



FEBRUARY 1976

PILOT COPY

CANADIAN INFORMATION SHARING SERVICE  
51 BOND STREET, TORONTO. M5B 1X1

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February 1976.

Dear Friends:

Enclosed is your copy of the pilot edition of the Canadian Information Sharing Service. We would like to draw your attention to the graphic history found at the beginning of this document, which traces the evolution of C.I.S.S.

The general criteria used in collecting the information was as follows: that it be alternate material not yet published; documents generated in Canada; and materials on Canada and its international activities. The material included also had to meet at least one of the following requirements:

- 1) that it describe an action undertaken by a group or individual and reflection on that action. Examples of this would be Abstract No. 10, No. 12, No. 17.
- 2) that it is an analysis moving toward action. Examples would be Abstract No. 6, No. 8, No. 20.
- 3) that it be a critical analysis of structures, systems or institutions. Examples of this would be Abstract No. 21, No. 22, No. 23.

Up to this point the information for the document has been collected in one central location, namely Toronto. One of the aims of the project is to move from a situation where information remains in the hands of a few, to one in which information passes through a broad network of people representing groups within Canadian society involved in trying to bring about social change. Your participation is essential in order that this may happen.

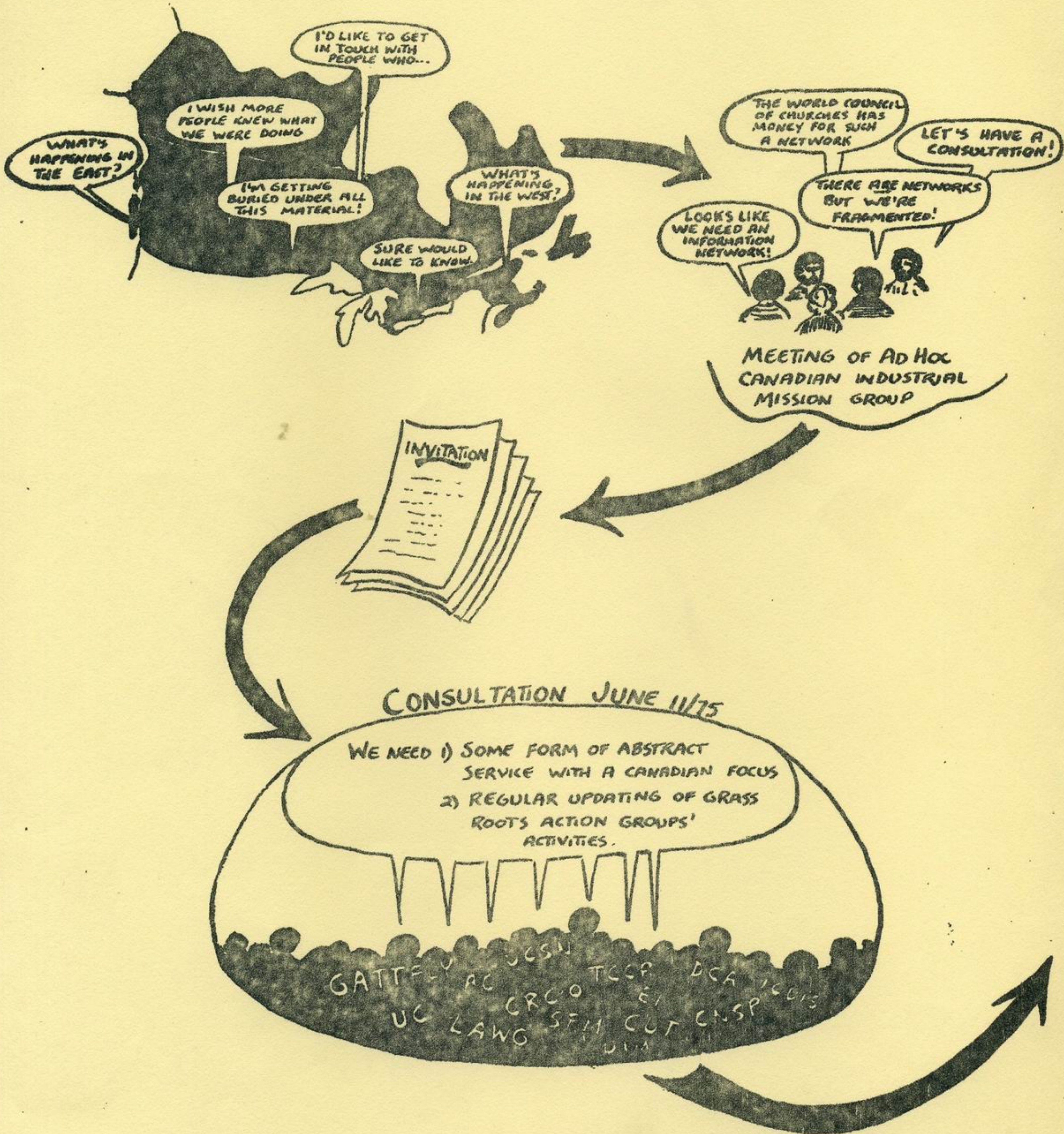
On the last page of this document you will find an evaluation form for the C.I.S.S. project. We ask you to fill it out and return it to us by March 15th, 1976. Please include with it your name and/or that of your group. The evaluation process is crucial as the results of it will determine the future direction of C.I.S.S.

