

CONNEXIONS

LESBIANS/GAY MEN

LESBIENNES/HOMMES GAIS



VOLUME VI, NUMBER/NUMERO I

Lesbians/Gay men)	2177-2204
Lesbiennes/Hommes Gais)	

Labour/Travail 2205-2215
Environment/Environnement 2221-2222

Community/Education)	2223-2227
Communauté/Pédagogie)	

Militarism/Militarisme 2228-2229

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.

CONNEXIONS est un projet indépendant qui a pour but de créer des réseaux de communication entre des groupes et des individus canadiens travaillant pour une société juste, humaine et équitable. Il y a des liens entre beaucoup de personnes engagés dans la lutte sociale à l'aide d'un bulletin résumant leur travail. Des conférences au sujet de questions spécifiques complètent ce processus. Même que ce soit des organisations faisant partie des églises, qui nous font vivre, CONNEXIONS essaie de servir un public plus grand.

CONNEXIONS est rendu possible par vos abonnements, par les dons des églises et par le travail volontaire d'une douzaine de personnes. La documentation francophone est imprimé en français.

Si vous êtes parmi ceux qui luttent pour la transformation de la société nous vous invitons à participer en nous envoyant des documents (à lire, à écouter ou à regarder) ou les précis de ces documents, pourvu qu'ils:

- a) méritent d'être connu par un plus grand public;
- b) ne soient pas publiés et distribués commercialement;
- c) aient rapport à des événements canadiens ou au travail de canadiens à l'étranger;
- d) aient rapport à la lutte pour un monde juste, humain et équitable;
- e) et contiennent des propos, des exposés, des analyses, des stratégies et/ou des réflexions sur des actions.

CONNEXIONS N'EST PAS UN CENTRE DE DOCUMENTATION. IL FAUT SE PROCURER LES DOCUMENTS ORIGINAUX CHEZ LEURS EDITEURS RESPECTIVES.

Dear Friends,

Approximately 200 lesbian/gay organizations, groups and publications in Canada were contacted for contributions to this edition of Connexions. Although this edition deals with a limited number of them, it does provide an overview and a vision of the activity and concerns related to the issue of homosexuality.

The large network acting on this issue indicates that it affects a considerable portion of the Canadian population. Oppressive attitudes towards lesbians and gay men also affect their friends, colleagues and family members. The issue touches people in every stratum of society as is reflected in the diversity of concerns within the lesbian/gay community.

While there is some overlapping, the issue is both personal and systemic. At the personal level, some of the concerns include: where and how to find personal support; fear and possible loss of employment and accommodation; whether and how to 'come out' to family, friends and colleagues; and how to deal with the growing fear of harassment and physical violence. For some, it is a religious or moral issue, but first and foremost, the struggle is to develop self-acceptance and to live life

The systemic issue is one of justice and human rights. Some lesbians and gay men have to fight lengthy and costly legal battles in order to retain custody of their children. While some may have little difficulty keeping their jobs if they are open about being a lesbian or gay, others suffer when their job is taken from them. A considerable amount of time, energy and money is employed to fight for the legal recognition of basic human rights.

The gay liberation movement has made considerable strides over the past ten years. It is chiefly through the resources of its members that the movement has grown in the face of much adversity. Use of the media is still not easily obtained in most parts of Canada so alternatives have had to be found. Parallel to the increase in

Chers Amis,

Nous avons invité à peu près deux cents groupes de gais et de lesbiennes à contribuer à ce numéro de Connexions. Malgré le nombre limité de groupes dans cette sélection, celle-ci vous donnera une bonne idée des vues, des activités et des problèmes de la communauté gaie/lesbienne.

Les groupes décrits dans ce numéro font partie d'un réseau énorme et il est évident que l'homosexualité touche une grande partie de la population Canadienne. L'action répressive que la collectivité exerce sur les lesbiennes et les gais touche aussi leurs familles, leurs amis et leurs collègues. Elle fait partie de toutes les couches de notre société. De la cette grande diversité de questions posées par ces groupes.

Les questions sont de nature personnelle et sociale. Du point de vue personnel il y a le problème d'appui individuel; le problème d'emploi et de logement; le problème de discrétion ou de candeur complète envers la famille, les amis et le patron; et le problème d'harcèlement et de violence physique. Pour quelques uns d'entre eux c'est aussi une question morale ou religieuse. La lutte principale est pourtant celle pour l'acceptance de soi-même et la dignité individuelle.

