withheld if you  
wish. Length  
should be kept to  
approximately 150  
words.

## Prison Program is not a Priority

(Editor's Note: The following article was taken from the *News Gazette*.)

Recently inmates at William Head Institution expressed their "outrage" at the cancellation of the SFU program. They want to rally public support and have the program reinstated.

Corrections Canada has been forced to cut their budget for the 1993/94 and decided to cancel the university program because of its low priority. Extensive educational programs are still available at William Head - substance abuse courses, trades (carpentry, electrical, etc.), crafts, correspondence courses and elementary education. The institution also has an extensive library for use by inmates.

We all know William Head inmates are very well-treated, probably the best in Canada. The inmates should not consider university education a "right" but rather a privilege that can be discontinued in tough economic times.

**Hugh Bryce**  
Colwood councillor

I'm writing in response to the letter written by Colwood councillor, Hugh Bryce, regarding the cancellation of the Simon Fraser University program here at William Head Institution.

The Correction Service of Canada cut the SFU University Program in the Pacific Region at the end of June. Approximately

155 students were affected, including 45 students here at William Head Institution. To quote John Rama, Assistant Commissioner, "Without detracting in any way from the University Program, I believe that we can obtain better value for money by funding programs that are designed to change behaviour that is criminogenic in nature such as violent behaviour that places society at risk after an offender is released. The Pacific Region had little alternative but to redirect resources to funding high priority areas." Violent offender programs are necessary and of value but to suggest that this area is more important than education cannot be justified. The statistics clearly indicate the value of education relative to recidivism. And, in the words of the Correctional Service itself, "In a post-release study (of former inmate-university students)...the risk of recidivism for persons who participated in that program was only one-quarter the risk for those who participated in other programs. A recent CSC study has shown that persons who spent at least two semesters in the SFU 'Humanities Program' had only sixteen percent chance of coming back to prison as opposed to a sixty four percent return rate for the rest of the population. Surely, reduced recidivism should be the the primary goal of CSC.

The University Program has been in place in William Head for twenty years. The program has changed many people's lives for the better. Many inmates have ob-



tained degrees and have gone out into the public to lead exemplary lives. Corrections Services Canada will save about \$150,000 a year to cut this program at William Head. It costs more than \$60,000 a year to keep a person in prison. It is very short sighted to cut a program that helps rehabilitate prisoners and turn them into productive law abiding citizens. It would certainly be more cost effective, in the long term, to maintain this University Program when it has proven it's value over and over again with the success stories of prisoners who have either graduated with degrees here or have gone on to university on the outside to obtain degrees and have never come back to prison.

Education encourages people to think critically and look at both sides of the issue before acting. Education goes hand in hand with CSC programs such as cognitive skills, substance abuse, violent offender programs and sex offender programs. The bottom line is that this University Program saves the tax payers money and reduces crime.

The big question in our minds is why the CSC would cut a program that definitely saves the tax payers money and makes society safer.

**Mark Barton**

**President Student Council**

**"Nowadays it is NOT SO MUCH THAT I find CRIME REPUGNANT AS THAT I AM MORE INTERESTED IN OTHER THINGS."**

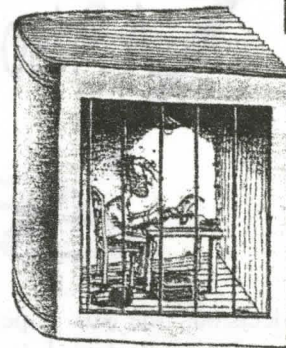
*Ex-con/Author*

# Deadline

Volume 10

*Out of Bounds is now accepting submissions for the December / Winter issue.*

*Anyone who has material they would like to have considered for publication please see Steve Foote A4 or Patrick Rafferty in C8. Anonymous material can be slipped under the office door.*



*Material for consideration must be submitted, via the above, by Wednesday, November 10, '93.*

*Remember, guys, Out of Bounds is your vehicle of expression. It's limited only by your lack of submissions.*

*The Editors*

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# The Right to Vote:

## A Prisoner's Perspective



In a recent decision, the Supreme Court of Canada has once again taken away a prisoner's right to vote. In Canada, the right to vote, or franchise as it is known in official circles, has not always been nor is it now truly universal. All Canadian citizens 18 years of age and older are eligible to vote, except those barred by the provisions of the Canada Elections Act. Section 51(e) of that act disqualifies as a voter "every person undergoing punishment as an inmate in any penal institution for the commission of any offence." This provision was declared invalid by a Federal Court on the grounds that it is contrary to the Charter of Rights and Freedoms. The Crown won leave to appeal that decision to the Supreme Court of Canada and the Supreme Court struck it down. By providing a brief history of voting rights in Canada while at the same time elucidating some personal thoughts and feelings concerning that right, this article may give a much needed voice to the large number of people affected.

The first elective assembly in what is now Canada met on 2 Oct. 1758, in Halifax. Our parliamentary system, initially borrowed from the British, has evolved noticeably since that first meeting. One important change concerns the expansion of the categories of eligible voters. During the colonial

period, the right to vote was limited to male property holders. As the various provinces and their respective representative legislatures were brought into being through a series of acts or statutes:

Quebec Act 1774  
Constitutional Act 1791  
Act of Union 1840  
BNA Act 1867  
Manitoba Act 1870  
NW Territories Act 1886,

the need for a uniform system for the whole country was apparent. During the 1870s, the first national election provisions were enacted.

The Canadian federal election system is governed by the Canada Elections Act. This act is amended from time to time. Without doubt, the most controversial amendment was the franchise legislation adopted by parliament during WWI. The Wartime Elections Act and the Military Voters Act of 1917 enfranchised female relatives of men serving with the Canadian or British armed forces as well as all servicemen (including minors and Indians); at the same time, it took away the right to vote (disfranchised) conscientious objectors and British subjects naturalized after 1902 who were born in an enemy country or who habitually spoke an enemy language. Although

women were eventually granted the right to vote in federal elections in 1918, it took until 1940 for them to gain that right in all provincial elections, Quebec being the last province to grant it. In 1948, the franchise was extended to Japanese Canadians. Prior to this date, a statutory disfranchisement of Asians was in place. Finally, the federal franchise was extended to the Inuit in 1950 and to status Indians in 1960. In 1970, the minimum age for voters was lowered from 21, where it had been since 1920, to 18, where it remains to this day.

The right to vote is the cornerstone of any and all democratic structures. In a civilized society, it is a fundamental human right. To have that right taken away is tantamount to being stripped of your citizenship, to being made a non-person, to being declared a total outcast, unfit to participate in the governing of your own country. More importantly, with respect to the topic under discussion: a prisoner's right to vote, it goes against conventional wisdom and even common sense to deny someone, anyone, that right. Modern theories on rehabilitation and the re-integration of offenders to society stress the need for the establishment and/or maintenance of positive links to the "outside world" while incarcerated. Denied the right to vote, a prisoner is politically eclipsed from the rest of society.

Retaining the right to participate in government, the premier activity of this country, could foster pro-social feelings and attitudes in the hearts and minds of many of Canada's incarcerated citizens. Instead of taking away something to punish, it may be more effective to incorporate it as a rehabilitative instrument. With the right to vote intact, prisoners might come to the extremely important realization that



they have a stake in their own as well as in their country's future. A strong sense of self-determination combined with its concomitant increase in self-esteem (two ingredients essential for rehabilitation to occur) brought about by participating in important societal activities such as voting, may go a long way to increase a prisoner's chances of successfully re-integrating with society as a law-abiding citizen.

There appears to be few valid reasons for the disfranchisement of prisoners. An uninformed public might proclaim: they're not smart enough to vote; they're not politically aware enough to vote; they're not responsible enough to vote. The first two above mentioned reasons are so absurd they do not deserve further discussion. The third, "not responsible enough", warrants special attention.

In this day and age, in Canada anyway, a person is presumably sentenced to prison as punishment not for punishment. If you break the law you are subsequently deemed irresponsible. That's a given. But, surely society cannot hope to encourage offenders to become more responsible in the future by taking away their responsibilities in the present. That in a nutshell is why prisons don't work. By the mere act of removing all important responsibilities, prisons encourage the incarcerated to become more irresponsible.

Some politicians advocated establishing a cut-off point whereby the length of sentence would determine if a prisoner should retain the right to vote. One such suggestion proposed that anyone convicted of an offence that brings a sentence of ten-or-more years has in effect broken the "social contract" and should therefore forfeit the franchise while serving sentence. There is a very serious glaring flaw to

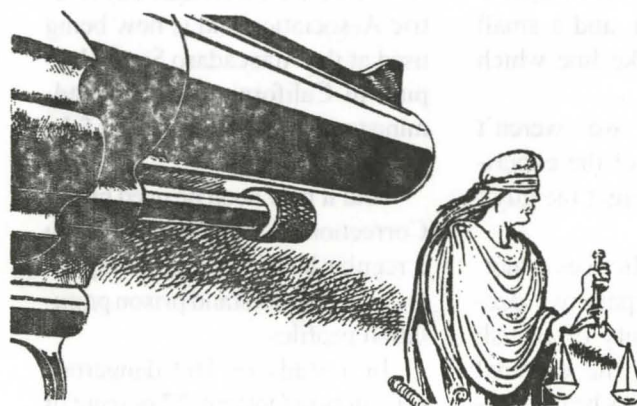
this "measurement of irresponsibility" concept. For instance, how can a person who has spent a lifetime breaking into people's homes, for which a succession of short prison sentences result, be considered more responsible than a person who, after spending most of his life as a model citizen, for whatever reason, commits a serious offence on one occasion and is sentenced to ten years in jail? Establishing criteria to be met in order to retain the right to vote while incarcerated may ultimately result in that sort of discriminatory practice being allowed to creep back into society in general. Eventually taking us back to the days when the franchise was limited to male property holders.

