

CONNEXIONS

R A C I S M / R A C I S M E



VOLUME V, NUMBER/NUMERO 3

Racism/Racisme 2042-2060

Resources/Ressources 2065-2069

Economy/Economie 2061-2064

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CONNEXIONS is an independent project which supports networks of grass-roots organizations and individuals across Canada who are working to create a just, human and equitable society. It provides a forum for socially active people to communicate through a regular publication summarizing their work. Consultations around specific issues complement this process. Although the impetus and major support come from Church organizations, CONNEXIONS strives to service a broader constituency.

CONNEXIONS is made possible through subscriptions, church grants and the volunteer labour of a collective of about twelve people. French language documentation is usually presented in French.

If you are among those engaged in the struggle to transform society, the CONNEXIONS collective invites you to join in this networking process by sending in materials in any media form (or summaries of same) that:

- a) deserve to be more widely known;
- b) are not published or distributed commercially;
- c) relate to what is happening in Canada or to what Canadians (individuals, corporations or the government) are doing in other parts of the world;
- d) focus on social change for a more just, human and equitable society;
- e) describe proposals, briefs, analyses, strategies and/or reflections on actions.

CONNEXIONS IS NOT A DOCUMENTATION CENTRE. MATERIALS SHOULD BE ORDERED DIRECTLY FROM THE PRODUCER.

CONNEXION est en train de développer un réseau de communication afin de faciliter l'échange d'information parmi les canadiens et québécois qui sont engagés dans des groupes luttant pour l'amélioration des conditions de travail et de vie de la population et dans la lutte contre l'exploitation et l'injustice présentes dans notre société.

Les individus ou groupes intervenant dans différentes régions sont invités à participer à cet échange en recueillant et résumant les documents produits dans leur région, documents faisant état de problèmes sociaux, de luttes et d'actions. Ces résumés seront ensuite mis-en-commun par une équipe de bénévoles qui se chargeront de les publier dans cette revue bimensuelle.

Par cette cueillette, nous voulons que l'information diffusée soit représentative des préoccupations actuelles, des tendances et développements qui se font à travers le Canada. Règle générale, les documents anglais sont résumés en anglais; ceux en langue française sont résumés en français. Les critères nous permettant de sélectionner les contenus sont les suivants:

- a) le document (écrit, audio-visuel etc.) ne doit pas avoir fait l'objet d'une vaste diffusion et doit être disponible pour une distribution limitée;
- b) le document doit se rapporter aux questions sociales touchant le Canada ou le Québec, tant au niveau local, provincial, national, ou international, si les canadiens et québécois sont impliqués;
- c) le document doit faire état des tentatives de changement social soit par des processus nouveaux ou encore par des structures nouvelles;
- d) le document doit être constitué d'éléments tels que rapports de recherches, analyses, prises de positions, stratégies d'intervention ou réflexions sur le problème ou le projet soulevé.

COMME CONNEXIONS N'EST PAS UN CENTRE DE DOCUMENTATION' LES DOCUMENTS DOIVENT ETRE COMMANDES A LA SOURCE' AUPRES DE CEUX QUI LES ONT PRODUITS,

Dear Friends,

Due to the increase of racist incidents in Canada and internationally, we agreed to focus on racism in this issue of CONNEXIONS. In past issues of CONNEXIONS, we have presented abstracts dealing with racism as a human rights issue. The material we received defines racism not only as a human rights issue, but also enlarges upon its wider dynamics.

CX 2042 presents a global perspective on racism by suggesting that two assumptions underlying racism are the attitudes of prejudice and superiority; these attitudes are assumed by multinational corporations and first world countries. Racism is the by-product of exploitation and profiteering. Mary Ashworth, in her book The Forces Which Shaped Them (CX 2053) demonstrates that deliberate political policy creates and sustains racism.

A number of abstracts illustrate the effects of racist attitudes both historically and today (CX 2042, 2056, 2058, 2059, 2060). Some groups have identified the subtleties of racism in Quebec, and have made a connection between racism and the struggle for self-determination (CX 2043, 2049).

Various groups presented in this issue of CONNEXIONS are striving toward a clearer analysis of racism, and are searching for strategies to combat it. Some of the suggested strategies are:

- a) Popular education programs to illustrate the dynamic link between economic oppression and racism (CX 2042).
- b) To establish consciousness-raising groups in communities, to deal with the nature of racist attitudes.
- c) To establish consciousness-raising processes in the educational system to deal with racist attitudes.

Chers Amis,

L'accroissement des incidents racistes au Canada et ailleurs nous a amenés à vouer ce numéro au racisme. Dans les numéros précédents nous avons déjà parlé du racisme du point de vue des droits de l'homme. Dans ce numéro-ci vous trouverez des précis traitant du problème de ce même point de vue et des précis traitant d'autres aspects.

CX 2042 nous explique les suppositions cachées dans le racisme comme les préjugés et la supériorité. Une attitude de supériorité est prise par les multinationales et les pays du premier monde. Le racisme est un produit secondaire de l'exploitation coloniale et du profit capitaliste. Dans son livre The Forces Which Shaped Them (CX 2053), Mary Ashworth montre que le racisme est supporté par un système politique délibéré.

De nombreux précis illustrent les effets des attitudes racistes dans le passé et aujourd'hui (CX 2042, 2056, 2058, 2059, 2060). D'autres groupes ont identifié un lien entre le racisme au Québec et la lutte québécoise pour la libre disposition de soi-même (CX 2043, 2049).

Plusieurs groupes offrent une analyse plus fondamentale du racisme et des stratégies pour le combattre. Voilà quelques stratégies:

- a) des programmes d'éducation populaire pour illustrer la connection dynamique entre le racisme et l'oppression économique (CX 2042).
- b) la fondation de groupes régionaux qui étudient la nature des attitudes racistes.
- c) l'établissement d'un programme d'éducation dans les écoles afin de combattre le racisme.

La tâche la plus difficile à affronter est celle de détruire les mythes qui soutiennent le racisme. Il y a d'autres groupes qui doivent affronter la même tâche. Un mythe très répandu par exemple est celui qui dit



One of the greatest challenges faced by groups in their struggle to combat racism is the dispelling of myths. This challenge is faced by other groups represented in this issue. One prevalent myth is that the unemployed are lazy. CX 2064 challenges this myth by saying that the present concentration of economic power is a major cause of unemployment.

A common myth in B.C. is that the native Indian has not contributed to industrial development. On the contrary, CX 2073 documents the vital contribution the Indians have made to B. C. industries such as lumbering and construction.

We are encouraged by the work of the groups presented in this issue; having first identified oppressive attitudes and structures, they have then taken positive steps to challenge social injustices.

In solidarity,

The CONNEXIONS collective
September, 1980

NOTE: Inadvertantly, we omitted Abstract numbers 1100-1999 in our Women/Femme issue. No abstracts exist for these numbers.

que les chômeurs sont des fainéants, CX 2064 nous montre que la concentration du pouvoir économique est la cause la plus importante du chômage.

Un mythe très répandu à la Colombie britannique est celui que les autochtones n'ont pas contribué au développement industriel du pays. CX 2073 démontre que les Indiens ont participé dans le développement de plusieurs industries majeures comme la construction et l'exploitation forestière.

Le travail de tous ces groupes nous donne du courage. Ils n'ont pas seulement vu et analysé le problème du racisme, ils ont aussi choisi une voie de mutance et d'affrontement.

En solidarité,

CONNEXIONS collective
Septembre, 1980

P.S.: Par erreur nous avons omis les numéros 1100-1999 dans notre numéro sur les femmes. Il n'y a pas de précis pour ces numéros-là.

HEALTH / S A N T E

WE'RE SNOOPING FOR DOCUMENTS ON:
ON CHERCHE DES DOCUMENTS AU SUJET DE:

Please send along whatever you have / Envoyez ce que vous avez, S.V.P.



R A C I S M /

R A C I S M E

CX 2042 Waterloo Public Interest Research Group. University of Waterloo,
Ontario N2L 3G1. telephone: 884-9020.

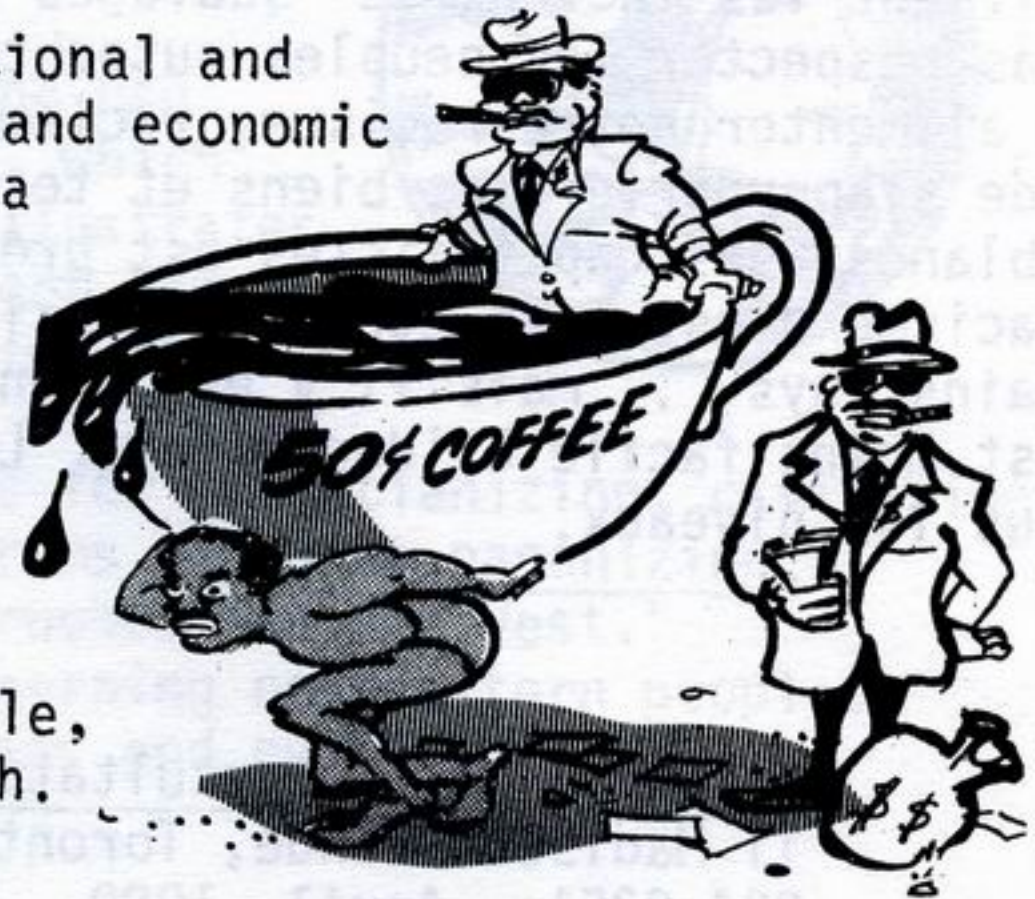
The Waterloo Public Interest Research Group (WPIRG) is a non-profit, student funded and directed research and educational organization. This group attempts to analyze and expose social and environmental issues in a manner that reaches both university and community audiences.

