

artbur

Trent's
corporate
paper
Feb. 7, 1983
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In this issue:

- 'Library Sketches' by Finn
- Exams: are they worth the worry?

Fate of Audio Library suspended until March: Layoff notice given

FIFTY STUDENTS crowded into the Bata Library foyer, on Monday, to protest the closing of the Audio Library at Trent.

Last Monday a provincial government advisory committee made a visit to Trent to hear the case for the continued survival of the Audio Library here. They met with administration and two of the blind students who use the Library facilities. "It [the meeting] was going really well until we came to the issue of funding. They seemed apathetic," said Diane Micaly, one of the blind students who met with the committee. As the meeting transpired, the student protest was underway in the foyer. While repeating "bureaucrats are not democrats" students circulated petitions and spoke with passers-by.

Although the government has promised that the Audio Library service will not be discontinued, they have made no firm commitments as to where it would continue or in what form. The administration tried to convince the government that the Audio Library should stay at Trent. There is less than zero rationale for it to move, since that would cut off the base of volunteers that has been established here over the years. Valuable time and money would be lost in trying to find new volunteers if the Audio Library were to be moved.

The government will not respond to the advisory committee's report until at least March 1. Although the report may, finally, result in good news — the incorporation and hence financial independence of the Audio Library has been mentioned as a possibility — there still remains the problem of timing.

"We're starting to wind things down now. We have to know soon," says Lorna Hilborn, director of AL. Lay-off notices have been given and staff will have to look for new jobs. The Audio Library has not been saved yet.

—Mark Adam

Senate gives graduate program a PUSHH

LAST THURSDAY AN unexpectedly quiet Senate gave the OK in principle to the Programmes (Umbrella) in the Social Sciences, Arts and Humanities (which for some reason has been given the acronym PUSHH). PUSHH will allow students to study the Judeo-Christian foundations of modern culture at the MA level in a variety of disciplines including history, philosophy and English.

Two motions that will give flesh to the PUSHH program were passed. The first proposal was to strike a graduate studies subcommittee to answer some of the objections raised against PUSHH in previous Senate meetings.

Those objections were stated cogently in a letter from Senator Brian Heeney. Essentially that

THE REAL POLITICS OF BATA LTD.



Photo: Alex Thomson

Nobody asks the story behind this library

"ONE OF THE MOST impressive buildings on the Brandeis University campus bears the name of one of the most hated slumlords in the Boston area. For many years, the man was so despised within the Boston ghetto that Jewish agencies did all they could to counteract, disown or mollify his predatory acts. The ethics of priest, rabbi, minister alike never were equal to the influence of this man or his immense reserve of cash with which to buy prestige and sidestep condemnation. There is no mystery about his methods, about his reputation or his manner of exploitation. The only mystery lies in the means by which the Trustees of this institution, as well as those who labor in its libraries and labs, are able to pretend that they do not directly profit from the desperation of a slumlord's victims.

"The tall stone structure stands today upon the green and sloping hills of the expensive university: financed with misery, nourished with injustice and erected on despair. No one stands

outside, with forehead bare and eyes on fire, shakes his fist and asks of one and all who come and go, enter or leave, just how much pain and how much desperation it requires in order that a structure such as this may rise and stand, in order that such luxuries as these may now accrue to those who are the children of the men whose names appear in carved words above the door. Nobody asks. If someone does, it is the type of question we dispatch with labels such as 'excess rage,' 'innocence of the world,' or else the more familiar designation: 'poor taste.' In the universities and in the cocktail parties and in the dinner parties of the rich, it is inevitably in the worst of taste to try to tell each other where the money comes from."

—Jonathan Kozol, from *The Night is Dark and I am Far From Home: A Political Indictment of the U.S. Public Schools.*

For the real story, see page 9



Photo: Rob Demill

STUDENT SENATORS wait anxiously for the vote on the PUSHH proposal.

letter raised the following points:

1. That the PUSHH program was too vague to be seriously considered
2. That there had been no financial assessments made of the program
3. That the question of whether or not teaching staff can engage in PUSHH without experiencing teaching overloads had not been adequately assessed.
4. That the drain on library resources — if indeed adequate library resources exist for PUSHH — had not been studied.

There was a general agree-

ment among Senators (including student senators) that these objections are not insurmountable even if they may be formidable at first sight. In fact the first motion passed by Senate provides at least a partial solution to the question of library resources, suggesting the possibility of using the libraries at York and U. of T. Specifically the motion asked that PUSHH serve as a link between graduate programs at Trent and York. The link would be similar to the one that now exists between Trent and Queens in the concurrent teaching program.

David Coon, the TSU Chairperson, asked why York was chosen to be the partner in PUSHH. Andy Wernick, master of Peter Robinson college, replied that Trent already had many academic ties with York and hence it was a natural choice. Alan Orenstein was pleased with the positive vote on these motions and described his reaction as "Ecstatic."

The sub-committee will include Brian Heeney as an ex officio member and will report back to Senate later in the year.

—Mark Adam

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University of Regina native students face funding cuts

THE MEETING opens in silence. A small circle of about 25 people, grouped shoulder to shoulder, sit cross-legged at the foot of a University of Regina lecture hall. Another 100 people have packed themselves into semi-circular rows which have turned the academic environment into an amphitheatre. People are not crowded into the hall to hear a dry lecture.

They watch as a ceremonial pipe is lit, and then passed around the inner circle. They smell the sweet smoke which gathers in the upper corners of the hall, and they hear a lone man, speaking in Assiniboine, offering a quiet prayer.

When Jim Rider, elder of Regina's Indian Federated College, has completed his prayers, and when everyone in the circle has smoked the pipe, the ceremony has come full-circle, and the meeting is well underway. In the native Indian way, it is a spiritual beginning to a political situation which has forced the students and staff of the Indian Federated College (IFC) into contending with a white government bureaucracy.

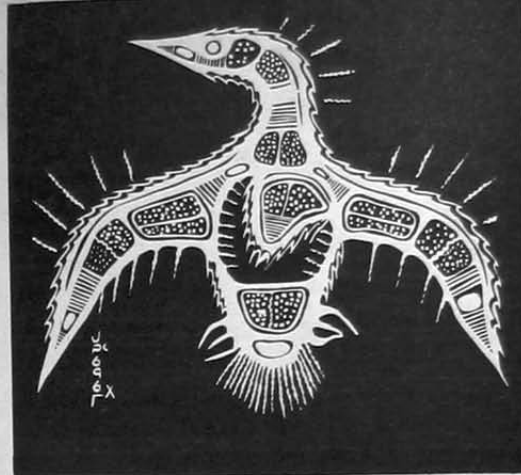
It has reached out from the comfortable offices in Ottawa to change the lives of hundreds of Regina native students. Students are being told by faceless men in Ottawa that education is no longer a treaty right, and that funding for more than 500 students will be withdrawn. To the minority of students who may be eligible for funding, the government is requiring that they be screened individually on their grades and personal aspirations.

Native students first learned the decision of the Department of Indian Affairs and Northern Development two weeks before Christmas. On Jan. 18, native students entered their third week of classes without funding. Five days earlier the same students peacefully occupied Indian Affairs offices in Regina for 30 hours. The occupation brought forward negotiations between Indians and the department. But that was about all.

Now, for many students, it is either quit school and go on welfare, or wait out negotiations and hope for renewed funding. They are meeting now to make a decision on a course of action.

"Whatever we do is spiritually binding," said Sid Fiddler, executive member of the University of Regina Indian Students' Association. He is speaking calmly and firmly. "We do not lose any hope. We are determined that we want a better life than the welfare state that the government has set up."

Fiddler explains the negotiations taking place in Ottawa. The money in question — \$780,000 — which is used to finance the University Entrance Program (UEP) for 500 federated college students has been declared "non-discretionary" by Indian Affairs. But the funds have not yet been transferred to Regina. Consequently, students who are enrolled in the entrance program — 80 per cent of the current native student population — could lose their funding. Fiddler said that because the entrance program suffers from a high drop-out rate, the government hopes it can force the college into accepting what the government calls "serious students."



The floor opens for questions and discussion. One student reads out a statement which says the college must continue to press for further financing. At a time when Indian education has gone this far, he said, Indian treaty rights for education must not deteriorate. "We are entering a new age and year. We cannot lose our past — it is ours."

The hall is hot, smokey and electric. Students are talking about another occupation of Indian Affairs offices, the second in one week.

Earlier, Fiddler told students that if a second occupation takes place, Indian Affairs will cease negotiations and the police will be called in. But for students that have waited and waited for word on negotiations which could end their education, action means

more than inaction.

Finally, one student said: "Treaty rights have always been eroded. If I walk away from this I'll feel emptier than if I've resisted for a good cause."

Fiddler senses that students are ready for a vote: Are we or are we not going back tomorrow?

People show a flurry of hands, and it's unanimous. Native students will occupy the offices of Indian Affairs.

Someone asks: "Could they legally kick us out?" and another student calls out "I don't think so, it's our building." Tension is gone and there's laughter. Native students are acting, and they're reaching a consensus, and whatever they do, as Sid Fiddler said, it will be "spiritually binding."

Canadian University Press

Bomb suspects pre-judged by media, say lawyers

FIVE PEOPLE arrested in connection with several B.C. bombings didn't appear in court until Jan. 26 but their trial by the commercial had already begun much before that.

"I'm appalled by the coverage this issue has received," said Stan Guenther, lawyer for three of the people arrested Jan. 20.

The five lower Mainland residents face 15 charges each, involving last May's bombing of a Vancouver Island B.C. Hydro substation and November's firebombing of three Red Hot Video outlets in Vancouver.

"I'm really concerned about the right of these people to a fair trial," said Guenther. "The police are attempting to try this in the press."

Guenther said police called a press conference last Friday, shortly after publication of court proceedings was banned at a surprise court hearing.

I have no problem with information being distributed to the press," he said. "But through inference and implication the press is portraying these people as terrorists who are guilty of the charges."

"I'm concerned that we will have difficulty finding an impartial jury," said Guenther. Lawyers have not had an opportunity to

speak privately with the people they are representing, he added.

Stan Shillington, a representative from Vancouver's Co-ordinated Law Enforcement Unit, refused to say whether numerous weapons shown on television and newspapers had all belonged to the people arrested. "That's under investigation," he said.

Police also raided homes and a business in Vancouver, Surrey and New Westminster while the arrests were being made.

"I don't know where the police got all those guns from," said Guenther.

Shillington said he would not respond to questions about Guenther's criticism of media coverage. "It's a free country... you (Guenther) can say what you want," he said.

Charged were Brent Taylor, 26, Gerland Richard Hannah, 26, Ann Brit Hansen, 29, Juliet Caroline Belmas, 20, of New Westminster, B.C. and Douglas David Stewart, 25 of Vancouver.

In 1977, Taylor was charged by police after he threw a pie at opposition leader Joe Clark at the University of B.C.

But Clark dropped the charges against the Questioning Coyote Brigade member.

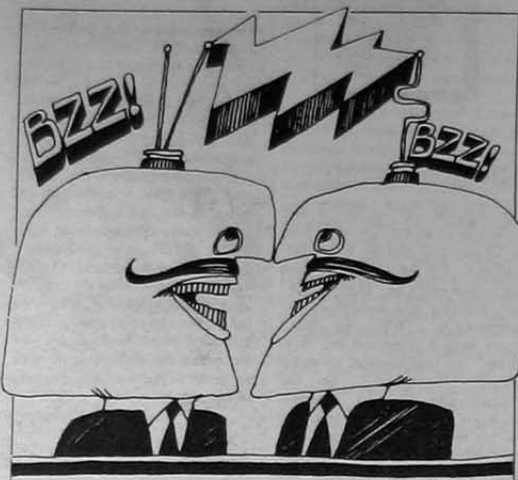
Canadian University Press

The Applebert Report: a miserable failure

THE TONE OF the discussion was set when Prof. Andy Wernick said with a wry grin, "don't be embarrassed to voice any defence of the report which might come to mind." An invitation which was followed by a short outburst of laughter. He was introducing a panel discussion on the controversial "Applebert" report on cultural policy in Canada, which was issued by the Federal government at the close of last year. The discussion was the latest event in the PRC Cultural Committee's Thursday evening series (it was on Friday afternoon).

The panel brought together to analyze Applebert at Friday's gathering was an impressive one: Prof. Ioann Davies, of York University's Sociology department is well-known commentator on many aspects of cultural policy; Sue Ditta, Executive Head of Canadian Images who, of course, has a vested interest in the report; Prof. John Wadland of the Canadian Studies department and editor of the *Journal of Canadian Studies* was present; and Prof. Jody Berland of the Cultural Studies department and a contributor to *Fuse* magazine, was unfortunately unable to attend.

Ioann Davies launched the attack (for this is what it proved to be) on the report by focusing on what one might ostensibly call its conceptual background anyway. The original concept was, he conceded, a valid one, but somewhere between an idealism which insisted that a valid cultural policy could only be formulated by artists themselves, and the final document, something (a lot of somethings actually) got lost.