The only arguable reason to disfranchise prisoners appears to emanate from fear. Fear that in constituencies where one or more large prisons are located the prisoners may in fact become a powerful special interest group, with the ability to sway elections. To prevent that from happening, as was done for the October referendum (in which prisoners were allowed to vote), each prisoner's vote is tallied in the riding where they resided prior to their arrest. This procedure should effectively remove the probability of fraudulent election activities such as gerrymandering, malapportionment, and "padding" the voters list, occur-

ring. Unfortunately, the threat of "treating", or bribery as it is more commonly known, remains. In the 1940s, women were given nylons as incentive to vote for particular candidates. But, fortunately, I don't think that would be a possible threat in our case. Somehow, I just can't seem to picture Canada's male prison population walking around with brand-new nylons on.

Prior to and during the 1992 October referendum, I was working in a prison library. A library's mandate is to collect, store, and provide access to, information. We tried to make available, from as many different sources as possible, as much information on the Charlottetown Accord as was available. That way the inmates who did vote could make an informed choice. I have always been politically active. On occasion, I am politically active. While incarcerated, and subsequently disfranchised, I become politically stagnant. Regaining the right to vote in the referendum rekindled my interest in my country's and my own future. Taking away my right to vote will stymie that interest. It appears Canada's incarcerated citizenry have once again been barred from the political arena. The very place where most of the major decisions that affect their futures are made.

*Patrick Rafferty*





# Psychopaths

**When did you say your release date was?**

**You might want to think about that again.**

According to ex-prison psychologist, Robert Hare, author of the "Hare" test, a psychological device that may be coming to a prison near you, you could be one of many Psychopaths running around in the prison you're in.

In fact, says Hare, psychopaths make up about 20 percent of convicted criminals. All else being equal, that translates into about 40 in William Head alone.

Hare, who worked at the British Columbia Penitentiary, says he had the scare of his life from a psychopath who was doing time there.

After having his car reconditioned at the prison's auto shop where prisoners were employed, he noticed his car acting up while driving down the highway with his wife and baby daughter. "The motor was running a bit rough. The radiator boiled over. And the brakes failed," he says.

It was later discovered by a community mechanic that ball bearings had been placed in the carburetor float chamber, the radiator hose tampered with, and a small hole put in the brake line which caused a slow leak.

"We're lucky we weren't killed," says Hare of the experience. "I'll never forget the guy's eyes."

Whether it was the eyes or not, Hare has spent the past two decades at the University of British Columbia studying the criminal mind and now believes he can pin-

point a psychopath and predict who will and will not re-commit a violent crime.

It's a test that assesses 20 key personality and behavioural traits and an inmate's criminal and personal history.

It involves an interview and a review of the inmate's past. The 20 traits and behaviours assessed include superficial charm, glibness, pathological lying, impulsivity, juvenile delinquency and promiscuity.

"When the results are tallied up," says Hare, "the psychopaths are easy to spot: their scores are four to five times higher than non-criminals and about 50 percent higher than the average inmate."

"What the test does is describe a syndrome," says Hare. "A clustering of personality traits that have direct implications for the justice system. High scores should set the alarm bells ringing."

The test, which has been widely used for research in Canada's B.C. and Ontario prisons, the U.S. and Europe, has gained a lot of attention from the American Psychiatric Association and is now being used at the Atascadero State Hospital in California where the administrators use it to weed out fake patients.

And it may soon be used by the Correctional Service of Canada on a regular basis in their attempt to know and understand prison population profiles.

In a study of 169 dangerous offenders in Ontario, 77 percent of

the identified psychopaths committed violent offences - including murder and rape - after release.

In a similar study of 231 B.C. prisoners who were released early, they found the psychopaths were twice as likely to violate parole as non-psychopaths. The psychopaths were also three times more likely to commit violent crime than the non-psychopath group.

If what I know of the federal system is accurate, having been in it now for twelve years, it's probably safe to assume the gating bill, C-67, will get a lot more use.

More and more prisoners will be detained past their Statutory Release date, and for no other reason than mere supposition based on test results that do not reflect the prisoners emotional state at the time of testing.

Regardless of the test's shortcomings, "It's a very useful tool," says Frank Proporino, of research and statistics at Correctional Service of Canada who would like to see the test used by all psychologists working with offenders.

"I think we could do a much better job if we took this instrument more seriously," says Mamie Rice, a psychologist who has worked extensively with the test in Ontario. "We could be more scientific and make fewer mistakes."

So it shouldn't be surprising to hear that the test is gradually being introduced into the Canadian cor-

continued on page 12



# A PORTRAIT

**Glib and Superficial:** Psychopaths are often slick, smooth characters who profess knowledge of just about everything. They are entertaining, clever conversationalists who tell unlikely but convincing stories. People who will profess to hold university degrees when they have not even finished high school.

**Egocentric and Grandiose:** Psychopaths usually see themselves as superior beings who deserve to live by their own rules. They love power and control and seem unable to believe that other people's opinions may be valid. Nor are they embarrassed by legal, financial or personal problems, seeing them as temporary set-backs caused by outside influences.

**Lack of Remorse or Guilt:** No matter how devastating their actions, psychopaths have virtually no guilt or shame. They also have remarkable ability to rationalize their behaviour and shrug off responsibility. Psychopathic killers like to claim their victims die painlessly.

**Lack of Empathy:** Psychopaths couldn't care less about the devastating effects of their actions which can include bleeding others of possessions and savings, neglecting their families and continuously engaging in trivial sexual relationships. Hare recalls one subject who was more concerned when her car was impounded for traffic violations than when social services apprehended her five-year old daughter.

**Deceitful and Manipulative:** Lying, deceit and manipulation are natural talents for psychopaths, who seem unfazed by the thought of being caught. Hare has come across psychopaths who rented the same apartment to several different people before skipping town with their deposits and others who impersonated police officers.

**Shallow Emotions:** Psychopaths have what Hare calls "emotional poverty." They don't experience the deeper emotions such as grief, pride, joy, despair or love. Love is equated with sexual arousal, sadness with frustration and anger with irritability.

**Impulsive:** Jobs are quit, relationships ransacked, people hurt, often for what appears little more than a whim. They have little sustained interest in formal education and are as likely to fake a medical licence as to actually make it through medical school. Hare knows of cases where fake doctors actually performed surgery.

**Poor Behaviour Controls:** Psychopaths are short-tempered and tend to respond to even the most trivial frustrations, failures and criticisms with sudden violence, threats or verbal abuse. The extreme outbursts are usually short-lived. Minutes later, the psychopath will act as if nothing extraordinary has happened.

**Need for Excitement:** Psychopaths like to live in the fast lane. They may turn to drugs in search of a new buzz and often move and change jobs for the sake of something new and exciting. They're easily bored and not likely to be engaged in jobs or activities that are dull, repetitive or require a lot of concentration.

**Irresponsibility:** Psychopaths frequently skip work, misuse company resources and break dates and social obligations. They typically leave their children with unreliable sitters. One of Hare's subjects persuaded her parents to put up their house for her bail and then skipped town.

**Early Behaviour Problems:** A 12-year-old psychopath has been described as the kind of kid who wouldn't think twice about stealing a Boy Scout uniform in order to hitchhike. Their typical behaviour includes lying, cheating, stealing, setting fires, abusing drugs and alcohol, torturing animals. He or she is also a bully, has a history of running away and is often sexually active.

**Adult Anti-Social Behaviour:** Psychopaths often have long and varied criminal histories. They are more likely than non-psychopaths to victimize strangers. They also commonly engage in phoney stock promotions, questionable business practises and spouse or child abuse.



rectional and justice systems with the aim of determining who should or shouldn't be released on parole.

It would make the whole system more efficient believes Marnie Rice: "We could let the same number of people out but keep more of the dangerous offenders in."

According to Porporino, it won't be a magic bullet: "It is not going to solve all our problems, but it should help identify people at high risk of re-committing crime and route them into more effective intervention programs."

Which, according to Hare would be a true waste of time and money.

"Social and environmental forces help shape and mold their personality. I believe there is something fundamentally different about psychopaths that is set down at the moment of conception. The raw material required to mold someone into a caring human being is absent in psychopaths...and therapy is like finishing school. It teaches them better ways of manipulating people."

David Plate, who has worked with violent psychopaths at the Atascadero State Hospital in California, says there is not a shred of evidence that psychological therapy or intervention can change a psychopaths' cold and callous ways.

The only thing they seem to respond to is a structured environment. I think we should identify them early and ship them off to a humane ranch-like farm where we could minimize the cost. We need to shift more towards public protection. Towards keeping these characters off the streets."

While there is disagreement about Hare's genetic theories, there is agreement on the affect psychopaths have on the community.

According to Hare, Psychopaths are far more numerous than most people realize. They are not only in prison. In fact, he estimates that they make up about 1 percent of the population of North America; and when translated, it means as many as three million are running around.

And they're not necessarily serial killers.

"For every psychopath who is a serial killer there could be 30,000 to 40,000 who are not," says Hare.

They bilk widows of their fortunes, they set up shop as doctors, lawyers, and businessmen. They masquerade as TV evangelists and extract millions from their viewers. They're on the stock exchanges peddling phoney stocks and bonds. They're in government and may even be in the corrections and justice departments. They often abuse

their wives and children and cause untold heartache among family and friends.

Psychopaths appear normal and like Ted Bundy, are often handsome, charming and smart. But they are also cold and callous and can lie, cheat, rob, and kill with no remorse.

They are found in all cultures, professions, and come from all social classes, says Hare. However, a psychopath from a rich family is less likely to end up in jail. "Psychopaths from wealthy families tend to know how to work the system better....And their families are more likely to bail them out."

While Hare won't speculate which prominent newsmakers fit the profile, he says there is plenty of evidence of there being lots of psychopaths running around: The estimated \$10-billion a year in internal theft from Canadian businesses, banks, and non-profit agencies; the soaring rate of petty theft; the growing number of young drug dealers and other delinquents all point to the fact.

So the next time you are thinking about your release date and what your plans are for that day, keep in mind that they may be only grandiose thinking.