WPIRG sees racism as a major factor in both national and international social issues. The social, political and economic segregation of black South Africans by apartheid is a prime example of one racial group's exploitation of another. WPIRG believes that racism is not only the other country's problem, but a Canadian problem.

WPIRG points to inadequate housing among Ojibway Indians in Ontario as only one instance of racism in Canada. Further, the economic self-sufficiency of these Indians is made almost impossible, partially due to rivers full of mercury-poisoned fish.

WPIRG also points to hidden examples of racism. They refer to the economic, social and political implications of a can of Dole pineapple to a Phillipino, or a pound of coffee to a Latino. Racism, they argue, is practised by multinational food corporations which monopolize foreign labour, land, and capital.

WPIRG has created what they describe as "popular education programs" in which they try to bring out these problems in order that the public may better understand the implications of attitudes of prejudice and superiority. Through supermarket tours, lectures, films and presentations WPIRG has discussed such things as food and transnationals, foreign aid and world development, native rights in Canada and third world liberation issues.



CX 2043 Le racismisme au Québec. Mouvement Québécois pour combattre le racismisme (MQCR), 8225, boul. St-Laurent, Montréal H2P 2M1. 50 pages. 1979. écrire.



Le document contient une série de textes présentés lors d'un colloque sur le racismisme tenu en mai 1979 ainsi que des recommandations issues du Colloque. Plusieurs aspects de la discrimination y sont abordés sur plusieurs sujets: travail, logement, accès

à l'éducation et à la culture, racismisme institutionnel envers les minorités et les peuples autochtones. Discrimination à cause de la couleur, de la langue, des coutumes. Discrimination directe comme le refus de prendre un taxi conduit

par un noir ou discrimination indirecte comme le refus de louer un logement à un immigrant, "pas parce qu'on est raciste", mais parce qu'on a le choix et que l'on peut donc choisir quelqu'un avec qui on a plus d'affinités. Nous nous sommes donc attardés plus précisément sur le chapitre concernant le racisme à l'école. On ne trouve pas le même genre de discrimination pour les travailleurs de l'enseignement que dans d'autres secteurs de l'économie. C'est plutôt dans son fondement que le système d'éducation est discriminatoire. A sa base, la distinction entre école catholiques et protestante caractérise la discrimination confessionnelle. Les enfants de confession non catholique se retrouvaient donc, soit dans des institutions privées (évidemment coûteuses, donc réservées à l'élite) ou dans le système anglo-protestant. De même, les caleurs véhiculées par nos manuels scolaires sont souvent très discriminatoires. On retrouve encore, malgré bien des luttes des enseignants, des manuels scolaires qualifiant les Indiens de "sauvages", ce qui contribue encore aujourd'hui à ne pas respecter les peuples autochtones, à utiliser les mêmes qualificatifs et à alimenter notre racisme, racisme dirigé par des intérêts économiques en vue de s'appropriier les biens et territoires de ces peuples. Seule la vivilisation des blancs, des capitalistes est présentée dans les manuels comme acceptable. Le racisme n'est peut-être pas aussi violent et évident au Québec que dans certains pays, ...mais il y est bien présent. Plus subtil, mieux camouflé, il est moins facile à identifier. Le MQCR s'est donné pour tâche de le combattre à tous les niveaux.

CX 2044 Resource Kit - Consultation on Racism. Ecumenical Forum of Canada,
11 Madison Avenue, Toronto, Ontario M5R 2S2. telephone: (416)
924-9351. April, 1980. Write for details.



The Canadian Council of Churches, through its Commission on Canadian Affairs, has set up a Task Force on Racism to implement a programme to combat racism. A member of the Task Force was asked to prepare a resource kit in preparation for a Consultation on Racism held in Winnipeg, Manitoba, April 10-13, 1980. The result is a kit which aims at consciousness-raising, education and animation on racism in the Canadian context. The kit is open-ended in that more materials will be added to it

as they become available.

The contents of the kit reflect a "dual awareness:

- "1. that each of us is racist to a degree;
- "2. that as Christians we are committed to struggle against our own racist tendencies and against those in the world."

The contents include statements from Canadian churches; papers delivered at the Consultation in Winnipeg; a booklet on refugees by the Canadian Conference of Catholic Bishops; a booklet on Racism by the Canadian Labour Congress; and an extensive annotated bibliography of other resources on Racism. Also included is a Tolerance Quotient questionnaire, aimed at assessing individual and group levels of tolerance. This questionnaire is called "a discussion stimulus for small or large groups".

CX
2045 The Churches, The West and the Fight Against Racism: Could Our Assumptions be Racist? Transforming our Fight into a Quest for Values.
c/o Ecomenical Forum, 11 Madison Avenue, Toronto, Ontario M5P 2S2.
Telephone: (416) 924-9351. 10 pages. 1980. Write for details.

Robert Vachon delivered the address, The Churches, the West and the Fight Against Racism at the Consultation on Racism in Winnipeg on April 10-13, 1980. Vachon's stated purpose is to look at western churches and western society and its assumptions, from a cross-cultural and complementary perspective.

Despite many struggles made by Canadians against racism, Vachon thinks that there is something negative about these struggles. He points to such things as "cultural indifference to the original cultural values of other people". Thus we are culturally racist. He says we are also spiritually racist, juridically racist and politically racist.

Vachon makes these statements on the basis of the use of terms like "Third World", "oppressed", and "poor", which we use for non-western, non-Christian peoples. He illustrates our racist assumptions further by saying that our fight for the rights of those whom we call poor is often a "fight for their rights to be what we are and to do what we do".

Vachon suggests "that we complement our programs for christianizing, civilizing, developing and modernizing the Third World with programs aimed at paganizing, indigenizing, primitivizing, and naturalizing the Churches and the West." He calls for a conversion of Western assumptions concerning non-western peoples, suggesting that "we discover the place of all religions and cultures in the cross-cultural and inter-religious circle of life."



CX
2046 Albert Johnson Committee Against Police Brutality. 355 College St.,
Toronto, Ont. M5T 1S5. Write for details.

The Albert Johnson Committee Against Police Brutality is the result of the anger of the black people at the shooting of Albert Johnson by police on August 26, 1979. The committee, a committee of volunteers, workers of various ethnic backgrounds is seeking justice in this killing, demanding that the policemen involved be charged with murder, on the basis of the Criminal Code sections 205, 212, 213. The committee is also demanding an end to police racist harassment of black people.

To accomplish the above goals, the committee has presented the demands to the Attorney General of Ontario, the Mayor of Toronto, the Chief of Police, and other government bodies. Demonstrations, rallies, pickets, fund-raising events and other means of rallying public support for the demands have been organized by the committee. With the full support of Mrs. Johnson, civil actions are being taken against police officers involved in the August 26th killing and action is also being brought against the Metro Toronto Chief of Police and the Board of Commissioners for negligence in the operation and supervision of the police force.

The committee is also demanding that the Johnson family be compensated by the state with full financial compensation to help ease the economic hardships placed on them by the premature death of Mr. Johnson. The committee has established a trust fund for his family.

CX 2047 Bulletin de liaison. Mouvement Québécois pour combattre le racisme (MQCR), 8225, boul. St-Laurent, Montréal H2P 2M1. 12 pages. Mensuel. Gratuit.

Le MQCR est animé par l'objectif suivant: lutter contre toutes les formes de discrimination raciale et combattre les manifestations de racisme et leurs causes, tant sur le plan national qu'international. Le MQCR est membre de l'Organisation Internationale pour l'Elimination de la Discrimination Raciale sous toutes ses formes (EAFORD). Le numéro de janvier 1980 illustre très bien cette préoccupation. Il est souvent facile d'analyser les manifestations de racisme à l'extérieur de notre pays mais souvent difficile d'accepter de les voir dans un pays qui se veut libéral et démocratique comme le notre. Au moins trois des articles du bulletin démontrent qu'il y a beaucoup de travail de sensibilisation à faire ici. Dans un premier temps, le MQCR dénonce les responsables des Floralties Internationales qui se tiendront bientôt à Montréal. Ces derniers ont invité l'Afrique du Sud à participer à cette exposition alors que de nombreux organismes internationaux (assemblée générale des Nations-Unies, Amnistie Internationale, Organisation Mondiale de la Santé) boycottent à l'échelle mondiale ce pays, condamné pour son régime raciste et criminel. Le gouvernement canadien a interdit la participation de l'Afrique du Sud à des manifestations sportives en sol canadien. Il doit maintenant intervenir afin d'interdire sa présence aux Floralties.

Le bulletin fait aussi état d'une publication récente: "L'image de l'amérindien dans les manuels scolaires du Québec". Cette étude démontre comment l'image des amérindiens présentée dans les manuels scolaires risque d'inculquer aux enfants des préjugés envers les amérindiens et de les préparer au racisme et à la discrimination.



CX 2048 Urban Alliance on Race Relations, 229 College St., Toronto, Ontario M5T 1R4. Telephone: (416) 598-0111. Write for details.



The Urban Alliance on Race Relations (UARR) is a voluntary organization which was begun in 1975. The main focus of UARR is the problems of minority ethnic groups in multi-cultural settings such as urban areas.

Racist practices against visible minorities arise, according to UARR, because the presence of people with different skin colours, languages and cultures cause uncertainty among whites. The uncertainty and fear

of whites because of non-white immigrants, often leads to open hostility. Such hostility has been practiced against blacks and Asians in Canada. UARR sees as its mandate to reduce the tensions which lead to such hostility.

In fulfilling this mandate, the UARR has five committees. The Legislation committee deals with the existence and implementation of the Ontario Human Rights code. The Liaison group on Law Enforcement on Race Relations deals with racism as it is practiced by the police force in cities like Toronto. The Media committee deals with racism in all media forms. The Local Awareness committee deals specifically with racist practices in the community, and produces such slide/tape shows as Growing Together.

CX
2049 Committee Against Racism, 5 Selby St., Toronto, Ontario M4Y 1W3.
Telephone: (416) 922-2169. Write for details.

The Committee Against Racism (CAR) is working against racist practices against ethnic minorities who are among the working class. CAR has six chapters across Canada, in Montreal, Ottawa, Toronto, Hamilton, Calgary and Vancouver.

CAR has been involved in arguing against the deportation of immigrants such as seven Jamaican mothers. The basis for the deportation of these mothers was their presence in Canada as immigrants in a time of high unemployment. CAR called for petitions, demonstrations, letters and telegrams from people to support the position that these seven Jamaican mothers should **not** be deported, and was successful in persuading the Immigration department to withdraw the deportation orders.

CAR supports the Quebec right to self-determination because of the discrimination and oppression that Quebecois have suffered. CAR is also involved in the Action Committee Against Racism which is focusing on racism as practiced by police forces. CAR has also supported and worked with the Canadian Indian Movement, the Albert Johnson coalition and the Anti M-5 Chinese Coalition.

