

KICK IT OVER

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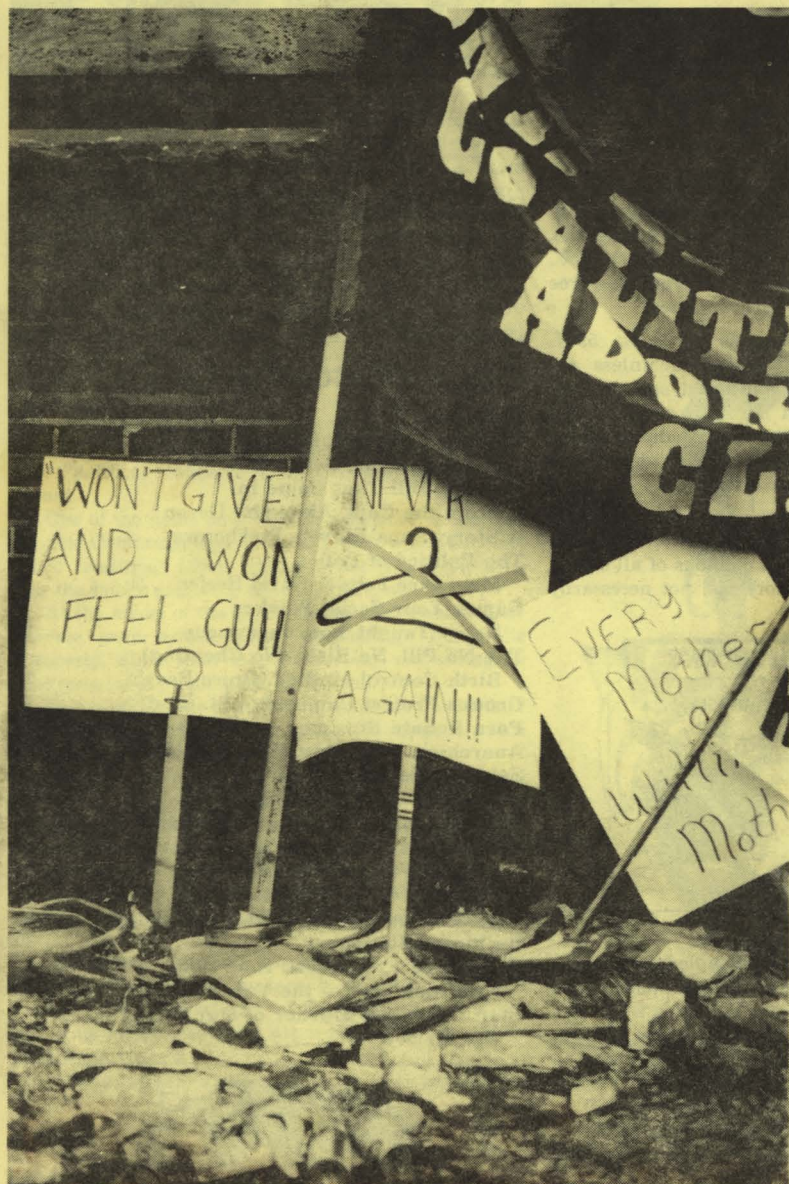


photo by Alexandra Devon

8 EXTRA PAGES

- WELFARE WARFARE
- NO CHEATING BIRTH CONTROL
- POLITICS OF POT
- PORK PRESSURE IN T.O.
- ABORTING THE RIGHT
- SPY BILL
- AGENT ORANGE
- BOOKS & RECORDS
- PORN AGAIN
- VANCOUVER FIVE INTERVIEW

**LOTS
OF LETTERS**

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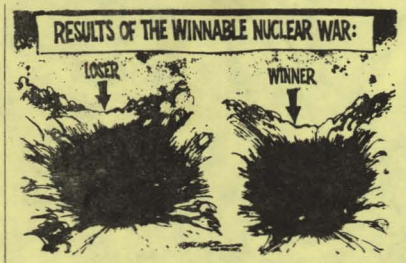
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About the cover:

On Thursday, July 28, someone attempted to firebomb the Morgentaler Abortion Clinic on Harbourside St. in Toronto, and gutted the Toronto Women's Bookstore instead. Will this incident of violence be used to discredit the entire Right-wing? Will police raids on Right to Life offices follow on its heels? Will every organization to the right of the Globe and Mail be subjected to wire-taps and police surveillance? Somehow we doubt it. The law in its infinite equality will no doubt respond quite differently to this "indiscretion" on the part of friends . . .



• Porn Debate
• Abortion Clinic Plans
• Litton's Aftermath: Filling in the Holes

• Pil. Concert
• Leonard Peltier Interview



• Porn Debate Continued
• Exterior Decorating Tips
• War, Patriarchy, and Other Diseases
• Sitting on a Man - African Feminist Roots

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FORCE OF CIRCUMSTANCES

This issue was supposed to deal with the "politics of everyday life". We were hoping to talk about those areas of experience which the Left in its infinite economist wisdom chooses to ignore: the quality of life, sexuality, community, identity and meaning. We wanted to draw out the political implications of the many positive alternatives born of ecology, feminism, natural healing, back-to-the-land movements, human scale experiments, sexual alternatives, and more. In trying to get away from being political in a narrow sense, we wanted to do less railing against the State and the Right and more talking about what we desire from life and how frequently these desires are themselves political.

However, a recent escalation of repressive acts—raids on Toronto's abortion clinic and Cambridge house (a house of activists, some of whom were active with the Free the Vancouver Five support group), the proposal of a new civilian spy agency, the arrest of 26 peace campers and the fire-bombing attack on the abortion clinic resulting in \$35,000 worth of damage to the Toronto Women's Bookstore forced us to reverse our emphasis, acknowledging that the "political" (especially for activists) is very personal.

One of the items on a warrant produced in the raid on the Cambridge house was a leaflet which was termed "Seditious Libel" (under a law which has been on the books gathering dust for thirty years).

At the arrest of the peace campers on Canada Day people were arrested for "trespassing" on public property, when what they were doing was sitting on the grass of a public park, protesting.

In the raid of the abortion clinic, police forced their way into the clinic and into an examining room which was in use.

In the proposed spy bill (C157) the concentration of power in one agency and the virtual elimination of privacy and freedom for political activists especially (though ultimately anyone) is enough to send shivers down the spine of the most moderate of liberals.

This issue of **Kick It Over** reflects these concerns which have been forced upon us by recent events.

In the future, we would like to break down the roles between readers and writers. If you want to avoid being a passive consumer of **Kick It Over**, why not send us articles, reviews, art work, poetry, etc. Here are some suggestions:

— An in depth article on the midwives trial in Halifax.

— The politics of psychiatric practice.—"mental health" through brain damage. What are the alternatives?

— What ever happened to the counter-culture? A look at the hippie movement since the early 1970's.

— How do Native values differ from those of the technocracy.

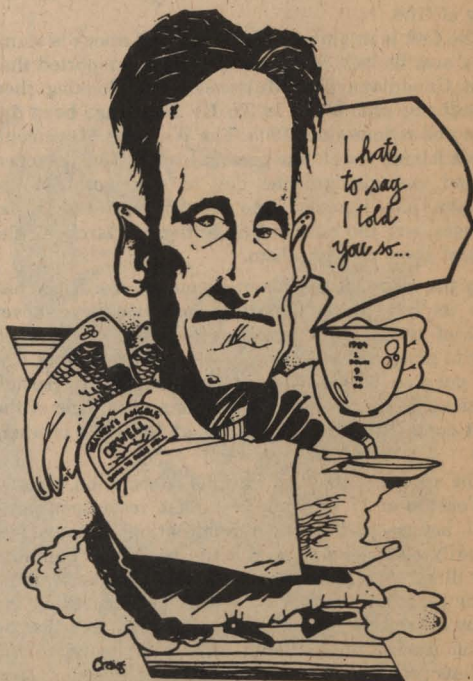
— Sexual alienation as seen from a hooker's perspective.

— Positive developments in the art world.

— Youth liberation—why does the Left never talk about or relate to something that radicalized many of us—namely, patriarchal and family control over youth.

— Non-capitalist experiments in self-help (cultural and economic) within the reach of people with limited resources.

We look forward to hearing from you.



IS ANARCHISM OBSOLETE? A Plea for Social Ecology

A forum sponsored by **Up From the Ashes** on Monday, August 29, 7:30 p.m., at 519 Church Street (Room 23).

RHETORIC OF THE RIGHT:

by Dot Tuer

It is the summer of 1983. Borowski's voice boomerangs on national radio waves; Kaplan's bill stalks our movements like an unidentified video eye.

In the larger rodeo, the last of the lone cowboys roams the Pentagon West lassoing those big military bulls and branding those wide-eyed cows of civil rights and social services being led to the slaughter. He and the boys think that every day is the fourth of July in the good old U.S. of A. where their firecrackers are the biggest, and the best, and the most beautiful.

The women of our great American Patriarchy, when they are not busy knitting socks for the next war, are out living imitations of reality in the work ghettos of the corporate world. They can seek flight in the fairytale image of Lady Di; find comfort in Maggie Thatcher's stern admonitions that the world's ills are Acts of God.

The Left is in ambush. In England, Labour is stumbling over its feet; Statistics Canada has reported that most Canadians find Mulroney better looking than Broadbent; and **What Is To Be Done** has been undone and redone since 1905. The Women's Movement, whose Alamo cry of "the personal is political" reached beyond rhetoric into the day to day world of the suburbs, has digressed into Cowboy and Indian exchanges over the relationship of the Patriarchy to the highest stage of Capitalism.

In the midst of this shooting match, the Right has seen its advantage. Entering the vast never-never land of the Middle American living room through easy to grasp and emotionally charged arguments, it is the purpose of the Right to undermine the social, political, and economic tenets of feminism. One of the most compelling attacks focuses on the issue of abortion.

The appeal of the Right to Life Association, located in Toronto at 17 Queen Street East, rests upon powerful images and astute manipulation of language. Visually sensationalizing a fetus as "Tom Thumb", they illustrate a perfectly formed baby inside a bubble at the gestation point of six weeks. Telling us that the "baby organizes the mother's pregnancy", and that by eleven weeks its emotional sensitivity includes "the motions of crying", the pro-lifers have not only distorted the nature of a fetus by a comparison to the human act of crying, but have placed the woman in an inferior and subservient position. The fetus, referred to as a **baby** of the male sex, clearly organizes and supersedes the mother, represented as a carrying vassal whose function is to **serve** the unborn child.

Any sense of the mother as an individual, whose unwanted or dangerous pregnancy would have

irrevocable consequences for **her** life, is nullified. Elevated to the emotional status of the sacrosanct child-god, the fetus can now command the ethical considerations of a human baby, **but** only in relation to a profoundly misogynist logic that denies women an equal or even valid existence outside their child-bearing capacities.

The pro-lifers scream **Murder** at abortion; yet within their own logic they should point murder at the fetuses who kill women through childbirth. Pro-Lifers figure as impassioned crusaders of the libertarian vein, crying **Civil Rights** for the fetus. They are, oddly, unconcerned with the similar rights of women **before, during and after** pregnancy.

While these slogans may catch peoples fancies at the confession booth, or strike them as a revelation while militantly campaigning for the civil rights of unborn squirrels in Toronto urban parks, it is in the realm of violence and fear that the pro-lifer's language cuts across ethics and liberties into the private world of every woman's perceptions. John Powell, priest, "father" to women, evokes a common chimera; the Third Reich:

When I got back from Europe and thought about what I had experienced there, Dachau stood out. Then, in 1973, I heard a radio announcer say, the Supreme Court of the United States has today legalized abortion on demand. A thousand waves of shock pounded through my heart and mind. I thought of the death camp at Dachau and the horrible principle that "what is useful is right"

New Covenant, Feb. 1980

In this graphic leap of sequence, our 'father' has utilized a favourite ploy of pro-life logic: to isolate the emotional impact of violence and murder from the historical and factual reality of the event described.

Malcolm Muggeridge of the **Sunday Times** extrapolates this technique one step further by declaring:

The logical sequel to the destruction of what are called "unwanted children" will be the elimination of what are called "unwanted lives"—a legislative measure so far only the Nazis have ventured to enact.

But contrary to Muggeridge's peculiar sense of inevitable consequence, there has never been any link between abortion and death camps. They are historically and ideologically opposed. The Hitler and Mussolini regimes sanctified the mother, the family, and the unborn child. Abortion was strictly illegal. Yet **despite** the purity of this attitude, one which the pro-lifers espouse as a safeguard against violence, the fascists were intent upon and capable of the

SEDUCTION THROUGH FEAR

elimination of 'undesirables' and 'inferior' races.

Through emotional and fallacious sloganry, the pro-lifers seek to distort and obscure the relationship of abortion to history and violence. It is their express purpose to dismiss and disguise the efforts which have been made by women to see themselves as individual human beings with the right and the ability to control the processes of their own reproduction.

The question which arises in relation to the dissemination of pro-life propaganda is one of how and why. How successful are their tactics? And why.

would such tactics rely upon apparently misogynist sentiments to appeal to women?

For Andrea Dworkin, a radical feminist who has recently tackled these questions, there is no mystery in the appeal of the Right through pro-life forces. In her recent examination of the political Right in **Right-Wing Women**, (Perigree Books, N.Y., N.Y., 1983) Andrea sees their distortion of evidence negligible in relation with their identification of every woman's basic reality: **the fear of violence**. This fear, claims

Continued on page 6



Continued from page 5

Dworkin, is created by a class-gender society upheld by a profound and pervasive misogyny. Resisting male control will lead to "battery, rape, destitution, ostracism, confinement in a mental hospital, or jail, or death" (pg. 15). In contrast, the Right promises 'protection from male violence' in the form of food, clothing, and shelter through marriage. The rules are simple: the woman marries a man who will protect her from society's violence. In return the man will have control over her reproductive processes.

If in the bargain he beats her, or rapes her, role models can be found. At the level of personal violence in a woman's life, she must turn for solace to her own sweet Jesus. It is he who offers the symbol of suffering and the example of love as the "unconditional acceptance of a man and his feelings" (The Total Woman).

Abortion becomes a spectre of disobedience and disloyalty. If a woman aborts, her man no longer absolutely controls the process of her reproduction; the woman no longer accepts unconditionally the circumstances of her union. And though references to death camps and murder kings that accentuate the uncertainty of violence in the world, women are given no psychological chance to seek independence from the Right's bargaining tables.

Women know that violence exists in their personal situations, they must imagine it is far worse outside the protection of their mate. And so, Dworkin maintains, seeing the reality of a society that categorically hates women, they choose the safest and perhaps only course of action: acceptance of the Right's rules and regulations.

While this analysis is in many ways an astute understanding of the Right's powerful appeal, its insistence of the degree to which **all men** in a society **hate all women** in a society offers women little recourse to action besides anger.

In Dworkin's paradigm, our position as a "sex-class exploited for sex" leaves any instance of heterosexual love-making a gender-identified and therefore violent act. Fucking must be seen as a mirror which reflects the power and violence men exert over women. In every instance a woman finally is nothing beyond her cunt. Thus, claims Dworkin, "The individual woman is fiction; as is her will—since individuality is precisely what women are denied as a sex-class" (pg. 182).

In this way, even the struggle for abortion rights becomes tainted with misogyny. In Dworkin's estimation, the men who championed abortion on demand were motivated not by a concern for woman's welfare but for an opportunity to obtain sex on demand.