Sincerely,

*Norah J. McMurtry*

Norah McMurtry  
for the C.I.S.S. Working Group

# A CONCISE HISTORY OF C.I.S.S.



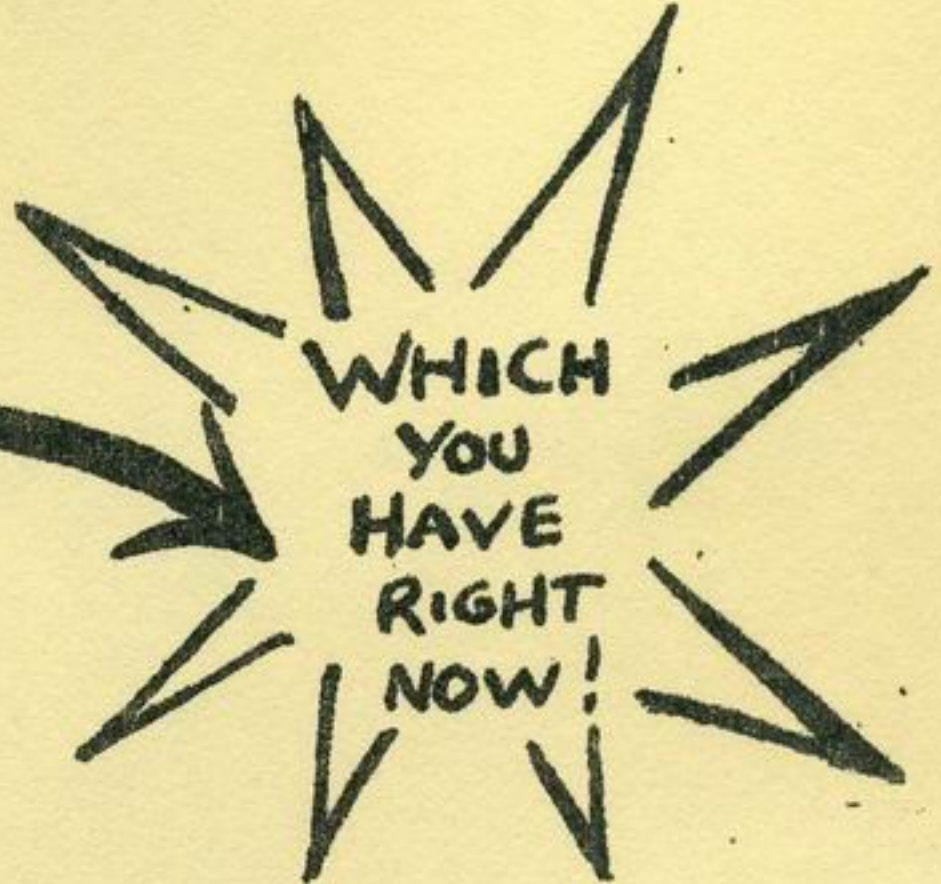
TASK FORCE I  
TO INVESTIGATE THE FEASIBILITY  
OF A CANADIAN BASED  
ABSTRACT + DOCUMENTATION  
SERVICE

TASKFORCE II  
TO GATHER INFORMATION  
ON PEOPLE NETWORKS IN  
CANADA + INFORMATION  
SOURCES FOR THE PROPOSED  
NETWORK.



OCTOBER 16/75  
ANOTHER CONSULTATION  
AGREED: TO DEVELOP A  
CANADIAN ABSTRACT  
SERVICE  
TO TEST IT OUT WITH  
CONSTITUENCIES

WORKING COMMITTEE  
- DEVELOPS MODEL  
- CONTRACTS WITH  
STAFF CO-ORDINATOR  
- PRINTS PILOT COPY OF  
ABSTRACT



CANADIAN INFORMATION SHARING SERVICE

51 BOND STREET, TORONTO. M5B 1X1

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- #1 Diagnosis, Goals and Methods of Social Change. (C.U.T., 51 Bond Street, Toronto. M5B 1X1. 3 pages.)

This is a working tool that outlines several different diagnoses of the state of social systems and institutions and corresponding goals and methods. The introductory statements stress the need to become self conscious of our assumptions behind any strategies we develop. This tool was developed to facilitate the analytical/diagnostic/goal setting/strategy development task.

- #2 A Model of Theological Reflection - (C.U.T., 51 Bond St., Toronto. 2 documents - 3 & 6 pages)

This is an action training tool designed at a training event and used by the trainees to organise analysis and reflect theologically on that analysis. A second document gives the content of the application of this tool in relation to conditions which foster the continuing existence of skid row in Canadian cities.

- #3 "Historical Survey of Communities in Toronto", New Communities and the Institutional Church, (edited selections from the newsletter SHINAKI: a Unicorn Hunters' Guide pp. 2-6 October '75, 63 Beaty Ave.)

We can better understand the relationship of the new Christian communities in Toronto with the Denominational Churches when we review the history of the whole phenomenon of communities in the city. The early communities of the sixties developed an atmosphere conducive to the growth of the present communities. There were many and showed us how tough it is. The communities of the early seventies, of which there are also many, reveal a continuing array of diverse attempts ranging from highly political, to therapeutic and esoteric communities. More recently there have emerged whole networks of communities of like mind; among these would be Therafields, the evangelical network of communities springing from the Institute for Christian studies. Finally there are all sorts of work collectives which operate out of or have developed towards a communitarian character. Among these should be included GATT-FLY and Canadian News Synthesis. Looking at this landscape we can ask what all these groups have in common: among them the rejection of the common social assumptions. Out of our own gatherings to reflect together we have contended with a whole range of questions about alienations, power decisions, and the path of our journey. Our answers to these questions point to community as both response and context. They also point to a continuing need to broaden the context.

- #4 "Interactions", (comments by Max Delespesse edited by Dick Renshaw) SHINAKI: The Unicorn Hunters' Guide, November '75, pp. 9-14

(These are notes of remarks made at an all-day consultation between New Communities and representatives of the Churches of Toronto).