CAR is beginning to work in International Education. They support the Arab Community Centre in support of the Palestine Liberation Organization. CAR is also working to combat what it sees as an anti-Moslem sentiment arising out of the relationship of Iran and United States.

CX
2050 Working Group on Minority-Police Relations. c/o City Hall, Toronto
Telephone Liz White: 367-7903. Write for details.

Racist and bigoted comments began appearing in the Toronto Police Association journal in early 1979. When they came to public attention in the Spring of that year a large public meeting was convened at City Hall. Out of that meeting of several hundred people, a list of demands was developed and a new umbrella organization, the Working Group on Minority-Police Relations, was formed.

The Working Group has consistently pushed the Police Commission and the Solicitor-



General, Roy McMurtry, to institute badly needed reforms with, predictably, only limited success. The key demands have included Metro not Provincial control of the police, an effective citizen review board with its own independent investigators to deal with complaints against the police and better recruitment and training programs for the police.

Because of the insensitivity and even hostility of the Police Commission towards minorities there have been demands that the current members, particularly Phil Givens and Winfield McKay, be replaced with more representative members of the community.

A number of small changes have been introduced as a result of the efforts of the Working Group. More importantly, the police seem to be acting more carefully as a result of the pressure applied. The real test, however, will be in the next few months leading up to the trial of the police officers charged with manslaughter in the shooting death of Jamaican immigrant Albert Johnson. If basic reforms are not in place by this time the likelihood is that the gap between the police and the rest of the community will be widened.

CX
2051 Module on Combatting Discrimination: "Face to Face: The Self and Others". Educational Resource Cooperative, 3600, ave. Van Horne, Suite 200, Montreal, P. Q. H3S 1P6. April, 1980. 22 pages. Write for details.

The Module on Combatting Discrimination was developed for students at the grade seven and eight levels. The authors are attempting to have this module distributed nationally. The module includes instructions for teachers to teach through exercises, audio visual equipment, discussion groups, etc. the various concepts for understanding the differences between ethnic groups. For example, the first unit demonstrates the importance of sharing, cooperation and listening. The second unit involves the student in organizing his/her self image. Other exercises involve the discussion of key concepts such as Canadian immigrants, prejudice, stereotyping and discrimination. There are ten units in all.

"This module has been designed to involve the teacher and student in a process of value clarification; information gathering, contact with possible alternative information sources; providing help in creating a conceptual framework for the teacher and student when dealing with minority/majority issues.

The use of this module should be seen as only a first step in dealing with an educational system that is at least reinforcing the myths of the cultural superiority of one group over others.

This insensitivity can only be changed if we, as teachers, continue to search for alternatives in the present curriculum, structure, and attitudes of the school system towards minority groups."

This report discusses the problem of racism in the schools and sets out 115 recommendations for combatting the problem. It examines race relations in each

of several areas: Curriculum, placement and assessment, racial incidents in the schools, extra-curricular activities, system sensitivity and in-service opportunities, employment/promotion, equal opportunity programming, and the responsibilities of other levels of government.

The report provides for students and their parents to be told clearly that schools will not tolerate racism. It proposes structures and techniques for individual schools and for the

system as a whole to deal with students or staff members who indulge in racist behavior. It provides mechanisms for making as sure as possible that present and future staff, teaching and non-teaching, are not racist, and that staff members understand that positive attitudes towards people of other races and towards a multicultural society are essential to doing a good job in the schools. It also sets up guidelines for hiring practices to ensure that the staff at all levels is as racially diverse as possible. The report provides for a critical review of curriculum materials in order to identify racial bias, and for such materials to be withdrawn and replaced as soon as possible. It also calls for the study of race and race relations to be a part of every student's curriculum.



Education

CX
2053 The Forces Which Shaped Them: A History of the Education of Minority
Group Children in British Columbia. Mary Ashworth, New Star Books,
2504 York Ave., Vancouver V6K 1E3. 238 pages. 1979. Price: \$6.50.

The education of the children of five minority groups is surveyed in this book - Native Indian, Chinese, Japanese, Doukhobors, and East Indian. Racism is exposed not as an accident of attitude but as a deliberate political policy.

In this case the author demonstrates that his political policy is administrated by the British Columbia government through the ministry of education. The Native Indian and Doukhobor communities have, throughout their history, strived to maintain their own language and culture, and this included the rejection of the Canadian education system and its ideology. The response of the B. C. government was



Cartoon: Working Teacher

to compel the children to attend public school, and the government embarked on a policy of destruction of their cultures and forced assimilation, Ashworth maintains.

The Chinese, Japanese, and East Indian immigrants wished their children to attend public schools, learn English, and quickly become a part of the mainstream workforce and community. The B. C. government responded with disenfranchisement, segregated schooling and internment of the Japanese during World War II.

The discrimination encountered by these groups is documented from their first contact with Canadians up to the present. The section entitled 'Afterwords' studies the actions of other provincial groups including the B. C. Multicultural Society, the B. C. Teachers Federation as well as parents' groups.

CX
2054 Discrimination: How Human Rights Laws Protect You. British Columbia Civil Liberties Association, P. O. Box 24833, Station C, Vancouver V5T 4E9. Telephone: 872-5823. 1979 edition. 29 pages. Free.

Both federal and B. C.'s provincial human rights laws are described in this handbook which is designed to help people determine which laws protect them from discrimination, and how they may obtain assistance. It is a 'how-to'

guide and presents no discussion of the effectiveness of the laws nor of their shortcomings.

The B. C. Human Rights Code is explained, as is the Canadian Human Rights Act. A distinction is made between what protection the law always affords - i.e. discrimination on the basis of race, ancestry, place of origin and religion is always illegal - whereas discrimination on the basis of criteria such as age, sex, political beliefs and physical handicap is not always deemed illegal.

Other laws such as the Canadian Bill of Rights and the promised B. C. provincial bill of rights are briefly mentioned. The Resources section lists groups throughout B. C. that provide assistance, including community law offices, native, women's and homosexual advice centres.

Reference is also made to the controversial case involving the Vancouver Sun newspaper which refused to carry a classified ad promoting a homosexual publication. The Supreme Court of Canada ruled in favour of the newspaper.



CX 2055 Immigration Law. 15 minute slide/tape show (colour, with sound)
Also available as filmstrip and cassette. Schools Legal Education Project, Legal Services Society, P. O. Box 12120, 555 W. Hastings St., Vancouver V6E 4N6. Telephone: 689-0741. 1980. Available free of charge for a 2-week loan period.

This slide/tape show, Immigration Law, is an illustrated history of immigration in Canada and its relationship to the development of immigration policy. Intended for use in schools, it is useful for anyone wishing an overview of Canadian immigration law and background material describing its effects.

A nine-page Appendix, 'D' to the teacher's guide, relates incidents of the continuing ethnic prejudice in B. C., particularly in regard to East Indians.

A comprehensive teacher's guide accompanies the slide/tape show. It provides useful background material on the history of immigration law and its implications. Of particular interest is the analysis of the Green Paper on immigration and its effect on Third World immigrants by Gurbachan Sing Paul (pages I-i to I-xviii).

The show calls for a new immigration policy that provides equal opportunities for immigration to Canada from all parts of the world, without quotas based on race or geographic area. The stress immigrants encounter in adapting to a new life in Canada is detailed, and the show recommends much more effective settlement programs that will establish lines of communication between the various ethnic and cultural groups so Third World immigrants do not remain isolated.

CX 2056 Asianadian Vol. 1, #4. Asianadian Resource Workshop, P. O. Box 1256, Station Q, Toronto, Ontario M4T 2P4. 32 pages. 1979. \$4/year.



The Asianadian - an Asian Canadian publication aims, among other things, to find new dignity and pride in being Asian in Canada, to promote an understanding between Asian Canadians and other Canadians, to speak out against those conditions perpetuating racism in Canada.

The vol. 1 #4 issue centers around Asian Canadians in the work force. One common theme that the writers find to be racist is the question by possible employers, "Do you have Canadian experience?" Bobby Siu sees this as one of three "Great Canadian Myths" which are all racially discriminating. The other two myths are that Canada is a land of opportunity, and that foreigners only increase the unemployment statistics. All three myths are false. Siu shows that the question "Do you have Canadian experience?" is particularly a racial myth for it assumes that Asians are not born in Canada and that Canadian experience is crucial for carrying out a job. This racial assumption is developed more fully by W. M. Lee in "But, Do you have Canadian Experience?".

Anjana Murthy in "East Indian Working Women" points to one other race discriminatory practice in the work force. In her study she sees that the division of labour in Canadian society is based on gender and nationality, for East Indian working women can "find" only clerical or factory jobs, no matter what their level of education or experience.

CX 2057 RIKKA - Blacks in Canada Vol VI, #1. An editorial collective, P. O. Box 6031, Station A, Toronto, Ontario M5W 1P4. 60 pages. Spring, 1979. \$1.25/copy, \$5.00/issue.

This issue of RIKKA is subtitled Blacks in Canada, and contains histories of blacks in different regions of Canada, poems, and a short story by Miriam Tlali, a South African, called "Soweto Hijack!"

The article, "From Nova Scotia to Toronto" relates the story of two black girls who experienced the racism of Nova Scotia, and who were able to receive a university education despite the race discrimination practiced in the educational system. These girls experience economic exploitation and social humiliation similar to that experienced by other blacks in Nova Scotia. Many of the black 'lumpenproletariat' of Sydney, N. S. live near a steel factory "near railroad tracks, right in the path of pollution stench and noise emitted by industry". Many blacks experienced the lack of attention given to their academic needs in school.

These experiences are similar to those of blacks in British Columbia, where whites feared "racial contamination, a threat to economic, and political stability". Such groups as the United Negro Improvement Association, formed in 1920, fought for improvement in educational opportunities and a political pressure group.

One educational opportunity described in RIKKA, the Transitional Year Program (TYP), has operated at both the University of Toronto, and Dalhousie University in N. S. since 1970. The aim of this program is to "prepare, for university, students who drop out of high school for financial or social reasons by taking them through a special curriculum designed to fill the gaps in their education and to provide them with supportive academic and personal counselling."



CX 2058 Asianadian Vol 2, #4. Asianadian Resource Workshop, P. O. Box 1256, Station Q, Toronto, Ontario M4T 2P4. 32 pages, Spring, 1980. \$4/year.

This issue of Asianadian carries an article titled "The Anti W-5 Movement". This article is a history of the formation and development of what is now the Chinese Canadian National Council for Equality. The address of this group is P. O. Box 594 Station P, Toronto, Ontario, M5S 2T1. Messages can be left for Joseph Wong at (416) 598-2206.