Dworkin certainly sees the immediate need for women to have abortions as a means of control over

their lives, but within her world, the ability to struggle for these causes seems void, impossible, dangerous; perhaps less desirable than accepting the milder consequences of the status quo.

Dworkin suggests that the "anger is a substance of both misogyny and anti-feminism" (pg. 200). It is clear that the substance of her feminism is also anger; a justified anger and rage against the inequalities and perversions that women must suffer in this world. It is this anger that has radicalized her politics, sharpened her perception of the enemy.

But for the most heterosexual or non-radicalized women, this same overwhelming anger and lesbian vision of the world as a woman-hating nightmare, would be enough to discourage attempts to seek more control over their lives and less sexist relationships with individuals. For Andrea Dworkin makes this sound an impossibility.

We can take Dworkin's anger, her energy and insight, but we must not stop there. The issues that the pro-lifers seek to obscure in their emotional and distorted slogans are exactly those which Dworkin identifies. It is the men that at this time control the processes of life and death in this society. What the pro-lifers also seek to obscure are the possibilities for women through collective and individual action to affect the degree of this control.

If women together with men cannot seek a form of union which will transform fucking into the love of two individuals, then heterosexual America will continue to believe in the promise of the Right. It is exactly on such issues as abortion that men and women should seek to erode the misogynist consciousness of our society.

For every instance that the Right appeals to fear and violence, we must tell the women of America: yes it is a male-determined morality; yes, it is male-directed violence, both against women and their reproductive process.

But we must also offer them examples of women and men who have relationships which are not defined by this hatred, this fear, examples of gains, however slight, that have been made in the feminist struggle.

If as feminists, we can link abortion to the ability right now to begin the process of controlling your own life, then the promises of the Right which Dworkin paints as so imminently reasonable will suddenly seem rather ineffective and costly trade-offs. Understand the Right in its portent, and in its force. Then seek, individually and collectively, to expose its fallacies, its hatred, its violence.

If anger, as it radicalizes, cannot be transformed at some point to a more outreaching and positive energy, then in all its radicalization it may end up serving to strengthen, in an ironic twist of politics, the enemy.

THE SPY BILL THAT CAME IN FROM THE COLD

by Alexandra Devon

"People are not persecuted for dissent in this country", he said. "We all think differently—I think differently from my wife—and we don't persecute people for ideas, but there are laws in this country (which the _____ have broken) and no one has the right to violate those laws".

Speaker: Roy McMurtry? Ronald Reagan? Robert Kaplan? Pierre Trudeau? Yuri Andropov? Blank: Gays? abortion doctors? peace activists? Soviet dissidents? El Salvadorean guerrillas? prostitutes?

Answer: The speaker was Gregory Loshkin of the Soviet Peace Committee who was referring to Soviet dissidents—Sakharov and Scharansky.

Funny thing about the word 'dissidents'. Although it is an English word, its hardly ever used here except in reference to Russian activists. Canadian or American 'dissidents' are usually called terrorists, radicals, homosexuals, criminals, etc. The term 'dissidents' has a sort of romantic ring to it when the dissenter is in an "enemy" country. In looking up 'dissent' and dissidence in the American College Dictionary I discovered that to dissent means to differ in opinion; disagree; withhold assent, disagreement with the majority opinion. Apparently, dissident used to mean much the same thing as dissenter but has come to mean strong dissatisfaction but a "determined opposition". It seems that it is the "determined opposition" that governments can't stand, whether it is civil disobedience or damaging property.

The establishment of the proposed spy agency through bill C157 is in itself an abomination, but equally as bad is the way in which the bill attempts to define what is legitimate (i.e. legal) "dissent". The significance of this is certainly more than academic for activists. The so-called "restrictions on investigations" allows amnesty for persons in groups involved in "lawful advocacy, protest or dissent" but step out of line with a little civil disobedience (which is against the law, obviously) and it's into the goldfish bowl of surveillance.

In this preview of 1984, your phone will be tapped (if it's not already), your house may be bugged (so you might start learning sign language and forget about the sanctity of your privacy and intimacy), your door could open any time a raid is deemed "reasonable", and anything can be removed from or installed in your house at any time. I guess that means they could install those TV monitors you see in supermarkets, if they want to. And when one of the spies decides to move into your house posing as your long lost uncle

fallen on hard times, you risk imprisonment of up to five years for calling his bluff.

Remember that all this time you've got to watch what you say or write because it can and will be held against you. You have the right to remain silent, but you will lead an exceedingly dull life if you choose to exercise that right exclusively. More specifically, its best not to talk about anything subversive, meaning "any activity directed towards undermining ... the constitutional established system of government in Canada". Pretty broad language. What is undermining, anyway?

Meanwhile, as activists are worried about whether their criticisms of the state are legal or not, whether their actions against nuclear terror, (such as the peace camps, protests, marches etc.) will be allowed, the Margaret Thatchers and Ronald Reagans of the world blithely talk about pushing the nuclear button to protect our "free way of life". This calm contemplation of mass murder apparently contravenes no existing law. As Philip Berrigan, Catholic peace activist, states; "The prospect of global extinction is legal."

YOU'RE RIGHT! THIS IS A CRUCIAL TIME. WE CAN'T AFFORD TO BE PASSIVE SPECTATORS - IF WE SIT BACK AND LET THEM GET AWAY WITH THIS... ONE DAY WE WILL WAKE UP TO FIND OUR FREEDOM

HAS PASSED AWAY LIKE A DREAM!



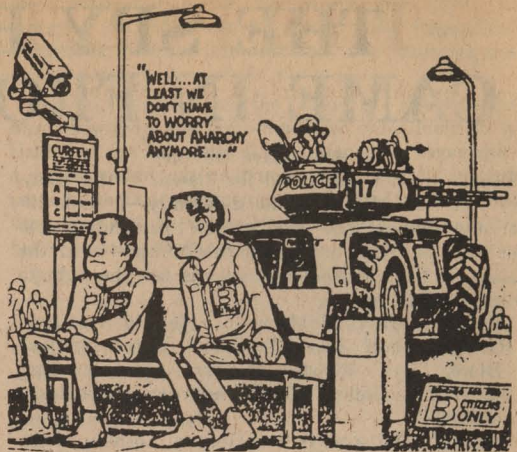
A Story

Citizens, this is no imaginative tale, it is something that happened to myself and some other unaware folks, no joke!

There I was, sitting in the square at city hall. It was a very hot day (not that the weather was of any importance in this case). Two young citizens had taken to playing frisbee a few yards away from me. Let me get the atmosphere straight and clear. There was this tinkly music dancing in all our ears. Citizens were sweating profusely. I know, or at least I have this gut feeling that it is the architecture that makes everyone perspire. One gets the feeling of being a lone pickle in a massive jar of other various preserves (perhaps this is just undue paranoia.) Hordes of school children surround the sculpture—that large grotesque looking glob of moulded metal, which interrupts an otherwise perfect monotony. They are all touching it and laughing with awed expressions on their faces as though there were some kind of magic to it. There is a woman standing with one foot in the flower bed.

Without a moment's notice, a booming voice fills the air; "THERE IS NO PLAYING FRISBEE IN THE SQUARE!" A few citizens look up, wondering where the voice came from, then promptly continue on with their various activities and conversations. The tinkly music plays on, not bothering to pretend that it hadn't been interrupted. At this point I got an uneasy feeling—it was as though my every move was being monitored. Shivers ran down my spine and the frisbee players laughed and joked and continued to toss their frisbee to the tune of some unidentifiable muzak.

Again the voice boomed; "THERE IS NO FRISBEE PLAYING IN THE SQUARE, PLEASE!" I watched as the two uniformed security persons approached the youths. They glared straight ahead in pursuit of their duty as uniformed security



persons. At this point, the muzak became distracting. I picked a piece of fruit that I had taken with me and began to chew on it. By this time, the frisbee game had been broken up and the persons involved, dispersed.

The voice, sounding somewhat disturbed this time, said; "THERE IS NO STANDING IN THE FLOWER BED. PLEASE STAY OUT OF THE FLOWER BED!" I threw my pit at the garbage can and missed just as the woman removed herself from the flower bed. I think she left the vicinity entirely in order to avoid any embarrassing confrontation and admonishing looks from other citizens who had been admiring the flowers.

Just then I got the notion that I might be reprimanded for littering with my pit. Now this tale might seem insignificant to some, but let me tell you, comrades, this whole scene truly gave me the creeps. I got up, put the pit in the garbage can, then took a powder and got lost—before the two minutes HATE began.

by Anna Elizveta Prokhorova

The Exiled Albanian Branch of the ANARCHIST PARTY OF CANADA (GROUCHO MARXIST) — The only true representative of the Albanian peoples, vigorously denounces the Hippy Capitalist Running Dog Lackies of the Rhino Party! These RCMP under cover agents aim to infiltrate and destroy the true peoples' revolution. We, the vanguard of the revolution, call upon all people to follow our lead to the glorious (Groucho) Marxist state! NOT A SINGLE VOTE FOR THE IMPERIALIST RHINO'S! U.S. OUT OF NORTH AMERICA!! RUSSIA OFF THE PLANET!!! THE WHOLE WORLD CANADA!!!!

PAUL JACOB IS FREE

"My body is not government property to be nationalized by those in power... a free society has no slaves."

AND UNDERGROUND

The first step to war is finding the people to fight it. Paul Jacob has disappeared.

Stop Wars Before They Start

Support group for Paul Jacob: The Universal Life Church (non-religious), 511 Davis Street, Kalamazoo, MI. 49007 USA.

HELP ALL DRAFT RESISTERS

THE POLITICS OF POT

by Mary Jane Potts & David Reefer

Marijuana. On hearing the word, some of you smile with eager anticipation while the rest are likely indulgent of what you regard as the foibles of your friends. But, there's more to pot than just getting high.

Thousands of years ago, Chinese healers used cannabis as a remedy for hysteria, depression, and other ailments. The medicinal and psycho/spiritual benefits of the drug have been long known. In recent years marijuana has been lauded in song, story, and medical journal as "the only cure for glaucoma". Another fact, often hidden, ignored, or lied about, is that unlike illegal drugs such as heroin and cocaine, and death drugs such as alcohol, caffeine and nicotine, pot is not addictive and, except for the hazards associated with smoking, is physically benign.

Why is such a pleasurable and beneficent substance illegal? Because the people who control the trade have close connections with people in business and the government. These people benefit from the money they make and the opportunity these laws give them to interfere in others' lives.

Pot was not always illegal. Until the 1930's in North America, pot was mainly used by the Black and Chicano populations, who had brought it with them from their homelands. Travelling jazz musicians provided an underground distribution network. It was during the days of alcohol prohibition that the white working class first turned to the favourite high of their Black and Chicano sisters and brothers.

Racist press campaigns led to the banning of pot in New Orleans in 1923. The rest of Louisiana followed suit in 1927 and Texas and Colorado banned the herb in 1929. The rich (notably the Mellon family, who had gained a monopoly on the production of legal alcohol for "medicinal" purposes) had meanwhile been putting on pressure to have alcohol prohibition repealed. Seeking a way to safeguard the jobs of prohibition bureaucrats, the U.S. government in 1930 created the Federal Bureau of Narcotics, under the leadership of Harry J. Anslinger (who was married to a member of the Mellon family). Maintaining that marijuana causes people to become violent or insane and prone to rape and assault, we have Harry J. to thank for the "reefer madness" myths. Anslinger succeeded in getting the Federal Marijuana Tax Act passed in 1937, as well as railroadng almost every state in the union into passing his standard anti-pot bill. As per usual, Canada followed behind the U.S. tail obediently wagging.

The Federal Bureau of Narcotics was reformed into the Drug Enforcement Agency during the Nixon administration. Both organizations employed their own agents with wide powers of intrusion into the lives of



citizens. The DEA is well known for cooperating with the CIA in the heroin trade. In Canada, the pot laws are enforced by the RCMP and any other police force that can get its hands on you.

People continued to get high, despite the harsh legal and propaganda campaign. As alcohol was relegalized, many who had been smoking joints returned to the more socially acceptable pastimes of hangovers, drunk driving and alcoholism. A small number of people, however, continued to prefer the pleasant and controllable high of marijuana.

The upsurge in toking that brought pot to today's high level of popularity began in the 1960's. Pot smoking was brought home by Viet Nam vets who had learned the value of toking as a relief from pain, fear, and the knowledge of the atrocities they were committing. Domestically, white youth were taking to pot along with long hair and political protest.

Unfortunately, heroin was flooding the U.S. at the same time. Some vets, rather than turning on to pot, turned their minds off on smack. As well, the CIA was smuggling heroin into the country in body bags for the purpose of pacifying and destroying the ghettos and freek culture, and incidentally financing their own covert operations.

As more people turned to marijuana as a source of

Continued on page 10

pleasure and community, a demand was created which was soon to be filled by the combined forces of capitalism and organized crime, ever eager to make a buck off the backs of third world labour. However, the pot trade also funnels money into the third world (upsetting the capitalists' precious "balance of trade"). Without the interference of organized crime and the state, the pot trade could be of enormous economic benefit to third world peoples. Even now, cultivation provides a livelihood for many. The growers are paid about eight dollars a pound, far more than they get for coffee!

Soon the pot was flowing in from Mexico and Central America. At first it was cheap and abundant. But the state's reaction was swift against this foliage of fun. Those that actually control the drug trade are above the law, but the user or small time dealer is often busted. Individuals were sentenced to long decades in prison for possession of a few joints.

As with radicals who drank alcohol during prohibition, the marijuana laws make it possible for the state to arrest and incarcerate any person whom it considers undesirable; planting weed on them if they don't actually have it in their possession. The best known example of this is John Sinclair, White Panther leader sentenced in 1969 to ten years for two joints. Other examples abound, including a former SNCC Field Secretary, Lee Otis Johnson, sentenced in 1968 for 30 years for passing a joint to a narc and other sentences of up to 50 years.

Although the anti-Viet Nam war movement was not so large here as in the U.S. (though we boasted many hot spots), pot still entered our culture as a favoured recreational drug. In Canada, during the last 25 years, one quarter of a million people have been convicted of marijuana possession or trafficking. Importing marijuana into Canada carries a minimum sentence of seven years. In reaction to this repression, there has been a movement in Canada and the U.S. to repeal the pot laws.

The two trends in this movement are represented by well-known groups: the revolutionary Youth International Party (Yippie) and the hip capitalist National Organization for the Reform of Marijuana Laws (NORML). NORML advocates decriminalisation, which would make it possible to carry small amounts of pot without risk of prosecution. This brings up the question of what is known as the "miracle ounce": if it were legal to carry up to an ounce, (as it is for example in Alaska), where's the pound the ounce came from? Many pot busts result from a group of people buying into the same pound as a narc. As well, NORML is in favour of business controlling the grass trade as a part of the free enterprise system.

Those of us who shudder at the thought of a Cannabis Control Board of Ontario look at the Yippie model of complete liberation of marijuana (and everything else!). The Yips have been holding militant smoke-ins and pot protests since the late sixties. This July 4th marked their sixteenth annual White House Smoke-in (which eclipsed the official Family Day celebrations). Besides protesting pot laws, Yips use the smoke-in forum to politicize potheads about other issues. Yip has been in the foreground of the battle against heroin and other dangerous drugs and has a comprehensive analysis of drugs, capitalism, social control and social change, most of the points of which cannot even be touched on in this article.