For Davies, to understand why that validity disappeared, one must ask just who is meant by that elusive term "the artists." By looking at who sat on the committee it is obvious: we're talking about the bourgeois arts community. And it is this small community who will represent, finally, "the artists". The ideological and sociological implications are numerous. Davies argued that the concept of artists trying to do a bureaucrat's job failed, and failed miserably.

Sue Ditta, in her presentation, showed us just how miserable this failure was. She concentrated her discussion on the film section of the report. This section was written almost exclusively by one

man, Michael Spenser, a big-wig executive in the film industry. His report is apparently quite neo-conservative in nature, perhaps most offensive because of what it leaves out: "what it leaves out almost renders it a total lie" Ditta insisted. Experimental filmmakers, "indigenous filmmakers, Quebec filmmakers, apparently do not exist and apparently, despite the lobbies which would suggest the contrary, neither do women or censorship. The National Film Board, on the other hand, most definitely does exist, but with a little luck, won't for long. According to Ditta, two usually polarized groups actually joined forces to form a united front

against the N.F.B. They are intent on seeing the dismantling of the N.F.B. so that the private sector, and entrepreneurship, can move in and do its thing. As Ditta illustrated, the report does not address the very real problems which do plague the N.F.B. (large administrative mess type problems) but instead implies that publicly-owned institutions must go. There were many other issues which Sue addressed. Overall her analysis really left one quite sickened: as this report reads, a lot of people whose films we see and whom we meet in Peterborough every March, are in deep trouble.

Prof. John Wadland prefaced his remarks with what he labelled "a quest for redemption" which turned out to be, as he admitted, a rather weak attempt at giving the Applebert committee a chance. But in reminding everyone of the incredible pressures which were put on the committee to churn out a document, he perhaps helped to underline the nature of the political game-playing at work. He suggested that such pressure seems to have resulted in a lack of cultural-historical contextualization within the report, and that Canada's growing "cultural bibliography" seems to have been notably ignored. Most fundamentally, no attempt at a definition of that elusive term "culture" was made, but culture is assumed to be equal to "the arts." He then broke down the recommendations themselves, to discover that 75% of them are concerned with financial matters, 10% give consideration to content. Finally, Prof. Wadland noted that the report

focuses on two groups: the producers, and the disseminators: the consumer is pointedly ignored. The Canadian public, he implies, should be insulted.

The floor was then opened for discussion, and two key questions were raised. First, how is it that this report can be as bad, as "ecologically unsound," as it seems to be, and secondly, and perhaps most importantly, what can we do with (or to?) it?

In response to the first question, the panelists seemed to conclude that the report is, above all, a political tool. Inspired by the Conservatives, the report was intended to divert the public from real concerns about Canadian culture: about access and underfunding, for instance. Finally completed under a Liberal regime, Prof. Wernick suggested that the report operates as a tool for rationalization, an attempt at ordering the vast bureaucratic mess which pervades Canadian Cultural institutions at the moment.

If we all agree that the Applebert is an inherently distorting and potentially damaging report on contemporary Canadian culture, then what do we do about it? There was some suggestion that the government will ignore the recommendations of the report anyway. Does this mean we are being diverted from the real issues, even in discussing it? Or is our awareness of these issues being stimulated through critical discussion in an area which was once left to literary critics? Provocative discussions such as these are only a beginning.

—Holly Potter

Report from the Guelph Conference

Sharing good news about ecological agriculture

TO THOSE IN attendance at the Regenerative Agriculture Conference in Guelph it is now obvious that Canadian agriculture is in trouble. Modernization has led to higher productivity. However, with non-renewable resources less plentiful and more expensive, with the looming collapse of the international financial structure on which our agricultural system is based, and with continuing environment degradation, it is undeniable that we are paying the price for this mechanized system of agriculture.

Despite critical discussion of present farming practices, the mood of the conference was one of optimism. It was a gathering of people eager to share the "good news" about a movement towards ecological agriculture. The terms "regenerative agriculture" or "ecological agriculture" signify the use of renewable and sustaining farming methods. These are practices emphasizing the farm as an ecosystem — a community of animals, plants and bacteria and its interrelated physical and chemical environment.

Dick Harwood, an internationally renowned agricultural scientist and present Director of Research at Rodale Press, described the development of agricultural methods where technology has been plugged into a system developed by conscious

people. The system outlined comes amazingly close to the organic system advocated in folklore. In reality, the organic farmer must be more scientific than her/his "modernized" counterpart because more factors must be taken into account when considering the farm as an ecosystem.

Harwood recounted the success of Brubaker, a Pennsylvania Mennonite farmer, using regenerative, organic processes. Brubaker practices intensive farm management. He uses crop rotation to control weeds, to maintain nitrogen balance, to control insects and disease and to stimulate direct yield. In studying the economic integrity of Brubaker's farm operation, it was shown that his profits were equal to, if not greater than, his "modern" neighbouring farmers.

Tony McQuail and his wife own a diversified family farm in West Wawanosh. McQuail recounted the amazing story of their farming endeavours at the conference.

Determined to harvest their own crops, they bought horses and acquired an antique reaper at an auction sale for one dollar several years ago. They haven't looked back since. The horses provided power and the McQuail family provided the fuel. The horses also produced fertilizer and have since born seven off-

spring, two of which were kept and trained as a second team. They have expanded their farm operation to include small livestock — pigs, sheep, goats and chickens. They use windpower to pump water for their barn and home and to supply electricity. They now own a small tractor with a front end loader

Organic farms are offering a service to future generations, but they are often penalized or not rewarded for their efforts.

to eliminate some of the more gruelling labour. At a time when many small farmers are going bankrupt, the McQuails are making their farm operation a profitable endeavour and are enjoying the process.

McQuail stressed that his methodology was not "the answer" for everyone. However, the individual successes exemp-

plified by people such as McQuail and Brubaker demonstrate tremendous possibilities for a sustainable future in agriculture.

This past year, Stuart Hill, director of Ecological Agricultural Projects at McGill University, presented a report to the federal government regarding the state of organic farming in Canada. Apparently, they didn't like what it said and have not released it.

There are very few successful organic farm producers in Canada. Small organic farmers have a high rate of failure because there is little support. There are no specific publications by the government on organic farming techniques; no courses are offered in ecological agriculture and little research is done on organic farming practices.

Quebec is the only province which has given support to organic farming. It has a special program that uses model farms to educate farmers.

The person interested in organic farming techniques has difficulties acquiring loans, and crop insurance. They also suffer from a lack of education, government extension services, support materials, accessible land, and government incentives. Organic farms are offering a service to future generations but are often penalized or not rewarded for

their efforts.

In his report, Stuart Hill stressed that government, universities and colleges are essential participants for the growth of ecological agriculture. These institutions can provide needed support through education, research, legislation and by providing extension and other services to organic growers. During the transition to regenerative methods, tax incentives, subsidies and low interest loans should be available. Hill also suggested that monitoring programs and legislation should be enforced to penalize those who act irresponsibly towards the land.

When we examine the economic and environmental situation it is obvious that change is essential in the agricultural industry as well as in other facets of our society. Stuart Hill suggested that we have three alternative solutions to choose from.

The first is a technological fix, the second is to control everything. But these solutions are support structures for maintaining the system which created the problems in the first place. Our third alternative is to re-examine the values on which the problematic system is based, and to re-design it. Ecological agriculture is an important part of this latter solution.

—Kathryn Beaton

Solidarity committee formed

In response to the recent visit to Trent University by Dr. Felix Ulloa and David Orfald's subsequent article in the last *Arthur*, a "Committee in Solidarity with the University of El Salvador" has been formed.

Its goals are the following. It will collect equipment, books, and funds to facilitate the functioning of the university, which has been in a difficult position since the military occupation of the campus in 1980. Some positive response has been received from the university administration concerning equipment and the Trent Alumni Association has pledged support in terms of books. However every contribution to this cause is appreciated and valuable.

Every Wednesday, a table will be set up outside the Bata Library to collect any contributions in the form of textbooks and donations. A progress report will be given regularly via *Arthur* or Trent Radio beginning next week outlining new developments in the campaign and the University's situation. If interested please contact: Ricardo Rodriguez, 742-5028, Dani McArthur 748-0797 or Robert Hornung 748-0797.

Man charged with Traill beating

A PETERBOROUGH man has been charged with assault by the Peterborough police in connection with the beating of a Traill student two weeks ago.

The man was not a Trent student and was apparently "just visiting" Traill with two other men on the night of the assault.

Although the other two were involved in the assault they were not charged by police. Apparently they did not actually assault the student but "just" prevented him from leaving his room.

The man whose name has been released has pleaded guilty and his case has been remanded in court until Feb. 16.

Alumni give to needy students

AT ITS MEETING on Saturday, January 29, the Alumni Council voted unanimously to increase the amount of funds available for Alumni Bursaries. In recognition of students' increased difficulty in acquiring part-time employment in this difficult economic climate, the Council has determined that 50 per cent of all current income and 100 per cent of interest on the \$10,000 endowed Bursary Fund immediately be provided to assist upper year students who can demonstrate financial need, who have attained an acceptable academic standing and who contribute to the social, cultural or athletic vitality of the University.

The funds available for disbursement are the accrued interest of \$431.00, plus an additional \$487.00 which represents 50 per cent of bursary income to date. As Alumni gifts continue to arrive, monthly additions will supplement existing funds.

True Valentines love carefully

YOU KNOW that February 14 is Valentine's Day. Did you know that the week of February 14th is Birth Control Week? To mark this week, Planned Parenthood Peterborough and the Peterborough County-City Health Unit will be holding educational displays around the city to provide information about contraception and family planning. Drop in and pick up free material on ways to prevent unplanned pregnancy. You'll find us at Lansdowne Mall on February 10, 11 and 12 and at Peterborough Square the following weekend. For more information call 742-5737.

HAVE NO MISCONCEPTIONS, BECAUSE WE LOVE CHILDREN!

Foundations get exemption

THE CANADIAN Bureau for International Education reports that the government of Ontario now extends exemptions from payment of the foreign student differential fee to recognized international private charitable foundations. Requests for exemptions are considered on an individual basis, using the following general criteria:

- (1) Exemptions will only be provided to recognized programs of development to aid Third World countries. Exemptions will not be provided to individual students who are sponsored by individuals or organizations.
- (2) The foundation must be registered as a charitable organization in either Canada or any other industrialized country.
- (3) The particular aid program of the foundation must be international in scope (i.e. not for the support of students from a single country).
- (4) The foundation must provide full support for the student, including travel, living expenses, tuition fees, etc.

So far, only one program has been given the exemption: a Rockefeller Foundation program under which junior faculty from Third World countries study clinical epidemiology.



The police's job

Art Kilgour, in his article and editorial about the arrest of Ivan LeCouvie and raid on WE-Peterborough, did not engage in such rhetorical gems as "fascist pigs" or "running dog lackeys of the imperialists". Why, we didn't even hear a reference to "jack-boots" or that mildest of moral labels: "oppressor". So the "name-calling" and "verbal violence" which Simon refers to in his letter last week can only be referring to Art's assertion that we should question the motives and purpose of these activities, and that we have grounds to allege that there is more going on than an investigation into a bombing.

So I fail to see what Simon is talking about. What I see behind the words (and explicit in Jack Roe's previous letter) is this hand-wringing crap about "policemen are just people doing their jobs." Yes they are, and so do we all "do our jobs". ...so what? The question is: what is their job? I won't argue about what policemen, in general, do. That's a very complex topic with no easy answers (and yes, I too have had cop friends, so what).

But the job of the Metro cops who came here, and their allies in the RCMP, is to watch "potential subversives". And the job, as they see it (and as they are often given the flexibility to pursue), is to develop and maintain the capacity to take action against people who might threaten "the public order" — however that is defined. There are people with the will and the capacity to hatch repressive plots — ranging from minor harassment to wholesale intimidation, false imprisonment, and murder (according to circumstances). I will agree that being obsessed that such people exist — in some positions of power — is both stupid and debilitating. In this case, crying "police repression!" from every soapbox would be misdirected energy to say the least. But neither will it do to pretend that the investigators are only mistakenly pursuing their

LETTERS

duty to protect the public, as Jack Roe does. In Simon's case, I presume he is not so naive, that his position is one of political tactics: we have more important things to do — ignore them and the movement-inspired public groundswell will bypass and defuse the repressive state apparatus. The spooks won't just go away. In fact, all indications are that they are getting a freer hand all the time. I agree that ranting and raving won't stop them (and neither will conspiratorial underground actions). What is required are public and principled political activities which find the reasons for police harassment and seek to restrict the spook's freedom of movement.

Ken Summers



Goodbye and...

Dear Friends, of the past five months.

I write this letter the afternoon that I leave Trent. To some people it may mean nothing but you would be surprised, it takes a lot of guts to leave university. Sitting here wasting time and money is easy but deciding to leave is not. I write this letter as a thanks and goodbye to many people but I will return to that later. I only wish that I could say all this in person, instead I must write this hasty note.