The history of this group begins with the W-5 CTV program, "Campus Giveaway" aired September 30, 1979. The Chinese Students Association of the University of Toronto labelled this program racist in that no distinction was made between Chinese foreign students and Canadian students of Chinese descent. The program

labelled all Chinese students as foreign students. In November, 1979, at the impetus of the Chinese Students Association, an "Ad Hoc Committee of the Council of Chinese Canadians in Ontario Against W-5" was formed. This committee, which soon found support from 600 volunteers, the black, South Asian, Japanese and Jewish communities in Toronto, and similar committees formed in Edmonton, Calgary and Vancouver, sought a public apology from CTV and the W-5 producers on charges of libel and slander. January 26, 1980, was the day of a mass rally, and march of 2500 people to CTV headquarters with three demands: 1) a full public apology from CTV for the racist nature of the program; 2) reparation of the damages done; 3) commitment from the network not to air similar programs again. The full apology was made on the CTV network on April 16, 1980.

The Chinese Canadian National Council for Equality formed on April 19, 1980 with the purpose of safeguarding "the dignity and equality of all Chinese Canadians and other ethnic groups in this country."

CX 2059 Opening Doors: Vancouver's East End. Compiled and Edited by Daphne Marlatt and Carole Itter. Sound Heritage, Volume VIII, nos 1 and 2, Provincial Archives, Victoria, B. C. 1979. 186 pages. \$5.00

Vancouver's East End is the traditional immigrant and working class area of the city. It has a history of proud traditions of both the pioneer residents and today's residents. In a series of interviews with people who have lived and been involved in the area for decades, the immigrant history emerges with its tales of family and neighbourhood solidarity, hard times, good times and discrimination against them by mainstream society.

"We Chinese weren't naturalized until 1947, after the Second World War. Before then you were treated just like a political football, like an object, and it didn't matter how you were treated" is one reflection on the experience of non-whites in Vancouver. Residents of the area include Japanese, Chinese, Italian, Black, Jewish and Ukrainian peoples.

The area was to be redeveloped in the 1960s and 1970s. The book documents the grassroots fight of the residents for the rehabilitation of their area rather than destruction and rebuilding. The role of SPOTA, the Strathcona Property Owners and Tenants Association, and its success in galvanizing the area to resist the changes being imposed on their area is chronicled. Their success is hailed as an immigrant group successfully taking on all levels of government - municipal, provincial and federal.



CX 2060 If You're Brown Turn Around. Riverdale Inter-cultural Council,
947 Queen St. E., Toronto, Ontario, (available c/o CCCC, 1991 Dufferin
St., Toronto) Telephone: (416) 469-1819. Slide/tape show. 1978
Write for details.

This 40 minute slide/tape show was produced by the Riverdale Inter-Cultural Council in 1978 to deal with the relations between whites and East Indians in Toronto. The show is accompanied by a written document of 7 pages which explains what the show is attempting to analyze, how the show was made; and the document gives suggested discussion questions and additional readings.

Part One begins the exploration of the relationship between whites and East Indians, by looking at the roots of racism in conquest and colonization in order to uncover whose interests were served in this process. The show illustrates how "the inherent inferiority" of Indians was the "logical conclusion" drawn from the practice of British rule.

Part Two focuses on the current social and economic conditions which allow racist ideas and practices to flourish. The recession of the 1970's, forced competition for jobs, which caused cuts in social services among other things, all provide fertile ground for racism to develop. The slide/tape show points out how immigration is used as a scapegoat in times of crisis. This part of the show relies on interviews with East Indian residents in the Riverdale community of Toronto, relating their personal experiences.

PAST CONTRIBUTORS ON RACISM

NOTE: The following list includes groups and organizations who have contributed material on Racism in past issues of CONNEXIONS. Some of these abstracts are group descriptions, in which case the name and address appears, followed by a number, i.e. CX 988. Other abstracts are of materials submitted by groups, in which case the title of the material follows the name and address of the group, and is in turn followed by a number, i.e. CX 991.

The number in either case is the number we have assigned to the abstract which appeared in a past issue of CONNEXIONS.

Amnesty International, 2101 Algonquin Ave., Box 6033, Ottawa K2A 1T1. Human Rights Education: A Resource Booklet - CISS 562.

Anglican Church of Canada/United Church of Canada/Canadian Conference of Catholic Bishops. Research Office, Mission in Canada, United Church House, 85 St. Clair Ave. E., Toronto, Ontario. M4T 1M8. Will the Candidates Please Explain? - CX 945

Asianadian Resource Workshop, P. O. Box 1256, Stn Q, Toronto, Ontario. Asianadian: An Asian Canadian Magazine - CX 660, 858

Black Resources Information Centre, Trinity United Church, 427 Bloor St. W., Toronto, Ontario M5S 1X7. Black Grassroots Organizing - CISS 309.

Canadian Catholic Conference of Bishops, Social Affairs Desk, 90 Parent St., Ottawa K1N 7B1. The Vancouver Declaration on Human Settlements - CISS 185

- Canadian Catholic Organization for Development & Peace, 67 Bond St. Toronto, Ontario. South Africa - A Time to Act - CX 802.
- Canadians Concerned About South Africa, Box 545, Adelaide St. Station, Toronto Ontario M5C 2J6 - CISS 671
- Canadian Labour Congress, 2841 Riverside Drive, Ottawa K1V 8X7. Human Rights in Canada: A Focus on Racism - CISS 449; also CX 758
- Chile Informative, Canadian Enquiry into Human Rights in Chile, c/o Katie McGovern, 185 Sheridan Ave. #5, Toronto, Ontario M6H 3M5 - CISS 560
- Contrast Publications, 28 Lennox St., Toronto, Ontario M6G 1J4. - CISS 357
- Cross Cultural Communication Centre, 1991 Dufferin St., Toronto, Ontario M6E 3P9
Racism & Cultural Discrimination in B. C. - CX 917
- CUSO, Development Education, 151 Slater St. Ottawa. Why You Should Question Your Bank - CISS 287
- Development Education Centre, 121 Avenue Road, Toronto, Ontario M5R 2G3.
The Nangle Report - Canadian Banks in South Africa - CISS 378
Some Black Women - CX 697A
- Free South Africa Committee, P. O. Box 422, University of Alberta, Edmonton, Alberta.
Newsletter - CISS 516
Dene Nation: Apartheid? - CISS 554
- GRASP, Black United Front, 1806 Water St., Halifax, N. S.
CISS 496
- International Committee Against Racism, Box 363, Stn E., Toronto, Ontario
INCAR Newsletter - CISS 307
- Law Union, 2 Bloor St. W., # 100-203, Toronto, Ontario M4W 3E2
Canada's New Immigration Act - CX 695
- OPIRG, Physics 226, University of Waterloo, Waterloo, Ontario
Reed International: Profile of a Transnational Corporation - CISS 377
- Organization to Fight for the Democratic Rights of Immigrants, P. O. Box 436
Stn H., Montreal, Quebec. H3G 2M6
The Immigrant Worker - CX 696, 802
- Parkdale Community Legal Services, 1267 Queen St. W., Toronto, Ontario
How to Deal with A Racist Incident - CISS 256
- Prairie Christian Training Centre, Ford Qu'Appelle, Saskatchewan
The Grim Reaping: Patterns of Racism in the Prairie Region - CX 808
- Project North, 154 Glenrose Ave, Toronto, Ontario
No Last Frontier - CISS 443

South Africa Information Group, Box 4443, Station E, Ottawa
CX 733

Taskforce on the Churches and Corporate Responsibility, 600 Jarvis St., Rm 219,
Toronto, Ontario
Banking on Apartheid - CISS 42
Canadian Policy Towards South Africa - CISS 27
Church Presentation to the Annual Meeting of Three Canadian Banks - CISS 25
Information and Action for Church Impact on Canadian Banks and South
African Apartheid - CISS 333

Toronto Committee for the Liberation of South Africa, 121 Avenue Road, Toronto,
Ontario M5R 2G3
Words & Deeds: Canada, Portugal, Africa - Ciss 497
Zimbabwe: With Freedom in Their Eyes - CX 974
One Namibia One Nation - CX 2014

United Chinese Community Enrichment Services Society (SUCCESS), 577 E. Pender
St., Vancouver, B. C. V6A 1V3
CX 920

ECONOMY / ECONOMIE

CX 2061 La crise et les travailleurs. Collectif de syndicalistes et d'universitaires
CEQ, 8225, boul, St-Laurent, Montréal. 145 pages. Oct. 1979. \$5.00



Ce livre est un compte-rendu d'un colloque tenu à
l'Université du Québec à Montréal en octobre 1979.

"un certain discours dominant se fait par-
ticulièrement insistant depuis quelques temps
pour rendre compte de la crise économique actuelle
sur le dos des travailleurs. La crise serait
principalement causée, selon ce discours, par la
hausse des salaires -hausse qualifiée d'excessive-
au cours des dernières années." C'est afin
de répondre à ce discours dominant que plusieurs
militants syndicaux, appuyés d'universitaires,
ont décidé d'expliquer la crise et ses effets

pour les travailleurs. Parce qu'elle ne se manifeste pas de façon aussi brutale
qu'en 1929, plusieurs ont tendance à nier la crise actuelle. Un chapitre du
livre est consacré à l'explication économique de ce qu'est une crise et en
explique les conséquences. Nous ne sommes pas en train de vivre la deuxième
crise de l'économie capitaliste. L'histoire de développement du capitalisme
nous montre une série de phases d'expansion et de crise. Ce cycle - expansion

suivi de crise- se répète régulièrement, généralement sur une période de dix années. Quant aux conséquences de cette crise, à ses effets, on note particulièrement: 1.- l'inflation et le chômage qui amènent une stagnation du niveau de vie des travailleurs et une diminution de leur pouvoir d'achat réel; 2.- une réduction des dépenses de l'Etat, particulièrement dans les services sociaux et publics (éducation, santé) au profit d'investissements de relance à l'économie; 3.- un retour à droite: restriction des droits et libertés, politiques de contrôle etc.. La plupart des chapitres sont consacrés à l'analyse des effets sur les différents groupes de la société et sur le fonctionnement social. Le document est d'un apport important pour la compréhension de la crise actuelle mais aussi du fonctionnement du mode capitaliste.

CX
2062 L'endettement, nouvelle forme d'exploitation. Dossiers "Vie Ouvrière"
n. 137. 1201, rue Visitation, Montréal H2L 3B5. 60 pages. Sept. 79.
\$1.50.