Du point de vue social on parle de justice et de droits. Il y a par exemple plusieurs gais/lesbiennes qui doivent passer par de longues batailles légales pour retenir leurs enfants. Même s'il y a de nombreuses personnes qui n'ont pas de problèmes au travail, il y a beaucoup d'autres qui ont perdu leur emploi et en souffrent.

La lutte pour la reconnaissance légale prend beaucoup de temps, d'énergie, et d'argent. Mais le mouvement de libération des gais/lesbiennes a fait un énorme progrès au cours des dix dernières années. C'est grâce à la persévérance de ses membres, que le mouvement s'est développé si rapidement malgré tous les obstacles. Il est encore presque impossible d'obtenir la coopération des médias et on a dû trouver des alternatives. La prolifération de publications spécifiquement par et pour lesbiennes/gais a accompagné la croissance du mouvement. De temps en temps il y a une émission à la radio ou la télévision que supporte la communauté gaie/lesbiennes et informe le public.

L'isolation est surtout un problème pour ceux qui habitent les villages et la campagne. Au cours des dernières années on a essayé

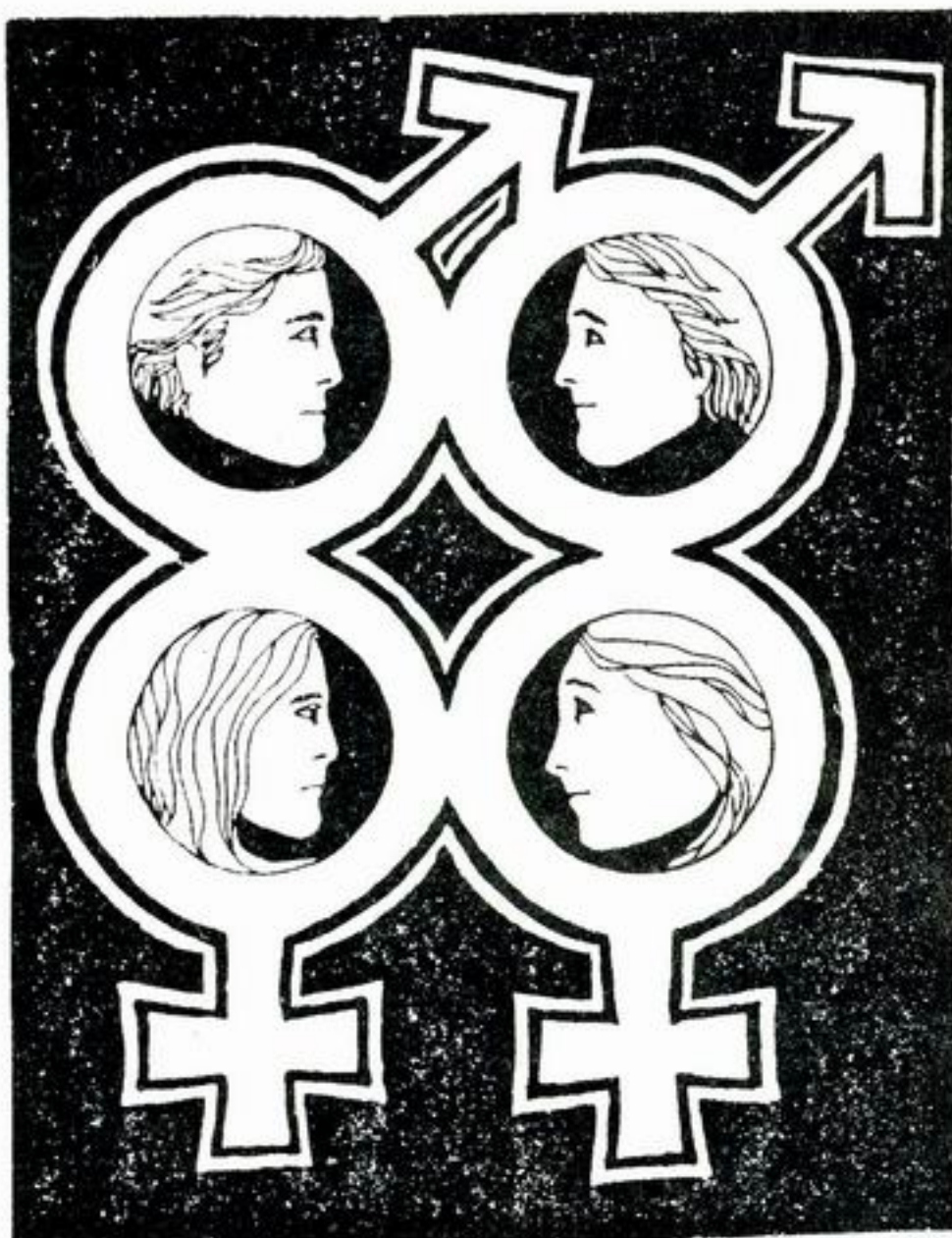


LESBIANS/GAY MEN

LESBIENNES/HOMMES GAIS

CX
2177

The Body Politic (a magazine for Gay Liberation), The Body Politic Collective, Box 7289, Station A, Toronto, Ontario M5W 1X9. 48 pages. Dec. 1980/Jan. 1981. Write for details.



The Body Politic, 'a magazine for gay liberation' is produced ten times a year by The Body Politic Collective, a group of people who give their time and labour to the production of the magazine. This issue contains feature stories, analysis of the news, articles on the image of gays in the arts, and classified ads.

An article called, "Gay in Columbia" reports on the isolation and frustration of gays in that country. There are no gay clubs and one gay person was reported to be unaware of the existence of gay publications or a movement for gay liberation. Oppressive laws, police brutality, religious guilt and fear of losing one's job are common problems. But it is also reported that the Colombian gay movement has seen remarkable growth in the past year. Two years ago a consciousness-raising group was founded and although its meetings were secret, news spread by word of mouth. Today it is immensely popular. It was this group which spawned the collective of "Ventana Gay", the country's

first regular gay magazine. Gay encounter groups have formed in several cities, and Bogota now boasts a Gay Alcoholics Anonymous and a Gay Esperanto Group as well as the Ventana collective.

This issue of The Body Politic contains an analysis of the recent Toronto civic elections where an openly gay candidate, George Hislop, ran for alderman but was defeated. The author points out that Hislop's 7,438 votes indicate that being openly gay is not a political albatross. He argues that the election taught the gay community that it is possible to make gay people think about electoral issues as gay people and that many people can be involved in a political process (nearly 300 worked regularly on the Hislop campaign). According to the author, Hislop's assistant campaign manager summed up the feelings of the gay community when he said, "We'll be back -- again and again and again. This city has just begun to know about us."