I consider Trent an exceptional university. I came here intending to spend one year after high school to seriously consider my goals in life: I wanted to enter the priesthood. The possibilities of this ever happening are now greater than I ever imagined and next fall I plan to enter the St. Augustin Seminary in Toronto. The incidents leading up to such a commitment are involved and confusing and I might mention now that I owe many special



thanks to Dan W. who helped me sort out many of the muddled ideas that I had. Many ask, though, why am I leaving?

I know the reasons but articulating them is not so simple. Despite the fact that I have found Trent professors to be dedicated and generally concerned with students (which showed when my courses began to slide) even with their encouragement I did not demonstrate the purpose and discipline to justify remaining. After all, my purpose was not to get a university degree and this I knew when I first came to Trent. To succeed in academia requires commitment and dedication. This is necessary of any discipline so I naturally plan to direct all my energies into theology.

This is not to say that my first five months at Trent were not successful. Instead I came to a realization of just who I am and what I want. During the term I was in residence at Traill. Partly out of patriotism, I feel that Traill is the best college but also because of its exposure to the Peterborough community. Being a small college there is a chance to get to know many people very well, however, this also typifies Trent as a whole. Often this sort of atmosphere can backlash on people, as happened last term and in the past few weeks, and this greatly disturbed me. I hope that Traill's problems turn into a prosperous second term. The problems, as far as I am concerned, are behind me and I leave with no hard feelings. Many of the ties that I have made here in the past five months are long-lasting and I would now like to thank many people who were part

continued next page

ARTHUR

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continued from previous page

of those five months for their friendship and support.

I would like to thank Hugh C. from CHEX Radio. As a member of Team Trend I would also like to thank everybody there especially Gus, Tony and Dave W. Unfortunately I leave just when I started to feel part of the team. All I can say is next time score me 2 for every time the Cat's Ass puts one through. Thanks also to Jody, Tammy and Rox for their continual friendship and support.

Langton House (#1 on any campus map) deserves more than a mention. The guys there made me feel very much at home — Stu, Charles, Howie, Bill, Scott, Chris, Steve J. & C. Don, Bruce, Pat, Jim, Bob, Craig, Dave, Paul, the dons Pete & Teresa and the Neufelds; we may have made a lot of noise but nothing like my going away party.

In conclusion, very special thanks is directed to four people at Traill: Scott, sincerity, honesty and consideration proclaim you and Chris as gentlemen. Best wishes for you and Cathy. Chris, no words could possibly describe my feelings, you are like a brother to me. Suzanne; what can I say, you too have made up a big part of my heart.

If you love something set it free
If it comes back it is yours
If it does not....

Finally, as for Balls Caldwell there is but one. Although my own age he allowed me to grow as his son, in the absence of, he was my father. Charles, or should I say Dad, I never let you down — I always scored you a goal at each game. Those long nights of conversation were education in life and living: what growing up really is for both of us. Once again no words could describe how I feel... "Now to grow, never to slow nor hinder." (R.G.S.H.) Thanks Balls. There is one person I unfortunately never met: The Christopher Pratt Lady, believe it or not you too deserve thanks and I hope at some point Balls finally meets you.

Mother, a single thank-you could never match the appreciation and love.

As I sign off people are banging at my door the way they have for five months...perhaps even though I hate that I know I will miss it. I will remember you all in my prayers, life goes on of course, but it's still better in the Bahamas. To all those at Trent University, I would like to dedicate this one last song... "Be Someone" — Ian Hunter.

God Bless You All

Jeff J.J. Pellizzari



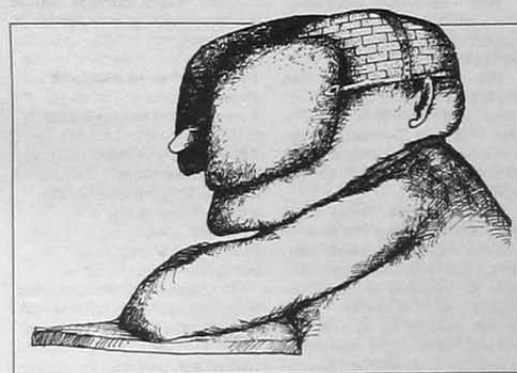
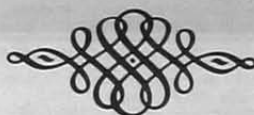
Those selfish women

A couple of weeks ago I popped into CCLH to hear what was being said about abortions at a discussion put on by a feminist group. Well I have never seen such selfish people. I kept my patience and decided to listen a little longer, and began to see the actual (sic) picture. They want men and society to treat them equal but do not want to treat others equal in return. I agree with the point about equal pay for the same job as men, but not this issue. They say they want the right to do with their body (sic) what they want. This is understandable but in the case of a pregnant woman (sic) we have two bodies to talk about. After conception a new life, a new body, has been created and a new person has started their journey of life. Does anyone have the right to stop this life? A fertilized egg is a new and determined individual which the woman (sic) has no control over, and

should not be treated as a monthly menstrual (sic) period. To deprive or stop a life is to kill a life. (check your dictionary) If someone decides that this other life is not wanted or they feel they don't want to listen to babies cry, or change diapers, do they have the right to kill this person.

If someone feels that a nine month pregnancy will disrupt their life too much, or be inconvenient, do they have to right to stop someone else's? Does one's convenience equal the price of someone's life? Of course not! These are very weak excuses as even if a woman doesn't want to keep the baby there are many couples out there waiting to adopt one. What about the man's opinion of his baby? Does he not rate? It is his baby also, as he starts this new life rolling and determines the sex of the child. It is about time women and society started to realize what they are doing. Just as when war breaks out it is the men who go to fight it, so when a human being gets pregnant it is the women who is under the obligation to care for this life which she is attached to by a nutrient (sic) supply cord. A woman must care and feed this person just as someone must do the same for a helpless new born baby. Abortion is no different than pulling a new born baby away from its food and shelter and leaving it to die. If either could talk they would both say they would like to live. I think it's about time people started to think more about others than just themselves and realize that abortion does include others.

Brian Padoval, JBC



FREE LOVE

Next week, Arthur's unclassified section takes a classy turn with a special Valentine's Day section for all of you with a bit of Cupid in your heart. No charge for this special service, but please keep your message to 25 words or less.

Send in your messages to Arthur, c/o Bata Library by Friday, and we'll reserve a free space for you and your sweetie.



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3. If friend, supervisor or colleague, etc., how long have you known the candidate?
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- B. (answer on separate sheet)
In light of what you consider are the main qualities of effective teaching, why does the candidate deserve the Symons Teaching Award?

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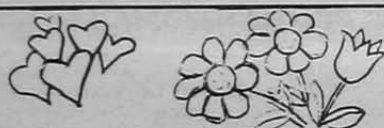
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Arthur / 6



AUNT AVRIL

Watch out Captain Vegetable,
here comes the metric chicken!

Dear Cap. V:

It's been a while since I got
my act together, but finally here
are a couple more cheap-and-
easies.

You will note that I have taken
the major and heroic step of
GOING METRIC! I may slip up
on this once in a while (it's so
automatic to say "add a table-
spoon of butter" or some such),
so perhaps you would keep an
eagle eye (is it more approp-
riate to say an eggplant-eye to
a meatless person?) open for such
literary lapses?

Best regards,

Tante Avril Rustage-Johnston

Tante Avril's School de Cuisine

Sans Dough

Tante Avril goes metric!

This week Loblaws had stew-
ing chickens on sale at \$1.74 kg.
(that's about 79¢ lb. for the slow
or reactionary amongst us).
This is about the cheapest meat
I've seen for a year or more,
and filled my heart with cheer
while it filled my mind with
memories of the following easy-
but-good recipe:

Pot-Roasted Chicken with Gravy

1 kg. stewing chicken (2 lbs.)

10 ml. thyme (2 tsp.)

30 ml. butter, margarine, or oil

(2 tbs.)

1 can beef bouillon (or 2 packets
beef bouillon powder, or 2 beef
bouillon cubes, in 296 ml. water
(1 1/4 cups))

119 ml. table cream or evapor-
ated milk (1/2 cup)

30 ml. flour (2 tbs.)

Melt the butter/margarine/
oil in a dutch oven or any pot with
a tight fitting lid large enough to
contain the chicken.

Pat the chicken dry, then
sprinkle it with 15 ml. (1 tsp.)
thyme, and brown it on all sides,
then turn it breast-side-up,
pour over it the beef bouillon, and
sprinkle on the other 15 ml.
thyme.

Cover the pot, bring to a
boil, then turn down the heat so
that the liquid just barely sim-
mers, and cook for approxima-
tely 90 minutes, or until the
chicken is fork-tender. (NB:
Do not attempt to shorten the
cooking time by vigorously
boiling the fowl, or it will live up
to its name, and be good only for
a magician's hat. Stewing fowl is
perfectly fine if it is handled
gently, and cooked slowly. It is
a rubbery, indigestible con-
coction if rushed.)

When the chicken is tender

remove it from the beef liquid and
keep it warm while you finish
the gravy.

Skim off any excess fat from
the beef liquid. Put the cream
/evaporated milk into a large
jar, add the flour, cap tightly,
and shake violently until the flour
and liquid are smoothly mixed,
then pour the flour/cream mix-
ture into the beef liquid in the
pot, stirring constantly. Bring the
mixture to a boil, stirring, and
boil gently for about 2 minutes
or so.

Serve the chicken, cut into
serving-size pieces, over noodles
or rice, and spoon the gravy over
all.

☆☆☆

That recipe reminds me of
another which is a major hit in
our house:

Chicken Fricassee with Herb Dumplings

1 stewing chicken (about 2 kg.)
(5 lbs.)

1 litre water (4 1/2 cups)

1 large onion, sliced

237 ml. (1 cup) chopped celery

1 medium carrot, sliced

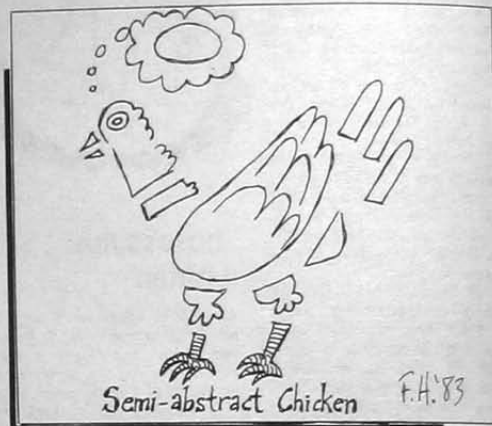
30 ml. salt (2 tsp.)

2 ml. pepper (1/4 tsp.)

90 ml. flour (6 tbs.)

In a large dutch oven, or other
large pot with tight-fitting lid,
combine the chicken, 3/4 litre
water (4 cups), onion, celery,
carrot, salt, and pepper. Cover;
heat to boiling, then simmer 90
minutes to 2 hrs. or until the
chicken is tender.

Remove the chicken from the
broth, keep warm. Strain the
vegetables, then press them
through the strainer with the



back of a wooden spoon (or whiz
them in your blender, if you have
one and return to the broth).

Shake 119 ml. (1/2 cup) cold
water with the flour in a large
bottle, until it is smooth, then stir
into the broth. Cook, stirring,
until the gravy thickens and boils
(about 2 minutes). Taste, and
season with salt and pepper if
necessary.

Dump the chicken back into
the gravy and bring back to the
boiling point while fixing the
dumplings (see below).

Drop the dumplings in 12
mounds in the chicken and gravy,
and cook, covered, for 20 min-
utes. DO NOT RAISE THE LID
FOR A PEEK, OR YOU WILL
HAVE LEADEN CANNON-
BALLS INSTEAD OF FLUFFY
DELIGHTS!

Serve the chicken and dump-
lings, and spoon generously with
gravy.

Herbed Dumplings

473 ml. (2 cups) flour

15 ml. (1 tbs.) baking powder

5 ml. (1 tsp.) salt

30 ml. (2 tbs.) shortening

55 ml. (1/4 cup) chopped parsley

239 ml. (1 cup) milk

Mix flour, baking powder,
and salt in medium-sized bowl.

With a pastry blender, a knife,
or your naked hands, blend in the
shortening until the mixture is
crumbly.

Stir in the parsley and then
add the milk slowly, mixing all
the time, until the mixture is
just moistened and holds together
to produce a soft dough.

Drop about 15 ml. (1 tbs.)
at a time into the broth.

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The stress of exams: is it worth it?

IN THE MIDDLE of writing an exam question a student ran out of paper.

He continued to write, first on the desk, then proceeding to the legs and finally the floor. By this time the professor was standing by the student, trying to get him to stand up. Eventually two people carried him out of the room.

In another case I saw an exam victim break into hysterical laughter and run out of the room.

These are examples of a widespread ailment — exam stress and anxiety. In its most extreme form examination stress can drive people to mental breakdown. For most students exams are a source of unhappiness and worry.

While universities produce programs and counselling for students who suffer from the extreme effects of "evaluation anxiety", they rarely address the fundamental cause of that stress.

It seems obvious that exams are the cause of exam stress. Yet assessment has become such a central part of the educational process that we accept its physical and psychological side effects without question. The scope of the problem is frightening.