One problem that the devoted toker always faces is how to maintain supply. Those in control of the trade continually manufacture shortages to push the price up. The paraquat scare of the mid-seventies is a classic example. Toronto tokers have been feeling the pinch in the past year. Until the spring of 1982, an ounce of good commercial weed would set you back sixty to seventy dollars. We suffered a summer-long drought and when it was over, the "Columbian" we had been smoking for years had become "sinsemilla" and cost two or three times as much, while heroin, cocaine and pills flood the city. Alternatives are growing your own, or grouping together with trusted friends and buying in bulk.

Most importantly, resist! Organize marijuana movements in your area, or join those that already exist. Watch out for the pigs, but don't be paranoid. And don't forget to share!

Marijuana movement contacts and recommended reading:

In Canada, the only organization we know of is the Alberta Legalization of Cannabis Committee, Box 115, Students Union Building, Edmonton, Alberta, T6B 2J7.

In the U.S., contact the Youth International Party, POB 392, Canal Street Station, New York, NY 10013. (212)533-5028.

Other U.S. addresses are too numerous to list here. We suggest that you get yourself a copy of **Overthrow**, Published by YIP from the above address. OT regularly covers marijuana movement activities and lists contacts in each issue. **ALSO HIGHLY RECOMMENDED:** the new Yippie book, **Blacklisted News: Secret Histories from Chicago to 1984**. Available for \$12.95 (750 pages!) from the above address. Comprehensive and detailed analysis of drug-related issues and historical coverage of the marijuana movement in the U.S. Also chock-full of interesting stuff on other YIP campaigns and issues.

GAMES YOUR SOCIAL WORKER NEVER TAUGHT YOU

Introduction

I thought a great deal about subject matter before trying to write something for Kick It Over's "personal politics" issue. I tried to determine what forces in my life had influenced my political direction and analysis.

I realize now that being on welfare was one of the main turning points in my life. It forced me to look at the world from the bottom up; to engage in a struggle for survival with very few resources.

Back then I had no conceptual understanding of patriarchy, capitalism, the state, etc. I was aware only of my own poverty. It was only three years later that I realized all the "fringe benefits" of being on welfare. I wish to share this information with others now on social assistance. Information is power. Take it and use it!

How to Live On Welfare and Survive

In these days of high unemployment and rising inflation, there are numerous Canadians receiving social assistance. A single employable individual is eligible for approximately \$300. a month. This includes food, rent, clothes, etc. No one can live on such low income and survive.

The purpose of this article is to inform welfare recipients of their rights; exactly what are they entitled to? A welfare worker will not tell you these things. In fact, one employee in social services who did make a point of accurately informing her clients was nearly fired for being "too sympathetic". So, if you are on welfare, what do you get??? **Money** - It all depends why you are on welfare. If you are a single employable individual, the max is \$313. If you are a family of four with two children under the age of 5, you get \$650 with a shelter allowance or a fuel allowance. If you are a sole support mother, you are eligible for mother's allowance, which is a whole different scene. If you are a high school student living on your own, the max is \$313. If you are unemployed due to a medical condition, the max is \$350.

Although welfare is most famous for the money it offers begrudgingly to the poor, it also provides many other living essentials. I became aware of these things through my own experiences on social assistance during a three year period. Welfare offers the following:

- 1) free eyeglasses and other prosthetic devices.
- 2) free dental care. You must ask for a dental card monthly, but be careful because not all dentists will accept it.
- 3) free OHIP - welfare will pay your premiums for

you. If you later get off welfare, but don't have a high paying job, inquire about "premium assistance". You can pay 25%, 50%, or 75% of the total amount, depending on your income.

- 4) free drug card. This will allow you to receive free prescription drugs. Again, check because not all pharmacists will accept it. If you have a sympathetic doc-

Continued on page 12

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Continued from page 11

tor, ask her to prescribe medication listed in the government booklet, as opposed to an over-the-counter drug. Often, they contain the same ingredients. However, one is free and the other isn't.

5) free moving services. If you can't stand your welfare worker and want to move, they'll pay for that too. Anything to lower the budget for their particular area. Unfortunately, they decide which company will move you and when they will do it.

6) free school supplies. If you are a student attending high school, you are also entitled to an allowance for school supplies at the beginning of the year. You can also pick up free T.T.C. tickets from your school office.

7) free clothes. If your wardrobe is looking a little shabby, ask for a letter from your worker verifying the fact that you are receiving social assistance. Take it to any of a number of "free" stores in the city of Toronto. You can pick out used clothes, shoes, handbags, etc. Personally, I used to go to the basement of the Salvation Army. There is no real limit to what you can take. If you can't find clothes that fit you, take the best quality items and try to sell them to your friends. Then do what you want with the money.

8) If you are out of food and it's not quite the end of the month, go to the Salvation Army and ask for a bag of groceries. They'll give you cans of pork and beans, crap dinner, and a few fruits and vegetables. Again, what you don't like, you can sell.

Dealing With Your Case Worker

Of course, when you demonstrate to your welfare worker that you know what you are entitled to, you may experience some initial resistance. After all, if everybody demanded a decent existence, it would wreak havoc with the system—even create anarchy! (heaven forbid!)

You may have to convince your worker that you mean business. Find out who the supervisor of your particular welfare officer is. Also, have the address and contact person for the board of appeal. Anyone who is refused welfare or its essential services has the right to appeal. You might also casually mention a visit to the offices of the Toronto Star or Sun. They

just love human interest stories. They pay for a story if you write well, or maybe they'll just assign a reporter to investigate . . . There's nothing like a little counter-intimidation to put the welfare officer in their place.

Not that all welfare workers are bad either. A great many graduates in social services are applying to the Welfare Office because it's the only government department that's expanding. Still, the socially conscious ones don't last. They get depressed and quit, or deaden themselves to the reality of capitalist society.

Other Hints

9) Rent is one of the main factors determining the actual amount of money that you receive from welfare. It doesn't pay to skimp because you won't be able to use the money for anything else. Try to find a place to your liking that is just under the maximum that you can afford. If you live in a communal household, welfare deducts money from your food allowance, so don't live with friends!

10) You are allowed to earn \$50. a month above and beyond what welfare gives you. After that, they deduct money from your cheque. Welfare will only find out about such extra money if you use your social insurance number while you are working. Of course, you are obligated by law to inform your worker of any extra funds you receive—i.e. gifts, babysitting, commission sales, etc.

11) T.T.C. operators cannot legally refuse any one a ride due to lack of money. All you have to do is sign a brown envelope which serves as an I.O.U. Most T.T.C. operators don't have them, and are thus obligated to let you ride for free. Some bus drivers will give you hassles, so I suggest entering a subway station instead. The more crowded it is, the less likely it'll be that she/he will have time to look for the envelopes.

12) Every Canadian is legally required to file an income tax return, even individuals on welfare. If you made no money, but did pay rent, you are eligible for a rent rebate, generally around \$200.

Only people who owe money are required to file before April 30th. If you expect a refund, it's O.K. to file later. The government just enjoys the interest on your money til you claim it.

Wizard of Id



The no pill, no risk, (no cheating) BIRTH CONTROL METHOD

by Bruce Baugh

Birth control has always been regarded as a "woman's problem". The advent of modern contraceptive techniques has done little to change this; only the condom is a device used by men and applied to the male body. What contraceptive devices have done, besides freeing some women from compulsory pregnancy, is to allow women to ignore their own fertility or, at worst, to see their bodies as enemies that can ambush them by "getting" them pregnant.

Yet there are methods of birth control that involve co-operation between men and women and actually make both partners more aware of the woman's fertility. These fertility awareness methods allow women with male lovers to plan when to conceive or not conceive.

These are the ovulation or mucous method and the sympto-thermal method. Their common factor is that they are based on knowledge of the individual woman's fertility cycle (unlike the "rhythm method", which relies on statistical averages that often do not correspond to the individual). Their simple premise is that a woman ovulates at fairly regular intervals which are manifested through symptoms such as changes in body temperature and in cervical mucus, so that the time of ovulation can be pin-pointed. If a woman knows when she ovulates, then she knows when she is fertile.

During fertile periods, either intercourse is avoided or condom (without foam, which will upset the mucous reading) may be used. During infertile periods, couples may have intercourse without having to use any contraceptive devices. Pregnancy can only occur when a sperm meets an ovum, and this can occur only if intercourse takes place just before or just after ovulation. At other times, there is no need to impose infertility through a device, for the woman is naturally infertile.

The purpose of this article is not to explain how to use fertility awareness methods. For that, there are a number of publications listed at the end of this article. Even after reading these, it is best to talk with someone who used the method or a family planning clinic before going ahead with fertility awareness as a means of birth control. I will simply outline the method, and point out what I see as some of its advantages.

To begin on a personal level, my consciousness about birth control was raised by a lecture Germaine Greer gave in 1977. Greer catalogued the innumerable health risks of the pill and the IUD and pointed out

that these methods place all the responsibility for birth control, and all the health risks, on women. She pointed to *coitus interruptus* in countries such as Italy as an example of a practice where men shared some responsibility for birth control (albeit a minimal one, and this method is notoriously ineffective). In the same vein, she denounced the white anglo hang-up about "intromission" (ejaculation in the vagina) as the be-all and end-all of sex.

At the time, my lover was on the pill, and like many men, this was a situation I took for granted. Greer

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persuaded me that far from liberating women's sexuality, the pill had made women "super-whores", available to men whenever men wanted them, at tremendous cost to their own health. My lover and I decided on the diaphragm as a healthier method of contraception, and one that allowed me to share some responsibility (by preparing and inserting the diaphragm, etc.)

The diaphragm, though, has its problems. It is not entirely effective; I personally know of at least four unwanted pregnancies that resulted from its careful use. And I am prepared to admit, though this is a matter of personal preference, that I now find the diaphragm "unaesthetic". The application of the diaphragm midway through love-making can interrupt the natural emotional and sexual crescendo and inhibit spontaneity.

My current lover introduced me to the symptothermal method of birth control. At first, I was a bit skeptical: I knew how ineffective the rhythm method is, and I was used to being dependent on artificial means of contraception. But as I learned more about it, it made more sense. Properly practiced, this method is as effective as the pill (and more effective than the diaphragm). It involves no health risks. During in-

fertile periods it allows for total spontaneity, and it encourages diversity in love-making in fertile periods. (I for one am no longer obsessed with "intromission", and my lover and I have discovered other ways of expressing our affection and sexuality). Finally, it is a method that involves my responsibility as much as my lovers', in periodic abstinence from intercourse, in charting her fertility cycle (more on that later) and in making decisions about when to have intercourse.

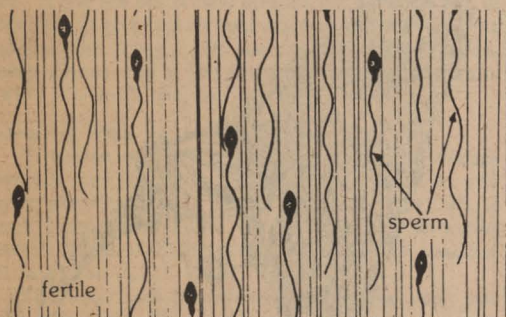
There are other obvious advantages to this method of birth control. The sympto-thermal method detects fertility through the observation of the woman's cervical mucous and fluctuations in her basal body temperature (the body's temperature upon waking). The only costs are paper for charts and a basal body thermometer. There is no need to repeatedly buy creams, jellies, pills or devices—no need to participate in the treadmill of continuous consumption.

This type of method allows women complete control over their sexuality. It is fairly easily learned, and there is no need to rely on "experts". Any woman can become sufficiently aware of her fertility cycles to be her own best birth control counselor. Other methods of birth control make fertility a threat and a mystery. Fertility awareness allows a woman to be aware what happens in her own body throughout her cycle, rather than just at menstruation. It enables her to work with her body's natural rhythms rather than against them. It is not just a means of avoiding conception; a woman aware of her fertility is in a much better position to conceive when she wants to.

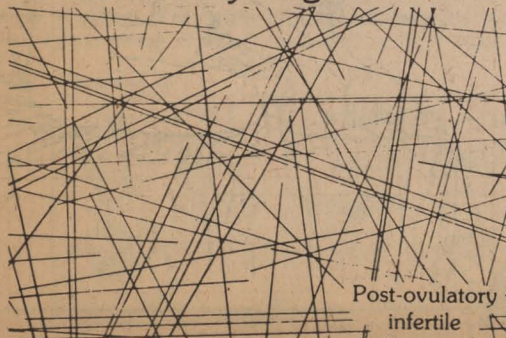
From a man's point of view, one of the most important aspects of fertility awareness methods is that they require men to recognize and co-operate with women's fertility. Periodic abstinence from intercourse means that the woman's body is not simply there at the man's disposal. It requires that the man limit his wants in accord with the woman's needs. That does not mean men must suppress their own needs, but that they must learn to satisfy them in a way that does not suppress the needs of women. Men must listen when their lovers say "no" to intercourse. They should also become aware of the woman's fertility in order that they can take part in making that decision.

This sort of co-operation is more feasible in long-term relationships, where a sharing of responsibility is possible and a woman feels safer in expressing her needs. Yet a non-monogamous woman, while she will not often be able to share in decision making with her lovers, can still demand her lovers co-operation by agreeing to find other modes of sexual expression than intercourse during her fertile periods.

The sympto-thermal method allows men to co-operate with woman in a number of ways. One way is in temperature taking and charting. How this works out in practice is a matter of what feels right for you;



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Post-ovulatory
infertile

in our case, it involves such simple things as it being up to me to hand my lover the thermometer first thing in the morning, sharing in the recording of temperatures and in analysing the chart. More importantly, because we go over the chart together and decide when to have intercourse together, we are equally responsible for the success or failure of the method. Couples using the mucous method can also share in charting and chart analysis (of symptoms such as the presence of mucous, its consistency, etc.).

How then does the method work? The point of the method is to find when ovulation occurs. Since sperm can live up to five days in the vagina, and an ovum lives from 12 to 24 hours after it has been released, a woman is fertile only from five days before ovulation to three days after. Hence it is possible to have intercourse without contraceptive devices from three days after ovulation up until menstruation (when the ovulation cycle begins again) without risk of pregnancy.

It is also possible to have intercourse after menstruation, although the number of days depends on the individual woman's cycle. For example, if your cycle is 26 days, then the earliest ovulation occurs would be 10 days after menstruation, and the first fertile day (allowing five days for sperm survival) would be the fifth day after the onset of menstruation. To reduce risk, the usual practice is to take the shortest of 12 cycles and subtract 21 days (16 is maximum time between ovulation and menstruation, plus 5 for maximum sperm life) in order to determine the first fertile day. In a case where the shortest cycle was 26 days, a woman would be fertile from the fifth day after menstruation until three days after ovulation, and then infertile until the fifth day after menstruation. Yet because post-menstrual infertility is calculated on the basis of past cycles, it is only probable, and thus involves some risk (especially for women with irregular cycles).

The key to fertility awareness methods is to determine when ovulation occurs, and it is here that the methods diverge.

First, there is the "thermal" part of the symptothermal method. The woman takes her temperature on a basal body thermometer (not a fever thermometer) every morning just after she wakes up. These temperatures are plotted on a graph. A rise in temperature of .2 to .3 degrees centigrade followed by at least two or three similarly high temperatures indicates that ovulation took place just before the temperature rise. (This rise is due to hormonal changes at ovulation.)