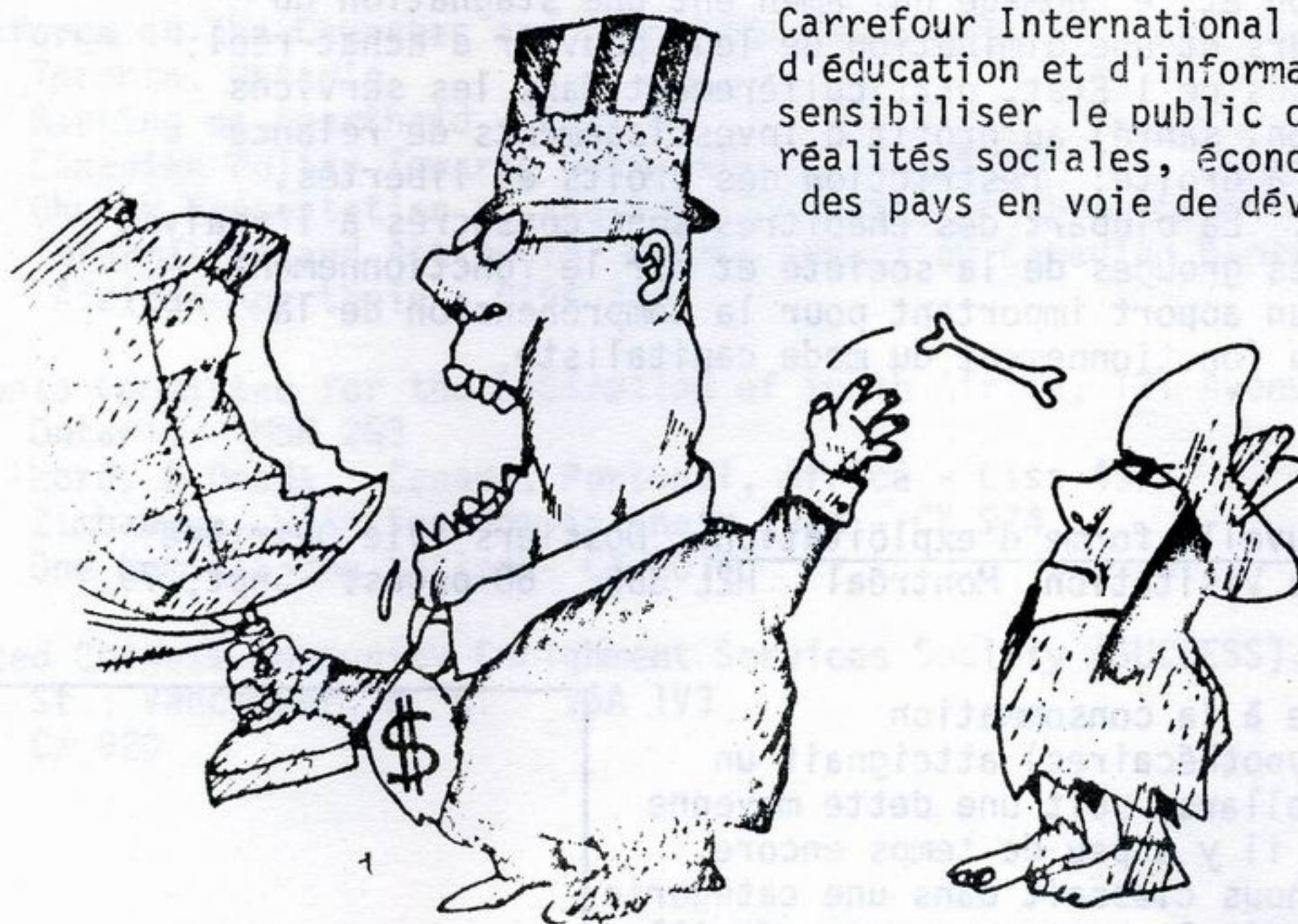
Au Canada, en 1978, la dette à la consommation (n'incluant pas les prêts hypothécaires) atteignait un record de 35 milliards de dollars, soit une dette moyenne de \$6000. par famille. Si, il y a peu de temps encore, le fait d'avoir des dettes nous classait dans une catégorie de gens irresponsables, amenait la honte sur notre famille ce n'est plus le cas aujourd'hui. Tout le monde a des dettes. M. X. qui a dû s'acheter une voiture parce qu'il travaille en banlieue et qu'il n'y a pas de transport en commun. La famille Y. qui a dû remplacer le réfrigérateur brisé. Les jeunes mariés qui ont eu à meubler la maison. M. Z. qui doit habiller ses enfants pour l'hiver et dont le revenu ne permet pas de payer comptant. Tout le monde s'endette. Pour bien vivre, pour vivre ou pour survivre. Autrefois, avoir des dettes ou utiliser le crédit, d'était soit être pauvre et malchanceux ou simplement être irresponsable. Aujourd'hui utiliser le crédit, c'est être reconnu, accrédité. Les mentalités ont donc changé, mais ce sont les intérêts économiques qui ont amené ces changements. Le crédit est devenu un moyen détourné d'inciter les travailleurs à consommer sans avoir à augmenter leurs salaires. On s'endette parce qu'on a pas les moyens de se procurer ce qui nous est offert et qui est devenu un besoin. On s'endette parce qu'on ne veut pas être marginalisé dans une société qui nous a dessiné une image à laquelle on doit se conformer. On d'endette aussi parce qu'on a pas les moyens de se procurer l'essentiel.

Ce dossier, conçu avec la collaboration de l'ACEF de Montréal, tente d'expliquer le phénomène de l'endettement et en identifie les responsables. Il présente aussi des solutions individuelles et collectives à ce problème.



CX
2063

Carrefour International Catalogue. Carrefour International, 4258
rue De Lorimier, Montréal H2H 2B1 20 pages. 1979. Gratuit.



Carrefour International est un centre
d'éducation et d'information qui vise à
sensibiliser le public québécois aux
réalités sociales, économiques et politiques
des pays en voie de développement et en
voie de libération.

Pour répondre
à cet objectif,
Carrefour
International
privilégie trois
types d'inter-
vention soit la
distribution de
matériel audio-
visuel traitant
des différents
aspects de la vie
quotidienne et des
luttres qui se mènent
dans le Tiers-Monde;
la production de dossiers

d'information sur ces pays ainsi que l'organisation de rencontres ou soirées
d'information portant sur des thèmes relatifs à l'actualité internationale.
L'Amérique du Nord n'est cependant pas négligée par Carrefour. Il dispose de
plusieurs documents traitant des luttres ouvrières ainsi que de la mécanique
de l'économie capitaliste. Cette mécanique nous démontre, entre autres, les
intérêts capitalistes dans les pays en voie de développement. Parmi les principaux
dossiers publiés par Carrefour, nous attirons votre attention sur les suivants:

- Afrique du Sud, Namibie: Colonialisme, apartheid, luttres de libération
- Amérique latine
- Education à Cuba
- Palestine

... ainsi qu'un dossier sur les multinationales qui doit sortir bientôt.

CX
2064

Unemployment: The Human Costs. Administrative Board of the Canadian
Conference of Catholic Bishops, 90 Parent Ave., Ottawa. 19 pages.
Jan. 1980. Free.

The January 1980 Social Message of the Administrative Board of the Canadian
Conference of Catholic Bishops outlines the realities of unemployment in Canada
and some of the human costs. It looks beyond the many statistics available
to Canadians and identifies who many of the unemployed are and the impact of
unemployment on a person's family and personal and social life. It states
that many people, through creative work, realize their human identity as well
as support themselves and their families with the income. As a result of high

unemployment, the dignity of more and more people is being violated and a growing number of the population is in danger of becoming more marginalized and disillusioned.

The authors cite the fact that in recent years there has only been one job available for every 20 people looking for work. They challenge the myth that those who are unemployed are "too lazy" or "too choosy". Concentration of economic power, centralization of industries, and high levels of foreign ownership are some of the causes identified for the rising rate of unemployment in this country. The authors also challenge Canadians to examine basic values and attitudes that motivate the economic and political activities which make our society what it is today. Canadians need to build a society on justice and love which includes a more equitable redistribution of wealth and power among all people.

Christians are encouraged to become aware of local realities and the experiences of unemployment. This involves understanding the problems of the unemployed as well as reflecting on some of the structural causes of unemployment. Other suggestions for study and action include the supporting of specific struggles of unemployed workers in a particular region, participating in efforts to develop alternative industrial strategies and increasing community ownership and control of industries where desirable.

IN THESE DAYS ALL OF US ARE CALLED UPON TO SACRIFICE...



(I HAVE DECIDED TO SACRIFICE..



YOU!



RESOURCES / RESSOURCES

- CX 2065 The Land of Milk and Honey - The National Report of the People's Food Commission. The People's Food Commission/Between the Lines Publishing, 321 Chapel St., Ottawa K1M 7Z2. 124 pages. 1980 \$5.50/ copy, \$5.00 each for ten or more.

The People's Food Commission (PFC) launched a grass-roots inquiry to find out how ordinary Canadians feel about the crisis in the Canadian food system in 1978. (see CX 799) The crisis has been described in the following words: "In the past four years food prices have more than doubled. Since 1945 about 80 percent of the country's farmers have left their land. The farmers and fishermen remaining are forced to produce more and more each year just to stand still on the economic ladder, while consumers end up eating food rich in chemical content but poor in taste and nutrition. Increasingly, power in Canadian agriculture and food distribution rests in the hands of a few large corporations".

The PFC report, The Land of Milk and Honey, is the result of the inquiry among Canadians, which heard over 1,000 submissions from more than 70 public hearings and consultations conducted across Canada. The report outlines the destructive trends that make our food less healthy and more expensive, focusing on case studies of the tomato industry, the Thunder Bay agricultural region and the wheat trade.

"The testimony to the Commission revealed that what is really happening in the Canadian food system is the direct opposite of what people might have cause to expect. There is a growing feeling of disappointment that needs are not being met." "The report offers ideas that could point to a way out of the present crisis in Canadian agriculture and our food system."



- CX 2066 REAP (Research Education and Action for Power). A team of the Participatory Research Project, International Council for Adult Education, 29 Prince Arthur Ave., Toronto, Ont M5R 1B2. 8 pages. December, 1979. Donations.

The purpose of this newsletter is to link the struggles of working, and oppressed people in North America, and is directed particularly to educators, researchers and activists allied with peoples' organizations. REAP is a thematic newsletter; the theme of this issue is Energy. Themes for the next three issues are: Textiles and Garment, Urban Minority Groups, and Food Production and Rural Underdevelopment.

In this first issue of REAP the authors wish to make two basic points: "First, the struggle to defeat the energy monopoly and to create viable alternatives in energy production and distribution must be a collective one, based on a popular alliance of indigenous peoples, workers in the energy sector, and consumers of energy in the community. Second, progressive education and research in communities of indigenous peoples, in the labour movement, and in communities of non-native working peoples -- are of the greatest strategic significance in moving this struggle forward."

This issue of REAP puts the "spotlight" on an energy multinational: AMAX, American Metal Climax and its mining operations around the world. The authors of REAP see AMAX as a viable focus for a cooperative, international fight against the energy monopoly. The Participatory Research Project (the publisher of REAP) is putting together materials on AMAX which would link workers and communities struggling against AMAX in Canada, the U.S., Africa, Australia, Latin America, and Europe. The first objective of the work is to circulate educational material on the corporate record of AMAX and on efforts to fight the company in the workplace and in the community.

CX 2067 Solar Energy Society of Canada (SESCI). 870 Cambridge St. Ste. 303, Winnipeg, Manitoba R3M 3H5. Write for details.



The Solar Energy Society of Canada Incorporated (SESCI) was founded in 1974 as a non-profit organization in Winnipeg. Its purposes include

- the fostering of sciences and technologies which relate to the understanding and application of solar energy
- the promotion of all levels of education in the field
- the gathering and disseminating of information relating to all aspects of solar energy.