In 1968, The British Student Health Association Conference at Leeds University concluded that between eight and eleven per cent of all university students seek medical treatment for examination stress.

The extreme manifestations of examination panic and anxiety are shocking.

"During the course of an examination students are sometimes brought out in a state of almost total psychic collapse, shivering, unable to write, think or even walk," wrote Dr. M. Conway.

Dr. N. Malleon, another British physician, even suggested that there is a similarity between shell shock and exam panic, and that similar treatments should be observed. Symptoms similar to paranoid schizophrenia have been observed in students suffering exam panic, according to the British Student Health Association.

Examination suicides

One of the most delicate questions about exam stress is suicide. Few universities will admit to student suicide figures or even publicize suicides when they occur. It isn't good for public relations; publicity often invites possible copy-cat deaths.

Sadly, some exam-stress students do kill themselves.

Many researchers have tried to claim no necessary link between student suicides and examinations. Studies in England, however, indicate that exams are a cause of student suicides.

Unlike most North American colleges, the English examination system groups together the majority of exams in a short period at the end of a student's studies. Year-round suicide figures can be compared with exam period suicides. A study at the Cambridge University by medical writer A. Rook for the period 1948 to 1958 concluded that:

"It is difficult to believe that exams do not have some influence on the Cambridge suicides, for over half of them occurred around the exam period, and four out of five of those suicide victims who were believed to be worrying over their work died in May (the exam period)."

The medical profession has, however, failed to produce any comprehensive studies of college suicides. Many people will claim that there are numerous reasons behind student suicides, and that it would be impossible to place examinations as the critical concern in every case. That exam stress is a factor in these suicides cannot be denied.

Why exams?

Given the numerous problems that examinations cause we should question their use in our educational system. Medical and psychological pressures, breakdowns, and personal damage should not be accepted as a fact in any institution.

Exams, we are told, prepare students for "life in the outside world". Where in the outside world are we faced with a situation in which a specific set of problems have to be solved in silence, without resource material and without co-operation with fellow workers?

It can be argued that stress is to be found in many aspects of life, and that examination stress prepares people for life's many stresses.

Yet different types of stress are not necessarily the same. Ability to perform in an examination does not mean immunity from cracking up in a different form of stress-situation. Panic in an examination does not imply an incapability to perform in other crises.

Dr. D.J. Lucas accounts a story of a patient who suffered extreme exam panic who later experienced no panic or great



anxiety when involved in a ferry disaster in Greece. How well can the cool exam candidate handle a real-life crisis?

Even if it were true that the examination situation were duplicated in real life, one has to question the need to prepare people for such rare circumstances.

Are exams fair?

The fundamental justification given for the examination system is that it provides for fairness of assessment. Without delving into the somewhat dubious functions of assessment, we should examine this argument carefully.

Exams, we are told, may cause stress but they do provide an 'objective' and reasonable method of assessment that is neutral of bias and measures every student against the same yardstick.

In fact, examinations examine the people who mark them more than the people who take them. Apart from the level of evaluation anxiety numerous other variable factors influence examinations. The state of health of the student, the amount of sleep the night before, psychology and mood all determine an exam candidate's performance. Ability to cope with stress does not, hence, necessarily indicate understanding of material.

The variables involved in the marking process are even more complex.

One of the most comprehen-

sive studies 'The Marks of Examiners' by Hartog and Rhodes with Cyril Burt (1938) brought together large numbers of different university examiners to mark a range of different samples of completed exams in History, English and Mathematics. The final outcome of the exercise was the range of results (a rough bell curve) of each marker was roughly the same, but there was no correlation between individual papers. The variance of marks for specific papers varied wildly, from miserable failures to acceptable passes (one paper was marked 17/100 by one examiner and 78/100 by another). Different examiners were not marking consistently poorly or consistently highly — there was, simply, no consistency.

H. Pierron wrote in *Universities Quarterly* in 1967:

"All the experimental data has shown that for a particular performance expressed in terms of an exam script, assessment by different examiners produces marks with considerable variability such that in the determination by the examiner can be greater than the performance of the examinee."

Why exams?

If exams can be shown to cause unnecessary stress, and potential psychological damage without a solid justification on the basis of fairness, 'objectivity' or egalitarianism why do they exist?

Examinations haven't always been an integral part of the educational process. The Jesuit order, well reputed for its humanitarianism, was responsible for introducing examinations in the Western world.

The only thing we can really say about exams is that they foster competition between students. In a society based upon the principle that competition is an inherent human characteristic, examinations serve a practical role as a factor in our social molding. As students we are trained to see our own advancement in terms of direct competition with our peers for examination marks, grade point averages and academic 'recognition'.

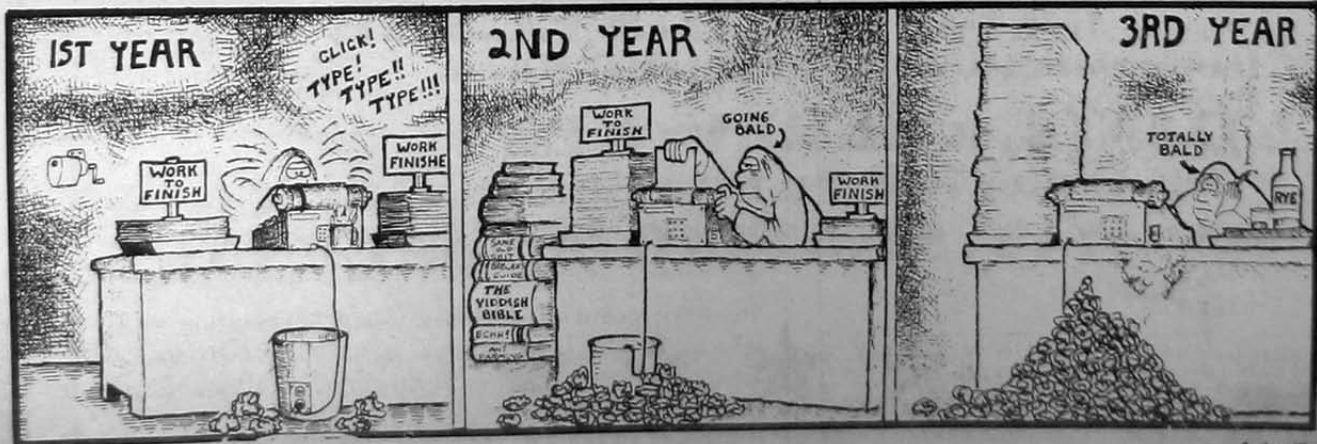
In the extreme cases students have reported the mysterious disappearance of crucial reading materials from the library before exams, law students have found pages missing from reference materials, and, in some cases, students have deliberately misinformed their classmates before exams. In this respect examinations are attempting to create a similar environment to the 'outside world' where we are encouraged to seek our social advancement at the expense of others. It is strictly forbidden to cooperate in examinations. It's called plagiarism or 'cheating'.

Whatever the real social function of examinations may be, we can trust that our universities will remain silent on the issue. Flimsy justifications come readily, but substantive proof of the value of the system has yet to be produced. In the words of A.P. Ratenski:

"It is sometimes claimed that students are graded by universities in the same way that eggs are graded by packing stations. This, however, is untrue. There are only two important variables determining the quality of an egg — its size and freshness — and both of these are pretty accurately controlled by the packing station."

"The quality of a student's exam performance is, however, determined by a mass of variables, for example, memory, clarity and originality of thought, articulateness, luck as to which questions appear, none of which is on its own accurately expressed in the single grade awarded to each student. Thus from the point of view of accurate grading, the egg gets a better deal than the student."

— Richard Flint
reprinted from CUP



ATTENTION
ALL PETER ROBINSON STUDENTS

★ **BIRTHDAY WEEK** ★

★ **FEB. 7 -- 13** ★

MONDAY: GAMES NIGHT

Euchre, backgammon, chess... Bring your own game
or just come along to the Hangman, 9p.m.

TUESDAY: DAVID and LEE

Hangman 9 p.m.

WEDNESDAY :

PUB CRAWL and JAM SESSION

Hangman 9 p.m.

THURSDAY: BIRTHDAY DINNER

P.R. Dining Hall

Two sittings; 5 p.m. - Residence students

6 p.m. - Non-residence students

(only \$1.00 for all P.R. students not on the meal plan)

Followed by: **TALENT SHOW**

Everyone welcome to participate.

If interested phone Holly or Sheila. 742-7402

FRIDAY: JANE SIBERRY

Hangman 4 p.m. - 6 p.m.

Followed by: **POETRY/JAZZ**

P.R. Dining Hall 9 p.m.

SATURDAY: DOWNHILL SKIING

on the DEVIL'S ELBOW

(see posters at P.R. for details) 8 a.m.

DANCE with REV. KEN

P.R. Dining Hall 9 p.m.

SUNDAY: SKATING on the CANAL

2p.m.



THE REAL POLITICS OF BATA SHOE LIMITED

*A special investigative report to commemorate
this week's visit of Thomas Bata to Trent University.*

DE-MYTHOLOGIZING BATA:

The story of Trent's multinational patron

RICARDO RODRIGUEZ GREW UP in Peru with Bata shoes in much the same way that North American kids grow up with MacDonald's hamburgers. All the kids wore them. There was a retail store just two blocks down from his house. They were the cheapest shoes around, even if the quality was poor. His teenage friends were employed at Bata on a seasonal basis, for low wages and no benefits. The company's advertising was everywhere. *Bata, Bata, Bata*, the signs said. The word almost meant "shoe" to Ricardo and his friends.

"They used to have this slogan," says Ricardo — who is now a Canadian immigrant and a student at Trent — "Before you go to school, you go to Bata." So we'd all buy Bata shoes in March, just before school started. They have special models for primary, secondary and university students. By July your shoes would fall apart and you'd need a new pair to finish the year."

Ricardo can recall dozens of Bata advertisements he saw as a kid. At a time when there was a movement in Peru to stop the killing of animals in the bullring, Bata used the sport's imagery for a TV ad. Ricardo was 14. "There's a man in a bullfighting ring provoking a bull, but the focus is on the bull and the man's 'Tiger' shoes. He uses the shoes to provoke the bull. At the moment he is cornered and he has to kill the bull he jumps up and the voice says, 'Tiger shoes are so powerful they can make you fly.'" Did Ricardo own

a pair? "Oh yeah — it was a big thing."

But did he have to buy Bata Shoes? Or was he just convinced by the advertising? "There are shoes made by Peruvian shoemakers, but not a lot of them. And they're all sold in exclusive boutiques because they can't compete with Bata. If they try to expand Bata just takes them; over. The only competition for Bata really is Dunlop, and it's a multinational too."

A multinational? Ricardo did not realize how large a multinational Bata really was when he was growing up in Peru. He didn't know that Bata has companies in 95 countries around the world which together sell over 300 million pairs of shoes a year. Or that the company manufactures footwear in 94 factories and distributes them to 5700 of its own retail stores and tens of thousands of independent distributors, wholesalers and retail store owners.

But he had heard of the man who controls the Bata empire. Out near the Bata shoe factory in Peru there was a big housing project for the people who worked on the shoe assembly lines. It was named the Thomas J. Bata Housing Development. Ricardo also knew that Bata was a Canadian based multinational; for that reason, he says, the company was less hated by the Peruvians with their "Yankee-phobia."

Ricardo came to Canada three years ago under the sponsorship of his sister. He worked in Oshawa for several months before applying and coming to Trent University. You can imagine his surprise



BATA: "Associated with technical progress in Latin America", reads the caption.

to learn that the main building on his new campus was named the Thomas J. Bata Library. "Why? - What does this mean?" he asked himself.

THE BATA SHOE CORPORATION is the largest footwear company in the world. It is estimated that one of every three shoes

purchased worldwide has passed through Bata's hands at some point. It controls every stage of the shoemaking process in many of the countries where it operates, from the tanning of leather (or the collecting of rubber) through to the marketing of finished shoes. The company employs

continued next page

BATA AT TRENT:

Why our library is named after a shoe magnate

THOMAS J. BATA WAS involved with Trent from the time of the very first fundraising campaign, called the Founding Fund. That would have been around 1963. No one will reveal how much money he has donated to Trent over the years; donation information is only released upon permission of the donor.

In any event, Bata joined the Board of Governors in the late sixties, and in January of 1969 was named national chairman of a massive \$5 million fundraising campaign called the Development Fund. In August of 1969, it was announced by T.H.B. Symons, then president of Trent, that the library to be officially opened that September would be called the Thomas J. Bata library, in appreciation of the services rendered by Bata to Trent over the short life of the university.

T. J. Bata was the vice-chairman of the Board of Governors of Trent from 1971-1975 and is presently the honorary treasurer of the Fund for Excellence.

It is difficult to speculate upon Bata's motivations for becoming involved in fundraising at Trent, although a few things may be pertinent. The first is that he has established his name and his company in the Trent Valley ever since he came to Canada from Czechoslovakia in 1939, and an involvement with a young university would be a natural way to maintain an interest and a certain amount of prestige in the region.