Temperature rises early in the cycle not followed by other high temperatures are aberrations which may occur but should be noted. At first, you may find it difficult to distinguish ovulation from these aberrations, but this becomes easier with practice. For women with a regular temperature pattern, over time this method

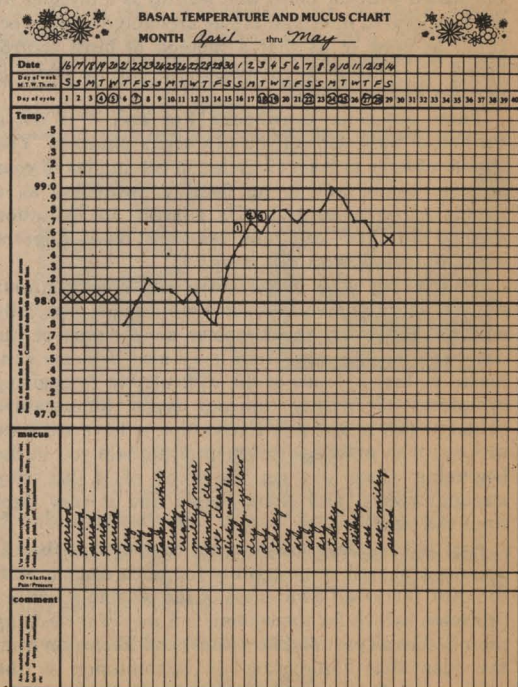
becomes extremely easy to use. (See chart, below).

Many people do not like to rely on temperature alone. Illness, lack of sleep and irregular hours can throw temperatures off and make chart assessment difficult. But there are other ways of detecting ovulation.

The chief among these is the observation of cervical mucus. Depending on the stage of her cycle, a woman will produce fertile mucous, infertile mucous or no mucous at all in her cervix. Fertile mucous facilitates the sperm's passage to the ovum; infertile mucous tends to impede it. The kind of mucous present is also an indication of fertility: fertile mucous develops from after menstruation and reaches a peak 12 to 24 hours before ovulation. This mucous is lubricative, often transparent and stretchy, with the elasticity of raw egg white. From the fourth day after ovulation, the ovum has disintegrated, and whatever mucous there may be (if any) is dried up, tacky or flakey. This is infertile mucous, and it is a natural barrier to sperm.

Those who combine the mucous method with temperature charting avoid intercourse whenever fertile mucous is present (its presence is usually indicated by a feeling of wetness near the vaginal opening, par-

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Number of days in this cycle 28
Shortest previous cycle 28

ticularly after exertion such as a bowel movement that would cause the mucous to flow down from the cervix). Intercourse may take place on the fourth day after the last day of fertile mucous (the "peak"). The "peak" is indicated by subsequent days of infertile mucous or no mucous at all. The use of temperature charting along with mucous observation helps remove doubts or ambiguities, and is especially desirable for women whose fertile mucous does not differ distinctively from their infertile mucous (distinctiveness varies from woman to woman).

Nonetheless, where evidence from the two methods conflict, it is better to err on the side of caution. For example, if your shortest cycle was 27 days, so that you are probably infertile up to the sixth day after menstruation, but you notice wetness around your vaginal opening on day five, then day five should be treated as the beginning of your fertile period. (As indicated earlier, the subtraction of 21 days from your shortest cycle gives you only a **probable** safe post-menstrual period based on past cycles, and mucous indicates what is happening in your present cycle).

If this sounds complicated, it's not. With time and practice the method is very simple. The resistance we feel to such methods is in large part due to our being inculcated with the belief that fertility is a mystery we need experts to interpret. It has probably not even occurred to most of us that a method of birth control based on knowledge available to any woman is possible and practical.

There are some drawbacks. For one, it is not a method of birth control you can begin tomorrow. You should observe at least 12 cycles, to get an idea of your pattern, before relying on fertility awareness as a means of birth control. (Or consult an ovulation method teacher—different teachers have different ways of dealing with this issue.)

Also taking your temperature and checking your mucous every day requires some motivation, especially at first. For many this becomes simply part of the daily routine, though. There may also be some confusion at first because of the difficulty in recognizing symptoms of fertility (mucous types, temperature shifts), which is why it is a good idea to have someone at hand who practices this method to help you in the beginning. Once you get the hand of it, it's very straightforward, and some people find it easy right from the start.

Any disadvantages seem minor compared to the advantages: shared responsibility for birth control, self-reliance, increased awareness of the woman's fertility processes (which for the woman is a way of reclaiming their bodies as part of their selves) and liberation from the idea that intercourse or intromission is the primary mode of sexual expression. It is also cheap and healthy, and is the best method for achieving a wanted conception.

References:

Love and Life: Fertility and Conception Prevention, 3rd ed., published by Serena Canada, 55 Parkdale Ave., Ottawa K1Y 1E5. Very good for basic information on how to use the sympto-thermal method, but some may find its "philosophy" hard to take, especially the criticisms of abortion.

A Co-operative Method of Natural Birth Control, 3rd ed., by Margaret Nofziger. Very readable guide to the sympto-thermal method, although the hippie mumbo-jumbo gets tiresome. Contains useful sample charts. Available from the Toronto Women's Bookstore.

The Ovulation Method: Cycles of Fertility, 2nd ed., by Denise Guren and Nealy Gillette. Published by Ovulation Method Teachers' Association, P.O. Box 14511, Portland, Oregon 97214. A very complete guide to the mucous method; contains good bibliography.

For information on comparative effectiveness, see "Natural Family Planning", **Journal of Nurse-Midwifery**, Vol. 28, number 1, pp. 7ff.

Further information is available at St. Michael's Hospital Family Planning Clinic.

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Groups protest Cambridge Street raid

On Monday, June 13 a houseful of political activists on Cambridge Street (Near Broadview and Danforth) was raided by Litton investigation squad of the Metropolitan Toronto Police. Brandishing warrants, the 10 or so police involved proceeded to conduct a 4 1/2 hour search, seizing, among other things, the mailing list for BULLDOZER, a prisoners' rights magazine. While newspaper columnists discuss the very real threats to civil liberties posed by the proposed new civilian spy agency, assaults on people with differing political, social and spiritual beliefs are occurring at this very moment.

These assaults are part of a wave of repression directed against the right of peace activists and others to engage in free association in their efforts to halt the nuclear arms race and to build an alternative world, the rights of gays and lesbians to engage in consensual sex, the right of women to control their own bodies, and the right of magazines to exercise free speech.

We must act or soon no one will be safe.

CAMBRIDGE SUPPORT GROUP

The undersigned groups and individuals hereby: 1) condemn the harassment of politically active people; 2) demand that the evidence leading to the issuance of the warrants in the Cambridge case be made available to those concerned; and 3) express our public concern over the potential erosion of civil liberties implied in the proposal for the new civilian spy agency.

June 30, 1983
Toronto

TORONTO'S ANTI-AUTHORITARIAN BULLETIN

A brand new publication intended to help network Toronto Anti-authoritarians and Anarchists, the BULLETIN lists groups with a short summary of their activities and areas of interest. Distributed free at various locations or from T.A.B. c/o AAPA, P.O. Box 6531, Station A, Toronto M5W 1X4. Donations welcomed.

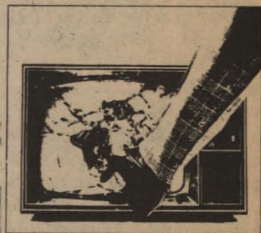
FIFTH ESTATE

The Fifth Estate is a high quality quarterly libertarian publication produced in Detroit. They feature coverage and analysis of peace issues, technology, precivilized cultures, and modern "life". They also feature a list of books and publications from a variety of sources—available from them for a nominal fee. Fifth Estate is located at 5928 2nd Ave., Detroit, Michigan 48202 U.S.A. Subscriptions are \$5 (US) for Americans and \$7 for others.

Against Cruise Testing, Margaret Atwood, Broadside, Bulldozer, June Callwood, CIRPA (Citizens' Independent Review of Police Activities), Matthew Clark, Committee of Progressive Electors, Cruise Missile Conversion Project, Prof. Frank Cunningham - Philosophy - University of Toronto, CUEW (Canadian Union of Educational Workers) Loc. 2, Development Education Centre, East End Peace Action, Free the Five Committee (Toronto), GLAD (Gay and Lesbians' Association for Disarmament), GLARE (Gay Liberation Against the Right Everywhere), Grindstone Co-operative, International Women's Day Committee, Kick It Over, Law Union of Ontario, Ald. Jack Layton, Lesbian Mothers' Defense Fund, NDP Gay and Lesbian Caucus, Prof. Graeme Nicholson - Philosophy - University of Toronto, Prisoners' Solidarity Group, Quakers' Committee on Jails and Justice, Queen's Park Peace Camp, Rape Crisis Centre, Regent Part Committee Against Police Harassment, Right to Privacy Committee, SCM Bookroom, Richard Shapcott, Solidarity with the East European Peace Movements, Francis Sparshott, STRIKE!, Toronto Nuclear Awareness, UCAM (U of T Campaign for Nuclear Disarmament), Sue Vohanka, Women's Action for Peace, Women Against Violence Against Women, Women Working with Immigrant Women, Youth Action for Peace (Ottawa)



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Just when you thought it was safe to go back in the bedroom:

Porn Debate Resumes . . . LETTERS

The zine looks pretty good, and I could heap compliments on several of the pieces and the analysis involved, but as a sort of an expert on one issue that was being discussed in those last couple of issues of KIO, I think I'm obliged to make some remarks regarding it.

Up front, I am really not interested in reading or defending pornography, but I really believe that the anti-porn movement as it currently exists is chasing a red herring.

In order to understand the failures of the anti-pornography movement, one thing—the main thing—we have to

understand is the position and portrayal of sex in a patriarchal society. Not just in theory and in the abstract—I mean experientially.

Women are judged by our sexuality. From the moment we are born, we are judged, evaluated, and socialized according to our reproductive potential as understood by the doctors and nurses who first discover that "It's a girl," by our parents, by our teachers, by other children and other adults. Since our sexual and reproductive potential are the crucial factor in our lives according to society, how that society views sexuality and reproduction is, of course, crucial in determining how we are treated, perceived, and permitted to live.

The context is that sex has been interpreted by those in power—mostly males—to be a commodity that women "have" and men want. In the traditional model of female sexuality, women exist as opposites and compliments of men and men's desires. Therefore, if men take pleasure in

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dominating and doing violence to women, women are expected to take pleasure in being dominated (submission) and being victims. That model doesn't just come from pornography, mind you, it comes from many highly regarded philosophers and later from the psychoanalytic tradition of Freud. It still has quite a number of influential adherents.

Experientially, this means that a number of women have sexual lives which are virtually a model of this kind of unrewarding relationship with men. I am not speaking of sado-masochism. I am speaking of traditional marriage, in which the woman knows she is always doing something "for" the male when she has sex with him, and treats it either as a gift to him, a trade-off for other favors, or some kind of duty—but not as something she might enjoy herself and therefore want to do for herself. Her experience of sex, then, is largely degrading and really is unpleasant. To her, anything that takes a husband's mind off of sex has got to be a blessing, because the less he thinks about it, the less

likely he will be to subject her to it. Of course she resents the existence of pornography, which may encourage him to think of it and expect it more often. She particularly resents the women who play roles in these pictures and movies in which they somehow manage to appear to enjoy sex. How could they? Are they so depraved as to enjoy that sort of thing? Or are they just being used to make a "normal" woman, who doesn't enjoy sex, look bad and feel guilty about herself? They are traitors to decent women who have to lay in bed and grit their teeth out of a sense of duty.

On the other hand, we have a lot of feminist theory that seems to coincide to some degree with this approach—that sex, all heterosex—degrades women, is virtually the same as rape. A lot of this theory, too, comes from women who have had sexual degradation thrust upon them. It is, of course, true experience—most women who are sexually active do at some time encounter men who con them into un-

Continued on page 20



wanted sex, and unwanted sex has a fairly reliable outcome—discomfort, dissatisfaction, and feelings of having been degraded.

A great deal of this anti-heterosexual feminist theory has been written by lesbians. Now, I don't mean to put down lesbians by any means—but they are in no position to define all sexuality. Yes, they got talked into "trying it" once, just for the sake of being sure, or whatever—most of us have heard some of the creepy lines men can come up with when they want to talk a woman into sex, especially if they feel "challenged" (as if that was ever a good reason to go to bed with someone). And many of us, gay and straight, have fallen for someone who was basically a creep, or we have let ourselves be talked into things we didn't want to do because we just couldn't come up with a good 'logical' reason not to. Lesbians are no more stupid than anyone else, but like many women, some have never learned one very basic rule (at least, basic for most of the women I have talked to, counselled, and interviewed): If you don't want someone in the first place, you are unlikely to enjoy sex with them, no matter who they are, and no matter who you are.

Because, let us face it, being a lesbian (or being straight) is not a matter of who you have orgasms with, it is a matter of who you are actually attracted to. And that is a matter which has been carefully omitted from the entire mythos of female sexuality. Female desire. And lesbians, perhaps more than anyone, have experienced, even if they have not crystallized and articulated it, the fact that in heterosexual relationships their own feelings of desire have never seemed to be given any importance or real recognition. Just as many heterosexual women have shared that same experience.

And that's a lot of what goes into both sides of the anti-porn movement, from the Falwell camp to the Feminist movement. Yet, as a crucial matter, it is largely overlooked. And that is only the context.

Now, in KIO No. 7, we see the absurd reaction to absurd reaction. Women in Montreal recognize the back cover of *BOREDOM* as being sexist. They somehow seem to think that removing this comic from the local Alternative Bookstore is going to strike an important blow against the patriarchy, and use offensive means to do so. In reaction, a worker at that collective writes to KIO and describes the truly offensive cover as "innocuous." It may be too late—because of the anti-porn feminist action—to explain to this man ("S.E.") what is so blatantly offensive about that drawing, but I will put it as simply as I can: As banal, boring, and even sometimes offensive as Lady Di may be, this kind of imagery personally degrades her because she is a woman. Therefore, ultimately, it degrades all women. It takes advantage of the same anti-sexual and therefore anti-woman attitudes that the patriarchy thrives on to belittle her, and thus does so to us all. The humor in the cartoon actually relies on the reader to be unenlightened sexually—because someone who genuinely understands why so many women react negatively to sex and sexual issues couldn't fail to miss the offensiveness of that cartoon.

But this is just an anecdote, an underline to the context. Because somewhere in the middle of all of this mired misunderstanding is a heterosexual woman who has been caught in the middle of all of this theory, joking around, yelling, laughing, violence, ignorance—and the further con-

fusion to her own feelings. She is committed to feminism, she knows she wants to be treated with respect, to be able to live her life, to be able to walk down the street safely, to be able to make her own sexual choices, and yet—she has sexual desires for men, and lesbians tell her that men are the enemy and sex is rape and the only good feminist is a lesbian feminist. She has masochistic fantasies, and there are all sorts of people saying that one way or another her feelings support the patriarchy; traditional philosophers and psychologists like to pretend that those feelings somehow "prove" that women really like to be raped and dominated, while WAP and related groups want her to believe that she is not even entitled to her feelings and any expression of them is supportive to the patriarchy. Which leaves her full of guilt and doubts, but not much else.

And what is all this bickering based on? Well, on a false assumption about sado-masochistic feelings, that's what. According to the traditional philosophers and psychologists, males in general—and only males—have sadistic fantasies and feelings, while women in general—and only women—have masochistic fantasies and feelings. This "prove" that women really like to be dominated and that men like to dominate and that the natural order of things is for men to dominate women.