All Christians are called to community though in various ways. Such community needs to be relatively small; the parish is too anonymous. The Church needs to become a community of communities in which material goods as well as people are shared. This means ministries occur within the community, are recognised and formation for them is in this context. Religious orders, which have kept alive, often poorly, the tradition of community, now needs for their own sake as well, to open out to share the tradition and to live with lay people. Community is not monarchy or democracy, it is community and decisions should be by unanimity. Women will never achieve their full place in the church or society until they are reestablished on a communitarian basis which eliminates the central position of the possession of goods. Community is both means and end; end in so far as the Kingdom of God is the ultimate goal; means in so far as it provides a live giving context for the journey. Suffering is an extremely important reality of community life: no community can survive without contact with those who suffer. To build church is to face in truth the problems of society.

- #5 "Report on the Conference; Vancouver'75, May 12-13, 1975" (Toronto, U.C.S.N., July 1975) (mimeo) Larry Peterson, Urban Core Support Network, 147 Queen St. East, Toronto, Ontario.

This records a four day exposure/reflection conference of 60 people from across Canada who relate to the Urban Core Support Network (formerly Skid Row National Coalition Committee). The focus of the Conference was on strategies used on Skid Row, with analysis of specific Vancouver organizations as the basis for discussion. A common format was used for this analysis and some examples are presented. The report records the major events of the Conference and the resulting questions. It is concluded by a staff evaluation.

- #6 "What A.G.A.I.N.?", Bill Bosworth (Toronto, S.D.P./C.U.T., December 1975) (mimeo) Available from: Single Displaced Persons Project, 147 Queen St. East, Toronto, Larry Peterson.

A packet of materials used for a Toronto Consultation of church related people entitled Adequate Guaranteed Annual Income (A.G.A.I.N.) and Sid Row. It includes an introductory statement which defines basic terms, outlines proposed schemes for G.A.I. and the likelihood of their implementation.

It also includes a report of the consultation including an analysis of the major positions on G.A.I. and some questions raised at the consultation. A task group was developed to determine next steps.

- #7 "Approaches to Skid Row: Rosewater? Rehabilitation? Radical Renewal?; Notes on the Conference of December 3, 4, 5, 1974."  
(Toronto, Urban Core Support Network, January 20, 1975.)  
Available from: Larry Peterson, U.C.S.N., 147 Queen St. East, Toronto.

This is the report of the first National Conference of the Skid Row National Coalition Committee (now U.C.S.N.). The topic of discussion was the analysis of major approaches now being used in urban core/skid row issues. It includes the following: some working definitions of "skid row"; summaries of the three approaches proposed in written and chart form including the assumptions, goals and strategies of the approaches; some examples of approaches; and elements of a comprehensive approach developed at Conference.

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: But it is unfortunate that on these new conditions of .  
: Society a system has been constructed which considers .  
: profit as the key motive for economic progress, compe- .  
: tition as the supreme law of economics, and private .  
: ownership of the means of production as an absolute .  
: right that has no limits and carries no corresponding .  
: social obligation" Paul VI (Dev. Of Peoples #26) .  
:-----

- #8 "Just Like You and Me: Images of the downtown eastside, Vancouver" Lynn Phipps and Terry Hoffman (Vancouver University of British Columbia Fine Arts Gallery, September 1975)

Photographic and poetic images of the people and places of the downtown eastside "skid road" area of Vancouver. Excellent photography depicts character of people and their living conditions.  
(Lynn Phipps, First United Church, 320 E. Hastings, Vancouver B.C. charge.)

- #9 "Dossier Homme Seul Itinerant"; Montreal, L'Accueil Bonneau, (429 de la Commune, Montreal, P.Q.) Octobre 1974, 26 p.  
Available in French and in English.

Develops Data and Theoretical base for organizing and educative effort with single itinerant men. Analysis of Montreal skid row with data on single itinerant men, present institutions and programmes, larger Quebec socio-economic

dynamics. Develops theory of social service to single itinerant men based in P. Friere's educative models. stated objectives to build small groups for solidarity, organizing recreation, self therapy. No description of action or results.

- #10 "National Skid Row Coalition Conference, Vancouver May 12-15, 1975"; Bernard Barry, Inner City Project 211 - 6 Ave S.E., Calgary, Alberta (1975, 9p.)

Brief Discreption of conference with reflections on implications of issues raised for Calgary plus collection of material on Vancouver Downtown Eastside, including Vancouver Opportunity Programme, Resources Board, lists of Community Resources, Census Data, Strathcona Community Care Team, Downtown Community Health Society, Historical Statement by Rev. Jack Shower.

- #11 Theological Reflection Re: Skid Row (C.U.T., 51 Bond St., Toronto M5B 1X1. 6 pages)

This is the outline of the application of a Model for Theological Reflections. It focuses on the problem of conditions that foster the existence of Skid Rows in Canadian cities. The document tests some impacts of the problem, power and principalities behind the problem, reflects in the light of a movement from sin and bondage to grace and freedom under the headings of sources of enslavement, judgement (destructive suffering and demonic forces), discernment, forgiveness (creative suffering, focus of God's action, who needs forgiving?) and sources of empowerment. A plan of action is developed.

- #12 Independent Co-operative Enterprizes (Casual Labour Div.) Research and Planning Council of Winnipeg Presbytery, United Church of Canada, Broadway and Furby, Winnipeg, Man. September 5, 1975. 3p.

Un-skilled or semi-skilled men and women are marginal to our present economic system. A complex set of factors lead often to their becoming less and less a part of the system, and they become chronically unemployed. They are very vulnerable to exploitation through abuse of minimum wage laws, housing conditions, and social security benefits. Our analysis is that this is primarily an economic condition, made worse by other factors, but at root it is economic. The strategy developed in Winnipeg was an economic one for the most part and this report describes how it has turned out.