SESCI has established 28 solar energy society chapters throughout Canada, from St. John's, Newfoundland to Yellowknife, N.W.T.

Since 1978 SESCO has planned an annual event called SUN DAY. This event focuses attention on the many forms of solar energy, which include passive solar gain for residential space-heating; active solar collectors to heat water; photovoltaics to manufacture electricity from sunlight; wood-alcohol for use in transportation; methane for heating; wind for the generation of electricity. SUN DAY is an international event with participation by groups in the United States and Europe. SESCO has just recently celebrated SUN DAY for 1980, on May 3. They suggest that SUN DAY can be celebrated each year by contacting your nearest Solar Energy Society chapter and find out what events are being sponsored; interest local politicians in sponsoring SUN DAY activities; writing for a free Solar Action Kit; reading about solar energy and asking your library to stock more books on the subject; and to conduct an energy audit of your home, business and/or office to see where you could take advantage of solar energy.

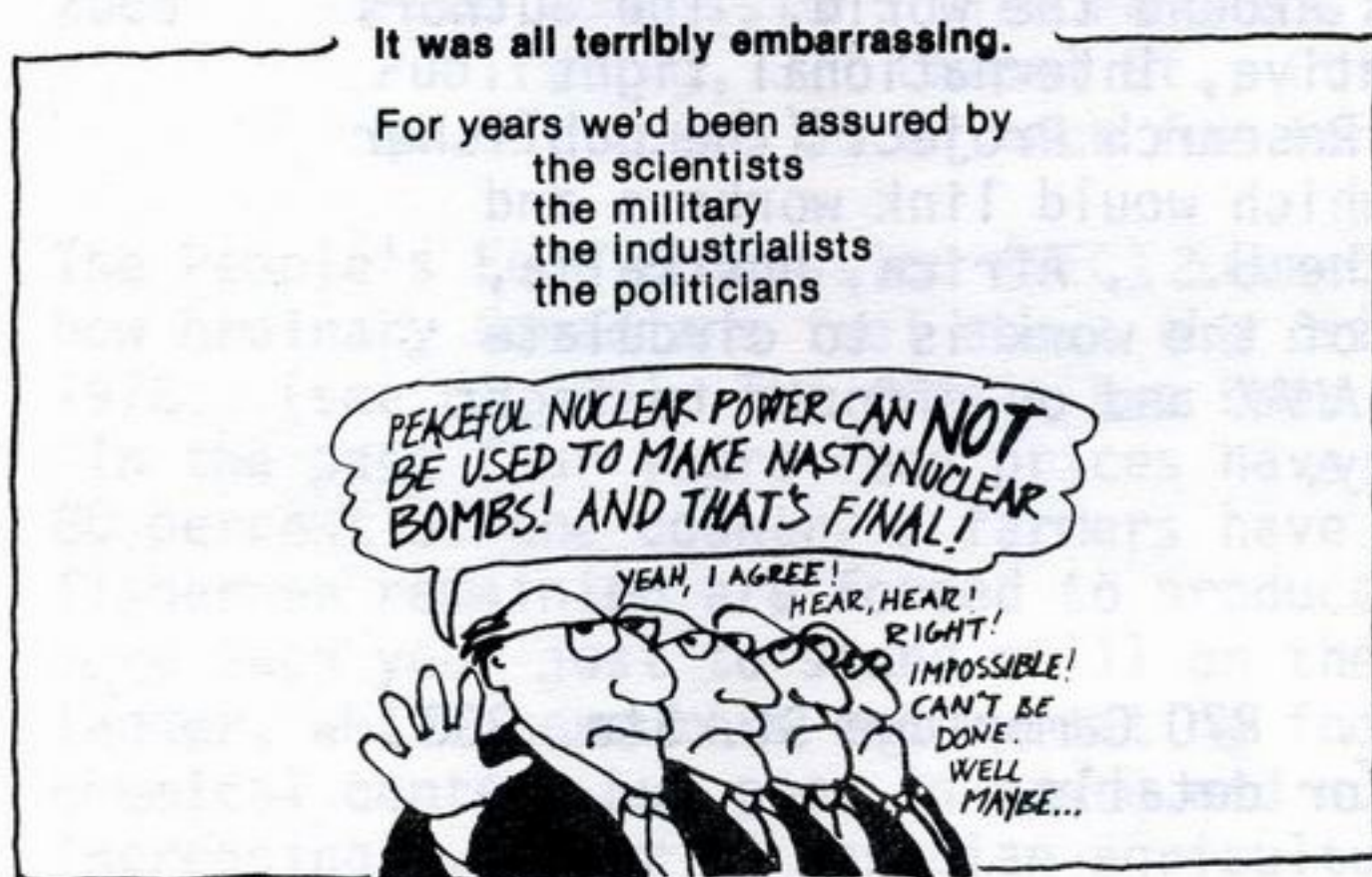
CX 2068 Findings on Uranium Tailings and Nuclear Waste Disposal. Gordon Edwards, Canadian Coalition for Nuclear Responsibility, 2010 MacKay St., Montreal. 14 pages. March, 1980.

Compiled by the Canadian Coalition for Nuclear Responsibility (CCNR) in Montreal for the Ministers of Energy and Environment of the Newfoundland Government, this is a summary of recent findings on uranium tailings and reactor waste disposal. The documents cited are from governmental and non-governmental (consultants, public interest groups, etc.) sources in both the United States and Canada.

Among the findings are those of the Interim Report on Nuclear Power of the Ontario Royal Commission on Electric Power Planning (the Porter Commission).

It concluded that:

- an independent review committee be established to report to the Atomic Energy Control Board (the Canadian nuclear regulatory agency) on the progress of waste disposal research and demonstration. If the committee was not satisfied with progress by 1985, a moratorium on all further nuclear power plants would be justified.
- uranium tailings will constitute an increasing health and environmental problem which should also be studied by an independent review committee with the future of the nuclear program assessed in light of the committee's findings, and the progress in developing proper containment technology.

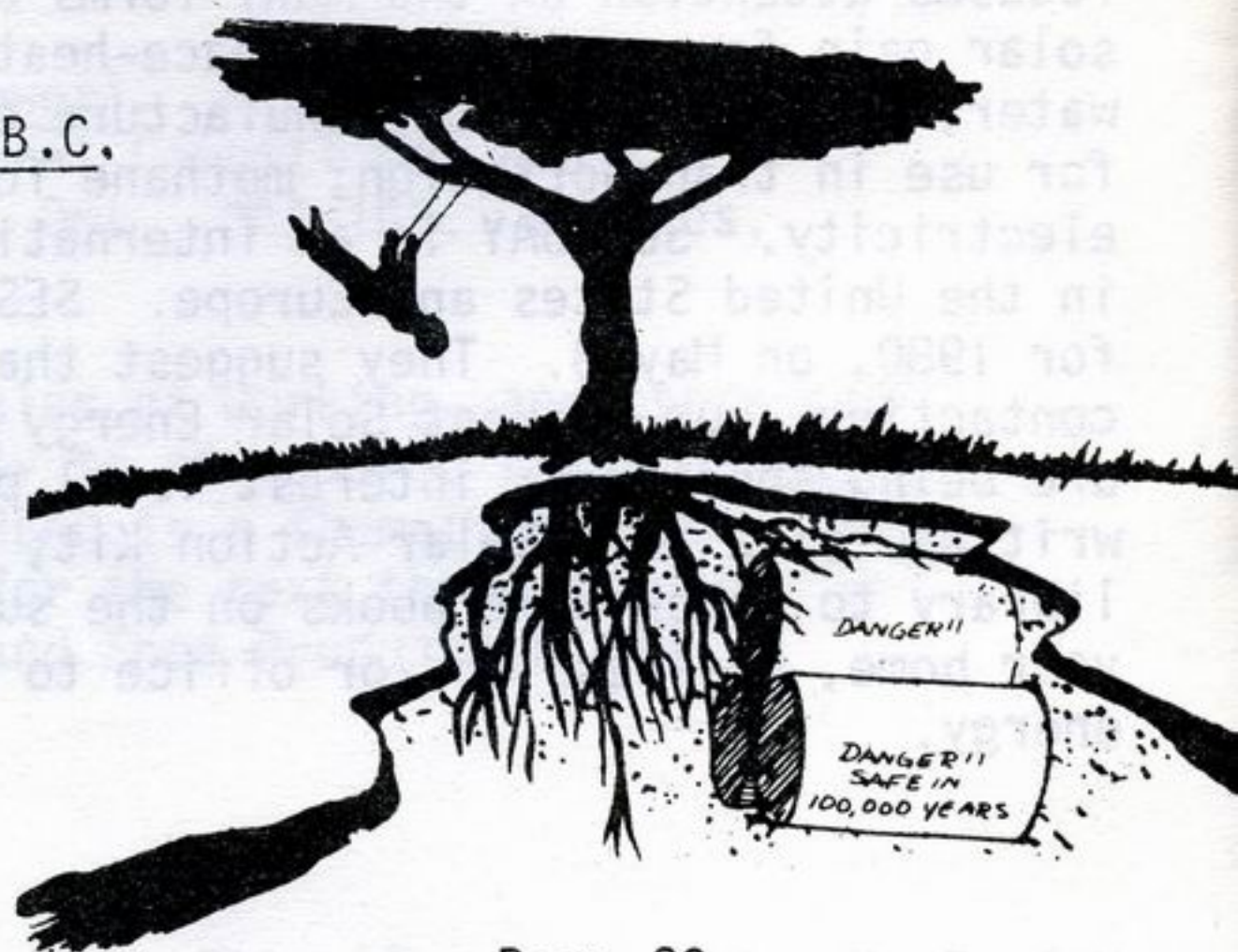


THE ANTI-NUCLEAR HANDBOOK

Also cited in the CCNR document are the findings of the Ontario Ministry of Environment's status Report on Water Pollution in the Serpent River Basin, which drains the Elliot Lake area. This report describes the extensive contamination of the river system, including 18 lakes as a result of the radioactive and non-radioactive contaminants from uranium tailings. It notes that downstream from Elliot Lake, the river system is contaminated with radium to such an extent that it is unfit for human use and all fish life has been killed off.

CX 2069 Recent Nuclear Moratorium Announced in B. C. Ralph Torrie, Friends of the Earth, P. O. Box 569, Station B, Ottawa K1P 5P7. Nine pages. March, 1980.

The report, Recent Nuclear Moratorium Announced in B.C. is a summary of the events surrounding the recent announcement by B. C. Premier Bennett of "a blanket moratorium for a period of seven years on all uranium exploration and mining activity in the Province of British Columbia". Torrie describes this as "a significant victory for the anti-nuclear movement in B. C. and Canada", adding that "this is not to say that the right



wing Social Credit government has embraced the soft energy path philosophy...". The report makes it clear that "the opposition to uranium mining in B. C. is very large, very determined and perhaps most significantly very broadly based, rather than only the action of the Social Credit Provincial Government." Torrie adds that the opposition included both traditional adversaries of the Socreds such as the B. C. Federation of Labour and traditional Socred supporters.