The feminist analysis bases its own theories on the same false assumption of male sadism and female masochism. The extreme result of this is the "heterosex is rape" approach which insists that all men are rapists. Strangely, there seems to be a tendency among allied believers that while male interest in rape and dominance is innate or at least not 'curable', female masochism is just a socialized response to male dominance and can be largely disregarded except to make the victim feel guilty. More rationally, there are the people who recognize that something about these sexual feelings may be purely the result of socialization and conditioning and that educating people will take care of the problem.

But the foundation, the assumption that sadism is a male practice while masochism is a female interest—the foundation upon which all of these theories rest, is wrong. Female sadism is just as common in the population as male masochism. That's right, women have sadistic sexual fantasies, fantasies of dominating their partners, and they have these fantasies just as often as men do. Men, as a matter of fact, are just as likely to be sexual masochists as women are.

And a lot of pornography caters to a male market of masochists—men who look at pictures of female dominants, men who identify with pictures of people—both male and female—who are playing the submissive role.

Anyone who believes that S/M sex and S/M pornography are merely a re-enactment and portrayal of male dominance and female submission does not know enough about the subject to discuss it intelligently.

Now, to be sure, there is some pretty disgusting, woman-hating, woman-kill porn around. Some of the worst, most anti-woman literature and art around is produced by some of the clever fellows on the Left who think that women's negative feelings about sexuality are a big joke stemming out of mere "middle-class values" and "uptightness"—little realizing that it is precisely this attitude, which trivializes women's feelings about sex, which makes so many women "uptight". In fact, the Left has a rather un-

pleasant history of making heroes out of men who were particularly good at finding ways to degrade women and make sexuality even more unpleasant for us. Norman Mailer might be a good example. Eldridge Cleaver, whose remarkable political act was to rape women, certainly should make a lot of the Lefties who lionize him proud. And that's the short list, pals.

But these people exist—thrive, in fact—because of an atmosphere in which sexual ignorance and inaccessibility of information are forgone conclusions. Turn on your TV, and note carefully the sexual images in TV shows—how often do you see sexual violence portrayed, or something akin to it? How often are the sexual images positive, non-violent, attractive? Why is it OK to portray sex negatively, and always having bad consequences, but not OK to portray it positively?

The fact is, even sit-coms and Disney movies carry negative sexual images. Not much of it is explicit enough to satisfy the natural curiosity of a growing child, but one thing it is explicit about is the negative value of sexuality. Sex is more often equated with violence and degradation than it is equated with positive motivations and outcomes.

But what about that curious, growing child? Where does she—or he—go to find out the true information, the reality, what it's all about? You ask your parents? The Librarian? Your teacher? Good Luck.

Eventually, you may find one of the following: Boring clinical books about the mechanics of sex; condescending and obscure (but not always very informative) materials written to instruct children about "the facts of life"; or pornography.

Unfortunately, the kind of material which is most likely to give what appears to be an accurate and sufficiently graphic portrayal of sex is pornography. Sure, you and I know that there is a lot of information left out, and that there is a lot of misinformation thrown in, but that's the way it is.

And nothing WAP does or says about pornography will make any difference until more reliable materials are made available and accessible.

Oh, and don't waste your time writing informative little booklets—most people learn more from fiction by accident than they learn from non-fiction even when they're trying.

Demonstrations do not eliminate pornography. They only emphasize the anti-sex attitudes already prevalent in the patriarchy. Making porn more difficult to purchase will make the buyers better at ferreting it out, make the prices go up and possibly take even more money away from the models—"increased distribution costs," you know, but it won't blunt the message of pornography and it does nothing to eliminate the dissemination of that message thru the accepted, "respectable" media which is first necessary to make TV-watchers into pornography-buyers.

The mass media are teaching the children, teenagers, young adults, and even older adults who haven't picked the message up yet, every day, that sex is dirty; that women are people who have a desired commodity but withhold it and play games with it; that men should acquire sex with money, cleverness, a sense of adventurism, guile, lies, game-playing—anything but genuine sensitivity and affection—and lots of aggression, of course. The mass media are hard at work reminding your male friends, your kids, your brothers, your fathers, and even you and your female friends that women are a commodity, that men should see

women as possessions (and, along with us, our sexuality and our reproductive potential) to be used and owned (and, in some cases, if anyone tries to "steal" us, they or we should be killed to prove the priority of their ownership). And these attitudes exist without—even before—pornography. And as long as those messages are available in the rest of society, there will be a market for that creepy pornography that offends us so. If society fails to teach these negative messages, pornography (no matter how much of it may be produced), will have no market.

I have no intention of condemning or condoning the use of pornography or the practice of S/M sex. I don't believe in telling anyone what they can or can't do in bed, as long as they have the consent of everyone present. I have no absolute knowledge of where S/M feelings come from or whether they are even intrinsically "bad" or "good", although I suspect strongly that they evolve more from the position of women in the home than from anything else. I only know that most of us don't even know enough yet about sexuality to run around making absolute statements about whether S/M is politically correct.

Avedon Carol

Porn-chasers Respond

I would like to respond to the issues raised by S.E. in his letter in K.I.O. No.7. As I am 1 of the 2 people who confiscated "Boredom" from the Alternative Bookstore I'll start by correcting some inaccuracies in S.E.'s rendering of the events. I've enclosed a photocopy of the back cover that is the source of our action and the subsequent debate. As you can see it is a photo of a woman being penetrated by a British military helmet. Lady Di's insipid smiling face has been pasted onto the photo and there is cum rolling off her face. The byline reads "I've seen lots of girls in this business object to doing a cum shot on the face. That's something I've always done in my private sex life."

I put forward the following partial definition of pornography: "The portrayal of sex and/or sexuality in a way that creates and/or reinforces the image of women as objects to be controlled, used and abused by men. "If one accepts this partial definition of pornography then the photo in question is surely a deeply misogynist piece of porn. A woman being penetrated (raped?) by a military helmet with cum rolling off her face has nothing to do with the tender consenting sexuality we presumably all want to develop. Rather it is a powerful symbol of male violence and control, an act of sexual aggression that doesn't involve any sign of real physical or emotional contact.

S.E. seems to believe that our objection to the graphic is an objection to oral sex. I would point out that the graphic doesn't deal with oral sex it deals with a woman who has had a man come in her face; an act that is an act of male aggression not an act of love or sexual pleasure that oral sex should be.

As always the woman is portrayed as the willing receptacle of this twisted violence. This shit rates with the worst of 'Hustler'.

It was on the basis of this back cover that we decided to confiscate all the copies of 'Boredom' from the Alternative Bookstore.

Our decision to keep the confiscated magazines rather than return them to the Alternative Bookstore collective

was based on their decision to return the magazine to the Boredom people. One of our goals in confiscating the magazine was to raise the question of the sale of sexist material in a movement bookstore. This objective was achieved from my perspective successfully. A second goal was to take the seized copies of this offensive shit out of circulation permanently. This would not happen if Alternative gave the mag back, as the Boredom people would doubtless just find somewhere else to sell it.

I would now like to turn to some of the questions S.E. raises. "... (D)o we treat counter-culture/politico types exactly the same as if they were pornocrats? Intrinsic in our approach to the sale of "Boredom" in Alternative Bookstore is my answer to that question. If Alternative was a straight bookstore we wouldn't have openly seized the mags and left our phone numbers so we could be contacted. We might, depending on the general nature of the store, have shoplifted the material in question, spraypainted appropriate slogans on the window, bricked the windows, etc. (Rumor has it some real offensive stores have even been firebombed.) You talk to friends. You attack the enemy.

S.E. also puts forward the position that positive results could come from the generalization of pornography. I offer the following stats from the U.S. and Denmark as a point well worth considering. In the U.S. pornography became increasingly available between 1960 and 1969. In the same years arrests for rape increased by 56.6% for adults and 85.9% for minors. I somehow doubt its because the police have gotten more concerned and effective. Police stats on rape in Copenhagen between '65 and '74 show an increase in rape after '69 (the year censorship was lifted) after which it fell back to previous levels, but never below. No stats that I know of show a decrease in violent sex crimes against women in "no censorship" situations, although some show a decrease in non-violent sex crimes such as flashing and peeping. These stats should anyone wish to verify them can be found in a 'Conseil de statut de la femme' document called "La pornographie et l'erotisation de la violence" researched and edited by Lise Dunnigan. It includes a useful bibliography of studies, many in English. Obviously stats are always questionable but S.E. should consider the possible ramifications of his suggestions for women who will be the victims of any increased violence.

S.E. states that his viewing of porn, 5 double bills in the last six months, backs his theory that wider acceptance of porn will lead to better porn. "Better" we are given to understand means "well filmed, reasonably plotted and even at times tender material." S.E. does, however, note that porn is still "excessively sexist". It seems S.E. has missed the point. The anti-pornography movement is not critical of the technical quality of porn. Even if it is technically well filmed and reasonably plotted it remains excessively sexist. It is the misogynist sexism that we are protesting.

I suggest that S.E. refrain from discussing porn, at least until he understands the parameters of the issue.

In Solidarity
Mike Ryan

All's fair in love and anti-sexism?

Dear KIO,

I don't know if you believe that ethics have any place in Anarchist journalism but your treatment of the letters I

recently sent to you leads me to doubt it. I submitted two items in one envelope: one a letter intended for publication and the other a personal note outlining some thoughts in progress on the porno debate. To print the latter, an item clearly not submitted for publication, without even informing the writer of your intentions, is unprincipled. In future I will bear in mind that all correspondence with your newspaper is subject to publication.

In addition I have some lesser, although still galling complaints concerning your treatment of my letters. I object to the apparently politically motivated editing of the letter I submitted for publication, specifically the deletion of the paragraph describing the Anti-Pornography Movement's flat rejection of any and all criticism of their politics. If space was a problem you should have confined your blue pencil to the second letter. I also fail to see why you felt obliged to use only my initials since I signed the letter intended for publication in full.

In general I found that your handling of my contribution to the debate on pornography in your pages did no credit either to your newspaper or your politics. I hope that in future you deal with your correspondents in better faith.

Comradely
Steve Ellams

We agree — It was unprincipled, but we couldn't resist.

Beyond Simplistic "No Porn v.s. No Censorship"

Dear KIO

Just read your Sex and Peace issue and I feel that you should be congratulated for opening the pages of your journal to the controversy surrounding the Anti-Porn Campaign. I think there is a real problem in taking an either/or position in this matter, that is to take either a strict 'No Censorship' position or a simplistic 'No Porn' position. While I support the campaign, I do so with an open mind and try to approach the issue critically and dialectically. Human phenomenon, particularly in patriarchal capitalist society have contradictory aspects, there are no absolutes, and when such absolutes are imposed upon a process (ie ideology) we get the beginnings of tyranny.

The 'No Censorship' faction correctly fears state intervention into the media, for we have struggled thru centuries to develop a 'free press'. There is some truth also to the accusation that the campaign plays into the hands of the extreme right. I think rather than demanding repressive laws, the Anti-Porn movement should stress Direct Action and make democratisation of the media a central demand.

The No Censorship faction overlooks the fact that this movement is implicitly a demand for media democratisation. By demanding control of content they are saying that the people should have some say in what goes on in the media. The critics do not seem to realize that censorship is with us already, a censorship of omission, for all media exercise choice in material. The monopoly or state capitalist media choose what they wish us to see, so we get porn, racism and anti-poor/worker hate literature and a complete ignoring/distortion of popular struggles. In essence, all editing is a form of censorship. Only when people democratically control the mass media, will it then

ANARCHISM'S GREATEST HITS:

by Ron Hayley

In visiting Toronto's radical bookstores, one is struck by the paucity of anarchist literature. Whenever some boring Marxist fart writes a new academic rehash of socialist principles, they rush out and buy it. Why this double standard? Surely, it is not too much to ask that a few of anarchism's greatest hits be carried? Towards this end we are offering the following list of *de rigueur* anarchist titles.

Post-Scarcity Anarchism by Murray Bookchin, Black Rose, Montreal, \$6.95. Essays written in the mid-to-late sixties that were so far ahead of their time that most leftists have yet to catch up. Bookchin talks about ecology, the revolution in everyday life, the need to go beyond class analysis, and offers an alternative vision of society that contrasts sharply with the drab technocracy of Karl Marx and his followers. Instead of imposing a dogma on the world, Bookchin sought to bring to the fore the utopian possibilities in the sixties' youth revolt. This book is my personal favourite.

Toward an Ecological Society* by Murray Bookchin, Black Rose, Montreal, \$9.95. Continuing the trains of thought developed in *Post Scarcity Anarchism*, Bookchin takes to task both the 'environmentalists' (for whom ecology is a problem of tinkering with "natural and human resources") and Marxism—lambasting the latter for its pro-technocracy and anti-nature proclivities—proclivities it shares with the capitalist system.

Anarchism and Other Essays by Emma Goldman, Dover, New York, \$2.50. A collection of Emma Goldman's essays on drama, patriotism, and the inadequacies of the movement for women's suffrage.

Living My Life (in two volumes) by Emma Goldman, Dover, New York, \$8.50 per volume. Emma's two-volume autobiography, excerpts of which were recently read on the CBC's Ideas radio program.

represent their interests. Of course, our masters will howl censorship (look at the flak over the lily-livered Kent Commission) and in a sense they will be right for the newspapers and TV will no longer spout lies and hatred but rather reflect our needs and actions.

The problem of hate literature can not be overcome by oppression but only by the further development of liberty. Let's demand a truly free media, one that is for the people. For a start why not demand editorial boards composed of elected representatives of workers, women and racial minorities. I am aware, of course, that a truly democratic media requires a social revolution, but in the meantime there is much to be gained from such reforms that point that direction.

Larry Gambon

Begin at Start by Su Negrin, Times Change Press, New York, \$4.00. A small but beautiful look at the various oppressions that people experience, the network of unfreedoms that hem us in. An excellent antidote to 'either/or' thinking.

Human Scale by Kirkpatrick Sale, G.P. Putnam's Sons, New York, \$11.95. Though not explicitly anarchist, this book is nonetheless a systematic attempt to apply anarchist principles of decentralization and self management of all areas of life, and discusses, using specific examples, how concrete problems could be solved.

Re-inventing Anarchy edited by Howard Ehrlich, Carol Ehrlich, et al, Routledge and Pegan Paul, London, \$15.60. A thought provoking collection of essays edited by the editors of *Social Anarchism* magazine. Noteworthy for its inclusion of several pioneering essays (in edited form) by anarcho-feminists Peggy Kornegger and Carol Ehrlich, etc. Only unfortunate thing is the price. For information, write to Research Group One, 2743 Maryland Avenue, Baltimore Maryland 21218 USA.

A Primer of Libertarian Education* by Joel Spring, Black Rose, Montreal, \$7.95. An excellent book on the principles of libertarian education which considers the work of Reich, A.S. Neill, and Paulo Freire.

The Bolsheviks and Workers Control* by Maurice Brinton, Black Rose Montreal, \$5.95. Everything you always wanted to know about Bolshevism and were afraid to ask. Painstakingly documents the wholesale assault by the Bolsheviks on the principle of workers' self-management once they gained power. Reveals that their slogan for "Workers' Control" was little more than sucker bait to get people to go along with their vision of "socialism from above"!

NOTE: Those books which have an asterisk after the name are available by writing to; Out of Focus Books, care of Kick It Over, P.O. Box 5811, Station A, Toronto, Ontario, M5W 1P2. Send cover price plus donation for postage.

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SELF and OTHERS

By Bruce Baugh and Ron Hayley

Three year-old Andy sat naked in a mud puddle, the rich brown mud oozing between his fingers and toes. A slight breeze caressed his body. The entire outer layer of his skin tingled, nerve-endings pricked by the combination of sun, wind and moisture. His whole body was ready for pleasure: all of his senses were open to the world. The dazzling colours—lush greens, stinging blues and russet browns—completed the scene of a warm summer's day.