Steve Foote

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# Open Letter to the Commissioner

Commissioner John Edwards  
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Ottawa, Ontario

Dear Sir:

The recent cut of the Simon Fraser University program has left prisoners in the Pacific Region at a severe disadvantage to better themselves. Several prisoners have received letters from Assistant Commissioner John Rama stating that post secondary education is a low priority and the funds for prison education are being re-allocated to programs CSC considers more important. CSC says that they will continue to offer GED (which no university or college will recognize or accept as a prerequisite for their courses), and they state that they will continue to offer desk top publishing and small business courses, however, no such courses are available at William Head and with the proposed dismantling of the computers none can be offered.

We request that CSC remove the \$2,000 limit on computer hardware and software, and that there be no monetary limit on educational computer software such as computer assisted design software, animation and modeling programs, word processing, spreadsheet programs, artistic or design presentation software, desktop publishing software, sophisticated math programs, statistics programs, and accounting programs. We ask permission to purchase this kind of software at any time in our sentence either from our current, savings account or from money sent into our accounts from family or friends. If there are any restrictions on this type of software we would ask that you review and waive them so that we can educate ourselves in light of the University Program cut. We request that if any software program is restricted for security reasons that your office give us the exact reason in writing why the specific program is prohibited to the inmate committees.

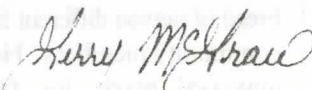
Some people may only require a computer for word processing but there are many prisoners who want to learn and educate themselves in these varied fields of interest and who are able to purchase these programs and better computers themselves or with the help of family and friends who are willing to invest in their future. We ask that we be given the opportunity to better educate ourselves with better access to specialized educational software and to be given the opportunity to purchase computers of our own choice.

We request that CSC removes the monetary limit on computer hardware and educational software. This will allow the motivated student to learn marketable skills (beyond the level of GED) and word processing, both of which will put him/her at a greater advantage when he/she returns to society.

William Head Institution is the model for the rest of the world with its design in living accommodation. We ask that you make William Head, and the other institutions in Canada, the model environments for learning where people can truly better themselves in all aspects through post secondary educational pursuits.

Yours sincerely,

William Head Inmate Committee Chairman





# Jackie

## Experiences as a John Howard Prison Visitor

I had a marvellous but-ton given to me once. It said, "Prisoner's are People Too!" Someone stole it at William Head.

I am, in the prison vernacular, a "straight john". By not breaking rules, not entering prison politics, by keeping confidentiality upper most in importance, trusting my intuition, using the awareness learned through many years of experience, I have earned some measure of credibility. I don't believe you can be a viable volunteer if you are not trusted by the prisoners, if you are disliked by prison staff or if you are barred from prison.

I first entered William Head in April 1978. I went as a favour to a friend. In those days, security insisted that all groups had to have at least one more volunteer than prisoners. Fifteen years later, with some surprise, I find myself still there.

I am a "people" person. I have been blessed with an open mind, a quick sense of humour and the simple, altruistic desire to help others - a sincere interest in my fellow man.

I often remind myself that while I don't always share the men's values or their view of the world, they are still worthwhile human beings who need to know that someone cares.

I would not like to give you the

impression that I always go into the prison, cheerful and bright. I have arrived in a rotten mood, and sometimes left in worse. Arrived and left depressed, sometimes in tears. More than once I have left, wondering what on earth I am doing there. What I am doing is hollering, hitting, hugging - always hugging. I am sharing me - and being cared about in turn.

Life is not always fair or wonderful and I have shared extreme life experiences with the men.

When my best friend died, we shared the sorrow. When my oldest son acquired a serious drug and alcohol problem, we shared my fear and frustration. When my second son's health deteriorated, resulting in severe disabilities, we shared the anxiety. When my youngest son was diagnosed with cancer, we shared the terror, and when he died, we shared the horror.

The men were always there for me - unconditionally.

I have a blend of two definitions of "Bleeding Hearts" - often gentle people who can love the unlovable, have compassion for the wayward, give hope to the hopeless - forgive the unforgivable. They are the friends of the down trodden, champions of the defeated and finders of the lost.

Our John Howard literature says, and I believe, that the prisoner as a human being is not a breed of person different from other community members. He still has universal needs for friendship,

acceptance and the assurance that someone cares about him as a person. He may be considered to be a criminal, but firstly he is a human being.

I believe that - passionately.

There are some questions I am asked repeatedly:

Am I, or have I ever been afraid? The answer is twice. Once I had an unfortunate experience with a wood-carving knife, once with a baseball bat. Both incidents were not directed at me personally, but bolstered by drugs and/or home brew, frustrated and angry, the guys were "letting off steam".

I believe the volunteers are the safest people in prison - but was astute enough to teach my children what to do if I never came home.

What did your husband say when you asked him if you could visit prison? I didn't ask him. Surprisingly, that is asked more often by prisoners than community members.

Am I looking for a man? Or a variance - you must be looking for a man. No - I have one.

Am I looking for a way to fill my empty nest? Again - No. I have raised three boys, more or less successfully, and have neither the inclination nor the stamina to take on that challenge. For a number of years, the men have told me I remind them of their Moms - but recently I was told by one, I reminded him of his Grannie. Traumatized me for a week!

What has surprised me most? The incredible wealth of talent. Artistic, musical, intellectual.

The saddest question? After spending the day at William Head, my eight year old asked me if the men had lids on the cages.

The most gratifying question? A non-question. Not once has my family or my friends ever asked what a man's offence was. The



men were just accepted, liked or disliked on their own merits.

I believe prisons are destructive environments, and that people do not learn many positive things from incarceration - but I also believe that human experience shows, people frequently do learn from example.

Our second son, now 23, wheelchair bound, visually impaired, speech impaired and medically fragile, has volunteered for several years with me. The men have watched him skydive, hang glide, ski, kayak, struggle with cards and board games and I believe that some of the men have learned that you have options. When life hands you lemons -- make lemonade.

In 1979, I started taking men home from William Head. My reasoning was, and still is, that every man residing at William Head, will eventually return to the community. I believe that through acceptance comes growth, but -- when I stepped into their world, I stepped alone. When I let them step into my world I involved my husband, our children and our friends.

Our oldest son, knowing that I do not consider it to be any of my business and of little interest as to how a man finds himself incarcerated, once told me that I would take Jack-the-Ripper home for dinner and probably already had.

We have had many highs - some lows. Touching, hurtful, hilarious and scary moments. I'd like to share a few with you.

Two men provided me the most hilarious incidents in my volunteer career.

One had stayed with us for several months and one night, very late, we were called to the hospital. He had been stabbed, had no family and was not expected to live. My husband and I stayed in intensive care with him and while caring

for him, we inadvertently saw a tattoo where I certainly would never have imagined a tattoo could have been. He recovered and the tattoo was never mentioned. Years later our paths crossed again. I had forgotten about the tattoo but having entered a somewhat spirited discussion about my dislike of tattoos in general, that one in particular -- I looked up to see a look of stunned amazement on his face. He had no idea I even knew it existed and certainly couldn't imagine how I could have seen it.

Another had talked non-stop for months about his 1946 Harley Davidson. Upon release, one of his first priorities was to ride over and show the boys. We heard him coming, down the road, up the driveway, along the sidewalk, thru the open door, down the hall into the living room. The boys and I had moved one block over the day before.

We learned that several hundred dollars worth of telephone calls can be rung up by someone, lonely, in the middle of the night - we solved that by sleeping with the phone.

I have had the unsettling experience of knowing well, both a convicted murderer and his victim - truly an exercise in being non-judgemental.

Our house has been placed under RCMP surveillance, and I once, being in the wrong place at precisely the wrong time, nearly got shot.

When a parolee tried to kill himself in our bathtub, when our son's chemo therapy drugs and my car were stolen, we learned that no one could care enough, or give enough to change the reality that drugs are the absolute master of some men.

I have stood as witness while a man married his sweetheart.

I felt myself incredibly privi-

leged to be present at the birth of one of the men's sons. Seven years later, that little boy still brings much joy into our lives, and in the realm of what goes round, comes round, I was truly blessed when that same man stayed every single week, for months, with my terminally ill son. That enabled me to continue volunteering.

We have had, as a family, many happy hours with our William Head friends.

Watching as the men stuffed a turkey at 4 a.m. in the morning, helped prepare dinner, wrapped presents - and watching our boys stuff stockings for their guests, and knowing that in nearly every instance, the men had few, or no memories of a happy family Christmas. Sharing days with the men's families. Sporting events, ball games, disabled sports meets, house repairs, housework, house moves, family reunions, renewing wedding vows. We call it making memories - it is simply caring and sharing..

With permission from Gary Jackson I would like to tell you a story.

In 1981, I met Gary, and took an immediate dislike to him, rare for me, but he seemed to work at being objectionable. Surly - with a don't come near, don't touch me attitude. Disgusting tattoos! Lots of disgusting tattoos! My children took an immediate liking to him. The tattoos I couldn't stand, the kids thought were totally cool. It wasn't long before the boys wanted to bring him home. I resisted, telling them all my reasons - he was a jerk etc. - etc. -

One day while shopping in a mall, the boys spied Gary wandering about, with an escort. They were delighted, rushed over ecstatically calling his name, hugging him. Gary was embarrassed by the attention, but pleased to see



them. I wasn't all that thrilled. Eventually the boys prevailed and we began having him home on passes, escorted, then unescorted. Gary married, then separated, my boys health deteriorated - but the bond between them strengthened and grew. Jason signed himself out of the hospital 2 weeks before he died, to spend a day with Gary. Arlon named his dog after him - wanted to call him Gary, but because my husband is at sea half of every year, we convinced him to call him Jackson - I figured the neighbours would laugh if at 3 a.m. I was calling "Gary" in.

In April this year, I asked Gary to speak at our volunteer recognition dinner. I wanted him to tell the volunteers what effect they had in his life. He told them the story about the mall - that was the first time in his life anyone had called his name, just because they were glad to see him.

He told them of his friendship with the boys, shared some memories of Jason's death.

He began to weep. My volunteers began to weep, I began to weep. Then he told them that it was okay - it was something he had learned from our family and the John Howard volunteers. It was okay to cry when someone you love, and who loves you dies. In one sentence he had validated every minute of my volunteer years.