A "Community Page" provides a listing (including addresses) of more than 200 gay action groups, support groups and publications, all of which "direct themselves toward alleviating or struggling against gay oppression" in Canada.

CX 2178 Rights and Realities: Discrimination and the Gay Women and Men of British Columbia. The Society for Political Action for Gay People (SPAG), Box 2631 M.P.O., Vancouver, B.C. V6B 3W8. 40 pages. Write for details.



This brief investigates the prospect of extending legislative protection to include the human rights of gay women and men in British Columbia. Part I provides background information indicating that gay people constitute a significant minority in the province and experience unfair discrimination on the basis of their minority status. Using the generally accepted figure of 10% of the population, the brief asserts that the homosexual population over age 16 in B.C. equals about 180,000 individuals. Three of the most important forms of discrimination against gays are identified and discussed: physical abuse, employment discrimination and denial of access to accommodation and services.

Part II of the brief examines and finds defective six popular arguments against the inclusion of the term "sexual orientation" in human rights legislation. For example, the authors respond to the notion that gay people are child molesters by pointing out that 90% of all sexual offences involving children are committed by male adults against female children. And in response to the claim that inclusion of a sexual orientation clause is too far ahead of present social attitudes, the authors cite the June, 1977 Gallup Poll which indicated that 52% of Canadians were in favour of including sexual orientation to human rights legislation; only 30% were opposed.

Part III of the brief recommends specific legislative changes at the Provincial Municipal and Federal levels; for example, at the Provincial level, that the Government's proposed Human Rights Bill include sexual orientation as proscribed grounds for discrimination in any relevant clauses.

The body of the brief is supplemented by two appendices; one reproduces statements of support from a cross-section of Canadian organizations and another responds to frequent asked questions about homosexuality.

CX 2179 Gay Saskatchewan, November 1980. Saskatchewan Gay Coalition, P.O. Box 7508, Saskatoon, Saskatchewan. 12 pages, November, 1980.

Gay Saskatchewan is a publication of the Saskatchewan Gay Coalition and has a readership of over two thousand. It states its basic purpose as "to provide contact with and support for each other across Saskatchewan and many supportive people elsewhere".