Probably all of us have a dim recollection of such experiences of total and unselfconscious pleasure; that "sweet confusion" when we were but vaguely aware of our difference from the world around us, where the mud was as much ourselves as our toes. The distinction between what is "inside" and "self" and what is "outside" and "other" is achieved only by degrees. It is one that we as adults find natural; yet, the innocent oneness with our world appears to us as a paradise lost which we try to regain through intoxication or through sex. Both intoxication and sex appear to be ways of opening up the senses and suppressing the self-conscious intellect. This indicates that our separation

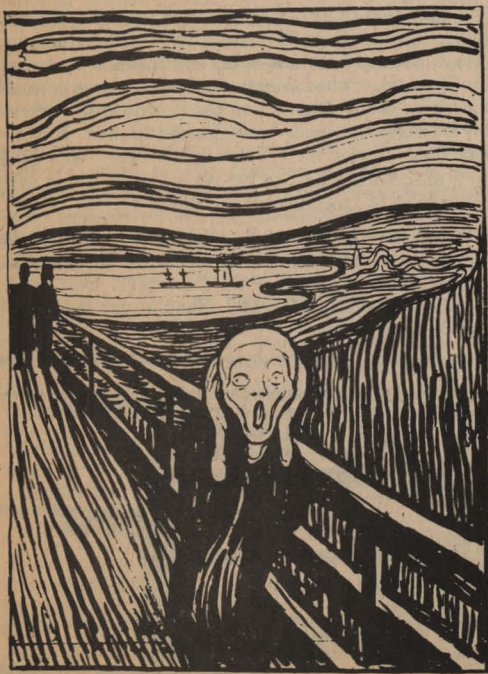
from our world involves the supremacy of the processes of knowing, reasoning and calculating over our sensory and emotional awareness.

The division between "self" and "other" is then a division **within** ourselves. Is this division the necessary price of being self-conscious beings? Or can we regain paradise without suppressing our consciousness of self and the faculty of foresight that goes with it? Perhaps the divisions between "self" and "other", "mind" and "body", need not be as sharp and distinct as we usually find them.

For our self-consciousness is by no means natural, but social. As children, we become aware of **ourselves** not in exploring our world in solitude, but in the presence of other people. It is when we are punished, praised or spoken to that we turn our attention to ourselves in the vain effort "to see ourselves as others see us", to see those aspects of ourselves we had not suspected but which the actions of others indicate. Then it is that we become aware of our existence as individuals, distinct from our world, for in these situations we are made to feel responsible for ourselves: to be punished or praised is to be made aware of one's power of acting upon the world, and to be spoken to is to be made aware of one's capacity (and obligation) to control one's responses to others. We become aware of the needs and demands of others, and that the world was not made for us alone.

So it is that we come to watch ourselves. Responsibility to others requires self-control, and we learn to be self-conscious by subordinating our feelings to our ability to predict and calculate the effects of our actions on the world and, more importantly, on other people. We learn that to earn praise and avoid punishment we cannot "let ourselves go"; we must keep our desires and impulses in check. In effect, we punish ourselves in order to avoid punishment.

When what we are for other people becomes more important than what we are for ourselves, then the faculty of self-control, reason, gains importance in relation to the less predictable feelings and emotions. We protect our social selves by closing ourselves off from the world, for if feelings and emotions seem to "come over us" and allow us to respond to the world, action and intellect are typically felt as forcing the world to respond to us. We become dominating rather than receptive, calculating rather than spontaneous. Meanwhile, we become separated from our feelings and from the world, so much so that our feelings, as things that must be controlled, become as foreign to us as the forces of nature we learn to overcome or to use.



John and Amanda were making love, but John felt he was experiencing the whole thing through someone else's body. He watched himself going through the motions—stroking caressing, arching his body, but his dispassionate awareness of self felt eerie. He felt the stimulation, but it in no way diminished his feeling of apathy. He avoided eye-contact. "It's not easy not having a soul".

Sex, is a barometer of social health. In a society where calculation is placed at a premium, as it is in any technologically advanced culture, the receptivity and openness necessary for sexual communion are diminished. When sex becomes another controlled operation, it ceases to provide us with the sense of union with the world we seek. Sex has the potential to be most profound act of communication between living organisms, the joyful comingling of flesh with flesh, and, lest we forget, the opening of our consciousness to our bodies. Yet in our society, sex is more and more controlled and estranged. The most graphic symptom of this trend is pornography, which essentially treats the body as an inert and passive object—in other words, as a corpse. On the other hand, the need to "perform" forces us to treat our bodies as machines.

We confound living flesh with dead matter. And men, who more than women are forced to ignore their feelings and to develop their ability to control and manipulate, are especially prone to this confusion. Men often relate to women as objects to be handled rather than as receptive and active beings to which they should be receptive in turn. At the same time, everything to be manipulated is regarded as essentially equivalent, so that the passive resistance of matter is personified as an antagonistic power to be forced into submission.

Mark was working under the gun. The boss had been riding him all day. If he didn't finish this house frame by five o'clock, he was going to be in real trouble. He went to nail the cross-beam and hit the nail off-centre, knocking it out of the wood. "Fucking son of a bitch!" Sometimes it seemed that the whole universe was conspiring against him.

The fatal equation of women with matter leads on the one hand to rape, and on the other the ruthless exploitation of an environment seen as another female entity to be subdued ("mother nature"). Both are expressions of the suppression of feeling by calculative reason that is the lot of men obligated to work according to the needs of the clock, of the machine or of the market (instead of their own, or other humans', needs). A realistic recognition of the differences between inert matter and living beings can only come when the body itself ceases to be an instrument, and when its sensory openness, its needs and its desires are accepted on their own terms. By allowing ourselves to be open to our bodies and the world, we might just free ourselves to be more open to each other.

Jacob and Rina were making love. It was a cool summer eve—one of those nights when the world seems to stand still. Delicious breezes wafted through the drapes. They rocked gently, eyes locked. They explored each other's cavities. Their souls mingled like wine, each of them not knowing where the self ended and the other began.

Inert matter is the world of Newton's physics, of the blind interaction of forces of attraction and repulsion. But a live organism is never passive in the way a stone is: it not only reacts, it responds. And life is not attracted to life through some law of gravity, but through an impulse that originates in itself. Every living organism must go beyond itself in order to secure nourishment and to propagate itself, so that an organism is outside of itself and in the world in a way in which inorganic matter can never be. Organisms have an openness to the world that shows itself equally in desire and sexual attraction and in the capacities to sense and feel. Taste, sight, hearing and touch are as much forms of communion with the world as are eating and sexual intercourse. All involve the active self-direction of a living being toward other beings.

Why then has this desire for oneness with what is not ourselves been associated primarily with sex? The Greeks called this striving for a wholeness and communion beyond the self "eros", which means both "desire" and "love". In his *Symposium*, Plato has Aristophanes explain eros through a myth: what we seek in eros is our other half, our complement, without which we are fundamentally incomplete. Eros is a recognition of our profound need of other people in order to be whole human selves.

The reason, then, that our search for communion is identified with sex is that sex alone is a primarily social desire: only by giving ourselves to others of our kind do we discover ourselves as human. The communion of eros is unique because it is an openness such as the unselfconscious child enjoys in which we are still a self.

Andre had his amplifier cranked way up. The other musicians were galloping, forcing up the pace. They kept teasing him, changing the time signature, splatting him with notes which elicited his own explosion. He felt as if the guitar were playing him. The combination of their moods, talents, sounds produced a collective alter ego that all fed into, but none controlled. He didn't want the moment to stop. It was everything he wanted to live for.

If we become aware of ourselves only in the presence of others, this need not be through language, reward and punishment, which encourage us to identify ourselves with our capacities for self-control and manipulation of our environment. We can also find ourselves in and through others on the level of feeling, and particularly, in love. In love there is a recognition of the whole person, and there is a communication on

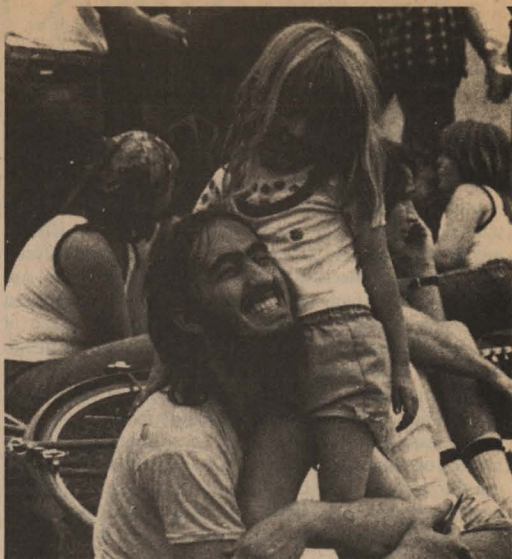
the level of feeling that is wider and more inclusive than words. In love we become whole because, even if we cannot see ourselves as others do, we can place our trust in another person's view of us. We do this because we believe our lover means not to control us, but to accept us. Love is a mutual receptivity and belief in the receptivity of the other person. If we cannot trust another to be receptive to us, then we cannot open ourselves to that person. To be most secure in love, we must make ourselves most vulnerable.

Eros is then not just a desire for communion, a desire present in all our activities of sensing and feeling. It is a recognition of some quality in another that enables us to give ourselves to that person. That quality, as Plato saw, could only be something we regard as good. Sometimes we may wish to give ourselves to another because of feelings aroused by physical beauty, but these feelings do not inspire our trust for long and may result in the conundrums of the "damned lover" so familiar to us from poetry. Genuine openness requires a recognition of what the Greeks called a "beautiful soul", a beauty of the whole person. When we trust the other person, and so make ourselves vulnerable, our lover is no longer simply an "object of desire", as the other is no longer separated from us. Openness allows oneness.

Such openness lets us dissolve the barrier between ourselves and the world as well, and so regain the "sweet confusion" of the child. Any lover knows that a landscape or a piece of music is no longer the same after one has been in love, for in opening ourselves to another person, we open ourselves to the world.

Spontaneity and receptivity are no longer held back; instead of controlling our feelings, we are able to learn from them. We find ourselves at home in our bodies again, and our senses become more alive. Through our openness, we are readier and able to perceive the goodness and beauty not just of our lover, but of the world.

We could not give ourselves over in love if we did not by our very nature as living, sensing beings give ourselves over to the world. I have argued that the capacity of any living organism to respond to its world is a form of communion with the world. In that light, the "gifts" of sight, hearing, taste and touch are not only gifts to ourselves, but the way we give ourselves to the world. If we consider sense as a receptive giving, rather than a forceful taking, we will already be on the way to eliminating the barrier that reason sets up between ourselves and the world, between the mind and the body, and between our persons and other people. We cannot return to an unselfconscious state or learn to crawl on all fours. But by giving of ourselves boundlessly, as Emma Goldman says, we may find ourselves richer, deeper, better.



ON SELF LIBERATION

by Murray Bookchin

"It is plain that the goal of revolution today must be the liberation of daily life. Any revolution that fails to achieve this goal is counter-revolution. Above all, it is we who have to be liberated, our daily lives, with all their moments, hours and days, and not universals like 'History' and 'Society'. The self must always be identifiable in the revolution, not overwhelmed by it. The self must always be perceivable in the revolutionary process, not submerged by it. There is no word more sinister in the "revolutionary" vocabulary than "masses". Revolutionary liberation must be a self-liberation that reaches social dimensions, not "mass liberation" or "class liberation" behind which lurks the rule of an elite, a hierarchy and a state. If a revolution fails to produce a new society by the self-activity and self-mobilization of revolutionaries, if it does not involve the forging of a self in the revolutionary process, the revolution will once again circumvent those whose lives are to be lived every day and leave daily life unaffected. Out of the revolution must emerge a self that takes full possession of daily life, not a daily life that once again takes full possession of the self. The most advanced form of class consciousness thus becomes self-consciousness—the concretization in daily life of the great liberating universals." (pgs. 44-45 of *Post-Scarcity Anarchism*)

"I'm you're persecutor, not your prosecutor".

WITCH HUNT

— 1983 —

by J. Perrin

For as long as people can remember, womyn have been part of a rich culture of singers, dancers, story tellers, midwives and healers. Throughout history, these womyn, (more commonly referred to as witches or heretics) have been the recipients of lies, torture and persecution, perpetrated by church, state, and the profit and privilege hungry male medical establishment.

Throughout herstory, womyn's songs, dances and stories have told about the strength, wisdom, struggles and resistance of womyn attempting to preserve life's natural order.

Many people believe that witch hunting ceased to exist a couple of centuries ago; that is not the case, as a number of recent events demonstrate—all over North America, midwives and womyn who are involved in autonomous health movements are being brought to trial and injustice for activities which the state considers 'subversive'.

There are many outmoded and unworkable laws still in the 'Criminal Code' (an understatement!) which the state uses as tools of repression. One is the abortion law. In Toronto and Winnipeg, we are witnessing blatant harassment and needless use of force in the attempt to shut down the clinics. A womyn can be charged with procuring her own abortion, whether by mechanical means or by the use of simple herbs that have been used for this purpose for hundreds of years.

A small amount of research into the beginnings of the male-controlled medical profession will reveal that the so-called 'back street abortionist' was often a knowledgeable womyn who performed a service in a manner which was safer and cheaper than the doctors of the time could do.

Native womyn in certain areas of North America use(d) a variety of herbs for safe and effective birth control.

The enforcement of these anti-womyn laws clearly shows the extent to which we have been robbed of our heritage.

Throughout history, many of the womyn who have been tortured and persecuted were those who have refused to serve as 'guinea pigs' for a rapidly expanding market of chemicals and drugs, and an ever increasing army of scalpel-wielding 'surgeons'. In respect to the conditions of giving birth, it was the midwives who delivered babies safely, contrary to the image that the male obstetricians wished to convey. When birth was removed from the home into the



hospital, the doctors were for years unaware that the deaths of thousands of womyn were caused by infection simply because they didn't wash their hands between the dissection room and the delivery room. As 'scientific' knowledge grew and health care became somewhat safer, womyn were refused the right to share in this knowledge, and in North America, to this day, we are denied the fundamental right to exercise control over our own bodies. Practically every country in the world but Canada has made some provision for female medical practitioners, particularly midwives, in its health care system.

One might speculate that some of the reasons for this lack of personal freedom and choice are as follows: 1) Womyn's autonomous health care poses a threat not only to the established medical profession, but to the authority of the state which exercises control over health care through OHIP, Board of Health and Welfare, Public Health Adm., Food and Drug Act etc . . . By maintaining this control, the state has access to all mental and physical health records of every individual who has had the misfortune of coming into contact with these institutions. Womyn exercising control of their own bodies undermines this authority and intrusion into people's lives.

2) Healing has become a commodity. It is not, however, something which can easily be bent into such a form. Today we recognise healing as something "produced by an industry, bargained for by unions, and paid for by consumers"—in the same way that we buy shoes, home computers, and washing machines.

Continued on page 28

People are increasingly becoming alienated from a holistic notion of healing. Yet healing cannot be quantified—a midwife does not count the times she wipes a womyn's forehead or squeezes her hand during labour. Above all, it can't be singled out as something apart from the web of human relationships which connect the healer and those she heals.