- #13 "Converse", Research and Planning Council, Winnipeg Presbytery, United Church of Canada, Broadway and Furby, Winnipeg, Man. 6p.

"There are few issues in history to which the church has a



clearer calling than that of prisoner and captive injunctions come from the Bible, from our Lord himself to visit and care for these persons. At the same time, justice in all its might and fairness is also a concept at the heart of the Old Testament and the New. Hence, the concern and presence of concerned church people in the whole correctional system is an historic Christian role, which has not altered in the present day." An attempt to inform the thinking of Winnipeg people about the issues and facts present in this system, as this is seen as crucial in forming the public understanding required for the correctional system to be more affective in rehabilitation and also to help the public to understand the connections between crime and culture. This report outlines the objectives of the project and strategies planned to achieve these. Included in an appendix is a simple theological statement giving the basic reason the church seeks to be present in the judicial system.

#14 This Land Is Not For Sale by Karmel and Hugh McCullum, Anglican Book Centre, Toronto, \$3.95 paperback, 285 pages.

This is probably the most up-to-date examination of Native land claims and development in Canada's north yet written. Designed for the "interested" but not necessarily "informed" Canadian, it is written in an easily-read style that examines the moral and ethical issues of one of Canada's most crucial matters.

The authors are experienced and widely travelled northern observers who know the people and the issues through their involvement as staff co-ordinators of the Interchurch Project on Northern Development (Project North).

The book is described as "tough but sensitive book that leaves no doubt about the neglect and oppression and our part in it."

It examines the background to Native and Northern Affairs from the Royal Proclamation of 1763 through to the present, the so-called "energy crisis" that has rapidly expanded northern exploration, the role of the federal government and the two most recent land claim settlements in James Bay and Alaska.

This sets a stage of paternalism and benign indifference that the authors use to expose four major areas of Northern Development --Yukon, Northern Manitoba, Northwestern B.C., and the Northwest Territories-- as areas of urgent pressure on Native people.

Chapter nine looks at the churches in a critical fashion as a part of the problem and a part of the solution. In the final chapter, the two writers suggest some alternatives and challenges that face the people of Southern Canada and their northern brothers and sisters if justice is to be done in this country.

The book is a joint publishing venture of the Anglican,

United and Roman Catholic churches.

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64M  
Oct. 17/75

MERCURY, HUH? TELL HIM TO USE  
HIS GRAY BRIST, CUT OUT SMOKING  
AND GET PLENTY OF EXERCISE.



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#15 Resouce Kit on Northern Development - Available from:  
Social Action Ministries, Anglican Church of Canada, 600 Jarvis  
Toronto; Project North, 154 Glenrose Ave. Toronto.  
Canadian Catholic Conference, 90 Parent St., Ottawa.  
\$1.50 per kit.

A resource kit on northern development has been prepared by the Inter-church Project on Northern Development (Project North) and produced by the social action department of the Canadian Catholic Conference of Bishops.

The purpose of the kit is to give a thumbnail introduction to issues surrounding Native rights and northern development and to provide church groups and public interest groups with material for discussion and action.

The kit consists of the following:

Background papers which examine the issues of Native rights and large developmental projects in four major areas:

- a) Northern Quebec
- b) Northern Manitoba
- c) Northwest Terrritories
- d) Northwest British Columbia

In each case a list of resource groups (Native organizations, church and public interest groups) and resource material (books, films, audio-visual presentations) have been included for added information.

A map outline of northern development projects.

Three flyers, describing information related to the issues have also been included. They are:

i) Brazilian Studies -a group that has produced an audi-visual montage denouncing conditions under which Brazilian Indians live.

ii) This Land Is Not For Sale -a book written by Karmel McCullum and Hugh McCullum concerning the questions of development of non-renewable resources and Native land claims.

iii) Northern Development at what Cost? A 17-minute slide tape documentary based on the Canadian Bishops, 1975 Labour Day Message.

#16 Mercury Poisoning, The Quaker Committee for Native Concerns, 60 Lowther Avenue, Toronto.

This article tells the story of Quaker involvement with the issue of Mercury poisoning at White Dog and Grassy Narrows Reserves in Ontario. It deals with struggles of the Indian people to have their case heard after alarmingly high levels of mercury were found in the fish from the English and Wabigoon river system as a result of affluent from the Dryden Chemical Company, and describes briefly the visit to Canada by Japanese doctors who have been involved in cases of Mercury poisoning in Minimata, Japan. The article ends by outlining the six demands the Indians have made to the Canadian Government.

#17 Native Canadians and the United Church in Winnipeg Research and Planning Council, Winnipeg Presbytery, United Church of Canada, Furby & Broadway, Winnipeg, Manitoba. February, 1973. 20 pages.

Throughout the past few years, the church has been attempting to learn more about its effectiveness in ministering to various groups in our society. There has been a general recognition that as society changes more and more rapidly, so too must the church evolve its form of ministry to adapt to these changes. One of the great changes in the past ten years has been in the area of Native Canadians. This large group of people have emerged from recent history of oppression and mistaken strategies, imposed on them by the white man, to claim their rightful place as full citizens of Canada, with rich cultural and spiritual values. Indeed, there is much to suggest that the white man has more to learn from Indian values and history than has the Indian to learn from the white.

This study springs from the concern of the Home Missions Committee of Winnipeg Presbytery, and the staff of the ministries of the Presbytery that work with Native Canadians. The specific request came from the Home Missions Committee in June, 1971, as a second priority after the Institutional Missions studies which have been under way for the past year. The purpose of the study is threefold:

1. To provide a general outline of the present situation as it appears from the current literature.
2. To provide some tentative value and strategy statements on which any future actions by the presbytery might be based, at least for the next few years.
3. To provide some concrete actions that may be taken with respect to our present ministries, namely the Lodge and the Indian worker.