This edition reported on the Coalition's annual general meeting. While most of the action recommendations dealt with organizational concerns, several resolutions about human rights were adopted. The Coalition authorized a steering committee "to present a revised brief to the hearings of The Human Rights Commission.....demanding support for the addition of sexual orientation in proposed human rights statutes". The meeting also stated "that it is a position of S.G.C. to support entrenchment of a charter of rights in the federal constitution".

Another article reported on a conference of the Saskatchewan Association on Human Rights. The conference asked that the Association "continue to press the government very strongly to extend human rights protection to include sexual orientation and that S.A.H.R. urge delegates at the conference and annual meeting as individuals and members of organizations to lobby their members of the legislature, and to present briefs which support protection on the basis of sexual orientation to the public meetings on the Saskatchewan Human Rights Code."

The contents of Gay Saskatchewan is varied. It contains letters from readers, information and reports about activities across the province and film and book reviews.

CX
2180

It's Your Move, Coalition for Gay Rights in Ontario, P.O. Box 822, Station 'A', Toronto, Ontario M5W 1G3. 10 pages. Summer/80. Write for details.



This publication is described as "an action information report from CGRO" (Coalition for Gay Rights in Ontario). This edition highlights a report of the fifth Annual CGRO Conference held in Toronto May 17-19, 1980. The guest speaker at the Conference was Bev Salmon, from the Human Rights Commission. Salmon brought the delegates up to date regarding the efforts that the Commission has undertaken thus far.

The theme of the Conference was "Grassroots Organizing". As expressed in this report, gays in many of the smaller outlying centres in Ontario are often isolated and without communities with which to become involved. The Grassroots Organizing Program is an outreach strategy for linking these individuals and helping them to organize gay communities within their area. CGRO first asks if there is a need for organizing in a designated town or city. If the need is there, the grassroots organizer then makes a visit to the area, shows a film and speaks about the activities of the CGRO. As well, some social service agencies have been requesting information about gays in order to make referrals. This report further describes how some Ontario cities have progressed with regard to their growing gay communities.

The final article in this report comments on the position made by the Anglican Church of Canada in February, 1978. Basically, this position is that ".....homosexual persons are entitled to equal protection under the laws with all other Canadian citizens". The point is made that the Grassroots Organizing project is funded by PLURA which in turn is funded by the Presbyterian, Lutheran, United, Roman Catholic and Anglican Churches. In view of this and the fact that CGRO is working closely with Dignity, there is hope that a similar statement regarding gays will come from the Catholic Bishops.

CX
2181

After Stonewall, No. 11, Fall 1980, P.O. Box 7763, Saskatoon, Saskatchewan. 18 pages. No. 11, Fall 1980. \$5-\$10 depending on classification.

After Stonewall is a gay liberation magazine which presents itself as an alternative to what it describes as 'ghetto-defined' publications. It presents a critical analysis of gay life and the gay liberation movement from a feminist perspective.

The major work in this edition completes a series of articles on Gay Male Separatism/Gay Male Feminism. Part III of the series suggests that gay male activists have not learned new styles of leadership or shared power. Enjoying the privileges of being male has meant they are unwilling to dialogue with those supporting a feminist worldview. This has resulted in the alienation of women and many others and the stagnation of today's movement.

"They have profoundly misread the reasons for political action. They see only the public character of our struggle to be a vehicle for raising demands for reforms of existing society. They fail to grasp that one reason for public action is the emotional lift it gives gay people to be able to express publically their pride and in so doing provide an example for others."

In Part IV, the article suggests that "gay male leaders have tried to appear non-sexist without giving up any power as men." Today the movement is in a crisis; it is no longer cohesive, but diverse and fragmented.

Other articles in this edition pursue other specific issues of leadership and direction of the movement.

CX
2182 Prairie Woman - A Newsletter of Saskatoon Women's Liberation, Prairie Woman Collective, P.O. Box 4021, Saskatoon, Saskatchewan. 16 pages. Oct./Nov.1980. \$5 per year.



The first article in this issue deals with lesbianism and is a follow-up reflection to the May, 1980 Prairie Socialist Feminist Conference in Regina, Saskatchewan. The author defines lesbianism as a fundamental struggle within the women's movement. Many feminists have still not accepted "sexual orientation and the oppression of lesbians as legitimate causes for the movement".