As well, it is said that Bata is an old friend of Thomas Symons, and probably shared Symons' vision of Trent from the start: green gowns, liberal arts, and well-behaved, wealthy young people. T.J. Bata likes Trent, and likes



to contribute money and energy, in the form of soliciting funds from the many powerful business people that he knows both in Canada and abroad.

It is important to note that T.H.B. Symons was convinced from the start that private funding would be essential to Trent, and especially given the now consistent government underfunding of Trent. Symons has been shown to have been correct. Yet, there is a certain schizophrenia to all of this. In soliciting funds from corporations, there is a tacit statement made in favour of the way those corporations operate. Thus, Trent University, as an entity, approves of the corporate structure and elite in Canada.

This is a mere fact about the university system in Canada as well as in most of the developed world. On the other hand universities like Trent are designed to evaluate and criticize various aspects of world economy and ideology. We study sociology, economics, and comparative development, among other things. When Bata opened the library in 1969, he said that much of the student unrest and demonstrations of the time "called into question many of the social and moral attitudes of the past," and that "many of the new generation is looking for a new mantle to wear."

Obviously, the sorts of changes that

Bata had in mind were within the strict parameters of the dominant social structure, and he qualified his remarks by saying, "Education is a process of discrimination and I hope that the students of Trent will learn to discriminate between negative and positive forces and avenues of change." Bata's notions of negative and positive must be strange because his corporate practices show apartheid as positive and the fight against racism as a negative force of change.

Clearly, Bata IS the established socio-economic structure, and we can see what that structure is all about when we look at Bata corporation. How can we be critical about Bata when we not only accept his money but deify him at Trent through the accolades we have given him?

There is only one compromise possible and even that is an extremely dangerous compromise. That is to say, we will accept money from corporations like Bata, but we will refuse to bow down to them in the process. We won't name libraries after them, we won't presume them to be capable members of our governing board by virtue of their wealth. In short, we won't give them the prestige that they are after.

If Trent says to Bata, we will accept your money because we can do certain things with it, but we don't necessarily approve of your corporate practices and will not call you an "important founder of Trent" or an "honorary" anything, then the money that Bata contributes will not be as clearly compromising to Trent as it is now.

—Jeff Green, External
Commissioner of the
Trent Student Union

continued from previous page

over 90,000 workers directly, and many more indirectly.

All of this is well-known to the readers of Peter Newman's establishment capers, or the Canadian business press. What's less well known about the corporation is that half of its business is done in the third world. And that there it has traditionally employed the cheapest labour possible by locating in low-wage areas of the local countries, and by using female workers for the most labour-intensive jobs. It has adamantly opposed the unionization of its employees where local governments permitted (or encouraged) it to do so. It has long profited from contracts with repressive or imperialist governments—most notoriously by supplying the U.S. Army with over a million vulcanized boots for use in the rice paddies of South Vietnam. And the company is an old corporate fixture in southern Africa, benefiting from the cheap, black-labour policies of the old Rhodesian government, and continuing to do the same today in South Africa.

Yet this dark underside of Bata's operations rarely sees the light of public discussion. In fact, Thomas Bata is such an effective promoter of his company that Bata shoes is generally regarded (at least in Canada) as a model of corporate good

citizenship.

For example, an MP praised Thomas Bata as follows at last year's hearing of the parliamentary sub-committee on Canada's Relations with Latin America and the Caribbean: "I think I can speak from some experience, having seen the Bata operations. Bata sets out to be a citizen of the country where it is establishing itself and that is saying more than not getting involved in politics. It is concerned about the whole economy and the social structure of the country in which it settles. I think that is a trademark of Bata all over the world."

BATA NEVER HAS TO SUBJECT its operations to independent assessment because it is privately owned by Thomas Bata and his family. This means it never has to publish financial statements or answer questions from enquiring shareholders. Therefore, Thomas Bata has been free to develop some powerful myths about the Bata empire. And his view of how the corporation conducts its affairs is largely the one which has been accepted by the Canadian media and the politicians. It goes like this.

Myth Number One: most of the world would still walk around barefoot if it weren't for the Bata shoe company—Bata isn't called shoemaker to the world for nothing. Thomas Bata claims the

company has moved into third world shoe production since the 1940's in order to supply new markets in the developing countries. He told an *Executive* magazine interviewer in January 1981 that, "In many of them we went in deliberately because people were barefoot and we could see that they had the psychological motivation to be better off. They were developing pride in their appearance and we could see that they were developing stronger personalities and we could see a new psychological possibility of developing a completely new market."

Canadian journalist and academic Steven Langdon found a different reality when he investigated the impact of Bata's expansion into Kenya. He wrote in *Saturday Night* magazine in 1974 that Bata was a block to the development of Kenya's local shoe industry—a fact corroborated by 18 or 32 shoemaking businesses he visited there. He also found that, "Out of these thirty-two businesses no fewer than twenty-two had declined over the last few years, as the Bata sales organization pushed further into the Kenyan countryside." So, if the example of Kenya has any relevance to other third world Bata operations, the company does more than just shoe the masses—it displaces local industry in the process. Langdon compares this with the development of the Canadian shoe industry: "In Canada local

shoe industrialists matured because, while they 'learned-by-doing', the government gave them 'infant industry' protection against big, established firms in the United States; but that's harder to do when the 'foreign firm' is inside your own borders."

Myth Number Two: Bata's manufacturing plants are set up to serve local markets, and the company doesn't make a practice of exporting shoes from low-wage factory areas to high-wage markets. In other words, Bata doesn't exploit cheap third world labour to manufacture shoes to sell in countries like Canada.

Bata's critics say there's more to this story than meets the eye. According to a study of the company published in the November 1976 *Latin American and Caribbean Inside Report*, "Substantial proportions of production go to outside markets." For example, "In February 1976, Bata announced an investment of \$5 million into the Chilean industry. Emphasis was placed on strengthening channels to European and North American markets and shipments to Canada and the United States, Europe and South Africa are already planned."

In a report prepared for the First World Congress of the International Textile, Garment and Leather Workers' Federa-

continued next page

BATAWA, ONTARIO:

Bata gives the boot to over five hundred workers

"WHEN I WAS A KID Bata was God," says Reg Pearson, who grew up in the company town of Batawa, Ontario. "In cadets we used to host company dinners and when he came in you had to salute." Bata still keeps his house at the top of the hill which overlooks Batawa, on the edge of the Trent River, near Belleville.

When Thomas Bata fled Czechoslovakia in 1939, anxious to maintain his father's business in a safer part of the world, he settled in eastern Ontario and proceeded to set up a little town to support his shoe factory. He brought over hundreds of families of East European immigrants in the next decade, and they repaid him as loyal workers in the Batawa factory. He provided the houses, the store, the post office, the bank, the community centre; they provided their labour.

Reg Pearson's father left the farm to work at Batawa. Reg lived there until he was 16, and then left for training and a better job elsewhere. "I said that Batawa was one place I would never work at. My Dad used to come home with big sores on his arms from the hot glue, and he'd be tense and uptight because he was paid piece rates." Reg now works for the union which represents Bata's shoe workers, the United Food and Commercial Workers Union (UFCW).

Karen Nappasappa also grew up in Batawa. Her mother worked as a floor lady on the sewing line, and always hated the union. Her father worked as an upper cutter and took Karen to union meetings at night. He became the local president in the mid-1970s, and died of a heart attack shortly after attending a union convention in Washington. Her mother blamed the union for his death, of course.

Karen took after her father. She got active in the union and was on its bargaining committee in 1980. But she no longer works at Batawa. "For me Bata was just a place to go in between good jobs," she says. "I won't work there again in my life." She is now taking courses at Loyall College in Belleville.

Both Karen and Reg agree that Batawa was a secure, protected place to grow up in. Business was booming in the 1950s and '60s. People could make an honest living. Reg remembers



THE BATAWA SHOE FACTORY: It's operating at one-third capacity now; 350 workers have been laid off over the past year, most of them women.

how despite the close community feeling in the town, there were class divisions: "If you were the son or daughter of a management person you got the good parts in the school plays. If you were a production worker's kid—forget it."

But something happened in the 1970s which ruptured the Batawa of old. The wartime housing deteriorated and people had to build their own replacements; many chose to move away. New workers moved in from the surrounding area and the plant was infused with young people unsteeped in Batawa traditions. The work became automated, and relationships with supervisors were depersonalized. Production was stepped up drastically to meet orders for the popular North Star shoes.

And the old, craft-oriented Boot and Shoe Workers Union amalgamated

twice with larger, industrial-oriented unions. The new union organizers "opened a lot of eyes," according to Karen. "People realized they didn't have to settle for the lowest wage in the country, in a low-wage industry."

The frustrations came out in October 1980—the first strike in the union's history. The principal issue for the workers was to obtain a company-financed pension plan. The strike lasted 7 weeks and it ended the old relationship between Bata and his employees. The company ran trucks through picket lines set up to prevent the removal of shoes from the plant. It hired a private security firm to guard the premises. And it launched lawsuits against workers who caused damage to the plant.

Karen thinks Thomas Bata was personally affronted by the strike. "In his eyes, we were dealing with a per-

sonal business, not a corporation. 'You have the nerve to ask for more? Look at all the things I've done, I've brought you.' Batawa workers reacted in two ways. Some said it wasn't right to strike the company which had given so much to the town. The others said, like an old worker interviewed by the CBC at the time, they paid for Bata's gifts every day when they went into the factory."

The strike ended with the union divided. The vote to return to work succeeded by just 5 ballots. It was a watershed in the union's and the town's history. "It was like the company had broken the relationship."

BATAWA IS A factory under siege now. In fact, the whole Ontario footwear industry was nearly wiped out last year when the federal government removed import quotas on leather footwear. Bata reacted to the crisis by closing small plants in Campbellford and Picton, and laying off employees at Batawa. Altogether, about 550 Bata workers lost their jobs, most of them women. Bata has only two Canadian shoe factories now: the one at Batawa, and another on the Deseronto Indian reserve—it is not unionized and Reg Pearson seems ignorant of the plant's activities.

But while it was laying off Canadian workers, Bata was importing foreign-made shoes for its Canadian stores. When the federal government re-instituted the import quotas last summer, the manufacturing industry was saved from further erosion, but no one has been rehired since then. "How long will the shoe industry survive in Canada? It's questionable," says Reg Pearson.

But Bata does have plans. It has rationalized its production, now importing pre-sewn leather uppers to be stitched onto soles at Batawa. And it is introducing new machines to cut down on labour requirements. The UFCW's main goal during last fall's contract negotiations was to achieve some control over the introduction of new technology at the factory. It didn't succeed. The Batawa workers accepted, by a vote of 78 percent, a two-year contract which gives them wage increases of 5 percent per year.

—Art Kilgour, with Ivan LeCouteur

continued from previous page

tion. Eli Marx and John Burcham wrote: "In 1968, Bata took over the largest footwear manufacturing company in Sweden—Oscaria, which at that time employed 600 production workers in its factories. These factories were gradually run down until in 1971, when only 250 workers were still in employment, the factories were finally closed. Meanwhile Bata also bought all of the 200 retail shops owned by Oscaria, and is still operating these, selling imported shoes."

Even if Thomas Bata is right in claiming that exporting is not the *raison d'être* of his third world plants there is no doubt his retail stores make a good buck by selling imported shoes. The **Inside Report** notes, "Most (Bata retail stores) are situated in Europe and North America, and supplied largely by imports from the Third World."

In Canada, Bata's retail operations have been importing shoes from low-wage countries for years, says Reg Pearson of the United Food and Commercial Workers Union which represents employees at the Batawa shoe plant near Belleville, Ontario. When Canada dropped its import quotas for leather footwear in November 1981, Bata retailers increased their imports, contributing to massive lay-offs in the manufacturing side of the industry (see accompanying story.).

Myth Number Three: Bata grants considerable autonomy to its individual subsidiaries, and most decisions are left to the management at each local company. Thomas Bata described his corporation to the Parliamentary Sub-Committee like this: "Each of the companies operates independently with its own board of directors."

The idea is to play down Bata's multinational conglomerate image and play up the idea of local control. Here's how Keith Atkinson described his venture into Bata's control centre at Don Mills, Ontario in a December 1977 *Financial Post Magazine* article: "With good reason Bata's boardroom has been likened to one in a James Bond movie. In front of each chair around the long table a microphone hangs from the ceiling. At one end of the table a complex telephone console has direct lines to every Bata regional office in the world.

"On two wall doors, which open to reveal a mass of audio-visual controls, is a world map divided into 10 code-named Bata regions; LATAM is Latin America, CARO is Central Africa, MERO is Middle East and so on. The map shows all locations of the plants - and the name and locations of every Bata executive who is on the road (or in the air) at the time. Above the map a series of lights shows the time of day in each region so that if Bata wants to contact anyone, he knows whether they're sleeping or working."

The 'local autonomy' myth is useful to Bata. When the South African Bata Shoe Company was found to be paying starvation wages and engaging in union busting at a plant in the KwaZulu homeland, a Canadian Bata executive simply told the Canadian Press that the local company was responsible for employment practices (see accompanying story).

continued next page



IN MILITARY-RULED Peru, Bata's 1973 calendar shows three tanks on the move. "A modern army assures development, guarantees well being," read the caption at the top.