The strongest recommendation is that at the earliest possible date, the whole matter of the Ministry of the Church to Native Canadians be placed in the hands of these people themselves. Therefore the strategies all tend in this direction.

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 "A cry for justice rings out today from the Native Peoples who inhabit the Canadian North. Dramatically on a Massive Scale the Native Peoples of the North find themselves and their way of life being threatened by the headlong search for New energy sources on this continent."

C.C. BISHOPS LABOUR DAY MESSAGE  
 September 1, 1975  
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#18 The Inter-Church task force on the Churchill River Diversion  
 (F. Bryan Teixeira, St. John Bosco Centre, 87 Isabel Street,  
 Winnipeg, Manitoba.)

In 1966 the governments of Canada and Manitoba signed an agreement for the hydro-electric development of the Nelson and Churchill Rivers in Northern Manitoba. An issue arose as soon as it was known that the plan involved raising the water level of Southern Indian Lake and jeopardizing the livelihood and the way of life of the only nearly - self-supporting Indian community in the Province. The present issue has to do with the diversion of the Churchill River into the Nelson River. Although the diversion was part of the plan announced in 1966, its effects on the six Indian Communities along the diversion route only began to be known early in 1974, hardly eighteen months prior to the time the water was to be flowing. In order to protect their treaty lands and traditional hunting grounds from flooding, the Indian communities formed the Northern Flood Committee. The Inter-Church Task Force was formed to assist the Flood Committee in making its case heard. When its first

efforts had little effect, the Task Force organized a public hearing, chaired by a retired Chief Justice of Manitoba, which attracted the attention of the media, and may prove to be a model for other privately sponsored hearings on serious public issues.

The Task Force consists of about a dozen concerned members of the Anglican, Mennonite, Roman Catholic and United Churches. They are acting on their own responsibility, but have been able to gain some support from their official bodies, especially in the form of finances.

- #19 Co-workers in a World Struggle; Rev. Floyd Howlett. Available at 10 cents a page by writing to C.U.T., 51 Bond St., Toronto. December, 1975. 4 pages.

This is a report by the Rev. Floyd Howlett, a United Church Missionary on furlough in Canada from Japan, describing his activities and insights as he accompanied staff members of the National Farmers Union on visits to various locals in the province of Manitoba. His interest in this study project arises from his work in Japan where he is involved with farmers and farm groups with the United Church of Christ. In the report he describes the "Three Love Movement", a Japanese farm group whose aim is to help farmers examine some of the problems facing agriculture in Japan and draws some parallels between their struggle and those problems facing the farmers in Canada; namely the determination of agricultural policy by its affect on the industrial sector, and the threat by powerful Multinationals to take over the present grain handling systems. Mr. Howlett gives a critique of the issues and outlines ways in which farmers might work together to counter these forces.

- #20 Inland Terminals threaten Small Towns; Philip J. Loehr, reprinted from Prairie Messenger. February 23, 1975. Additional Copies obtainable at 50 cents from St. Peter's Press, Muenster, Saskatchewan. 15 pages.

A small number of food chains have all of North America locked into one continental Marketing system, which they can control mainly because they have the resources of money and equipment to transport products around at will. However, as Loehr points out in this paper, a major hold out to complete integration of North American industry into a centralized system is the fact that the gathering system for grains in western Canada is largely in the hands of Canadians and under the jurisdiction of the Canadian Wheat Board. As well, the Cross-nest freight rates and the network of rail lines and country elevators enable the Canadian farmer to move his grain to export position much cheaper than if it were part of a continental gathering system. This paper describes the threat that the American Multinationals, Cargill & Continental, pose to this

Canadian system, to small scale farming, and to rural life and points out the complicity of the Canadian government to their plans. Loehr maintains that to fight Cargill and Continental, the farmers must come out in favour of a thriving network of rural communities and must be willing to evaluate and adjust the present system of handling grain to make it more viable and efficient. He cites the research being done presently in this area by the Grains Group 2 and the Wheat Pool. Loehr concludes by emphasizing the importance of pressuring all levels of government to support an all-Canadian grain transportation system.

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"One must think about global problems.  
But the only way you can act is  
locally." Dr. Rene Dubois  
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#21 The Economics of Injustice Poverty, c/o Research & Resources in Social Issues, United Church of Canada, 85 St. Clair Ave. E. Toronto, Ontario. September, 1975.

Despite welfare and social security schemes, the gap between the rich and poor in Canada continues to grow. The poor are poor, with scant exception, not because they chose to be but because they have no other choice. They are casualties of the way in which we have chosen to manage our economy -an economy which produces mountains of frivolous consumer goods and yet cannot provide the basic amenities of life -housing, clothing and food- for nearly 5 million Canadians. The facts force us to question the values that our society is based upon. There are choices we can act on. The guaranteed annual income plan is one. This broadsheet examines various aspects of poverty in Canada such as the working poor, minimum wage, legislated inequality, and market demands and then describes the GAI plan as it is proposed by the government. The paper emphasizes however that the GAI must be seen as part of more long range plans to establish social justice. Included is a list of additional resources and a "What We Can Do..." section outlining action which can be undertaken.

#22 CNSP Review 1974-75; Canada in an International Context. 30 pages. Available for \$1.00 from the Canadian News Synthesis Project, Box 6300, Station A, Toronto.

The Canadian News Synthesis Project has been collecting, synthesizing and analysing newspaper coverage of major Canadian issues and media information on Latin America for three years.

The CNSP has produced a summary analysis of events and trends in Canada in 1974-75 seen in an international context. The report provides a background for understanding current developments in Canadian society including the federal guidelines on wage and price controls, major resource development projects and cutbacks in social services. The report predicts a deepening of the current economic crisis that affects not only Canada but also the world and suggests that the struggle between those who benefit from the present organization of the world economy and those who don't will continue and spread. Those who are seeking a better understanding of Canadian reality in order to bring about a more just society should find this publication a useful tool.