I would like to leave you with a quote from Rosamunde Pilcher:

"Preconceived prejudices are wrong. People are people. Some good, some bad, some black, some white, but whatever the color of our skin, or the difference in creeds and traditions, we all have something to give each other, and we all have something to share, even if it is only life itself."

*Jackie Maxfield*

## *The William Head Visitors Program*

### The **JOHN HOWARD SOCIETY**

recognizes the need for the community to help alleviate the prisoners' feelings of isolation and to emphasize feelings of positive self worth. The Society sponsors a weekly visitation program to William Head Institution. The purposes of the program are to:

- 1) *Provide friendship and communication exchange between prisoner and community members within the prison.*
- 2) *Provide an opportunity to broaden the community's exposure to prison life.*
- 3) *Provide for the offender a heightened sense of community awareness for mutually beneficial social interaction.*
- 4) *Share and expand upon the community member's and the offenders education, social and recreational background through the use of community speakers, films, discussion groups, workshops, organized sports, and leisure activities.*

### Outside Friends

Outside Friends in the Visitors Program come from all walks of life. Although Outside Friends have varied backgrounds, they all have in common the belief that friendship and communication in a non-judgemental way may help to break down feelings of alienation which are experienced by many people within the prison. **IF YOU:**

- 1) *Feel you can care enough to spend a few hours once a week to take and share group activities with prisoners and other community members;*
- 2) *are non-judgemental and honest;*
- 3) *are mature, stable, and responsible;*
- 4) *are 21 years of age or older;*

then the John Howard Visitors Program may be the Volunteer Program for you.

For more information contact:

Jackie Maxfield

The John Howard Society

2675 Bridge Street,

Victoria, B.C. V8T 4Y4

Tel: 386-3428



# Captivity vs. Creativity: WHOS Winning

You always hear interesting anecdotes about prisoners who seek to break the monotony of doing time by coming up with novel ideas to supplant boredom. Quite some time ago, a coterie of cons at William Head federal penitentiary devised a plan to pass the time that would eventually attain mythical status.

The idea had its beginnings in an extension course offered by the University of Victoria. UVic was under contract by the Correctional Service of Canada to provide post-secondary education to interested members of the prison population at William Head. Theatre 299 was not the kind of course you might imagine would attract much attention from a bunch of street-wise criminals. But it did. And the fifteen men who signed up in January of 1981 for the first semester were so enthralled by the whole "theatre thing" that they decided to create something that would last a lot longer than their three-month course.

The final assignment for the course involved the production of a short play. The prisoners, always eager to go one step further, formed a theatre society. They wanted something permanent. Something lasting. Something future students of the prison education programme could benefit from. In the self-centred, extremely transitory world of the incarcerated, the thought of doing something to benefit everyone, both in the present and in the future, was rare indeed. They called their society WHAT. William Head Amateur Theatre.



owed much to Phillip Wagner for its successful inauguration. Mr. Wagner, drama teacher for Theatre 299, directed several of the society's initial productions. From the very beginning, he was struck by the immediately apparent professionalism of the participants. The first play they produced, Harold Pinter's "The Birthday Party", received such overwhelming public response that two additional performances were added to the three scheduled ones. The production in

the context of its amateur start-up status far exceeded expectation.

Public response? The idea had already blossomed to the point where it now encompassed the public. The neophyte thespians somehow got permission from the administration of the prison to use the chapel as a make-shift theatre and invite the public to participate as paying customers. Although the CSC and UVic provided some funds to get the theatre group started, WHAT from its very inception knew that it would eventually have to become financially self-supporting. Not only to ensure continuity but also artistic freedom.

Freedom. That's what it was all about. They had started something that was different from any other prison programme. And the difference was that it wasn't a prison programme. It was the prisoners' production. Their brain-child. They established and wanted to maintain complete ownership of the project. Their project. At the same time, they were and still are grateful to the prison administrations both past and present that allowed them to nurture their ideas to fruition. But the prisoners had and maintain the freedom to choose what plays they will produce, when they will open, how long they will run, what costumes to use, how elaborate the stage set-up should be, and who will be involved. All the planing and decisions were made by WHAT. And WHAT decided to make a contribution back to society. They wanted to make the public privy to the whole grand scheme of things.

The scheme entailed changing the public's often negative perception of people in prison. By giving something back to society instead of usually taking, by having their names printed on the entertainment page of the daily newspaper instead of the crime sheet, by inviting the public into their "home" to see what prison was really like, by providing first-class entertainment to interested audiences and thus enriching the local theatre scene, the participants hoped to show that they were "like" everyone else, except they had made mistakes in life. And they were paying for their mistakes. The atmosphere they hoped the theatre might create would be an atmosphere of mutual respect.



The theatre project soon spawned all sorts of hidden benefits for the prisoners, and for the public since most prisoners eventually return to public life. The most significant aspect of the whole project was the learning experience it provided. As well as learning about drama, the concepts the course taught, the prisoners learned a lot more. Extremely important things.

#### Things about life.

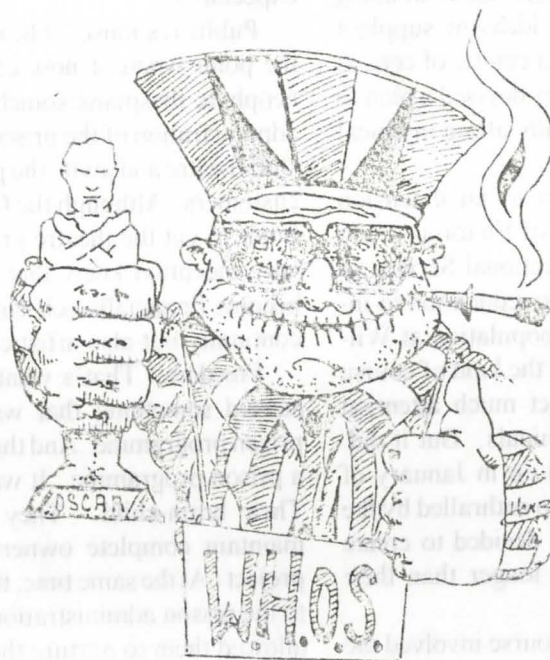
Things like team-work, co-operation, overcoming differences and sometimes dislikes in order to work together to accomplish a common goal. They learned to persevere when facing adversity. They learned that everyone involved enjoys the opportunity for self-discovery through the performing arts.

More importantly, the prisoners were able to momentarily break out of the black and white world of captivity. Everything in prison is predetermined. You do this but you don't do that. You get permission or you can't do it. You're guilty or you're not guilty. But in the production of a play nothing is clear-cut. In jail, a person rarely gets to express his emotions. With a theatrical situation, they can let go and express their feelings through the characters. Also, the vicarious experience of the stage becomes a reality in itself, a gem of "meaning" in a pointless litany of days. Instead of counting the time left in their sentences, the participants begin counting the days left until opening night.

There was an important lesson to be learned by the prison administration as well. When prisoners are allowed to do something that means something to them, when

they are self-motivated rather than coerced, when they are granted ownership of the programmes they are involved in, when they are allowed to do something on their own, they will dive whole-hearted into the project. And, to the surprise of many, they will become more responsible.

Even on the "outside", organizing and running a theatre troupe



can be very difficult at times. In prison the problems are quadrupled. For many of the prisoners cum actors this is their first exposure to the stage. More than once, the production team has had to recruit an understudy during the last few weeks of rehearsals because the leading character, after becoming completely comfortable in his part, makes parole or gets thrown in the "hole" for disciplinary reasons. On one occasion, when his parole hearing was held earlier than expected, the leading man decided to stay several days after his official release date granted by the parole board in order to finish the run of

the current play. Problems can always be overcome when dedication is that sincere.

Getting some of the props needed for certain productions can create problems for everyone involved. One play, "Wait Until Dark", necessitated the acquisition of special props, a switchblade knife and two guns. For every imaginable reason, prison authorities aren't keen that any of their charges end up with reasonable facsimiles of the tools of a terrorist in their possession. Besides, switchblades are illegal in Canada. So, getting a real one was out of the question. Keeping to their well documented reputation as innovators, the prisoners fashioned a passable likeness of a switchblade knife from a switchblade comb provided by the make-up artist from the outside who was donating his time and expertise to the production. The administration allowed two toy guns to be brought into the prison for the play

with the stipulation that Security maintain possession of the three ersatz weapons at all times except when they were absolutely necessary on stage. And when they were needed on stage, a guard had to be present to ensure they didn't mysteriously disappear.

During the production of "Dracula", one enterprising member of the prison population attached flotation devices to the coffin used as a prop and sailed away to freedom. He was arrested some time later. The coffin, oddly enough, returned to the stage when it was used in a local high school production of "Dracula".



The theatre group at William Head has realized some major accomplishments. One play, "The Knight of the Burning Pestle", participated in the South Island Zone of Theatre B.C. Festival '82. The judges had to come to the prison to scrutinize that particular entry in the festival. The play received three awards: Best Actor, Best Visual Production, and an Honourable Mention for the director. "One Flew Over the Cuckoo's Nest" was so well done that the troupe was allowed to take the production to the McPherson Playhouse in Victoria where they played to a sold-out audience. At one point, they were able to stage a world premiere. "The Paper Cage", written by University of Victoria professor Robin Skelton, dealing with delicate issues such as the foundations and justifications of war, freedom vs. determinism, and the power each individual has over his own life, was received with mixed reviews. However, any criticism the productions do receive is usually directed at the content of the play. The effort put in by the actors and supporting crew is seldom panned.