BATA IN SOUTH AFRICA:

Doing business with apartheid

ON THE EIGHTEENTH of February 1982 the National Union of Textile Workers of South Africa informed the managers of the Bata shoe factory at Loskop, Natal that it had recruited a majority of the 700 workers as members of the union. The company's response was swift. According to a union statement, it immediately fired on worker "on the grounds that she had stated in a union meeting that her foreman had burnt her arm with molten rubber." Other workers were warned they would meet a similar fate if they attended union meetings.

On the following Monday, the 22nd, the workers responded by going on strike, demanding re-instatement of the dismissed worker and recognition of their union. The Bata managers refused to speak with union leaders. And police prevented union meetings from taking place by declaring outside gatherings illegal and blocking attempts to secure a meeting hall.

After four days, the Loskop workers returned to their jobs on the promise that Bata would meet with some local politicians in two weeks time to discuss union recognition.

The meeting never materialized, and union organizers were banned from the area. On March 11 another female worker was fired because, "she continued to be prominent in union meetings contrary to the company's instructions." The workers struck again.

That night they held a union meeting to consult with their organizer. But he was arrested as he arrived in the area. According to the union, "He was held for five hours during which he was struck on the head with the butt of a gun, kicked several times in the ribs, forced to stand on one foot until he collapsed and then threatened with being shot on sight if he was ever found in the area again."

Over the next three weeks the strike was gradually crushed by the company and the police. Some workers returned to work at the plant; others were turned away. The union turned its organizing attempts to other factories in the region, hoping to increase its strength before mounting another attempt to unionize the Bata shoe factory.

LOSOP IS LOCATED in a rural area of eastern South Africa, inside the Kwa-zulu bantustan — the lands specified by the country's apartheid laws as the homeland for black South Africans of Zulu origin. Bata is the only factory at Loskop and is virtually the only employ-

ment opportunity in the area.

According to the National Union of Textile Workers, "Workers who reside in Loskop are obliged by the 'Dompas' system to seek work only the (local) area. They cannot seek work in any city paying better wages."

No minimum wages are prescribed in KwaZulu bantstan, so the Bata factory pays its workers very little. Most of them are black women. They earn between \$16 and \$32 per week, while the poverty datum line applicable to the area for an average family is \$55.20 per week.

Since the minimum wage for blacks in the textile industry in non-bantustan areas of South Africa is \$53.53, the union estimates that Bata's wage bill at Loskop is about one third of that for competing businesses in the rest of the country.

After the South African union complained about Bata to the Canadian embassy in Pretoria, an embassy official visited the factory. According to the **Canadian Press**, the official "found nothing to disavow the alarming reports."

Bata International owns 66 percent of the Kwazulu plant, with the remainder owned by the Kwazulu Development Corporation, an agency of the South African government. South Africa represents Bata's third largest production site and market in the world, behind India and Pakistan.

At its headquarters in Canada Bata has disclaimed responsibility for the labour abuses at its South African plant, saying the matter is up to the local management. Basil Baker, the secretary of Bata, also told the **Canadian Press** that, "You have to look at realities." The plant is located in a rural area, which accounts for the low wages, and the shoe company won't deal with the union until labour laws are drafted by the KwaZulu homeland government, argued Baker.

The International Textile, Garment and Leather Workers' Federation, of which the South African union is an affiliate, is presently considering launching an international Bata boycott to publicize the labour abuses. However, a spokesman for the United Food and Commercial Workers Union, which represents Bata workers in Canada, said a boycott could not be supported here because the industry is already severely depressed and thousands of workers have been laid off over the past year.

—Art Kilgour, Pat Perkins/
The Multinational Monitor

[illegible]

PAY SLIP SHOWS low wages Bata pays its South African employees. A South African rand is worth slightly less than the U. S. dollar.

continued from previous page

Myth Number Four: Bata pays close attention to its "social responsibilities" towards its workers and its community. This derives from the company's long-standing tradition of paternalism in its relations with employees — providing them with housing, recreational facilities, etc. Thomas Bata says the corporation is run on "the principles of being sound and honest merchants and, let's say, servants to the public, and being an organization which has ethical standards and integrity." Bata says his motto is, "He profits most who serves best."

The South African example (detailed elsewhere) shows the wage levels and employment practices Bata maintains when it can get away with it. Up-to-date reports on wages and labour relations at other third world plants are hard to come by. The 1976 *Inside Report* noted that, "Concentration of production in developing countries, the use of unskilled labour, and the gradual replacement of men with women workers, all allow the payment of lower wages" by Bata.

At its major Canadian plant in Batavia workers are guaranteed a \$5 per hour minimum wage rate, but are dependent on a piece rate system to make more. Although the piece rates are meant to be a production incentive, they subject the workers' pay packets to the variance of the plant's production levels. With the plant presently operating at one-third production very few workers make more than \$5-\$6 per hour, according to union representa-

tive Reg Pearson.

Also, the company maintains a discriminatory hiring system at Batavia where women are taken on as sewers and cutters,

but not for jobs in the soleing operations. When Bata began importing pre-sewn shoe "uppers" last year, women suffered an inordinate share of the ensuing lay-offs

We've given Vietnam jungle rot the boot.



The Army used to have a big problem on its hands — how to outfit our foot soldiers' feet! The stitching in combat boots was rotting away in the wet and heat of Vietnam. Soles were falling from uppers. In six weeks boots were in shreds. And G.I.'s were using telephone wire and medical tape to hold them together.

But those days are gone forever. The Bata Shoe Company has just produced its millionth pair of a new, self-sealing, self-healing boot developed by the U.S. Army with

the cooperation of Bata and other

civilian manufacturers. The boot features direct vulcanizing of soles and uppers — a process we pioneered back in 1913, and used successfully for over 35 years in the manufacture of rugged Bata inside work shoes.

Direct vulcanizing eliminates stitching of uppers to soles. There's nothing to rot. Four advanced techniques in compounding rubber, creating bonds without indentations — 120° — 8 times, 1 with 100% efficiency. Used in the new combat boot directly vulcanizing has eliminated 18 car joints and 15 different materials, joining methods.

So you see the Bata Shoe Company has helped give Vietnam jungle rot the boot. Bata best.

Bata

BATA HAS long profited from military supply contracts. In this Fortune magazine Bata boasted of its support for the Vietnam War. More recently, Bata received a contract to supply boots to the Chilean military.

at the plant (although they still constitute a majority of the workers): 200 women were laid off, while only 100 men lost their jobs. According to Pearson, most Ontario shoe manufacturers have abandoned this archaic, sex-discriminatory hiring practice.

So while Bata may provide some benefits to its workers as a way of ensuring their loyalty, the corporation's more basic requirement — cheap labour — must be met first. And as the recent lay-offs at Batavia demonstrate, the corporation's interests are ultimately global in scope, while the workers' interests are local. When the two conflict it's not Bata that gets hurt. It can easily survive the decimation of the Canadian shoe industry — in fact, Bata's retail division will help bring that about if import quotas are lifted again next year. The Batavia workers don't have that kind of flexibility.

RICARDO REMEMBERS WHEN Bata's North Star running shoe hit the Peruvian market. The shoe was first produced in Canada and became the corporation's most popular model. Ricardo says the TV ads showed a North Star shoe flying up from North America and coming down on top of Latin America. He says Bata sold a lot of them in Peru. All his friends wore them, even though they never lasted more than half a school year before falling apart.

—Art Kilgour

The assistance provided by the Latin American Working Group and the Task Force on Churches and Corporate Responsibility in the preparation of these articles was greatly appreciated.

A COMMITTEE MEMBER SPEAKS OUT:

Why we should oppose Bata's exploitation

WHEN AN individual or a group takes the dissenting view on an issue close to home they must be prepared to clarify their position and deal with arising controversy. This is the intention of this article.

On Feb. 11 at 10:30 a.m. Thomas J. Bata will speak to the Trent community at Traill College. I am opposed to him speaking. This is in spite of the fact that Thomas Bata has been one of the major corporate sponsors of Trent University, held numerous administrative positions here, and is now active as Treasurer of the Fund for Excellence. It is also in spite of the fact that for three years I studied in a Library called the Thomas J. Bata Library. Now before everyone starts screaming hypocrite, I would like to explain.

In a world as complex and interconnected as ours, there are inherent contradictions with every breath of air we breathe and in every stride we take. It is easy to continue walking and breathing, but it is much more difficult to stand up and address a contradiction, an injustice or an outrage. It is relatively easy to acknowledge injustice and to write about it. It is easy to write truth, but it is not so easy to live truth.

Thomas Bata represents one of the most brutal, oppressive institutions in our world: the multinational corporation. He is perhaps the epitome of such an institution with plants in over 100 countries. The Bata corporation recently broke a strike, with the help of the South African army, at a plant in South Africa where workers receive only one third the minimum wage. In Batavia, Ontario — his personal fiefdom — he attempted to break a strike in 1980 where the workers were trying to win a pension plan. In the process he sent them eviction notices (he owns some of their homes), militarized the town and dragged the strike out for 8 weeks before the "privilege" of a pension plan was won.

Our inability to scream in the face of injustice permits Bata to continue operating in such a fashion. Bata operates his most productive plants in

Chile, South Africa, and Thailand and he can do so because our society, government and institutions allow Bata, and others, the political and economic room to exploit these countries. If we are to be in solidarity with the Chilean peasant or with the South African Black, we must resist those institutions which perpetuate the plunder of the Third World.

The ANC (African National Congress, a Black liberation organization in South Africa) exists today because it is struggling against economic slavery and oppression. The reason it has not won is because we have not resisted our institutions which perpetuate exploitation.

This is where our struggle against Bata fits into the global scheme. The South African government would not last one year without the international banking and corporate support companies like Bata offer.

Thomas J. Bata is a war profiteer.

He is the largest supplier of military footwear in the world. He made exorbitant profits off the Vietnam war by designing a special boot for the U.S. marine to wear in the rice paddies. How many soldiers have died with Bata boots on their feet? How many peasants have been stepped on by soldiers wearing Bata army boots? It is an ethical statement to oppose war and war profiteering.

It was not Thomas J. Bata's money he gave to Trent University. It was money gained from the sweat of less powerful people. The money does not belong to Bata, it belongs to the people of South Africa, of Chile, and of Thailand.

Enshrining in stone the name T. J. Bata Library in an institution of "higher learning" is a conscious effort to further absolve Canadians from our obligation to resist. It creates an image in our minds of a benevolent corporation committed to Liberal Arts

education; of a generous charitable person who could never plunder, exploit, or impoverish. The name Bata Library acts as a shield to push us further into a state of comatose apathy. The public relations Bata gains from his contributions to Trent far outweigh his actual capital donation. It means Bata can continue to exploit because our political consciousness is hammered with subliminal propaganda every time we walk in the library. It offers him legitimacy.

A public forum offers a certain degree of legitimacy. It recognizes the fact that we acknowledge a person and what s/he is doing. It gives the person the power to control the framework of discussion. The Bata Shoe Corporation has caused pain to millions of people. General Pinochet of Chile has caused pain and death to thousands of innocent people. I do not need to legitimize Pinochet by offering him the forum to answer, "Mr. Pinochet, why do you kill people?" Similarly, I don't need to ask, "Mr. Bata, why do you make money?" We must resist offering legitimacy to suffering and oppression.

This discussion logically extends to the role of private funding of public institutions. Is it a contradiction to study Comparative Development and watch a film about Bata in Brazil in the Bata Library Film Theatre? It is not a contradiction but an injustice. If public learning institutions are built on death, destruction and suffering then they do not deserve to be legitimized in our society. It is not an easy conclusion to come to, but we must sacrifice for the sake of those people in the world who are living under the boot of BATA.

We can no longer deny the fact that our lives are inextricably linked to other lives and other peoples. To deny that is to resign to fate the lives of millions of oppressed people. We must stop hiding and denying and stand up and speak out against injustice when it falls right in our lap — oppose Bata's exploitation! To be a hypocrite is to deny.

Ivan LeCours

THE REAL POLITICS OF BATA

Panel Discussion and Film

• **Bata: the Chilean connection**

• **Bata in South Africa**

• **Private corporations and public institutions**

• **"Controlling Interest" — a film on multinational corporations**

THURSDAY, FEB. 10

Champlain Lecture Hall

Zen turnips

TODAY I ASK the great question "Does a turnip have Buddha consciousness?" I don't actually answer it; in fact I'm not even going to discuss it particularly. But I do ask. I like to seem profound.

Anyway, about turnips. There are actually two kinds of them. The yellow-fleshed kind we mostly see are technically rutabagas or Swedes or lantano by Finns, but that's not entirely relevant. Except for Scandinavia, Great Britain and North America, they're mostly fed to cows. The commoner turnip in Europe is the white-fleshed type which we occasionally see

here. But since rutabagas are more easily available and taste better anyway, they're what I mean when I say turnips. 'Real' turnips can usually be used interchangeably.