#23 FORUM - A Publication of Catholics for Social Change  
For Information: Catholics for Social Change, Box 296,  
Station "A", Toronto.

This new publication acts as a context for information, communication and support. It offers a reflection on issues treated in public forums and announces coming meetings and events. The November edition offers a comment on a public meeting on Racism and describes a future meeting on Catholic Education, the time of liturgies, summer programmes and other items of interest are contained. Available to anyone interested in the goals of Catholics for Social Change -i.e. 1) Network of Social Action 2) Witness for Christian Social Conscience, 3) Develop Local Support Groups, 4) Advocacy in Church and Public Arena, 5) Theological Reflection.

#24 Canada, Namibia and You  
Task Force on the Churches and Corporate Responsibility,  
600 Jarvis St., Toronto, Ontario.

An information pamphlet designed to initiate a letter writing campaign to the Canadian Government re its attitude towards South Africa's illegal occupation of Namibia (Southwest Africa) and its tolerance of the activities of Canadian corporations in this country. The pamphlet describes South Africa's illegal occupation and her political stance in Namibia, some statistical data about Namibia, the United Nations' involvement, the Canadian Government's responses and the actions of the Canadian Churches to date around this issue. The final section contains an action appeal with suggested questions for letter writing to the Canadian Government and Falconbridge Nickel Co. (a Canadian corporation in Namibia).

#25 Canadian Policy Towards Southern Africa: An Ecumenical Concensus Paper. TASK FORCE on the Churches and Corporate Responsibility, 600 Jarvis St., Toronto Ontario.

A paper presented to Mr. A. MacEachen, Secretary of State and

Mr. D.C. Jamieson, Minister of Industry, Trade and Commerce by some of the major Canadian Churches detailing their general position with regard to racial oppression in Southern Africa. The paper focusses on South Africa itself, Namibia and Zimbabwe (Rhodesia) and the various relationships the Canadian Government has with these countries. Specific policy requests and recommendations arising out of the Churches' concern about these relationships are also enumerated.

#26 Letter to the Royal Commission on Corporate Concentration  
TASK FORCE on the Churches and Corporate Responsibility,  
600 Jarvis St., Toronto, Ontario.

A letter written to Robert Bryce, Chairman of this Commission, by the Task Force on the Churches and Corporate Responsibility raising critical questions about 1) the basic premise from which the commission seems to be proceeding, 2) the limiting nature of the procedures for submitting briefs 3) the unavailability of any of the submitted briefs and 4) the narrowness of its scope of inquiry.

#27 Church Presentation to the Annual Meetings of Three Canadian  
Banks Re: Loans to South Africa  
TASK FORCE on the Churches and Corporate Responsibility,  
600 Jarvis St., Toronto, Ontario.

A statement submitted to the directors and shareholders of the Bank of Montreal, the Canadian Imperial Bank of Commerce and the Toronto Dominion Bank by representatives of the United, Anglican and Roman Catholic Churches on December 8, 9 & 10th, 1975. This statement questions the morality of loaning money to the white racist government of South Africa and argues the case for putting "our dollars where our beliefs are". (A detailed analysis of the Southern African situation based on first hand information was previously submitted to the Banks -also available on request)

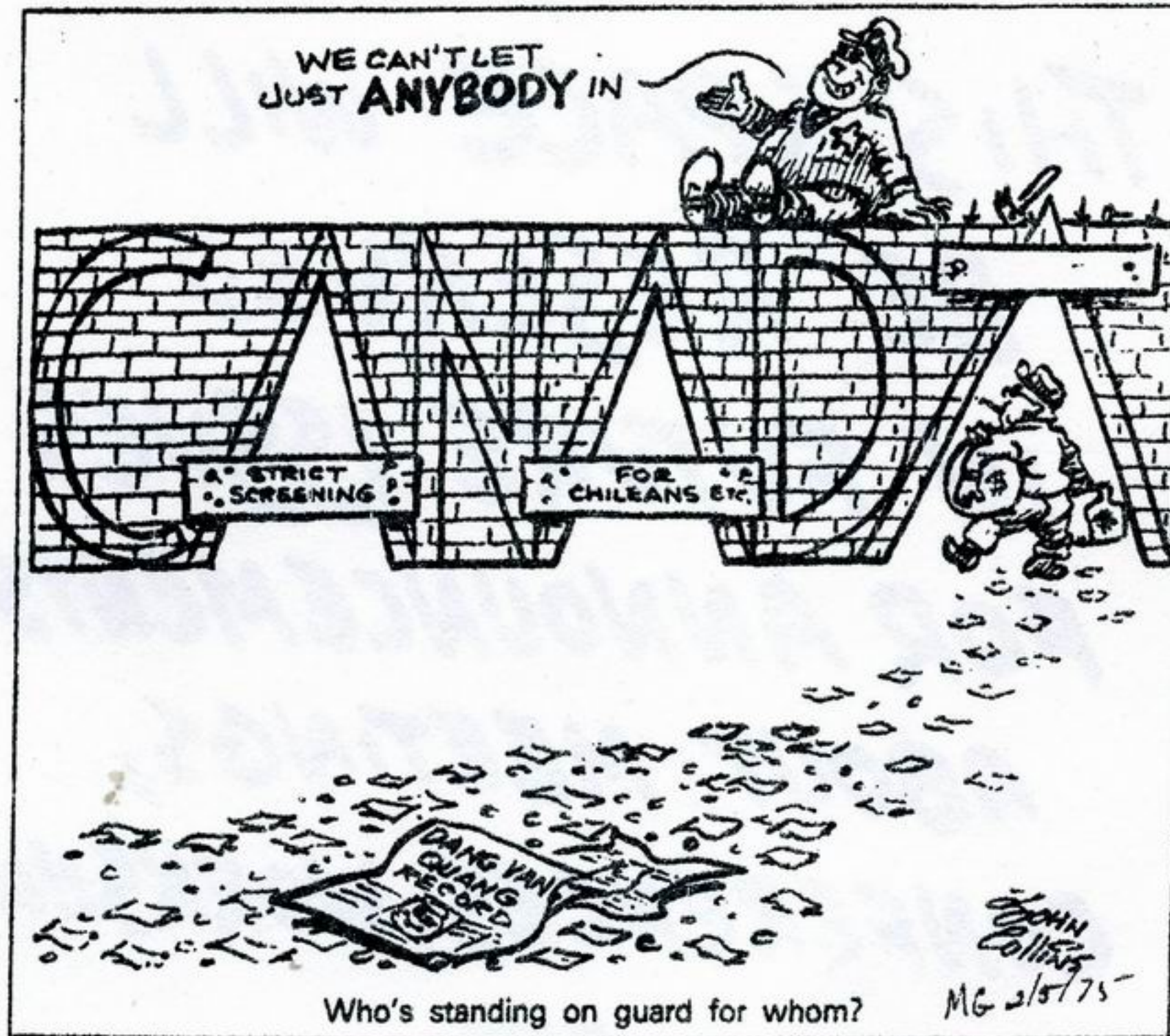
#28 CHILE REPORT; c/o Latin American Working Group, P.O. Box 6300,  
Station A, Toronto, Ontario. September, 1975.