But, according to Torrie, there are other reasons for the sudden announcement. Among the reasons cited are the low quality of B. C. uranium reserves and the growing uneasiness by the uranium industry in Ontario and Saskatchewan about the critical attitude developing within B. C.'s Royal Commission on Uranium Mining (Bates Commission) towards the current regulations on occupational health in uranium mining, uranium tailings management and "the lack-Lustre regulation of the nuclear industry in Canada". Also affected by the Commission findings, Torrie points out, would be the rest of the B. C. mining industry which, with the demise of the Bates Commission, has once again avoided public scrutiny.

Torrie concludes that the result of the moratorium is a much needed moral boost for the Canadian anti-nuclear community "and more bad news for the ailing Canadian nuclear industry".

LABOUR \ TRAVAIL

CX 2070 Solidarite. Centre International de Solidarité Ouvrière (CISO), 1001, rue St. Denis, Montréal. 8 pages. 4/année. Gratuit.

Solidarite est un journal d'information internationale sur les luttes ouvrières et sur les mouvements populaires qui combattent la répression, l'oppression nationale et le racisme etc. Solidarite veut informer et sensibiliser les travailleurs québécois sur les questions internationales en partant des informations venant de la classe ouvrière de tous les pays en lutte. Le journal dénonce aussi les manifestations canadiennes dans les pays facistes et non-démocratiques, comme par exemple la vente, par une compagnie canadienne (la Space Research Corporation - Québec) d'armements à l'Afrique du Sud ou encore l'appui de certaines compagnies à des gouvernements facistes - nous en trouvons plusieurs exemples en Amérique latine. Certains dossiers sont aussi présentés comme dans le numéro de mars-avril 1980, qui nous présente un dossier sur le pétrole: Qui



a profité de la guerre du pétrole? qu'est-ce que cela a apporté aux pays producteurs? - une grande richesse ou une nouvelle dépendance? Comment réagissent les travailleurs du pétrole? Ce dossier dépose un éclairage nouveau sur la "crise énergétique" et les intérêts réels qui y sont en jeu.

Le Centre International de Solidarité Ouvrière regroupe plusieurs organismes syndicaux ainsi que des représentants des mouvements tels l'Association Québec-Palestine, le SUCO (CUSO), le secrétariat Québec-Amérique latine etc.

CX 2071 La grève de la United Aircraft, Michel Pratt, Presses de l'Université du Québec, C. P. 250 Sillery, Québec G1T 2R1. 110 pages. février, 1980. écrire.

Autopsie d'une lutte syndicale. Le conflit de la United Aircraft est sûrement l'un des plus importants dans l'histoire des luttes ouvrières au Québec. Une grève de 19 mois caractérisée par une violence presque sans précédent en Amérique du Nord. Une grève pour la reconnaissance syndicale face à une multinationale qui utilise toutes les tactiques possibles afin de briser les travailleurs et leur syndicat: matraquage des grévistes, embauche de briseurs de grève ("scabs"), transfert d'une partie de la production aux Etats-Unis. Une grève qui a attiré l'appui d'une grande partie des travailleurs. Une grève qui a permis des amendements importants au Code du Travail, entre autres, l'interdiction d'utiliser des briseurs de grève dans un conflit légal. Le présent livre sur la grève de la United Aircraft (aujourd'hui Pratt & Whitney) est riche en informations. L'analyse de la grève permet de saisir à quel point l'Etat est au service de l'entreprise, particulièrement par son système judiciaire et son appareil policier. Dans un conflit de ce genre, le rapport de force ne peut être qu'inégal. Une multinationale peut se permettre de laisser passer le temps, d'étirer la négociation, puisqu'elle a les moyens d'embaucher des "scabs", de transférer sa production dans une autre de ses usines ou dans une filiale.

Victoire ou échec? Les opinions sont partagées sur cette question. Il est clair que les travailleurs n'ont pas obtenu tout ce qu'ils revendiquaient, ce qui porte à affirmer l'échec de la lutte. Pourtant, la victoire se situe à un autre niveau. La grève a permis une politisation des travailleurs impliqués et une prise de conscience de la nature et du pouvoir des multinationales, prise de conscience qui a permis d'éveiller la réflexion de l'ensemble des travailleurs sur la question.

CX 2072 Getting Organized: Building a Union, Mary Cornish and Laurell Ritchie, Law Union of Ontario, 2 Bloor St. W., #100-203, Toronto, Ont. M4W 3E2, The Women's Press, Ste. 313, 280 Bloor St. W., Toronto, Ontario M5S 1W1 Telephone: 922-9447. 250 pages. May 1980. \$7.95.

Getting Organized is a guide detailing the process of unionization and certification in Ontario. Each step of the process is clearly and concisely articulated. Specific illustrations from case law are cited as aids; and sample forms and documents, including a model constitution, have been added as helpful resource material. The book is written by a union organizer and a lawyer with the help of law students and lawyers from the Law Union of Ontario.

Getting Organized outlines the common pitfalls in the unionization process, treats the special difficulties faced by immigrant workers and points to problems in unions that workers and particularly women workers may need to overcome. The methods of establishing demands in a contract are also explained.



LNS

CX
2073

Indians at Work: An Informal History of Native Indian Labour in B.C.
Rolf Knight, New Star Books, 2504 York Ave., Vancouver V6K 1E3,
1979. 317 pages. \$6.50.



It's a commonly held belief that with the coming of the white man, Indians retreated to their isolated reserves as they were unable to contribute or cope with industrial development.

'Indians at Work' disputes this view, and through evidence of Indian participation in industries such as lumbering, construction, longshoring, commercial fishing, and canning, proves it to be a romantic misconception.

The period covered is from the beginning of the gold rush to the great depression, and the study is based on company records, Indian band documents, local histories, and personal biographies. Archival

material and anthropological reports are also used. Some of the more prominent B. C. Indian leaders of the time are discussed. There is also a comparative section which surveys the situations of Indian people elsewhere in Canada.

The traditional and cultural aspects of the Indian heritage are also discussed, but the book seeks to uncover a whole aspect of Indian life - Indians as workers and independent producers in virtually all of B. C.'s major industries right from the start - that has been hidden from history.

CX On the Bias. Development Education Centre Films, DEC, 121 Avenue
2074 Rd., Toronto, Ontario M5R 2G3. Slide/tape show. July 1980.
 Write for details.

The Development Education Centre Films group has developed a 30 minute slide/tape show called On the Bias. This show is due for release in July, 1980; music in the montage is from the Toronto cabaret production, "Heaven will Protect the Working Girl."



The montage arises out of the present situation that an increasing number of women are working outside the home. On the Bias explores the meaning of this, touching on such issues as female job ghettos, where women perform less-skilled, lower-paid and less responsible jobs than men. This is in addition to the work of cleaning, cooking and laundry which 98 percent of these women do in the home.

The slide/tape show focuses on women in the clothing industry. Here, women play a major role in the making, selling and buying of clothes. Women in the garment industry, women's position in the retail sector, and the role of fashion and advertising in manipulating women's perceptions of themselves, are also examined. The relationships between women's work in the home and their economic role as consumers are also part of the subject of On the Bias.

Recognizing that women have made important gains in and outside the workplace, On the Bias also brings to light the increasing cutbacks in areas such as day care, social services, and health care. On the Bias emphasises the great need that still exists for women to organize themselves.

CX At the Source. Occupational Health and Safety Training Centre,
2075 Ontario Federation of Labour, 15 Gervais Dr. Suite 703, Don Mills,
 Ontario. Six pages. Vol. 1, No. 1. Free.

At the Source is a newsletter produced by the Occupational Health and Safety Training Centre of the Ontario Federation of Labour (OFL). The purpose of the newsletter is to "provide a forum for on-going education and communication" for workers in Ontario interested and involved in health and safety. More specifically it "will update the OFL's health and safety training manual,

review articles of interest in scientific journals, report on legislative or regulatory changes, and keep readers in touch with events and issues in health and safety in Ontario and elsewhere."

The first issue features a summary of the rights of workers under the Occupational Health and Safety Legislation of the Ontario Government. It also contains up-dates on events

and reports in the effort to identify and control the hazards of a variety of substances such as asbestos, silica, cotton dust and beryllium.



CX 2076 La clinique des citoyens de St-Jacques. Clinique des citoyens de St-Jacques, 4510, rue Cartier, Montréal. 43 pages. 1980. écrire.

On raconte ici l'histoire d'une clinique médicale de quartier, clinique issue des besoins des travailleurs, gérée et contrôlée par eux. La clinique est née en 1968, avant l'institution du régime universel d'assurance-maladie et avant la création des Centres Locaux de Services communautaires (CLSC), centres

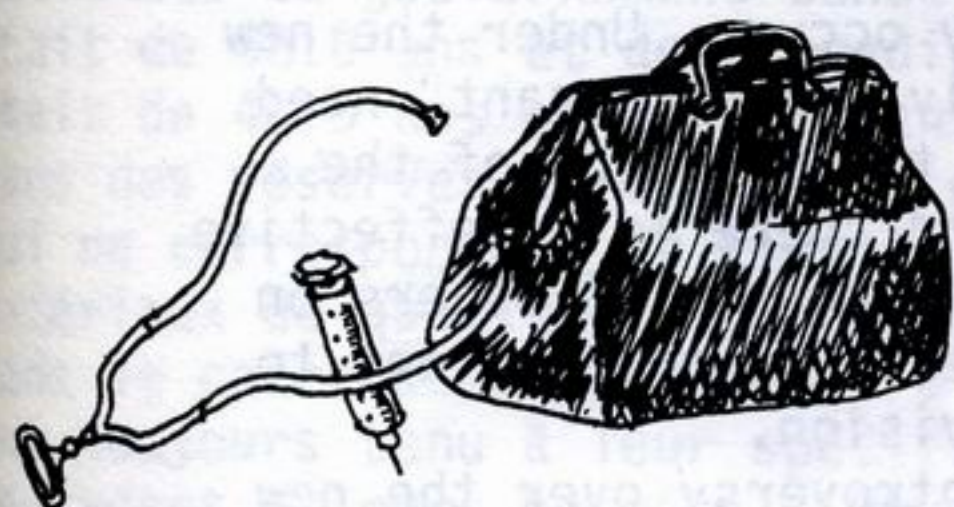
médicaux gouvernementaux implantés dans les quartiers et régions, centres qui avaient au départ une vocation d'action communautaire dans les milieux de travail et de vie. Dans ses débuts, le fonctionnement de la clinique fut rendu possible par le bénévolat des travailleurs médicaux et des citoyens préoccupés par les problèmes de santé. La clinique existe toujours à partir des mêmes bases et de

la même orientation. C'est aujourd'hui une co-

opérative où les citoyens ont conservé le même pouvoir sur l'orientation des services, et ce, en fonction de leurs besoins. La clinique a refusé de faire partie du réseau des CLSC parce qu'elle voulait que le pouvoir demeure entre les mains des coopérateurs.