"Sexual self-definition is power without which.....women cannot freely negotiate their relationships". The author argues that lesbians, unlike 'straight' women, define themselves independently of men and thus are able to move towards a female-centered consciousness without fear of losing male support. Because lesbians have chosen to struggle against social pressures and homophobia, they have much to contribute (from their experience) to the women's movement. The lesbian choice of self-determination, self-ownership and sexual self-definition makes them "a vanguard for the movement". Only when the power of women loving women is liberated among women, for women, will the movement be able to take power and negotiate true equality".

Another article, "Spartakos Works Organize" describes the struggles of women to organize a union in a Saskatoon restaurant. Some of the concerns are wages, working conditions, violations of the Labour Standards Act and unfair promotion practices by the owners. The newsletter also contains news items, a calendar of events, a book review of Johannah Brand's "The Life and Death of Anna Mae Aquash" and an article entitled "Rape: Blaming the Victim". The latter article argues that the very ways women are told to avoid rape can place the responsibility or blame on them, the victims.

CX
2183 Le Berdache, Association pour les droits de la communauté gaie du Québec, C.P. 36, succ. C Montréal H2L 4J7. 56 pages, 10/an. Gratuit

LA BERDACHE, journal de l'ADGO a pour objectif d'offrir à la communauté gaie du Québec un lieu d'expression et de communication qui lui est encore refusé dans la presse courante. C'est ainsi que les membres de l'association y retrouvent à peu près toutes les informations liées à leurs intérêts politiques, sociaux et culturels.

Une bonne partie de la revue est consacrée à de l'information générale sur tout ce qui touche la communauté gaie à travers le monde: de la répression au libéralisme, des batailles juridiques gagnées aux interventions facistes de gouvernement "moraux". Tous les aspects sociaux et culturels ne sont pourtant pas négligés. Si, de plus en plus de gais et lesbiennes affichent ouvertement leur sexualité, favorisant ainsi une libéralisation des mœurs, de plus en plus de commerces et d'organisations sociales et communautaires ont suivi ce mouvement. Bien des professionnels de la médecine ont aussi remis en question leurs théories de la "normalité".

Les tabous liés à l'homosexualité ont donc tendance à disparaître et il ne fait aucun doute que des associations telles LADGO y contribuent grandement.

Le journal est gratuit car la gratuité augmente considérablement l'accessibilité dans le milieu et permet à des lecteurs occasionnels de s'informer partiellement, ce qui ne peut qu'aider à sensibiliser davantage la population, d'une part aux revendications des gais mais surtout au droit de tout individu de vivre librement sa sexualité.

CX "Coming Out" - Vancouver Cooperative, Radio (CFRO-FM 102.7), 337 Carrall
2184 St., Vancouver, B.C. V6B 2J4 (604) 684-3494. Every Thursday at 6:30 p.m.

Twenty-two people responded to the announcement of a gay radio collective during the summer of 1978 (Vancouver). They subsequently formulated the following set of goals: 1) to provide an alternative to bars and clubs; 2) to help bring gay people together to gain, protect and maintain the rights of gay people; 3) to provide gay people with a forum for sharing their culture and news and to stress issues of mutual concern; 4) to provide an alternative to the treatment afforded gay issues by the 'straight' media; 5) to provide entertainment. The "COMING OUT" show made its debut as Vancouver's first gay radio program in September, 1978.

One of the program's biggest struggles has been to make lesbians and gay men aware of the program's existence. Publicity attempts by Coming Out have been resisted by 'straight' media interests.

Much of the effort of the Coming Out programming group has gone into facilitating communication and unity within the gay community; Coming Out feels that conflicts have absorbed much of the gay community's energy, energy that could be used for more progressive struggles. The program has promoted the development of unity among gay groups by announcing events, meetings and services of various groups and by providing them with guest editorial slots. Ideas and contributions from groups and individuals are welcomed.

During elections Coming Out has cooperated with the Society for Political Action for Gay People in presenting the results of all-candidates questionnaires. Tape coverage of all-candidates meetings has been helpful in discovering who actually supports gay rights.

Two recent Coming Out programs have been entitled "The Working Gay" - Does your job affect your sexuality? Or vice versa?" and "Help" - a report on counselling for gay people. Vancouver Co-operative Radio also sponsors "The Lesbian Show".

Coming Out

Thursdays at 6:30 pm

Vancouver Co-Operative Radio

CX
2185 Gayblevision (Gay TV), c/o West End Cable 10, 837 Bidwell St.,
Vancouver, B.C. (604) 688-6813. Program Time - Wed. 8 p.m.