This report, prepared for use in Chile Solidarity Week, 1975, describes the repression and injustice which now exist in Chile as a result of the overthrow of the democratically elected, Allende government by the military junta. The systematic repression can be seen in the massive birth control campaign directed against the poor and working class women of Chile, in the disappearance of over 1500 Chileans since the coup, in the tortures used, and especially in the widespread starvation of the people.

The paper criticizes the attitude of the Canadian government toward the junta and outlines the various Canadian Companies



which are investing in Chile. It includes suggestions for concrete action which might be taken by Canadians and a list of Chile Solidarity committee across Canada.



#29

Sharing Daily Bread

(for name of Regional distributor contact:  
Mission Information Department, Scarborough Missions,  
2685 Kingston Road, Scarborough, Ontario.)

This is a 16 minute slide tape documentary based on the Labour Day Statement of the Canadian Bishops. The global food shortage is seen as a result of two major factors that are within our control. They are: 1) extravagant consumption, and 2) Marketing systems. The food problem is defined lucidly and concrete recommendations are made.

#30

Development Education Viewpoints

(Development and Peace Canada, 67 Bond St., Toronto, Ontario. \$2.00)

This is a study kit, designed as an educational tool for groups and individuals, prepared jointly by Development Education Centre in Toronto and Development and Peace of the Canadian Catholic

**THIS SPACE WILL  
BE RESERVED  
IN FUTURE ISSUES  
FOR ANNOUNCEMENTS  
ABOUT MEETINGS,  
CONFERENCES, WORKSHOPS,  
ETC.**



Conference. Based on the Encyclical Letter, "On the Development of Peoples" Paul VI (March 26, 1967). It is divided into six sections under the following headings: Development and Under-development; International Trade; Foreign Investment; Aid; The World Food Crisis; Education and Underdevelopment. Each section gives some historical background, and with the help of solid, researched statistics looks at Canadian realities within a global context. Further readings and resources are also included under each topic.

#31 Ten Days for World Development, Study Issue, 1976  
600 Jarvis St., Toronto, Ontario.

Ten Days for World Development is a joint development education programme of the Anglican, Catholic, Lutheran, Presbyterian and United Churches of Canada. Its goals are to increase understanding among Church members and Canadians generally concerning world needs and world development and to encourage appropriate action in response. It seeks to achieve these goals by mobilizing the resources and the communications networks of the churches in the cause of world development, initiating and encouraging mass media events during a particular "Ten Days" each year, and organizing and servicing local inter-church committees and coalitions. 1976 marks the programme's fourth annual effort. The focus of this study issue is "Lifestyles". It includes several articles which point out that today's global realities call for comfortable Christians to review their lifestyle and opt for one which is simpler and less consumer-oriented. As well there is a major article describing the New International Economic Order, and an interview with U.C. theologian Roger Hutchinson in which he talks about Power and the use of resources. Included with most of the articles are questions designed to promote discussion.

#32 Reflections on the 7th Special Session of the U.N. General Assembly. Gatt-fly, 600 Jarvis St., Toronto, Ontario.  
November, 1975, 20 pages, 25 cents

The 7th Special Session of the U.N. General Assembly which took place in New York in September, 1975, was the Second Major U.N. Conference dealing with the New International Economic Order and International economic cooperation. This paper attempts to put this event in historical context, describes briefly the positions of the major actors and critically evaluates the outcome. In addition to describing what happened the paper points out some of the limitations of the New International Economic Order. Such as its inadequate treatment of the role of transnational corporations. The Canadian government's position is criticized as basically supporting the existing economic order and while there was

some positive move by the Canadian government in the area of support for commodity agreements. Gattfly points out that these policies would "only slow down the transfer of wealth from poor countries to wealthier ones, but not reverse the flow". The paper concludes by showing that Canadian people have common interest with the people in developing countries and cites the struggle of the Dene people in the NWT as one example.

#33

What is the New International Economic Order?