It is an interesting fact that an excessively sharp-tasting turnip will mellow if cut in half and left in the refrigerator for a day or two. I'm sure there's a huge nutrient loss involved as well, but nothing in this world is perfect.

Turnip can be and often is eaten raw, in chunks, though people seem shy of admitting this for some reason. It's good. It can also be steamed with pleasant results, or boiled, but it

doesn't work so well in stir-fries.

If you don't like plain cooked turnip, you can mash it up and add butter, cinnamon or mals, and, if you like, some molasses or maple syrup (don't go overboard with it). If you're not worried about fat intake, braised turnip is excellent — melt lots of butter in the bottom of a baking dish, put in turnip chunks and toss them around a bit, then cover and bake at 350 degrees for an hour or so, until the pieces are as soft as you like. You can take the cover off for the last part of the baking to give them browner tops if this idea appeals to you.

Turnips can also be scalloped like potatoes. If you haven't kept my scalloped potato recipe, tough luck on you. It'll teach you a lesson. Stews, of course, are a turnip's second home. In Finland they make turnip-stuffed pastries of a sort of turnover type. I've never made these, but you can if you really want to.

There are various ways to make turnip soup. The easiest is to cook some turnip in a very small amount of water, blender it, and add milk, butter or margarine, sauteed onion if you like, and nutmeg, then simmering a while to blend the flavours. Or you can put turnip pieces, crushed garlic, chopped onion

and water in a pot, bring it to a boil, add dry rice, cover, and simmer on low heat until the rice is cooked (proportions depend on how thick a soup you want — the rice is the thickener). Salt and pepper to taste. You could also add milk, or remove it from the heat and carefully add sour cream or yogurt. In either case, add nutmeg as well. The yogurt is best with a soup particularly heavy on the turnip-and-onion part. You can use grains other than rice — I have had good results with flaked wheat.

If you come to any conclusions about turnips and Buddha consciousness, write and tell me.

— Maggie Helwig

UNCLASSIFIEDS

WANTED TO BUY: used copies of *The Modern Researcher*, by Barzun & Graff, *Adultery in the Novel* by T. Tanner. Call Joe at 742-5737.

PETERBOROUGH Geographical Association presents Dennis Taylor on Iduki-India: his travels and work on this fascinating area of India. Tues. Feb. 8 at 8:00 p.m. P.C.V.S. Staff Room, McDonnell St.

GROUNDHOG VI folk Concert. Fri. Feb. 18, 8:00 p.m. Saint Peter's Auditorium. Tickets (\$3.00) available at Trent U. Bookstore and at the door. All proceeds go to St. Peter's Alumni and Friends.

ORGANIZATIONAL MEETING for the International Women's Day Celebration. We have rented a space for the evening of March

8. all we need now are ideas, participation, and contributions (artistic or otherwise). Tuesday, Feb. 8 at 7:00 p.m. in the Hansen Lounge at PRC. If you can't come to the meeting but would like to be involved, call 743-8350 or 743-4159.

SKI BLUE MOUNTAIN Fri. Feb. 11!! Approx. 10 tickets available for any Trent Student on the L.E.C. ski trip. \$20 for bus and tow ticket, \$5.75 for equipment rental, \$3.75 for a lesson. More info and ticket sales: Nancy Beal 748-0382.

WARNING: melvin the alligator sighted at the Trend! Trail in hysteria... We appeal to anyone who has ever loved a pet: please, if you know of Melvin's whereabouts, please notify the SWAMP or your nearest S.W.A.T. team.

GAY WRITER, dance critic, choreographer Graham Jackson presents video dance works in PRC lecture hall (Sadler House) on Mon., Feb. 7, at 8:00 p.m. All welcome.

OTONABEE METIS ASSOC.—first public social event: a Valentines Dance, Fri. Feb. 11, 8:00 p.m., at the Donwood Community Centre, Parkhill Rd. East. \$5 per couple at the door. Snack bar at 11 p.m., licensed by LCBO. "Bedrock provides country-rock dance hits of the 50s, 60s & 70s.

TRENT UNIVERSITY NAT—uralists Group sponsors exhibit of Nature Art and Photography by several Trent students in the Ironwood Gallery (Otonabee College). Photography and paintings on display until Feb. 15. Mon. — Fr. 8:00 am to 5:00 pm, evenings 7:00 pm until 10:00 pm.



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The Library

The library ate me up
the other day
it puckered its lips
and sucked me in
suddenly caught
in a mouth full of
book shelves which like teeth
tried to grind me to a pulp
and damned near
did it

And there I wasn't
tattered and shredded
floating amongst the debris of
dead words
I'm not dead I panicked
and scrambled frantically
amongst the shelves
mocking shippers
"Defy the silence!" they taunted
yes yes I can't get out
I'm lost
books and books and books of
words tasting of mothballs

And in my blindness I ran full
into the window huge
hard my fingers
slid its endless cold
I opened my eyes slowly and
I saw

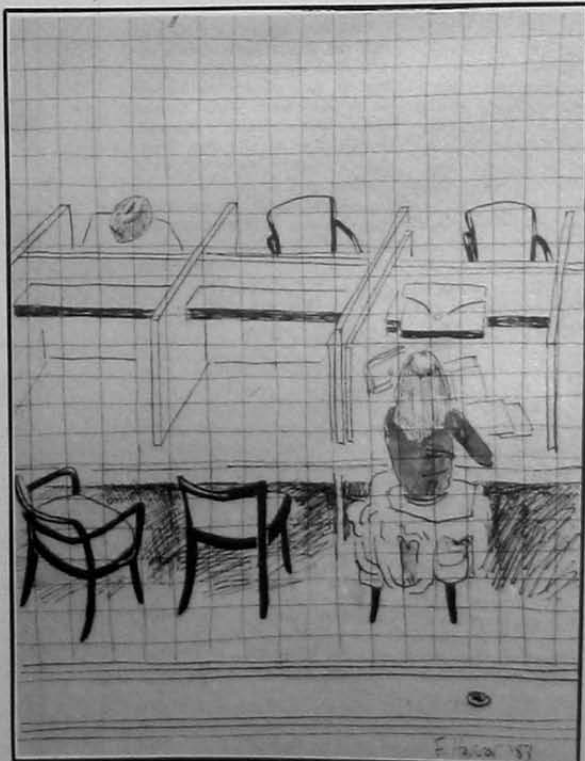
the snow
has come and smooths its
white hand over my silence
my fear gone melted as the
snow in the never yet frozen river

and, smiling, I crystalize.

Libraries don't eat snow.
Kitty Cochrane



Drawings by Finn Harvor



UNTITLED

He was such a nice fellow
But
When all was said and done
I could not be his friend
or
his lover
Simply because
He
could not fathom
why I
would want to paint my toenails
David Bateman

To Cath & Rob, Who Broke Their Bed

it was on the news last night
just trying to get comfortable
they said

outside the building
as the dust settled
wearing very little
speaking into the microphone
next to the reporter
not the least perturbed
(he's seen it all)

did you think it would be more
comfortable
in the apartment below?

not looking very sheepish

no one would believe it

they went at it like
land rovers

"I heard the toilet flush and then
the building came down"

Tass was unable to account for the last minute
change in direction of the satellite still
plummeting to earth as part of a controlled
experiment

If you know you're like that
order heavy duty

and who's going to pay/

you live like pigs and have
pigs' habits

I envy your enthusiasm
if not your style
slyly in the background
(was it good for you?)
Are We Off?

David Lloyd

BOOK REVIEWS

Are we the bomb?

Amsterdam, Apocalypse Again
Dennis Tourbin, Ordinary
Press, 1982.

IT IS BEGINNING to become increasingly clear that the 80's may well represent the first decade in which the world's masses will live facing the very real fear of a nuclear apocalypse. This kind of fear is not without some history. Apocalypse, and the fear thereof, has always been a popular theme in religion. Today's apocalyptic vision, however, is secularized. Our fear is no longer of four horsemen, but of ourselves. We're afraid we're going to blow ourselves off the face of the earth.

This kind of realization is seeping rapidly into the global consciousness, certainly not affecting the artists least of all. It may, in fact, be the source of work such as Dennis Tourbin's new poem/book *Amsterdam Apocalypse Again*. Writing in the fragmented pattern of normal thought patterns, Tourbin tells us a story about Amsterdam, a blonde woman and a nagging vision of apocalypse that haunts him in both mind and body.

Amsterdam is painted like a picture with Dennis' simple, natural imagery. It is the model artist's city with a "feeling of complete freedom" and a purple skyline. Why, in such a wonderful environment, should this vision of apocalypse emerge — again? In its quiet way, Tourbin's poem may answer its own question.

Apocalypse emerges into his consciousness at any provocation — the "soft drone of the elevator" in a hotel, for example. Then there's the more

startling reminders — the blonde, representing all that's mysterious and wonderful about Amsterdam who whispers, "You will die," or the American soldier Dennis meets in a bar whose job in the army is firing missiles:

I find it hard to believe.
The American soldier I am
talking with is actually in
charge of firing missiles.
That is what he does. When
the missile is ready to be
fired, he pushes the button.

Amsterdam,
apocalypse again

In the end Dennis flies back to Paris and apocalypse returns again. The poem ends with the plane "dropping out of the sky...." landing in Paris. I think the imagery suggests that naturally entailed in the fear we

may blow ourselves up is a conception of ourselves as the bomb.

Amsterdam, or any place for that matter, will never be the same. We have the dubious pleasure of being the generations that will begin the period where our own existence is directly the source of our apocalyptic fear.

Despite the innocent, almost naive style Dennis uses in the poem, I think it is really all about lost innocence, in much the same way his *Port Dalhousie Stories* are. In *Amsterdam Apocalypse Again*, the innocence lost is social, not personal and the forces bringing it about that much more obscure. The poem is a somehow saddening celebration of a city — not funny simply because there is nothing to laugh about.

—Rob Wilkes



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Rob Wipond gets the message across

ROB WIPOND IS a manic expressive. The man appeared driven by a desire to be entertaining at a poetry reading last Wednesday at the Hangman. Yet he remained true to himself, as he leapt and crouched and

shouted and whispered his way through the evening. Probably more than any performance reviewed in *Arthur* this year, Rob Wipond's is properly reviewed in that section of the paper devoted to art and entertainment.

Wipond's poetry is amusing, thought-provoking and nothing if not fascinating. The poems themselves might appear fragmented and flat if read in a book — like reading lyrics to a song. As with songs, much of the message's power, is in the delivery. In fact, I think it would be accurate to say that Wipond's poetry is only complete when it is live.

In this way, the message of each poem is new and fresh with

each reading. The poet is not enslaved by his own concepts because those concepts are always incomplete, waiting for the consummation only a reading can give them. And a Rob Wipond reading leaves little doubt in the mind of the listener/viewer as to the importance of this creative spontaneity.

Creative spontaneity is one thing if it's done right and quite another if it's done wrong. For some reason many artists think spontaneity is a valueless part of their art and to them the idea

of studied spontaneity is a contradiction in terms. This has too often resulted in the presentation of a lot of trash in work that relies heavily on improvisation or live creativity. Fortunately, Wipond's very live readings do not subscribe to this school of thought. Rob has obviously worked hard to develop control over his voice and actions. He uses both very expressively, with just the right amount of studied control. I say 'just the

continued next page



Rob Wipond 'in action'

Photo by Chris MacGee

Cherie Camp thinks contemporary

AFTER A YEAR'S ABSCENCE Cherie Camp and Her Band played to enthusiastic S.R.O. crowds this weekend. After four false advertisements on the part of Bob Cole, a phone call confirmed that this time she was here. (Should we sue for false advertising?)

The band members have remained constant for the past year: John Welsman, lead guitar and vocals; Victor Bateman, bass; John Sheard, keyboards; Cherie Camp, vocals, with the exception of a new drummer, Martin Deller who is sitting in for the regular drummer, Paul Hannah. After a few sound problems, (Cherie's low P.A.), the band settled down to play their particular mix of "contemporary thoughtful pop" as John Welsman terms their material. Both he and Cherie write material for the band, Cherie having the last word as to whether it suits her voice and the direction she wants the band to go. Both agree the music has become "more aggressive and contemporary" for many reasons. Because a drummer has become an integral part of the performance (he wasn't always), Cherie and John are more inclined to write songs with that percussion in mind.

Both agree it was time they narrowed down the style of music the band performed. "At one time we played jazz, blues and country, trying to appeal to everyone," says John. "Unfortunately, as record companies need some sort of label to market your work, we felt it was time to phase out the older, bluesy tunes, and move towards more contemporary pop music. Not mindless pop," states John, but music with substance and meaning."

Cherie spoke of the conservatism evident in the recording industry as another factor in the band's shift. "There isn't a lot of money being tossed around these days. At one time, if a record company was interested in your music they would provide session money to pay for studio time and demos. Not any more. People are not buying records."