Controversial content is one thing the group does not shy away from. With its foundations built solidly on a university course expounding the basic function and true virtue of theatre, the group tries to tactfully deal with issues of social importance. Competing with TV and film isn't easy. At the same time, theatre ought not become like TV and film in order to compete with it. The group in their choice of plays tries to ask the kind of questions that were once the sole domain of the theatre. Questions about social upheaval, the breakdown of the family, increased crime, alienation and loneliness, unemployment, alcoholism and its re-

lated ills, and pornography. They try to tackle such issues without being didactic, for that is not the purpose of theatre. They try to pose questions the audience can answer by its own examination. Every effort is made to shake the audience out of its conventional complacency. To surprise it out of its expectations.



came into being when WHAT, as a theatre society, had pretty well run its course. Most of the original members, released on parole or having finished their sentences, were gone. The university contract had changed hands. Simon Fraser University was now the on site, post-secondary education contractor, and they didn't offer drama as an option. Supplementary funding no longer existed, and the society's coffers were almost empty. To prevent the society's collapse, the members decided to change the name, draw up a new constitution, and take the enterprise in a slightly different direction.

William Head On Stage, the new group, wanted to expand the public's involvement, both as an audience and as participants. Enhanced involvement in community oriented activities, on the part of the inmates, would increase the chance those inmates might more effectively re-integrate back to the community. Augmented participation, on the part of the public, would heighten their awareness of prison life. Also, an increase in public involvement vis-à-vis ticket sales meant increased revenue, a prerequisite for longevity as far as the society's existence was concerned.

WHOS launched a major campaign to increase their revenue. They signed on corporate spon-

sors. They sold memberships. They devised and practised reliable bookkeeping procedures in order to gain and maintain the trust of businessmen on the "outside" whom they dealt with. On a tight budget, publicity often gets short shrift in favour of dramatic essentials like sets, scripts, costumes and complimentary passes. This makes for great theatre, but small audiences, so WHOS allots a certain percentage of their budget for publicity. And, more importantly, they decided to make a conscious effort to produce plays that provide artistic yet commercially viable entertainment.

It hasn't been all wine and roses for the theatre group. The required freedom to stage a play conflicting with the restrictions of a medium security prison very often creates situations that are amusing, ironic, interesting and frustrating. But the men work together on a common goal independent of the prison, overcome differences that might previously have meant trouble, and learn to rely on each other. Living under duress, the prisoners need to release pent-up emotions. In the production and staging of the play, they are allowed to. And they can empathize with the play's characters while building character within themselves.

Considering the situation the group must perform under, it's pretty incredible that they have such a high calibre of original performances over its lifetime. With the handing down of information and skills from generation to generation of prison actors, the group has taken on a folkloresque quality. WHOS has the distinction of being the only theatre troupe behind bars in Canada that opens its doors to the general public. A truly captivating distinction.

*The Editors*



# Natives of North America:

## CULTURE AT A CROSSROADS

This article will attempt to describe the extremely interesting but sometimes tragic history of the native people of North America. It will be a brief overview dealing with only a few of the many diverse tribes and their colourful cultures that inhabited this continent prior to European contact. The changes that occurred with respect to the aboriginal people's lifestyle after Columbus landed on their shores will be discussed, and those changes (often for the worse) should be kept in mind while contemplating the fact that today's natives are earnestly trying to re-establish their right to self-government.

### FIRST ARRIVALS

It is generally thought that the first people to arrive on the continent of North America came from Asia by way of a land bridge that joined Siberia to Alaska during the last great ice-age (Pleistocene Epoch). This land bridge emerged for an extended period of time due to the fact that a large portion of the Earth's water was in the form of ice. Consequently, the overall sea level was considerably lower. When the ice melted the land bridge disappeared, covered by water. Estimates of the date when the first arrivals made their initial journey across the land bridge range from 20,000 to 50,000 years ago. Also, it is believed that this wasn't just a one-time migration. Many different groups of people from various parts of Asia probably used the land bridge over the course of hundreds of years. Some returned to their place of origin, but others stayed.

There are two main theories regarding the spread of the first arrivals. One proposes that the first inhabitants immediately moved south to warmer climates, then over the course of time gradually spread back to the north. The other theory maintains that the newcomers slowly spread south leaving pockets or clusters of people in their wake. These clusters grew increasingly larger, eventually developing into the many tribes that occupied all of North and South

America by the time Columbus arrived.

Archaeological evidence suggests that the people who first made this continent their home brought several "conveniences" from the Old World with them. Some of these conveniences include: the use of fire, the domesticated dog, stone implements, weapons (spear thrower, harpoon, simple bow), skills (basketry, netting, cordage), and various rites, healing beliefs, and practices. Some of the things they left behind upon leaving the Old World include: various significant domesticated plants and animals, artifacts such as the wheel, the plow, iron, and stringed instruments. Why some of these items were not carried over to the New World is still a mystery.

### PRE-COLUMBIAN NATIVES

The physical types of the New World natives display a considerable variation. Once again, there are two theories on the possible reason for these differences. One theory explains the variations as a result of adjustments to the different environments that they inhabited. The other theory relates the many obvious differences to the idea (as previously stated) that the first arrivals included a variety of physical types. In some cases they mixed, resulting in somewhat uniform physical characteristics; in other cases certain groups remained isolated, producing the various distinctive looks still evident today.

The pre-Columbian natives' languages were as varied as the number of different groupings or tribes that existed at that time. Some linguists (people who study languages) estimate that there were 60 language families and over 500 languages involved in early native communication. One interesting fact now under scrutiny is that no North American native language on record has any direct relationship to any language group in the Old World. This may be due to the fact the first comers arrived so long ago that any similarities were lost through the slow process of linguistic change. However, a relationship between the languages of the Inuit and the Siberian Eskimos has recently been shown to exist. This relationship could



be the result of the fact that the Inuit were the last group of natives to arrive in North America.

By the time Columbus arrived, the natives of North America had developed well-defined and often elaborate cultures. There were two distinct traditions at this time: Paleo-Indian hunting cultures, and Desert culture. The Paleo-Indian hunting cultures consisted of groups of nomadic people who moved about in search of game. The animals they killed provided clothing, made from the hides, and food. Anthropologists believe this was the culture that first developed lance-shaped projectile points, used for hunting. The Desert culture evolved as a distinctive cultural adaptation to the dry, relatively barren environment in which it was located. There was not much game to be utilized for food and clothing, so the Desert Indians relied more on vegetation to provide subsistence. They established many unique and quite effective methods of "living off the land" in a land, that at first glance, appeared to be void of anything living. They invented grinding tools and other related devices to aid in the preparation and storage of the many different kinds of seeds and berries that helped supplement their diet.

Although all early native North American cultures relied to a certain extent on hunting and gathering, some gradually came to depend more on horticulture. The three main types of vegetables that were planted, maize, beans, and squash, were known to the natives as "the three sisters".

The two basic cultures (Paleo-Indian and Desert) can be further divided into several smaller groupings, essentially defined by the regions in which they lived. A list follows: Woodland Indians of the Northeast; Indians of the Southwest; Indians of the Plains; Indians of the Basin Plateau and Pacific Coast; Indians of the Northwest Pacific Coast; Subarctic Indians; and Arctic Indians.

It is difficult to estimate the total population of the pre-Columbian natives. Estimates vary due to inaccuracies in the record keeping done by the first explorers, traders, and missionaries. Also, by the time counts were taken many tribes had already been decimated by European diseases and/or battle. Some estimates put the number of natives living in North America (north of Mexico) at the time of Columbus's contact at 1,150,000. The actual number is probably much higher. It appears that the greatest concentration was in the southeastern United States and in California. The mild climate of these two regions created an abundance of wildlife and edible vegetation that acted as a food supply sufficient to support large populations.

## POST-COLUMBIAN NATIVES

This article will concentrate mainly on events affecting natives living in Canada. The Spaniards' initial involvement in the New World centered around South and Central America, as well as the southern-most portion of North America. Their story can best be described as "the quest for gold". In contrast, the northeastern part of North America, what is now part of Canada, went through a period of conquest during which England and France emerged as the main contenders in the fight for control of the fur trade. In both cases native people were caught in the middle. They were used for the purpose of realizing other people's ambitions.

By 1497, John Cabot had landed on Cape Breton Island and the European settlement of Canada was in full swing. Basque fishermen had already established permanent settlements on Newfoundland for the purpose of curing their catches in preparation for the long journey back to European markets. French ships sailing up and down the North American coast trading with the Indians soon discovered that it was more profitable to set up trading posts. This eventually led to more settlement as towns grew up around the trading posts. Dutch merchants soon followed, as they too wanted to capitalize on this new-found source of wealth.

The first problem that the natives encountered occurred when they were forced further inland to make room for the new settlers. This created conflict between the natives who had to move and those whose territory they moved into. The result was that natives were now battling natives for land where previously they had been able to live apart, in relative peace. The second problem that arose, one that had a devastating effect on the native population, involves the fact that the French and English got involved, and actually took sides, in the natives' battles. Also, the Dutch supplied the natives with guns and gunpowder. The result was that the death rate during battles involving opposing tribes in early Canada increased dramatically.

The main two warring tribes were the Iroquois and the Algonquins. The English allied with the Iroquois, while the French sided with the Algonquins. Some historians believe that the English's decision to side with the Iroquois may be the reason North America is now basically English. The Iroquois were experts at political and military organization. Combined with their warlike traditions, this gave them an advantage in conflicts with native rivals. Thus, when France and England eventually fought for control of Canada, the Iroquois alliance may have been the difference that



tipped the balance in favor of the English.

To gain an advantage in their struggle against their enemies, the Iroquois formed a confederation. The French knew this confederation as the "Long House", while to the English it was known as the "Five Nations". It consisted of: Mohawk, Onondaga, the Seneca, the Oneida, and the Cayuga. This confederation was a unique experiment among North American Indians. It even influenced the settlers' democratic form of government that gradually evolved. Another important influence the natives had on the settlers concerns their methods of fighting. The Indian's strategy involved scattering their own forces, emphasizing concealment, and making the most of surprise and ambush. The colonists had to eventually adopt Indian fighting methods in order to defeat them in battle. These methods were later employed by the "Sons of Liberty" against the British when the 13 colonies broke away from Canada to form the United States of America.