GATT-Fly, 600 Jarvis Street, Toronto, Ontario. M4Y 2J6  
June 1975. 15 pages 25 cents

This 15-page paper gives a clear and comprehensive overview of the so-called new international economic order and looks into some economic and social factors inherent in the present world system. It asks the question "What are the people of the Third World saying by their actions and their proposals for a new order?" The pamphlet gives information on Third World struggles and strategies used recently to bring about changes in the present system. The paper sets the Declaration on the Establishment of a New International Economic Order (adopted by the Sixth Special United Nations General Assembly) in the context of a dynamic process of change which has influenced a whole series of international meetings over the recent years and will continue to do so. The text of the paper is complemented by sketches and statistics making for easy reading. The present economic order, the pamphlet states, has been maintained for the benefit of large corporations located in the industrialized countries at the expense of the Third World. The most fundamental problem facing the world today is how to change this situation. In the context of this struggle for control over the world's natural resources, the paper gives some data and comments on the action taken by the Organization of Petroleum Exporting Countries (OPEC). The effects of OPEC action are also seen as an illustration of how control over major national resources can enable a nation (Algeria) to develop itself. The paper sees another important factor the internal organization of a society to ensure that its people, not just a national elite participate in the decisions that affect their lives. The paper then outlines the key issues in the creation of a new international economic order, as well as limitations to this new order. The final chapters deal with Canada's position and its present policy as regards to the new international economic order.

#34

Le Nouvel Ordre Economique International

GATT-Fly, 600 Jarvis St., Toronto, Ontario. M4Y 2J6

Juin 1975. 15 pages (25 sous)

Ce cahier de 15 pages brosse une vue d'ensemble du "nouvel ordre économique international" et examine certains des facteurs économiques et sociaux qui caractérisent le système mondial actuel. Il pose la question de savoir comment les pays du tiers monde ont accueilli cette initiative. Après avoir fourni des renseignements sur les luttes et les stratégies engagées récemment par les pays en développement pour réformer le système économique mondial, la brochure place la Déclaration sur l'établissement (d'un nouvel ordre économique international adoptée par l'Assemblée générale des Nations Unies à sa sixième session extraordinaire) dans le contexte du processus dynamique de changement qui a influé ces dernières années et continuera d'influer sur toute une série de réunions internationales.

Le texte est accompagné de graphiques et de statistiques qui en facilitent la lecture. L'ordre économique actuel se maintient au profit des grandes sociétés installées dans les pays industrialisés et au détriment du tiers monde. Comment changer cette situation? C'est là le problème-clé de cette fin de siècle. Dans le contexte de la lutte menée pour contrôler les richesses naturelles, le cahier fournit certaines données et commentaires sur l'action entreprise par l'Organisation des pays exportateurs de pétrole (OPEC). Il cite à ce propos l'exemple d'un pays (Algérie) qui montre comment le contrôle des principales ressources nationales ouvre la voie à l'auto-développement. Autre facteur important: l'organisation interne d'une société qui assure à la population toute entière, et non seulement à une élite, la possibilité de participer aux décisions qui affectent son mode de vie.

Le cahier expose ensuite les problèmes de fond que pose l'instauration d'un nouvel ordre économique international, ainsi que les limitations à ce nouvel ordre. Les derniers chapitres sont consacrés à un examen de la position du Canada et de sa politique actuelle à l'égard du nouvel ordre économique international.

#35

Monographs on the Portuguese

Project for the Investigation of the Exploitation of Women (P.I.S.E.M.) P.O. Box 433, Station E, Toronto, Ontario.

A series of essays on the Portuguese immigrant community in Toronto. Designed to move the discussion from a descriptive ("the Portuguese are making it in Toronto") basis to an analytical one. Xeroxed copies of the following are available at 10 cents per page.

Luis Carlos de Freitas. "A Contribution to an Understanding of the Situation of the Portuguese Parents who have children

attending the Kensington Community School." 21 pp. September, 1974. An examination of the background of the educational expectations of some parents, where this comes into conflict with the image the school has of itself, suggestions for a strategy for dialogue.

John Medeiros. "Toronto Portuguese Community Development and Organization: Past and Present." 27 pp. July, 1975. Examination of an in-depth questionnaire administered to thirty Portuguese men. Description of their first years in Canada, their settlement in Toronto.

John Medeiros and Sidney Pratt. "Portuguese Immigrants and the Myth of Success." 9 pp. January 1975. Examination of Networks of Contact: the Portuguese and Toronto, by Grace M. Anderson. Consideration of the conclusions from Anderson's sociological study of 205 Portuguese men in 1970. Criticism of Anderson's ideological bias, generalizations, interpretation of the data. Sidney Pratt. "Lessons from the Cleaners." October 1975. 9 pp. Examination of the sources of militancy among 97 Portuguese cleaning women in their fight to form a union and keep their jobs.

- #36 For Bread and Hope (Kevin Moynihan Audio Visual Studios - Producer) Ontario Regional Committee of the Inter-Church Project on Population (ICPOP/Ont.) P.O. Box 433, Station E, Toronto.

For Bread and Hope, a fifteen minute slide-tape programme that portrays immigration as the movement of poor people in search of jobs (bread) and a better life (hope). It examines migration within Canada as a symptom of a larger problem, that of regional under-development; looks critically at the situation of contract labour, the third world workers imported to do the work that Canadians will not do; challenges Canadians to think beyond the terms of reference of the government's "Green Paper on Immigration", and poses some basic questions to the viewer, questions calculated to broaden the present debate.

- #37 List of Groups Involved in Social Action in Canada CISS, 51 Bond Street, Toronto, Ont.

This document is the result of a process established in the initial stages of forming the Canadian Information Sharing Service, in which letters were sent out to gather information on people networks engaged in Social action in Canada. Initially the focus was on church-related networks but has expanded from there. Included is a description of each group and the work it is involved in as well as an outline of the materials it produces. The list will be expanded as more groups join the information sharing network.

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