Both Cherie and John write many of the songs for the group, as well, material from other writers, sometimes friends, is used. Cherie has written a few songs, "Glamour Girl", "I Want a Married Man", and believes that many of the old standards they had been known for in Peterborough

will be gradually dropped. Cherie has also been doing work, a three part harmony with Nancy Simmons and Gwen Swich, two Toronto vocalists for Morningside, as well as acting in Toronto. John Sheard is recording with Dan Hill in Feb., and going on tour with Bob Snider, John Welsman is writing movie scores for T.V. Ontario, and guest drummer Martin Deller returns to F.M. The band tours the Maritimes in the spring and plays Ottawa the end of Feb. After that it is back to Toronto for rehearsals and studio recording. John is currently negotiating with two record companies and will choose one to record an album.

Cherie seemed to be having trouble with her voice and between sets mentioned she had a cold which wasn't helped by three nights here, and hopefully will be gone by next week when they play Bobbins in T.O. Cherie no longer takes voice lessons as she is concentrating on studio and live work, and acting. As she says, "it becomes just work, a day to day job with goals, a routine."

She has settled into a touring pattern which suits her and finds that the most tangible change over time is the creativity, the songs are reflective of the band's new direction. Cherie and John are concentrating on finding "the right sound" for the band, one which will attract a recording contract and establish the band in the music business.

Cherie seemed a bit uncomfortable with the more aggressive songs they performed. I think her P.A. should be increased if the band is going to move into pop music. It is fine to have subdued backup for ballads, but the new style requires more assertive vocals. Both Cherie and John seem certain of the music they want to perform. The material has undergone quite a change from last year and I hope the band continues with its repertoire of "thoughtful pop". I'm always happy to see The Cherie Camp Band, and I certainly hope she does not wait another year before she plays Peterborough again.

Eleanor Margaret Wallace



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MOVIES

ALUMNI FILM FESTIVAL: *Bridge on the River Kwai*. Monday, Feb. 7, 7:30 p.m. Wenjack Theatre. Admission only \$2.
CINEPLEX: *E.T., Man from Snowy River, Dark Crystal, They Call Me Bruce, An Officer and a Gentleman, The Verdict*. Lansdowne Place. Every Tuesday: all seats \$2.
CULTURAL STUDIES 280 FILM SERIES: *White Heat* Wednesday, Feb. 9, 7:00 p.m. Wenjack Theatre. Admission only \$2.
ODEON THEATRE: *The Toy, Tootsie*. 290 George St. N.
PARAMOUNT THEATRE: *48 Hrs., The Entity*. 286 George St. N.

TRENT FILM SOCIETY: *Em Brist* (dir. R.W. Fassbinder) Friday, Feb. 11, 7:00 PM. SCLH. Free to full time Trent students, \$1.25 others.

MUSIC

THE COMMONER PRESENTS: *Communique*. Saturday, Feb. 12. Admission only 99¢.
THE TUDOR LOUNGE: *Jane Silberry*. Feb. 10-12. 176 Charlotte St., in the Trent Inn. No cover.
PRC BIRTHDAY WEEK: *David and Lee*, Tuesday, Feb. 8, the Jolly Hangman. *Jane Silberry*, Friday, Feb. 11, Jolly Hangman 4-6 p.m. *Reverend Ken* Saturday, Feb. 12, PRC Dining Hall.

THEATRE/PERFORMANCE

TRENT MUSIC HALL SOCIETY PRESENTS: *Bells Are Ringing*. Feb. 10-12, 8:00 p.m., Wenjack Theatre. Tickets available at both Trent U. Bookstores.

WHISPERS DINNER THEATRE: *Bloodline, or Hanged in their Own Family Tree*. Feb. 11, 12. 300 Water St. \$16 for dinner and performance, 10% to students and seniors.

ARTSPACE/CITY STAGE PRESENT: Nancy Cole in two performances: *With Love John Lennon*, Friday Feb. 11, 8:30 PM. Ordinary Studio, 140 King st., 5th floor; and *Gertrude Stein's — Gertrude Stein*, Sunday, Feb. 13, 7:30 PM. Art Gallery of Peterborough, 2 Crescent St.

**THE WORST OF THE
WORST
IS YET TO COME.**

continued from previous page

right amount" because the importance of "technique" to Wipond's reading is only obvious on those few occasions when Wipond's technique is weak.

Wipond's style, then, is important to his poetry without being obtrusive; it is profoundly expressive without being unnatural in the context of the work. It is nice to see such a harmonious wedding of the written and spoken word, which after all is what live poetry is supposed to be all about. Regardless of what one may think of his message, Wipond deserves credit for recognizing the primacy of "the message" and for his ability and creativity at communicating it.

All this still leaves the proverbial question "But is it art?" unanswered. Hell, I can't even state conclusively that it is entertainment. Furthermore, I don't think Rob Wipond would be able to answer that question. He, like most of the audience seemed unable to decide if he was a "genius" or a "raving idiot" (or perhaps something in between). Most likely Wipond is like most people — just a little of both. This probably accounts for whatever appeal he will develop as a local poet. He communicates the uneasy equilibrium we all establish between "sane" and "insane" and, importantly, communicates it well. As different as he may appear from his sedentary audience — leaping and screaming his way through a reading — his real power is his

basic normality — his humanness.

I found Wipond both entertaining and artistic as did most of the comfortably crowded audience at the Hangman on Wednesday. As long as either Wipond, or his audience, never attempt to seriously answer the dichotomy "genius" versus "raving idiot", I think his strength and popularity as a poet will continue to grow.

If you're interested, Rob has a xeroxed volume of poetry called *Glu* circulating around this city at various locations. Remember however, that in order to really experience Wipond's communications, one must experience them "in action." I, for one, eagerly await a second opportunity.

—Dan Gerous

RECORD REVIEWS

THE JAM
DIG THE NEW BREED
POLYDOR

THIS ROUGHLY recorded survey of five years of live dates is the last domestic release by the now defunct Jam. The mix is rough, far from the sterilized signals that flow from modern mixing consoles in live recording situations. The important thing here is musical punch rather than such goals as reproducing the live situation as if it occurred in studio perfection. The material excludes hits from "This is the Modern World" and "A Town Called Malice" so if you're looking for an institutionalized hit, stick to the studio releases. Any attempt to lure the uninitiated has been abandoned with a conscious choice not to produce an immaculate, live-hits package.

This album is for the fans — people who loved the records and perhaps were lucky enough to see the band live. Whether aided by bennies and beer or the adrenalin rush produced by

a crush of dancers and loud guitars, this band was consistently exciting live. The tradition that began with the mod cut, windmill arm, beaten Rickenbacker and the words Maximum R'B was their inspiration as much as the methedrine driven power of punk that created the band. That they could combine the humanity of Ray Davies' writing style, the concise power of the early Who and the hope of their own angry era — and do it live — only made their authority that

much stronger.

The mythology of the small concert is well known. The sweaty bodies, loud driving music and the wild efforts of the two to transfix the moment is pure alchemy. It was the Jam's first priority to become magicians in the live context — impossible to contrive on any given night, never mind on vinyl. This album is a token for the fans who managed to be part of that musical experience that makes rock music great.

Peter Deyman



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JANE SIBERRY

The turmoil in Nigeria: "A personal view"

THE RECENT expulsion of Africans in Nigeria has drawn the attention of caring and sympathetic people all around the world, especially the Western world, Canada and the United States. The list would not end without mentioning the South African government which is ready to mock Nigeria for not being sympathetic with her fellow Africans whom they have supported all along with the rest of South African blacks against apartheid in South Africa.

While it is said that the Nigerian government is being inconsiderate and hostile to the expelled Ghanaians and other Africans, there is just one important fact that is left behind. Let us create a hypothetical situation which may be easier to comprehend.

Say about six million Canadians crossed to the United States for visiting purposes and it turned out that they finally decided to settle down and accept job offers there without any government authorization. In other words taking advantage of the free movement of people in both countries, as well as increasing the American population at an alarming rate.

If this should be the case, the incident that occurred to the illegal aliens who were working in the United States that were thrown out of work by the United States government sometime last year could happen to any Canadian who went there to work on the pretense of being a visitor.

Once they are out of work due to the restrictions of the American government, they could be forced out of the country due to financial hardship or otherwise. The end results of a situation like this for those who decide to stay behind could contribute to high rate of crimes and or greater economic depression, especially at the peak of their (American) recession.

It is therefore important in judging to know the circumstances that are involved. Questions such as "Is it really the depressed economy that led to this expulsion?" or "Is it true that the oil boom being over is the root of all this?" as most reports claimed are questions yet to be examined.

It is a known fact that Nigeria is already overpopulated without the expelled "illegal aliens." From recent statistics, it could be seen that there has been a dramatic increase in the population (from 1979 to 1981) of an estimated 6.3 million people. Now let us be a little bit realistic, a figure like this within that period of time could cause chaos in Canada or any other developed country you could possibly think of.

With a population of just over twelve million people in Ghana and that of eighty million plus in Nigeria, one should be able to come out with a question about how fairly have the people (the illegal aliens) been to the citizens of Nigeria?

While one could possibly accept the

fact that the way these people were evacuated was not quite pleasing, the rest of the world forgot about the fact that these illegal aliens have been forewarned to register with their embassies three years ago, but none came forward. This should have been an opportunity for them to be legally bound to take up employment upon the government's decision.

Instead, they took advantage of the grace of free movement, within the Economic Community, of West African sister states for an extended period of ninety days. However, with this in mind, these illegal aliens extended their stay without prior notification to the Nigerian government.

When the press went for their news coverage, they forgot to interview the ordinary Nigerian on the streets to know their reactions, but focussed only on the victims, perhaps to make the best news headlines.

So much as I hate to see the Ghanaians and the other Africans leave the country, I feel better seeing the much-neglected Nigerian citizens helped out of their problems. The citizens had been forced into a situation without shelter or clothing for the simple reason that the government couldn't meet payments of her workers' salaries.

Some critics might not agree with the point of Nigerian taking care of her citizens first, nevertheless, there are some government employees that go without pay for as long as five months



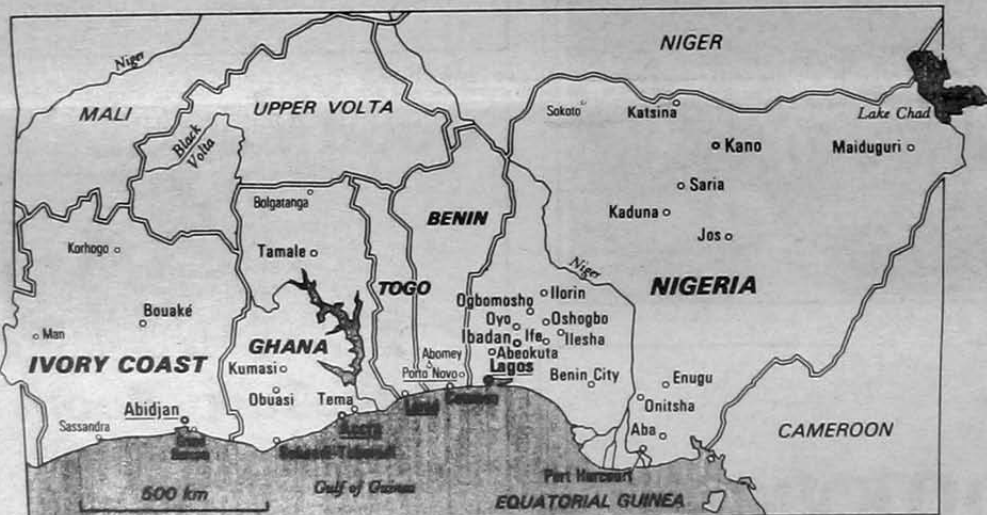
or more. For this reason alone, I would say the government of Nigeria should have made this decision of evacuation a long time ago.

As much as I support the evacuation I would not forget to mention the fact that the manner used was inappropriate. Better ways should have been applied because the expelled are not enemies of war to be packed and thrown out with such a short period of notice.

About police brutality, that is a known behaviour among African nations and is quite often seen in the western world where situations become unbearable. It is quite obscene that the reports never made mention of the Togolese part about police brutality as refugees passed through their border. This again was reflected back on the Nigerian police.

Police brutality as seen in this situation does not seem to be the way it sounded in most news coverage. It could hardly happen to Nigerians as well and doesn't necessarily mean these aliens were treated differently. There probably won't be any denial by any Ghanaian official for treating Nigerians brutally in their 1969 dismissal of Nigerians from Ghana. I am here stating mere facts which people should take into consideration while viewing the situation. Although readers should bear in mind that this is just a personal view and there is no intention of favouritism whatsoever in either country that is involved.

—Paris Odede, a Nigerian student presently studying at Trent



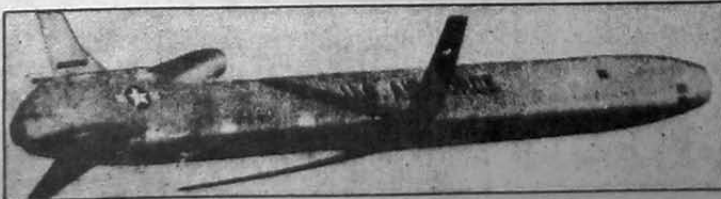
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