## CULTURE

By definition, culture means the civilization of a given people or nation at a given time; its customs, arts, conveniences, principles and practices. Prior to Columbus's landing, and the subsequent colonization of the Americas, native culture was well established, very distinct, widely varied, in most cases extremely elaborate, and in all cases quite colourful. The settlers, who came from a completely different background, brought to the New World a completely different culture. It was the clash of these two cultures, the transplanted European culture and the "home grown" native culture, that had the greatest effect on the original inhabitants of

this land.

The initial clash of cultures occurred when the first Europeans to arrive decided to convert the natives to Christianity. The Indian's religion, or native spirituality, was very different from the missionaries' concept of God, heaven and hell, and the many other intricacies involved in assuring yourself of a "life everlasting". The spirituality the natives had developed was entirely practical and designed to help them, not in the future, but in the immediate present. Because the natives believed in spirits, both good and bad, and made offerings to them, the missionaries labeled them Devil worshipers. They then went about trying to force their own beliefs on "the poor lost souls" in order to "save" them.

Another major clash of cultures, one that led to more ill feelings and bloodshed than any other, involves the two cultures' different concepts of land ownership. Individual ownership of land was unheard of in native societies. Tribes established boundaries that defined their land. The land within the boundaries belonged to the whole tribe. Even though at times certain families or individuals were assigned plots to farm, or to grow gardens in, or run traplines on, nobody ever owned the land. Theoretically, it was impossible for any chief, member of a family, or section of the tribe to sell or sign away any part of the land within the tribal boundaries. Consequently, any treaties or transfer of rights that did occur had no significance to the early Indians. The idea that the chief could legally make decisions for the whole tribe was introduced by the colonists in order to make it easier to do business. In this case, business meant cheating the Indians out of their land.

Another important clash that

took place relates to family structure. The family unit within the native culture can best be described as an extended family, while the European family unit is based almost exclusively on parental authority. Also, native tribal organization was based on the principle of kinship which further enhanced the obligation of mutual assistance and protection that the extended family already provided. These, as well as many other, beneficial aspects of native culture were slowly eroded by the influence of the invading European culture.

## THE CROSSROADS

It is beyond the scope and purpose of this presentation to list and describe the countless number of atrocities that have been perpetrated against native people throughout the course of North American history. It will suffice to say that many of these atrocities were brutal in nature. Most were unnecessary. These cruel acts symbolize the greed and selfishness involved when empire building proceeds by way of exploitation.

In literature and music, the expression "crossroads" simply means a point where the choice between going in several different directions has to be made. Natives of North America, in fact, all aboriginal people world-wide, ought to be commended for putting up with so much abuse yet still maintaining, on a whole, a strong sense of pride and dignity. They have reached the crossroads. They have come full circle. They started out as people living in harmony with nature, in charge of taking care of the land they call "the Mother". Then they had that responsibility, along with most of their land, taken away from them. They were oppressed and abused. Now, in a



world wracked by pollution and environmental mismanagement native people have the opportunity to once again come to the fore. This time in an advisory capacity; to help heal "the Mother".

At this point in time, natives in Canada are on the verge of re-establishing their right to self-government. That is an important crossroads that they must traverse. One road they can take is apathy, not do anything, leave things as they are. Another direction leads to violent confrontation. The third road, the one that has been well travelled so far, is one of mutual respect, patience, and understanding.

## EPILOGUE

One of the problems encountered when investigating native history, customs, and/or practices is the unfortunate fact that most of the books, articles, essays, etc., are written from a non-native perspective. That is to say, they were written by Caucasians and often contain an European bias. What follows are some excerpts that may help explain things from a native perspective.

"This is how things began. The woman in Skyland dreamed that the great sky tree must be uprooted. She was expecting a child, and her dream was strong. So her husband, the Skyland chief, had the tree uprooted. The woman looked through the hole left by its roots and saw the earth far below - unlike the earth of today, for there was no land, only water. As she looked in wonder, she slipped. She clutched at a tree branch that lay near the hole but only stripped away a handful of seeds.... and fell.

Animals and birds of the water looked up and saw the woman falling. "Someone comes," they said. "We must help her."

The geese flew up and caught her between their wings. The other birds and animals, seeing she needed a place to stand, dived down to bring up earth from the bottom. All failed till the muskrat tried. The Great Turtle offered its back as a place to spread the earth the muskrat brought up. The woman from the sky stepped onto this new moist earth and dropped the seeds from the sky tree into her footprints. From these seeds grew the first plants. And when her child was born - first on the new earth - that child was a girl, a girl who would marry the west wind...." As told by Rakarota a Mohawk master storyteller

"The earth is our mother, and her body should not be disturbed by the hoe or the plow. Men should subsist by the spontaneous productions of Nature. The sovereignty of the earth cannot be sold or given away." Toohululsote - a Nez Perce

"The Wise One above knows better than all other creatures; long ago he left the Earth and retired to the sky. In smoking ceremonies the first offering of the pipe is always to him." Cheyenne ritual

"Yonder in the north there is singing on the lake. Cloud maidens dance on the shore. There we take our being. Yonder in the north cloud beings rise. They ascend onto cloud blossoms. There we take our being." Yonder in the north rain stands over the land....Yonder in the north stands forth at twilight the arc of a rainbow. There we have our being." Tewa version of their origin

"The President in Washington sends word that he wishes to buy our land. But how can you buy or

sell the sky? The land? The idea is strange to us. If we do not own the freshness of the air and the sparkle of the water, how can you buy them?

Every part of the earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every meadow, every humming insect. All are holy in the memory and experience of my people.

We know the sap which courses through the trees as we know the blood that courses through our veins. We are part of the earth and it is part of us. The perfumed flowers are our sisters. The bear, the deer, the great eagle, these are our brothers. The rocky crests, the juices in the meadow, the body heat of the pony, and the man, all belong to the same family.

The shining water that moves in the streams and rivers is not just water, but the blood of our ancestors. If we sell you our land, you must remember that it is sacred. Each ghostly reflection in the clear waters of the lakes tells of events and memories in the life of my people. The water's murmur is the voice of my father's father.

The rivers are our brothers. They quench our thirst. They carry our canoes and feed our children. So you must give to the rivers the kindness you would give any brother.

If we sell you our land, remember that the air is precious to us, that the air shares its spirit with all the life it supports. The wind that gave our grandfather his first breath also receives his last sigh. The wind also gives our children the spirit of life. So if we sell you our land, you must keep it apart and sacred, as a place where man can go to taste the wind that is sweetened by the meadow flowers.

Will you teach your children



what we have taught our children? That the earth is our mother? What befalls the earth befalls all the sons of the earth.

This we know: the earth does not belong to man, man belongs to the earth. All things are connected like the blood that unites us all. Man did not weave the web of life he is merely a strand in it. Whatever he does to the web, he does to himself.

One thing we know: our god is also your god. The earth is precious to him and to harm the earth is to heap contempt on its creator.

Your destiny is a mystery to us. What will happen when the buffalo are all slaughtered? The wild horses tamed? What will happen when the secret corners of the forest are heavy with the scent of many men and the view of the ripe hills is blotted by talking wires? Where will the thicket be? Gone! Where will the eagle be? Gone! And what is it to say goodbye to the swift pony and the hunt? The end of living and the beginning of survival.

When the last Red Man has vanished with his wilderness and his memory is the shadow of a cloud moving across the prairie, will these shores and forests still be here? Will there be any of the spirit of my people left?

We love this earth as a newborn loves its mother's heartbeat. So, if we sell you our land, love it as we have loved it. Care for it as we have cared for it. Hold in your mind the memory of the land as it is when you receive it. Preserve the land for all children and love it, as God loves us all.

As we are part of the land, you too are part of the land. This earth is precious to us. It is also precious to you. One thing we know: there is only one God. No man, be he Red Man or White Man, can be

apart. We are brothers after all." Letter from Chief Seattle, 1852

"Nashoba. This my father taught me how to sing: Wolf, I long for you - you know how to hide your scrawny hide behind the darkest wind." Jim Barnes, Choctaw

"The animal in me crouches, poised immobile, eyes trained on the distance, waiting for motion again. The sky is wide; blue is depthless; and the animal and I wait for breaks in the horizon." Simon J. Ortiz, Acoma Pueblo

"...there are no clocks to measure time but the beating of our singing hearts" Harold Littlebird, Santo Domingo Laguna Pueblo

"We have stories as old as the great seas breaking through the chest flying out the mouth, noisy tongues that once were silenced, all the oceans we contain coming to light." Linda Hogan, Chickasaw

"I want the sea. That is my country." Ozette chief Tse-Kaw-Wootl at the 1855 treaty negotiations

"We may have been happy with the land that was originally reserved to us. But continually over the years more and more of our land has been stolen from us by the Canadian and U.S. governments. In the 19th Century, our land was stolen from us for economic reasons because the land was lush and fertile and abounded with food. We were left with what white society thought was worthless land....

Today, what was once called worthless land suddenly becomes valuable as the technology of white society advances. White society would now like to push us off our

reservations because beneath the barren land lie valuable mineral and oil resources. It is not a new development for white society to steal from nonwhite peoples. When white society succeeds it's called colonialism. When white society's efforts to colonize people are met with resistance it's called war. But when the colonized Indians of North America meet to stand and resist we are called criminals." Leonard Peltier American Indian Movement (AIM)

## FOR YOUR CONTINUING INQUIRY

History, as a field of study, is not just a description of past human actions. It seeks to specialize in finding explanations of them. Because there is a very strong link between history and present day policy, a deeper understanding of that policy can be achieved through the study of history. Historians make interpretations from the available evidence. History students can, indeed should, develop a sense of "historical reasoning" and make their own interpretations.

There are many books available in most libraries on the wide-ranging topic of Native Studies. Rather than make a long list of titles, the area on the shelves where these books can be found follows:

970.004 to 980.3

323.01975

394.2

301.15

323.1

398.2

305.897

342.71

811.54

306.098

346.71104

818

*Patrick Rafferty*



# The Other Side

Shackled and cuffed, Jimmy Jordan stood in front of the highest and longest prison wall he'd ever had the misfortune of seeing. And being an ex-con, a three-time loser, a "rounder", if you will, Jimmy had seen a few. But this one was strikingly different. It stretched north and south for as far as the eye could follow. And it was taller than the Tower of Babel. "A good comparison," thought Jimmy. But he didn't laugh at his private joke. He wasn't really in a laughing mood.