Healing, recognized and practiced in this context poses a threat to profit. Womyn taking holistic and natural healing and health care into their own hands, undermines the business and profit made by doctors, psychiatrists, hospitals, researchers, laboratories, vivisectionists, surgeons, drug and chemical companies, retail drug outlets and all others who profit from the weaknesses and natural functions of the human mind and body.

The state, medical profession, and educational system is continually alienating people from their own bodies. Repression in the form of propaganda teaches us to fear our own natural processes and to be disgusted by them—making us more and more dependent on the medical profession and their drugs and scalpels. Repression in the more blatant form of imprisonment of womyn who are non-conformist in their attitudes and actions, instills the fear in us that the state hopes will ensure our submission to this cultural genocide.

If the powers that be had any intelligence and insight as regards womyn's health care, they would realize that it will not cease to exist, regardless of their inhuman and senseless tactics of oppression! We will not give up our struggle for freedom and the right to self determination and the control of our own lives!

"The greatest injuries to the faith as regards the heresy of witches are done by midwives; and this is made clearer than daylight itself by the confessions of some who were afterwards burned."

On the 20th June, 1983, a week after the raid on the Cambridge activists, one resident of the house was picked up off the street and charged with 'procuring an abortion'. As she was driven around the city for almost 2 hours it became apparent that this supposed 'criminal' activity for which she was being charged was not at all the issue for the police—they were much more concerned with what she could tell them about the Litton Systems bombing and about the other residents of the house who have worked on the Toronto Free the Vancouver Five Support Committee. So in a short period of time this womyn's life was transformed simply because she lived with other activists, about whom she refused to give information. She was afterwards released on her own recognizance. Colleen Crosbie is innocent of any wrong-doing. She is a dedicated and well respected worker and activist in the womyn's health movement. It is typical of the state's methods that a feminist health worker would

be singled out for harassment in an attempt to draw broader links with the resistance movement.

The attack on Colleen Crosbie is not only an example of police harassment but yet another new episode in the witch-hunt.

We call upon all individuals and organizations involved in the struggle for liberation to show their support for Colleen by contributing to the legal defence fund and by attending the preliminary hearing on October 24, 1983 (time and place will be announced.)

Colleen describes her bail hearing: "There I was", she said, "surrounded by men as I stood there in my shorts and T-shirt", (she was in the middle of doing her laundry when they picked her up), "and the Crown Attorney says in complete seriousness 'I'm not your prosecutor, I'm your persecutor.' The man has obviously done his homework!"

Donations can be sent to Colleen Crosbie Defence Fund, c/o P.O. Box 6326, Station A, Toronto M5W 1P7.

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And you wonder why they call themselves ...

by Ron Hayley

Two members of the American punk band **Millions of Dead Cops**, in town for a gig, were arrested in Toronto on Thursday, July 21, by officers of 14 Division. The two band members were driving in their van in the Queen and Bathurst area when they were pulled over by a squad car—allegedly for a loud muffler. The two individuals were ordered out and the van was subjected to a search. One of the band members (Franco) was charged with possession for a single joint. The other was charged with possession of a dangerous weapon for a dog collar with a curtain weight attached (described by police as a "ball and chain"), and a spiked wristband.

The two people were denied a bail hearing until Monday morning—at which point the judge set bail at \$1,000 each. After their visa ran out (through no fault of their own), the bail was upped to \$2,000 each (i.e. they were "illegally" in the country). It was only on Thursday—a full week after being arrested—that they finally raised enough money to get out of jail. Their van has since been returned to them, but the large quantities of MDC T-shirts and buttons are still in police custody. Local punk enthusiasts and anti-authoritarians have been taking up the issue and hopefully we will have more about the incident in KIO No. 9.

Porkerholics Record Rant

by Bruce Baugh

Every now and then a band comes along with good intentions. Toronto's **Polkaholics** are a case in point. They attempt to be progressive musically and politically committed in their lyrics. Unfortunately, their recent E.P. only proves that bad art is made with good sentiments.

I have no doubt that the Polkaholics are completely sincere. Their lyrics attempt to come to grips with our shattered modern lives—the destruction of nature, the oppression of the Third World, the vacuity of the consumer society—but end up holding onto metaphors as banal and lifeless as the death-culture they criticize.

Two examples will do.

For pure hyperbole, “keep your fingers crossed, the vampires of suburbia are stalking their prey in shopping malls” is fairly representative.

Then there is the misogyny-posing-as-critique, reminiscent of the Guess Who's American Woman, of the song, Statue of Liberty: “The Statue of Liberty has a missile up her cunt/pig mother host to vermin suckles her babies on venomous breasts”. Boys, boys! There's nothing wrong with you that a little radical therapy wouldn't cure. (Of course America is evil, but why personify evil as a female hate-object, complete with the sublimated gratification of hostile impulses toward women of a symbolic rape image?)

Perhaps the inadequacy of the lyrics wouldn't be so apparent if they were not simply droned and chanted over the music. Someone should tell these guys about melody (and while they're at it, they could fill them in on rhythm and beat). The metre-less prose will not stand by itself. Even the Jefferson Airplane, whose cram-all-the-words-in-over-a-backbeat style on Plastic Fantastic Lover appears to be the model here, had the sense to have a backbeat and to use singers as dynamic as Marty Balin and Grace Slick. The Polkaholics vocals and absence of beat are deathly (and not in the way they intended).

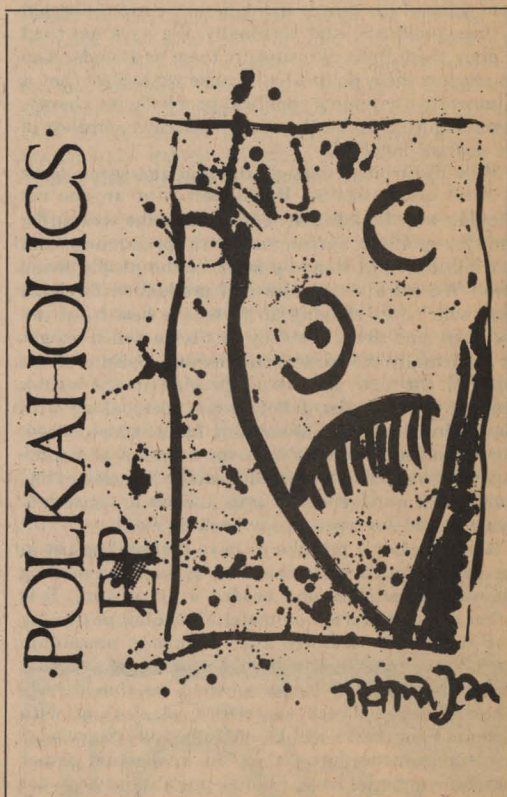
Which brings us to the heart of the group's problem: the music. It's obviously meant to be experimental and it would have been—in 1968. For the life of me, there is nothing on this E.P. that the Airplane, the Doors, and the Mothers of Invention did not do much, much better 15 years ago. Its not enough to denounce capitalism to be a progressive band. The music has got to be progressive too. (The line-up, by the way, is the standard bass-guitar-drums with a few extras thrown in. This is alright for a blues band, but it is not a format with much unused potential left.)

The band's major musical influence seems to be Frank Zappa. You can applaud their choice, but they really do need to put some distance between themselves and their models. Zappa's atonal, arrhythmic, Varese-inspired extrapolations were a revelation in the late sixties; they are hardly that now.

Today's experimental music is learning to achieve sparseness and simplicity in words and music, a strict economy in tune with the times. That means clean melodies, a textured rhythm around a simple beat, and words that don't fall over each other to make a point.

If the Polkaholics want to get their ideas across, they should plug into today's music. They may not like it, but it reflects the times, and whatever innovations they make should start from there.

This E.P. should have been left to basement practise tapes. Next time, the Polkaholics should put their music first: if it won't carry the message, the words never will.



Editors' Note: For those not dissuaded by this review (which is the opinion strictly of the reviewer), the Polkaholics E.P. is available for \$4.00 and 75c for postage. Write to Utility Grade Records, P.O. Box 263, Station D, Toronto, Ont. M6P 3J8.

BULLDOZER STATEMENT

On Monday June 13th, 1983, the Metropolitan Toronto Police raided our house on Cambridge Ave. as part of the ongoing investigation into the bombing of the Litton Systems Plant outside the city last October. On one level, this is just one of a series of raids which have taken place in Toronto. Unfortunately, there are many indications that this is a definite escalation of the harassment that has been directed against members of the left and activists within the peace movement.

First off, the raid was directly linked to the fact that the local support work for the Five people arrested in Vancouver and charged with the Litton bombing amongst many other charges has been essentially centered in our house. Much of the initiative has come from some of the people living here; we are connected to them politically and personally. We have not tried to deny these links. We support them as friends. And we support them politically because we believe that it is imperative to support political people facing charges stemming from political activity virtually regardless of the charges involved.

More disturbingly though, the raid also seems to be a direct attack against **Bulldozer**. (For anyone not familiar with **Bulldozer**, it is a magazine written by and for political prisoners, with production and distribution being done by some of the people living here.) We were in the midst of production for issue No.6 which was shaping up to be the best issue yet. We were, and are, excited by this issue and it caught us at virtually the worst time possible. Seizure of the copy for the new issue was specified in the search warrant. The typeset galleys were taken along with the original articles. The mailing list was also seized. Production has been set back for a month and some expenses will have to be duplicated. Xeroxes of the mailing list were returned to us and we are currently trying to get the typeset copy back as well.

It was rather a mistake to have the mailing list in our possession. Partially this was because the mailing list was in shambles and needed a lot of work. It is rather difficult to work on material without possessing it. But more importantly, after months of precaution since the arrests of the Five last January, we had become less security conscious than we should have been. Without direct experience in dealing with repression, mistakes will be made because knowledge of counter tactics remain on an intellectual rather than an emotional level. That is, precautions have not yet become second nature. There is also a problem in understanding the relationship between resistance and repression. It is imperative to clearly distinguish between the ego oriented, over-flowing paranoia that comes from thinking that one is a threat to the state when actually one is of no consequence. And, the other extreme, the false sense of security that comes

from thinking that the state will attack only when it has a "legal right to act." The hair splitting that has been introduced in the debate around the new security act that tries to separate "legitimate" and "illegitimate" dissent is entirely bogus. The state would have to gather an enormous amount of information to make such a decision on any particular group.

The political offences listed on the warrant -- and it is important to note that NO charges have been laid along these lines are 1) Seditious Libel 2) Sabotage of Litton. These remain over our heads as potential charges. They could be laid at any time or held off indefinitely.

Needless to say, we had nothing to do with the Litton bombing. We were as surprised as anyone to see the headlines about that action in the morning paper of October fifteenth. What has separated us from many people is that we haven't tried to put as much distance as possible between ourselves and that action. We are neither pacifists or guerrillas. We recognise that armed struggle will be chosen as an option by elements of the resistance; that such militancy is not the result of some pathological or egotistical motives on behalf of the revolutionaries but is a reflection of the intransigence of the corporate state. The enemy which has forced so many people to take up arms in Central America simply to protect themselves is the same enemy we face. These are the people who used saturation bombing for four years against Viet Nam after they had realized that they could not win the war. This was vengeance pure and simple. Yet here in the homeland we are expected to be content to dialogue with power and vote every four or five years.

Immediately after the raid, we thought that the accusation of association, or possible association with the Litton bombing, was merely an excuse to come fishing. But as the situation has clarified, it has become more apparent that the Toronto police are very seriously looking for the "Toronto link." On one level, this is encouraging because it indicates that they have very little information on what actually did happen leading up to October 14. Their case against the Five accused is probably very weak. The danger lies in the strong temptation the local police must have to "solve the case" regardless of what evidence exists. The police have been caught flat-footed recently. They have drawn blanks in virtually all of the major cases over the past year or so. These cases include the mysterious deaths of over twenty children at Sick Kids Hospital; the sexual abuse and strangulation of nine year-old Morningstar Keenan last fall; the various brutal attacks and murders on women last summer. And the British Columbia police actually produced most of the leads that exist on Litton. It is hard to

maintain the image of being a prestigious police department when the statistics indicate quite the opposite. It is quite possible that someone in Toronto will be set up for the Litton rap. It could be us, it could be someone else. But one shouldn't be surprised if it happens.

Having spent some time studying the "Seditious Libel" laws, we remain as confused as ever as to what such a charge would actually mean. Supposedly it is an advocacy of the use of force to overthrow the government without proper authority. Now, that hardly clarifies anything at all. If we are guilty then we share that guilt with tens of thousands of other Canadians. The state will be hardpressed to come up with any written documentation where we have actually called for an armed uprising. This completely reduces and trivializes our politics. Besides, we try to avoid such pointless rhetoric.

One can hardly expect the cops to understand the complexities of anti-authoritarian politics. The bureaucratic malaise within which they operate prevents even the few intelligent cops from understanding the difference between the armed overthrow of the government -- which would accomplish very little -- and the total social transformation of this society. The former is a specific series of acts controlled by a small cadre of leaders who seek to substitute themselves for the previous rulers. The latter is a complicated and lengthy process in which all social relations are challenged and transformed by the active participation and creativity of everyone continued over a very long period of time. The political overthrow of the government would be a diversion from an authentic social revolution.

What is obvious is that the threat of such a charge as "seditious Libel" is an attempt to stifle debate and discussion. **Bulldozer** is a legal magazine yet its existence was severely compromised by the raid. **Bulldozer** is a forum of communication for the "disappeared" people in N.A., those people who have been buried by the state in the prisons. Increasingly **Bulldozer** was finding its community amongst the political prisoners, white, native, and black whom the state is trying to silence. As a collective we sought to use our media skills to give voice to those people who had directly challenged the power of the state.

In this Brave New World that we find ourselves in, communication itself becomes suspect. Without having committed any crimes, we discovered that our most intimate as well as our most political conversations were monitored within our home. We knew for quite a while this was a possibility but it is quite an intimidating and choking experience to concretely learn that little of our lives has been protected from the prying ears of the state over the past several months. To not to be able to speak freely in one's own home for fear of room bugs merely confirms the worst fears of the state; that there can be no compromise between

our freedom and the state's existence.

One direct result of the surveillance on us was the laying of four criminal charges on a woman who had no direct participation in the political activities for which the surveillance was supposedly legally justified. The charges are very serious; procuring an abortion, procuring instruments for an abortion and theft charges. We protest these charges and are totally outraged by them. The person charged is innocent of any wrongdoing. At the time the charge was laid it was used as leverage to try to gain information on the political activities of others.

In spite of the tensions that have percolated through all of us from the trauma of the raid and its aftermath, we are gaining strength and experience. We are prepared for whatever comes and we will fight on both the political and legal fronts. Financial support is needed to challenge the legitimacy of the search warrants, but especially for the abortion charges. Remember that this woman is suffering persecution because she chose to live with "enemies of the state." Hardly a heinous crime in itself. It is doubtful that many people could be under intensive surveillance for some months without engaging in some behaviour or another that is deemed "criminal".

Bulldozer No.6 will come out. It will be late. It will be good. Ironically, we were having problems writing an introduction on "Resistance and Repression", but that problem has been solved. It should be noted that the last time a charge of "Seditious Libel" was laid was in 1950. So to even use it as a threat indicates the depth to which they are willing to stoop. We need—political, moral and financial support. Money received, unless specified will be shared between the costs of bringing out **Bulldozer**, fighting the abortion charges and other support expenses. Please send any contributions to the **Bulldozer**, P.O. Box 5052, Station A, Toronto, Ont. Canada M5W 1W4. And remember the Vancouver Five need your support now more than ever.