Elle compte aujourd'hui près de 9000 membres et offre, en plus des services médicaux couverts par le régime universel d'assurance-maladie, plusieurs autres services gratuits; service dentaire, services psychologiques, service en néphrologie, service de pédiatrie.

Quant à la vocation communautaire de la clinique, elle se manifeste par des liens actifs avec les organisations populaires et syndicales qui luttent pour l'amélioration de leurs conditions de travail et de vie. Les problèmes de santé relevant très souvent de ces mauvaises conditions, la clinique ne peut faire abstraction de ces facteurs dans son travail. Plusieurs tranches de l'histoire des mouvements populaires se sont perdues parce qu'on ne prenait pas le temps de les écrire et de les mettre à jour. Ce document est donc important car il permet de suivre l'histoire de cette organisation depuis ses débuts.



HUMAN RIGHTS \ LES DROITS HUMAINS

CX 2077 Mapuches: People of the Land. Inter Church Committee on Human Rights in Latin America, Ste. 201, 40 st. Clair Ave E., Toronto, Ontario M4T 1M9. 66 Pages. Jan, 1980. \$2.50 plus postage.

This report is the result of a North American fact-finding mission sent to Chile by the Inter-Church Committee on Human Rights in Latin America (ICCHRLA) to examine the impact that the newly-passed Indian Law will have upon the Mapuche Indians. On March 22, 1979, the military junta under General Augusto Pinochet issued Decree Law 2568, replacing Indian Law 17.729, ratified in 1972. The new law outlines major changes regarding the Chilean state's policies and objectives vis a vis the country's indigenous minorities. In particular, the law stipulates the conditions under which the division of Mapuche reserve land may occur. Under the new law, only one "occupant" need request the division of the land, and there is no effective appeal procedure if others on the reserve do not consent to this division.



Controversy over the new law quickly arose because the Mapuches believe it promotes the division of their reserve land into small, economically non-viable landholdings. They will also lose their Indian status when the reserves are

divided. Mapuche leaders were never consulted in the formulation of the law, despite their overtures to the government requesting this. These leaders immediately protested that the law rang the death knell of the Mapuche people.

The new law comes as a harsh blow to an already impoverished and weakened people, the report indicates. For years the Mapuches have faced discrimination and have seen their lands illegally seized. Chilean governments have rarely recognized their right to a distinct and separate culture. However, in addition to this, the Mapuches were brutally repressed by both the military and the armed landlords at the time of the coup d'etat in September, 1973. The Mapuches predict that if the new law proceeds as it is now planned, it will only be a short period of time before they are culturally extinct.

The report concludes with documentation about the law and the actual text of the law. Also included are recommendations regarding the recognition and respect of the Mapuche people and suggestions for follow-up investigation of the law and its impact.

CX
2078 Les Autochtones et nous: Vivre ensemble. Comité d'appui aux nations autochtones de la Ligue des Droits et Libertés, 1825 de Champlain, Montréal H2L 2S9, 22 pages. 1980. Ecrire.



Ce document nous présente la situation des populations autochtones du Canada, populations exploitées et discriminées tant dans le passé qu'actuellement. On évalue à un million d'individus les autochtones du Canada au XVIII^{ème} siècle. En 1975, le ministère des Affaires Indiennes dénombreait 282,762 indiens inscrits et 4252 Inuits.

Tout a été tenté pour assimiler les autochtones: services de santé, éducation, logement etc. Toutes ces mesures ont pourtant échoué parce qu'on a refusé de les instaurer à partir des besoins des autochtones, de leur mode de vie, de leur culture, de leur organisation sociale. On a tenté en vain de leur imposer la civilisation euro-canadienne mais on a tout de même réussi à leur voler leurs terres, leur droit à l'autodétermination, leurs ressources.

Comment vivent-ils aujourd'hui, dans le cadre des politiques des Affaires Indiennes du gouvernement canadien? En 1974, l'espérance de vie des canadiens était de 68.6 ans et des canadiennes de 72.9 ans. Pour l'amérindien, elle était de 46.5 ans et de 32.4 ans pour l'amérindienne. On les a "installés" dans des réserves et on leur a construit des maisons, selon les critères canadiens qui ne correspondent en rien à leurs besoins et à leurs moeurs et ce avec des matériaux de qualité inférieure. Quant à l'éducation, processus réfléchi dans le cadre de la politique d'assimilation, il a été un échec. Les autochtones ont toujours tenu à leur spécificité culturelle et à leurs valeurs, valeurs répondant à leurs besoins. Depuis une dizaine d'années, la question de leur droit à l'autodétermination et au centre de leurs revendications. Dans un pays dit "libéral et démocratique", n'est-il pas curieux de constater qu'on tolère le racisme et la discrimination envers les peuples qui en principe devraient avoir le plus de droits sur ce territoire? Le texte nous démontre comment les intérêts politiques et économiques priment sur les droits des peuples autochtones.

CX 2079 First All Chiefs Conference. Indian World magazine, Union of B. C. Indian Chiefs, 440 West Hastings, Vancouver V6B 1L1. Telephone: 731-8121. Three page article. Vol 3, No. 1. 1980. \$1./issue, \$8./year.

Indian World is the official voice of the Union of British Columbia Indian Chiefs. (UBCIC) It is dedicated to building a strong foundation for Indian self-government through providing an awareness of political and social issues which affect the Indians of B. C. It has a strong focus on Indian education as the means to retain and extend Indian culture. Input from Indian communities throughout the province is high.

In late April and early May, 1980, about 380 Chiefs met in Ottawa to discuss revisions to Canada's constitution. Called by the Native Indian Brotherhood, it was attended by Chiefs from across Canada. Over 100 Indian bands from B. C. were represented, and UBCIC presented their Aboriginal Rights Position Paper which affirms the Indian right to self-determination and independence and the need for expansion of Indian reserve lands, resources and authority to self-govern. The paper is presented in full in the article. It was adopted by the conference.

Also detailed in the article is the march on Ottawa's Parliament Hill in early May. About 250 Indian Chiefs, elders and young people, frustrated at being denied a just and active role in constitutional change, participated in the march. The federal government, the article states, through only granting observer status to Indians at constitutional talks, prohibits meaningful Indian input into the talks on constitutional change.

CX 2080 Story of a Women's Centre, Bev Le Francois, Helga Martens Enns, Press Gang, c/o Port Coquitlam Area Women's Centre, P. O. Box 220 Port Coquitlam, B. C. V3C 3V7. 117 pages. 1979. \$3.00



The book, Story of a Women's Centre is a history of the Port Coquitlam Area Women's Centre (PoCo). The authors outline the various political, social and economic issues and struggles that the women of Port Coquitlam have encountered since 1974 when they decided to set up a Women's Centre.

A number of women met for a lecture series called Women Today in 1974. The authors tell us about this series and the effects it has had on many of the women who attended the lectures.

They tell us that out of this series arose the interest for a Women's Centre. The major steps the women took to secure a building, to get support from the city, and to find funding are outlined in detail. The many services of the Centre are included in the story of the

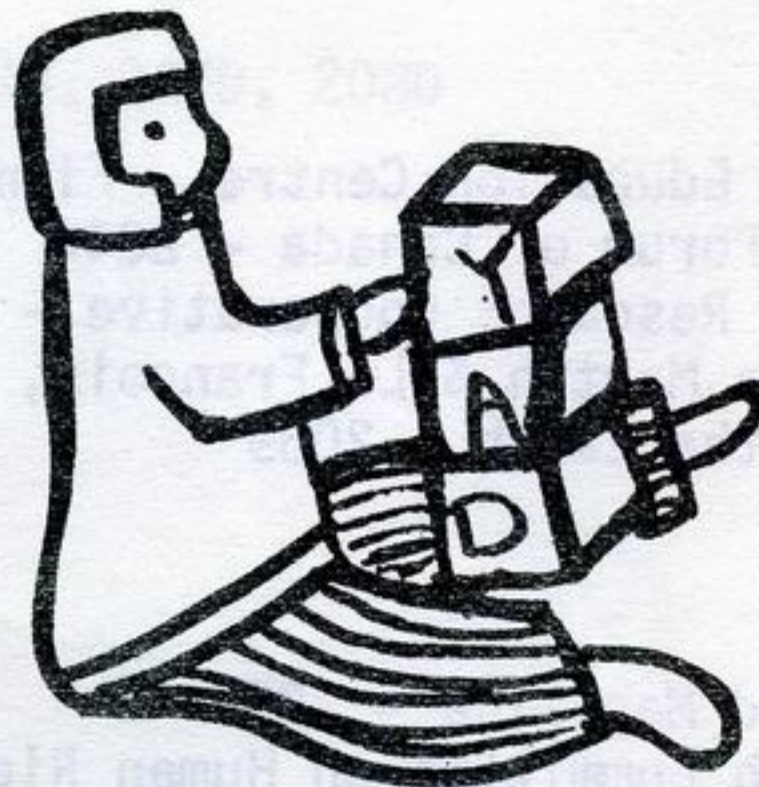
Centre, and some of the problems that are part of the services are related. The various solutions the Port Coquitlam women found are also related. The services include a Library for the purpose of educating women, a consciousness raising process around issues of specific concern to women, a newsletter, and a drop-in information service.

The authors discuss the collective and volunteer nature of the Centre, the steps it has taken to become a recognized non-profit society, and many of

the everyday administrative policies and procedures. The Centre has developed through all these stages, to the point where it sponsors Special projects such as a Transition House and Child Minding Project. It has also become involved with such other feminist organizations as the British Columbia Federation of Women and the National Action Committee on the Status of Women.

CX 2081 Pour un réseau universel de garderies gratuites et contrôlées par les usagers. SOS Garderies. Tél.: 524-1201. 30 pages. Oct. 79. Gratuit.

SOS Garderies est un regroupement de garderies à but non-lucratif qui, depuis de nombreuses années, s'est fait le défenseur des garderies et projets de garderies contre les attaques de tous les palliers du gouvernement. Dans son mémoire, SOS Garderies analyse les positions du gouvernement québécois face au réseau universel de garderies qu'il mettait de l'avant avant son élection. Une autre promesse électorale non respectée! Le dépôt de l'avant-projet de loi n'apporte pas de changements réels à la situation des garderies en ce qui concerne l'accessibilité aux services de garde: la majorité des familles québécoises n'aura toujours pas droit à ce service. De plus, aucune subvention globale ne vient garantir la stabilité et le développement des garderies. Cette absence de garanties désavantage, entre autres, les moniteurs qui, loin d'être considérés et rémunérés comme le sont les employés de l'Etat, vivent avec des salaires et conditions de travail d'employés sous-payés.



Un des problèmes majeurs des garderies est l'accès à des locaux convenables. Là encore, rien dans l'avant-projet ne garantit cet accès. Le mémoire présente donc au gouvernement péquiste la réalité vécue par les garderies, réalité qui appuie ses revendications, soit l'accessibilité de tous à de bons services de garde; la reconnaissance par l'Etat de la responsabilité sociale de la garde des jeunes enfants au même titre que le droit à l'éducation et l'instauration d'un réseau universel de garderies gratuites contrôlées par les usagers.

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