The gate through which Jimmy was destined to pass had the familiar black KSK painted on it in large, intimidating block letters. "The Korrectional Service of Kanada," mused Jimmy, "what a farce!" Although he desperately desired to mercilessly cling to the negative vibes he had accumulated over the years of doing time, and when necessary, to use those vibes to feed his anger, a common defense-mechanism utilized by most prisoners in most prisons, he hesitated before going through the usual pattern of listing, in his mind, all the incidents that ever occasioned to piss him off. He had been told to cast aside all his past aggressive actions and bad attitudes re: the system, because this time it was going to be different. This time the system had changed.

Jimmy had heard rumblings about some radical new idea in prison reform but he hadn't paid much attention to them. Why bother. Things never change. Especially prisons. "Now wait a minute, that's not entirely true," corrected Jimmy, "they're always building newer, larger, high-tech jails, each one a little bit different and usually a little bit better than the one it replaced. It's the people who run the jails that never change." With that, he glanced

over at the rather large, redneck-looking guard who had escorted him to this new, experimental facility. The unctuous privilege of being the first Korrectional Officer to send a convicted felon to the other side had fallen to KO Perry Porcine.

**As with most Korrections employees, Perry had embarked upon his custodial career full of altruistic ideals and good intentions which were quickly eroded by the stark reality of bureaucratic bondage and the helplessness it fosters.**

Perry had been with the service for a long time now. Too long, as far as he was concerned. He had seen cons like Jordan come and go all too often, only to return to the joint again and again, each time filled with more bitterness and hate. The revolving door, they called it. As with most Korrections employees, Perry had embarked upon his custodial career full of altruistic ideals and good intentions which were quickly eroded by the stark reality of bureaucratic bondage and the helplessness it fosters. He soon learned that prisons weren't about rehabilitation. Prisons, quite simply, were about punishment. And punishment as a business was, unfortunately, more efficient when you punished as many people as possible while spending as little money as possible. That allowed for the continuation of the existing ridiculously high salaries paid by the government to the upper-echelon bureaucrats.

Upper-echelon bureaucrats, indeed. Perry thought back to that fateful day when he had been summoned to Kottawa, to the national headquarters, to talk to the head cheese, to actually speak to the KKK (Kommissioner Korrections Kanada), after he had requested an interview with one of the service's frontline troops. Someone who had been around for a while. Someone who knew the ropes. And how to twist them when asked to do so. Someone he could trust. Someone like Perry. A rare breed in today's world of back-stabbing blabbermouths. He wanted to explain the new system to him and see what he thought about it. See if he thought it would work.

Perry still remembers with disgust the slick public relations man hired to promote the new system. Actually, there hadn't been much promotion. In fact, everything was kept pretty hush-hush. Only a few of the upper-echelon knew what was really about to transpire. As the shister lawyer cum PR-man acrimoniously put it, "It's not so much that justice need be done, but rather that it seem to be done." The taxpayers wanted to believe that their hard-earned money was being put to good use. But, over the years, the public had finally come to the inevitable conclusion that the old system just wasn't working. The criminal justice system, within which Korrections was a main player, kept spending more and more tax dollars. At the same time, the incidence of crime, especially violent crime, increased dramatically. Subsequently, the prison population grew larger and larger, while the citizens got more angry with each new increase in taxes and each obvious decrease in operational efficiency of the old, backward system. Something had to be done.

Miles Magnussen, the newly appointed KKK, had emigrated to Kanada from a country noted for its relative success with innovative ideas in prison reform. After years of in-



tensive research and careful observation, that country's top criminologists concluded: a system that punished its law breakers by isolating them from the community, putting them into an unreal, artificial,

self-governing, negative and often violent environment where all their decisions were made for them, and all their day-to-day responsibilities assumed by others, was doomed to fail. It didn't take a genius to figure that out. And Miles, well, he was a long

way from being a genius. But, he could bullshit with the best of them. And, as we all know, that's what most bureaucracies are built on - bullshit.

It hadn't been entirely easy convincing the politicians to adopt the new system. It wasn't easy to convince those narrow-minded, straight-laced conservative dinosaurs to adopt anything that was new and/or different. But once Miles explained the subtle nuance of deception that made the system so radical, and extremely cost effective, they literally fell over each other trying to sign the writ that would supersede all the legal ramifications involved in the implementation of the new system. As long as the voters were happy, that's all that mattered. And, as long as the voters thought their tax dollars were being spent wisely, they would be happy. That would allow Inge and his ilk to perpetrate their profitable charade.

KO Porcine had done much to bolster KKK Magnussen's resolve. He had been asked to provide input from a working man's point-of-view, and that's exactly what he did. In his simple matter-of-fact manner,

he had duly stated, "Might as well give it a try. Can't be any worse than the old system." Now, as he prepared to send Jimmy Jordan to the other side, the first to do so, he wondered if he dare harbour the

slightest bit of hope for this new venture.

Jimmy, meanwhile, was feeling kind of weird. A small spark of apprehension was smoldering in his gut as he calmly stood waiting for the huge, electrically-driven steel door to ultimately begin

its painstakingly slow, ominous journey along its rusty brackets. Eccentrically, the situation somehow reminded him of the very first time that he had ever stepped through the gates of a federal penitentiary. He had been sentenced to four years for conspiracy to traffic in narcotics. At that time, he swore he would benefit as much as possible from his incarceration and never return to jail. That was three "bits" ago. Now, for some unexplainable reason, Jimmy fanned that small spark of apprehension, hoping it might flare into a burning flame of hope. Maybe, for a change, in this new system he was about to enter, he would get a real chance to do something worthwhile for himself. Maybe, for a change, he could seize the opportunity and possibly better himself. After all, he could learn a trade or upgrade his education. That might go a long way to ensure that he would never again have to resort to criminal activity in order to survive on the outside.

"What was on the other side of this monstrous wall," Jimmy wondered, "and why did they build it

smack-dab in the middle of the country?" Nobody seemed to know anything about this new concept in penology, least of all Jimmy. Well, he was ready for any hardships they might throw his way and this time he was going to persevere, this time he was going to be rehabilitated. After this, he would never again have to go to the other side.

The steel door screeched into motion. KO Porcine removed Jimmy's shackles and cuffs and led him through the portal to the other side. The early morning sun momentarily blinded Jimmy, he couldn't see any guard towers, he couldn't see an exercise yard, he couldn't see a dome, he couldn't even see the main administration building where he would be taken first, to go through the rigmarole of being processed. When his eyes finally adjusted to the bright prairie sunshine, Jimmy was astonished by the fact that what he was looking at was an expanse of rolling landscape, interspersed with small towns and the occasional large city, similar to the countryside that he had just turned his back on when he walked through the gate.

Then it hit him. Hit him like a lead pipe. The new system was a scam. Break the law on one side of the wall and they sentence you to do time on the other side. But the other side is just that: the other side of the country. You're not really in jail, you're just on the other side of the wall. But the taxpayers, the foolish, ever-trusting, easily exploited citizens of Kanada don't know that, so they're happy. They don't know that their hard-earned money is being squandered. And while you're on the other side, rehabilitation is the furthest thing from your mind. You can simply keep on doing whatever it is that got you in trouble in the first place.

"Just like the old system," Jimmy grinned, "things never change."

*Patrick Rafferty*



# The Great One of Iran

**J**ust for the hell of it, let's assume for a second that you've successfully overthrown the government of Iran and taken over that country's seat of power. Of course, this assumption takes for granted that you, being good and kind, must have had a good reason for overthrowing that government so we'll say that Iran posed some minor threat to some American holdings overseas. We'll go a little further in our assumption and say that Clinton got laid a few more times than usual that day and didn't feel like kicking foreign ass so the American government instead loaned you a few experimental prototype weapons in return for a country to be named later and saddled you with the job. You, of course, experience little difficulty slapping out a few uptight Iranians and overthrowing their government. So there you are with you inner circle of close-knit friends on the Iranian seat of power surrounded by enemies. You, being an American ally, are an infidel in the eyes of the people of Iran; to them, you are the enemy. What do you do to get them on your side?

If this was your situation, you wouldn't buy Tide to get the whites whiter; you would do what the American government does with its own people; you would do what the Correctional Services of Canada does with its unfortunate prisoners: you, O Leader, would indoctrinate your enemies into seeing things the way you want them to. With this accomplished, the end result would be a fragmented people too busy fighting each other to concentrate on the real enemy, you. How would you accomplish this? This, O Great One, is the fun part.

Most of the world's governments have had to face two basic choices: either suppress any potential rebellions with military might or indoctrinate the populace non-violently through the intelligent use of the media. Since you have overthrown the government of Iran with the help of the United States, "your" country can now be an official US client state. This entitles you to certain rights. In return for those rights, however, it is incumbent upon you to establish a form of American democracy in Iran. You can go the Nicaragua route

and force democracy down the throats of the Iranians through the use of death squad terror preferably with the help of the Iranian army or you can manipulate the Iranian press to suit your desires. Of course, you can terrorize and suppress the people as well as control the press but you run the risk of having the people hate you that way. If you carefully weigh the pros and cons of the decision you have to make, you, O Leader, will realize that sooner or later the people of Iran will fight to the death to overcome anyone they feel is an infidel. They are notoriously stubborn. Thanks to the Ayatollah, many of them feel that it is their lifelong destiny to be at war with the infidels of this world; therefore, the danger is there that they might not

believe in either you or their own press for a while. Control of the press, however, is still your best choice because these people are human and their wills can be broken non-violently. Any human being exposed to the same stimuli at regularly monotonous intervals will sooner or later come to believe in its reality whether they want to or not (Wanna go to Taco Bell, Louise?). These people have been at war or have been ready for war for so long that they are ready for a new reality. Your reality, Great One.