Toronto, Ont.
June 23/83



Interview with the Vancouver 5:

RESISTANCE v.s. PROTEST

Ann Hansen and Brent Taylor



In response to a set of questions sent to Ann Hansen and Brent Taylor (two of the five people sitting in Oakalla Prison charged with various political offences) we have received the following. It has been requested that we do not attribute any of the responses to one or the other directly.

Here is a brief summary of the charges and what's been happening with them:

The five are facing a total of 25 charges and if found guilty will most likely get life sentences. The charges range from auto theft to conspiracy charges (See box for a total list). They are to have a set of four trials in B.C. and one trial in Toronto. There was recently a decision made in the bowels of "justice" to change the British Columbia trials to New Westminster from Vancouver. This change makes it extremely difficult for the Vancouver support group to attend the trials on a daily basis. It also appears likely to result in a more reactionary panel of jury members. The first set of trials is scheduled to begin September 12, 1983.

KIO (1) Do you feel that pacifism in future years will create meaningful social change as opposed to reformism? Do you see pacifism as a tactic in relation to a revolutionary resistance perspective?

Ans. First of all, pacifism is not simply a tool or a tactic. Pacifism is actually a fundamental set of moral beliefs which determine how one lives one's life, and therefore, how one acts politically. Pacifism should be respected as an individual choice. However, pacifism

has been elevated to a theory for revolutionary social change and is heralded as the process and the means we must adhere to. When assertions are made that only a pacifist movement will enable us to create a better world, our understanding of historical and present day reality compels us to disagree.

In the "Peace Movement" in North America, the ideals of pacifism are being applied very dogmatically to a mass social struggle, and have become entrenched as "ideology of non-violence". Often times, adherence to the ideology appears to actually take precedence over the realization of the goals we are seeking

Granted, it would be much nicer if revolutionary change could come about according to pacifist practice. Unfortunately however, it is doubtful that is the case, and thus, it is wrong to base our future on such assumptions.

Nevertheless, there is a great deal of potential for effective use of non-violent tactics in the liberation process. It is, in fact, absurd to imagine that a revolutionary movement could ever exist without mass participation in non-violent mobilizations

However, the same cannot be said about pacifism. If we, as a movement, restrict ourselves to non-violent tactics only—in other words, if we are a strictly pacifist movement—we will continue to make definite advances from here, but eventually, we will find ourselves prevented from going any further by the repressive forces of the State

This does not mean that the ends justify any means. The process that we follow is extremely important,

and most certainly we must at all times be guided by strong moral concerns and a true reverence for life, yet sometimes **reality necessitates certain means**. We live in a world of violence but it is critical that we always recognize that such violence is not of our choosing. In this sense, reality also justifies the use of certain means; even those means which go beyond the limitations of pacifism.

It is too simplistic to reject revolutionary violence along with the horrible indiscriminate magnitude of reactionary violence, just because both are violence. To equate both so simplistically removes them from the context of social reality, and in doing so ignores the essence of each—the meaning and purpose for which they are employed. To then determine the limits of our own practice on the basis of such an artificial equation is obviously wrong

The way we hope to live in that future is not necessarily a realistic way to live now

It is true that all revolutionary movements in power have become Statist regimes, but it is false to conclude that this is because violent tactics were used during their liberation process. Instead, it should be attributed to the fact that such movements operated according to an authoritarian Statist ideology.

KIO (2) When you speak of the need to reject industrial civilization, is it not possible to utilize such technological advances for the good of the Earth's people and the Earth itself? If you believe that such is not the case, please explain your position.

Ans. Further technological advancements are not necessary for the good of the Earth's people or the Earth; in fact, under the present world order, any further advancements will only benefit the profits of the corporations and the men that run them.

For many, many centuries human beings have survived and developed civilizations on this earth that were rich spiritually, intellectually, and culturally without industrialism or advanced technology. As well, their survival was not at the expense of hundreds of animal species and environmental destruction. Somehow people managed to hunt, fish, and grow food without General Foods or Safeway. Dances, music, and stories flourished without RCA, Sam the Record Man and Harlequin Romances

The work with machines offered by industrialism alienates people from each other and from the natural functions of the Earth. Whether industrialism exists in the socialist or capitalist bloc, the work still remains alienating and the Earth must be constantly disembowelled so that machines, fuels, and products can be made. The only real difference is that the profits in socialist countries are more equally distributed than in capitalist regimes

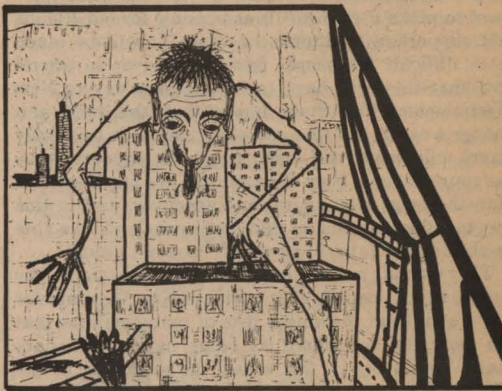
KIO (3) When you refer to the need to build an active resistance, would you define in what manner it should appear?

Ans. We don't envision one particular form in which

an active resistance movement should appear, but believe that what needs to happen is for a resistance mentality to take root among activists in Canada. From this radical consciousness, active resistance will then appear in various forms and many different struggles.

To a great extent the movement now operates with a protest mentality which unfortunately fosters wide spread reformist illusions about what kind of struggle is necessary to realize the goals we seek. (Protest attempts to influence the decisions of those in power by showing public disagreement with their policies. Because we imagine that through protest the powerful will eventually be pressured to change, we are mistakenly wholly engaged in a form of struggle in which the outcome is ultimately left in the hands of those we oppose

A resistance mentality is based upon the premise that the powerful will ignore our protests, and therefore that we must build a movement with the commitment and determination to utilize means of struggle by which we ourselves can stop the projects



that we oppose

A resistance movement would not be limited by legalities when there is a need for direct confrontation: such a militant approach is definitely necessary when we are confronted with life-threatening situations; in particular, the ongoing destruction and polluting of the environment or the build up of nuclear arsenals and the war machine

KIO (4) What motive has the State in mind when they are intent on having 4 separate trials instead of one big event for the B.C. charges?

Ans. The separation of trials is a commonly used counter-insurgency technique against political prisoners internationally. This technique is aimed at taking the political content out of the trial and

criminalizing it as much as possible. In our case we will face charges of conspiracy to rob a Brinks guard, car theft, possession of weapons and stolen property in the first trial. The second trial will hear the Red Hot Video charges; the third trial will be the bombing of Dunsmuir sub-station, conspiracy and sabotage of Cold Lake Air Base, Terry Fox icebreaker and conspiracy to sabotage Cheekye-Dunsmuir, and the fourth trial will be an IGA robbery.

The first trial will be an attempt to criminalize us, remove any political motives from the charges. The trial will be publicized, and through the media the stage will be set for the rest of the trials. Before we are tried on the Red Hot Video charges, the jury will already have read in the paper of an alleged Brinks guard robbery, weapons and stolen vehicles, divorced from any political context

KIO (5) What motive does the State have in asking that the trials be undertaken in New Westminster as opposed to Vancouver?

Ans. The State's motive in moving the location of the trials is twofold, and is part of an ongoing systematic effort of carefully planned harassment to hinder, in all possible ways, our defence. On the one hand, they want to make it as difficult as possible for our friends and supporters to attend the trials. It will be much more difficult for people from Vancouver to attend now that they will have to travel every day to New Westminster. The State hopes that the time and energy wasted, and the complications that this daily travel will incur, will wear down our support. Also, the courtrooms in New Westminster are much smaller than the large trial courts in Vancouver, and in this way too, they can ensure that fewer people will be able to observe the farcical ritual of "justice" unfold

The second motive concerns jury selection. The potential jury members for a trial in New Westminster are drawn from the voting lists of municipalities that are generally recognized as being more reactionary than Vancouver. In this sense, the switching of the trial location is undertaken to aid in ensuring convictions

KIO (6) You accepted the blackmail offer from the State for a shortened version of a preliminary hearing, but with little or no warning at the last moment they (the State functionaries) chose to proceed by Direct Indictment. Why in your opinion, did the State authorities renege on their promised offer? How do you feel about this denial of due process?

Ans. We believe that the State reneged on its first offer because they wanted to cut court costs to the minimal and didn't want any more publicity of this case than is absolutely necessary. What with funding the infrastructure for the development of North East Coal, B.C. Place and other scams, the Social Credit party can't afford the court costs of a preliminary hearing for a group of people in direct opposition to their projects.

But this does not surprise us in the least. It is an illusion to expect that anyone in this society, particularly political radicals, can obtain a fair trial. The concept of a fair trial within the bourgeois justice system is an illusion that hopefully, if nothing else, this case will dispel.

KIO (7) Now that the State has charged you with the Litton bombing, when do you expect that you will be brought to Toronto to face those charges?

Ans. We haven't been informed of when we will be taken to Toronto, but it's pretty certain that it won't be until all the trials are finished with here in B.C. Most likely that won't be until February or March of 1984. Expect a preliminary hearing regarding Litton within a month or two of then.

KIO (8) Do you believe that the demands of middle class feminists can be transcended by radical feminists into a radical vision and perspective?

Ans. Radical feminists cannot achieve their vision through middle class demands such as "equal pay for work of equal value", "more day care centres" etc. These demands are for the middle class feminists to make. Radical feminists have a responsibility to break new ground, to create radical demands, to be guided by their own truths rather than catering to the mass mentality.

The demands of middle class feminists are rooted in an acceptance of the prevailing patriarchal order, values, and way of life. Equal pay for work implies the acceptance of multinational corporations, government, and the jobs they offer. As well, womyn who wish to succeed in the patriarchy must become competitive, aggressive female replicas of men. In effect, these demands would reform the patriarchy so that middle class womyn would gain more benefits from the system thus strengthening the patriarchy by making it appear less oppressive.

In order to end the patriarchy, womyn must break with it to form communities of their own with their own values and ways of life that can form the basis of a womyn's resistance movement. This break with the patriarchy is natural for a liberated womyn because she can no longer express herself or live her life within the patriarchal workplace, justice system, entertainment industry, and sciences. Her values, her speech, her dress, her behavior are in constant conflict with the patriarchal society and so rather than submit, she is compelled to resist

KIO (9) Lastly, is there anything you all wish to add to what has already been said above?

Ans. We look forward to meeting, and having discussions with, a lot of people when we are in Toronto, and hopefully making many new friendships. So we certainly hope that people will be into visiting us regularly at whatever prisons they cage us in there

It has been good to read that many people active in Ontario have been seriously analysing the actions of

the police regarding the "search for the Litton bombers", and recognize that, in the face of police harassment and intimidation tactics, a policy of complete non-collaboration with the enemy is absolutely necessary. This sort of political analysis is a welcome development —

Lastly, we want to thank those people in Toronto, and elsewhere for that matter, who have been supporting us thus far, and have been working to raise awareness and understanding of, and around, our case. We appreciate such efforts immensely. Take good care of yourselves. Be strong and resist!



PUBLICATIONS RECEIVED

Against His-Story, Against Leviathan. Fredy Perlman's new magnum opus dealing with the rise and scourge of civilization, is available for \$3.00 (American) from Fifth Estate, 5928 2nd Ave., Detroit, Michigan 48202 U.S.A. Donations for postage would probably be appreciated.

The new **Processed World** (No. 8) is now out. We met with 2 of their editors on their way through town, and encourage our readers to check out their mag. Send \$1.50 (US) plus donation for postage to: Processed World, 55 Sutter St., (No. 829) San Francisco, CA. 94104 U.S.A.

The International Blacklist a listing of about 1500 anti-authoritarian groups and individuals throughout the world. The most comprehensive listing we have ever seen. Available for \$2.50 (US) from: Blacklist Group, 719 Ashbury Street San Francisco, CA. 94117 U.S.A.

We urge all of our readers to obtain a copy of the **CLASP (Civil Liberties Action Security Project) BULLETIN**. Their premiere double issue features all sorts of interesting material on repressive activities by the police in Canada. Subscriptions cost \$9.00 (Can) for 6 issues from: CLASP, P.O. Box 65369, Station F, Vancouver B.C. V5N 5P3, Canada.

STOP CORPORATE MURDER OF OUR PLANET

by Ron Hayley

By the time you read this article, Scott Maritimes Ltd. will have begun spraying **Agent Orange** on the forests of central Nova Scotia. Some 13 million gallons of Agent Orange were sprayed on Vietnamese jungles during the Vietnam War for purposes of destroying jungle cover and food supplies for the insurgents. Untold ecological damage resulted, and high numbers of miscarriages, birth defects, spontaneous abortions, and infant deaths were reported in villages near where it had been sprayed. In addition, some 17,000 Vietnam veterans claimed to have sustained injuries and illnesses as a result of having been exposed to the chemical.

This vile substance is being used by Scott for purposes of killing off the hardwood trees so that softwoods—used for making pulp and paper—can take their place. This spraying has been approved by the Nova Scotia government. Scott Maritimes is owned by Scott Paper Company of Philadelphia. Scott Paper produces the following products: Purex, Scotties, Cutrite, Cottonelle, Scottissue, Scott Family, Confidets, Cashmere, Scottowels, Viva, Lady Scott, etc. In addition to boycotting these products, we recommend that outraged individuals and organizations deluge their offices with letters and phone calls. Scott Maritimes Ltd. has its mailing address at: P.O. Box 549D, New Glasgow, Nova Scotia B2H 5E8. Their forest manager goes by the name of Sandy MacGregor. Their phone number is: (902) 752-8461.

If you would like more information on the battle being waged by courageous Nova Scotians who, in taking another spraying company to court, are having to mortgage their entire properties (if they lose, they have to pay the corporation's court costs!), see the feature article in the July-August **New Maritimes**. The issue is available for \$1.00 by writing to New Maritimes, Enfield, Hants County, Nova Scotia B0N 1N0. Part of the material can also be found in **ProbePost**, a magazine on ecological affairs.



YOU'VE Tried all the Rest

**Marxist-
Leninism**
b. 1826
d. 1905

Capitalism
b. 1731
d. 1981

Communism
b. 1867
d. 1921

Religion
7206 B.C.
d. 7208 B.C.

Trotskyism
b. 1851
d. 1935

Liberalism
b. 206
d. 1967

**Social
Democracy**
b. 1891
d. 1917

Fascism
b. 1921
d. 1984

Conservatism
2400 B.C.
d. 1943

Now try the Best ANARCHY

A LETTER TO THE SECRETARY GENERAL OF THE UNITED NATIONS

Dear Sir

We are writing this letter to request that 1984 be declared:

THE YEAR OF THE ANARCHIST

In previous years your organization has created the year of the Child, the year of the Woman, and the year of the Disabled Person. Although recognition was given to these groups of people, war and oppression have continued to cause their deaths - rapes - and crippling, without hesitation. This has been done throughout history by the apparatus of the state in the name of nationalism and patriarchy.

As the United Nations presents itself as the voice of the global community, we see it as a fitting gesture that 1984 be declared the Year Of The Anarchist. As Anarchists we too envision the world as a global community. However our aim is a global community of people! NOT Nations. Historically, theoretically and traditionally, the concept of nationalism has been a post-feudal wart on the development and the total liberation of personkind.

This letter has been written to you personally because we chose not to go through a national representative as we do not believe in nations. We believe in and rest our hope and faith in Anarchism.

Please reply very soon.

P.S. please read 1984, by George Orwell, Penguin Press books.