As many governments around the world already know, getting people to believe in what you want them to believe is as easy as you can imagine. It's as easy as imagining what you want them to believe and then making them believe it through the magic of television, newspapers, and magazines. It's as easy as making the press more entertaining, more accessible. After your great victory, O Leader, the time will be ripe for the release of the inaugural issue of "Ayatollah Comics" in which the former great leader comes back to undead life to fight evil on an international scale with his new super-powerful, bullet-stopping, artificially intelligent, lice infested beard and his smelly old poison-tipped slippers (if the people don't like that, then it's time to bring in the army). It will be time for the "Iranian Free Press" to introduce itself to the general public with

*Any human being  
exposed to the same  
stimuli at regularly  
monotonous intervals  
will sooner or later  
come to believe in its  
reality whether they  
want to or not ...*



eye-opening articles on "free societies," the many accomplishments of the Ayatollah in the freest of societies, cellulite build-up between the thighs of the non-believers, the up and coming Iranian soccer team, the newly proposed pay scale for sewer workers, the gay rights, and the new government. Imagine, Great Leader, an article on how your government firmly believes the average hard-working man will make the "new" Iran the top nation in the world next to a heart-warming story of a gay amputee whose dream is to play on the soccer team. Imagine, if you will, Great One, how the Iranians will react to Harold Robbin's steamy new novel of the Iranian folk hero who manages to get into a good fight every thirty-five pages or so, gets laid every ten, plays the American stock market and makes so much money that he becomes Emperor of the World. Imagine Linda Ronstadt's new album, "Iran, My New Home" sung in bastardized Persian. Imagine Slayer's new album, "I Wanna Stick Pins in Your Eyes" becoming a number one hit with tone-deaf Iranian teenagers in spite of the language barrier. Imagine the television commercials tantalizing coffee addicts with "the rich coffee bean flavour of Ayatollah's Choice." The possibilities, Great One, are limitless. You can hold up a mirror to your face and say to it, "I am the Great One of Iran!" All you have to do is make a deal with the US. Show up at Clinton's office with a couple of good-looking Caucasian girls and see if you can't work out some kind of a deal. Do it now before some slick white-collar criminal like Jim Bakker gets out and beats you to it.

Paul Descary

## JAILHOUSE RESUMÉ BUILDERS

One of the first things you're told when doing time is to "put the past behind you," to "forget about what got you here and work on turning your life around." While you do, indeed, have some areas in need of serious improvement, don't forget your crime - it could be one of the keys to getting hired after your release.

Below is a list of unacceptable activities and the positive traits they typically require. These are skills that they can redirect into the job market.

**Hustling (drugs, services, goods, etc.):** Good ability to sell; keen marketing sense; not easily disappointed; can talk with people of different ages, backgrounds, and educational levels; know how to close a sale.

**Murder/Manslaughter/Assault:** Strong confidence level; not afraid to speak up or ask questions; self-motivated; not easily intimidated; not bothered by stress; good sense of time management; excellent physical condition; can be counted on to get the job done.

**Prostitution:** Work well independently or in a team situation; follow direction; not afraid of hard work; creative; proven sales ability; outgoing personality; skilled in customer service.

**Embezzlement:** Excellent accounting skills; patient; well-organized; detail-oriented; professional demeanor; hands-on computer experience; goal setter; resourceful; work well with little supervision.

Taken from "Doing Time for Murder or Robbery? You May Have Just the Skills an Employer Is Looking For!," by Errol Sull, in the March '93 issue of *Prison Life*, a new bimonthly magazine published in New York City.

The magazine is targeted at inmates, their families, and prison guards. Sull, a former inmate, is president of *Aardvark Resumés & Career Counselling*, a service for inmates.



# Sorrorscope

## Leo (July 23 - Aug. 22)

Someone is investigating you. You are being watched. Keep a low profile and don't let them grind you down. Your pay won't go as far this week. Be vigilant about finances. A visit by a neighbour will prove disastrous. The package you have been waiting for will never arrive. He who is responsible will laugh behind your back.

## Virgo (Aug. 23 - Sept. 22)

Confirm information. Some would have you think they are working harder than they are. Don't sign away that which could release you from your current situation. Friends can be important at this time. Be sure of new house-mates.

## Libra (Sept. 23 - Oct. 22)

Overweight people keep you down. You feel a need to appeal to a higher power. If you have grievances, follow up on them. Don't take no for an answer. A package may be on the way. Be careful around your house.

## Scorpio (Oct. 23 - Nov. 21)

You have the ability to sting those close to you. One in charge may not agree. Stick to your guns. Don't stand back. Be sure to check dates and papers. This may be the time to get what you deserve.

## Sagittarius (Nov. 22 - Dec. 21)

Try to ignore those in uniform. They may try to impress, but you won't be fooled. Don't be lulled by surroundings. It is important to maintain a sense of self-worth and

personal identity. Travel and romance are within reach. Don't be fooled by your house-mate.

## Capricorn (Dec. 22 - Jan. 19)

You receive news you have been waiting for. Make sure you fill out proper forms. A short trip will involve study and new friends. Best to watch finances. Aries represented.

## Aquarius (Jan. 20 - Feb. 19)

You have taken on new tasks. Your leadership will be recognized. You are entering a new phase. Be sure to dot your i's and cross your t's to ensure you get what you want.

## Pisces (Feb. 19 - Mar 20)

Embrace each day with happiness. You have felt hunger before, but not now. One in authority knows how you feel. Family member wants to be close to you.

## Aries (Mar. 21 - Apr. 19)

You feel frustrated. Those around you don't give a damn. Time to pinch pennies and wait for sunnier days. Best to stay in bed for a few days.

## Taurus (Apr. 20 - May 20)

One close to you gets in touch. Others will sense your insincerity and bail out on you. Sense of freedom. New superficial relationships on the horizon. Finances fail. You lose something cherished.

## Gemini (May 21 - June 20)

Member of same sex takes a second look. Be sure to act accordingly. Perhaps some flowers. Stay away from drugs and gambling. Best to stick to work and sports. An important visitor has something to say. Leo may be close.

## Cancer (June 21 - Jul. 22)

Seek out answers. Don't be put off. Time to set priorities. A move is in the works. Make sure you are prepared. One who was against you will retire soon.

## IDEAS?

With this, the second edition of **Out of Bounds**, comes the challenge of securing enough material and ideas to produce a magazine for you, our readers. It is our hope to produce the **Out of Bounds** every three months. We welcome all material and ideas you might have.

If, after reading this issue, you would like to see something changed or added for the next issue, you can give your ideas and suggestions to the editors: Patrick Rafferty and Steve Foote. If you cannot reach us at the office located below "G" Dorm, you can see us at our houses: Patrick at C8 and Steve at A4.

For our "Letter's to the Editor" section, anyone with a question or simply something to say can submit it to us or slide it under the **Out of Bounds** office door. We will print as many as room will allow.



## Reflection In The Pond

Hurdling the boundless limitations  
Releasing the flow  
Its pureness  
Freshness

What is the meaning?  
This tingle, running  
Flowing  
Throughout my soul

I have feared  
Conquering  
Opening up the ancient gates  
Growing

Spine and heart flowing  
Fluttering  
With joy

Two beautiful beings  
Blending

Attracted by a mirror reflection  
Of vast, separate expansions  
Universal love and compassion

Could the reflection  
In the clear, cool pond  
Kissing the stainless moon  
Be my soul mate?

*Rick Gagnon, July '93*

## Conditional

If the world would stop the suffocation  
Of their skeletons rattling with fear  
Of reprimand and quarantine  
Seeing the horror as a reflection  
Of our own taboos

Granted, classification is all  
But not to adhere to labels  
Like an unsuspecting fly travelling  
Into the web of Doom

The spider awaits  
To devour the poor soul

Struggling free  
The fly escapes  
Ripping off webs  
Of man's coined terms  
Freedom at last  
Only to enter battle again  
As other webs of  
Basic human suffering  
Await...

Let us love all without bias  
And crush into smithereens  
Those who deny us  
Such freedom

With this  
Is love conditional?

*Rick Gagnon, July '93*



# Scared

A connoisseur of bitter anger  
was once my claim to fame.  
But the more I experience the turmoils of life  
the more I feel feelings of shame.

I've come to realize that my feelings of anger  
are quite often feelings of hurt.  
And that growing up in a dysfunctional world  
has caused me to feel like dirt.

This realisation has made me stronger  
and has made it easier to see  
that how can I respect the people around me  
when I don't even like me.

Sometimes I tend to disregard  
my legitimate feelings of pain.  
And I try to hide my vulnerabilities  
by acting a bit insane.

But deep down inside I know who I am  
but my feelings are never shared.  
Cause I find it so hard to let people know  
that I am really quite scared.

**William R. Burnett**  
**March 18, 1993**

## JUST A REFLECTION

Past encounters,  
several realms,  
other plains of existence.

The journey not even  
a grandfather clock could comprehend.  
The irrelevancy of time.

I have killed.  
I have been killed.  
I have been reborn.

Karmic imprints  
are not to be feared.  
The Warrior moves on,  
grappling, fighting  
with love -  
Compassion,

surmounting the obscurations  
of our own  
cultivated defilements.

The path of the Truth  
to oneself  
is the answer...and the beginning  
of the Journey  
through Space  
and beyond Time.

**Rick Gagnon, July '93**



## A TRUE FRIEND *(or so to speak)*

Sitting in a cell  
lived a life of hell  
The gut weighs a ton  
but what's done is done

Good friends are rare  
so called friends don't care  
They put up a good front  
because something you got they want

They're at your side when you have money  
but when you're busted, they think it's funny  
They'll talk about the good times you and he had  
but they'll mostly talk about how you've been bad

Friends like these nobody needs  
but they're all around you and sprouting like seeds  
Be careful of the friends you choose  
because in the end they'll make you loose

I've experienced these types lots before  
but now I'm wiser and won't worry any more  
For so called friends there are cures  
so if they approach you, just say "UP YOURS."

Submitted by *Trevor Quilty*







**RECYCLE THIS MAGAZINE**