Gayblevision is a Vancouver T.V. program "for gay people by gay people". It aims to both "entertain and educate". Gayblevision was initiated in early 1980 and continues through the efforts of many volunteers. Each half-hour weekly program has five different directors who are responsible for making the different segments.

Gayblevision describes itself as an "open access organization and our air time is available to anyone qualified to direct a segment". The organization is very open to training people and to the developing and sharing of talents necessary to gay T.V. programming. Gayblevision also encourages people to express their point of view through the program. At the present time, there is near-equal representation of women and men within the organization.

Gayblevision is in the process of writing a constitution, job outlines and a production structure. Past segments of the program have included 1) a scene from a controversial play about the persecution of gays in Nazi Germany; 2) Gay Herstory: the life and times of Sappho of Lesbos - the roots of modern lesbianism and how it prospered in ancient Greece and 3) a recap of Gayblevision's history featuring highlights of past shows.

Currently there is some conflict among those involved in the organization (and others in the gay community) as to what exactly should be the content and direction of Gayblevision programming.



CX
2186 The Radical Reviewer, c/o 1090 W. 7th St., Vancouver, B.C. V6H 1B3.
\$5 per year, Winter 80/81. 12 pages

"The Radical Reviewer" is an expression of our work on, and our love for women's literature and feminist theory. We grew out of the Vancouver Lesbian Literary Collective and are now a separate entity. We plan to emerge from a literary supplement into a lesbian feminist literary journal. The Radical Reviewer applies a feminist perspective to the lives and works of women writers."

The Radical Reviewer provides the reader with book reviews of feminist/lesbian works, interviews, articles and poetry. The theme running through this issue explores silences - what keeps women from writing or why is material written by women, often not easily available. Three different articles examine the difficulties women face when trying to express themselves through various forms of writing.

One contributor says "To make 'a living' by writing is a precarious thing. For a woman, a feminist and a mother along with responsibilities, how can writing be first? And how can a writer submit to silencing?" A lesbian faces added difficulties. Not only must she deal with those obstacles society places before women writers, but she must also consider the contempt and hatred our culture has of same sex relations and the threat that lesbianism poses to a culture that is male-dominated. Many lesbian writers were and are still silenced and this is addressed in an open letter to author, May Sarton. The letter encourages her to challenge the assumptions that undermine and diminish the lesbian experience. It states clearly that lesbian writers need her words, her experience, her voice



CX The Lesbian and Feminist Mother's Political Action Group (LAFMPAG),
2187 c/o 2766 W. 4th Ave., Vancouver, B.C.

The Lesbian and Feminist Mother's Political Action Group (LAFMPAG) was founded in 1979 and is a member of the British Columbia Federation of Women. This political action group is dedicated to "improving the position of children and mothers throughout the feminist community". LAFMPAG believes that feminists have lost wide support from women because of the movement's failure to adequately deal with the needs of mothers and children. The group believes that women must learn to develop practical ways to take more collective responsibility for their children before significant change will be sparked in society. For the group, the "mothering" role is synonymous with the "nurturing" role and therefore is to be shared with all women and men (parents or non-parents).

In addition to helping feminists' collectives to put more energy into children's issues and to become more sensitive to the struggles of mothers and children, LAFMPAG encourages more non-sexist male involvement in the lives of children. By fostering a movement for children's liberation, the group hopes to enable children to acquire the necessary skills and knowledge to effectively struggle against their own oppression.

LAFMPAG chose to be a mixed group (lesbian and 'straight' feminists) in order to counter the stereotype that all mothers are heterosexual and to accent the commonality of problems both groups experience. The struggle of lesbian mothers is of particular concern to this group.

LAFMPAG conducts a workshop on mothers and children in the feminist movement. Included in it is a slide and tape show dealing with women's feelings about having or not having children. Another workshop for use at social and political events is being planned; it will deal with how to meet children's needs. Future activities of this group involve the publication of a book on the place of children in the feminist movement, a survey of children's needs and the resources available to meet those needs in the feminist community in Vancouver.

CX Lesbian Mothers' Defence Fund (LMDF), LMDF, P.O. Box 38, Station E,
2188 Toronto M6H 4E1. 15 pages. Write for details.



Established in March, 1978, the Lesbian Mothers' Defence Fund (LMDF) aims to become a permanent resource for lesbian mothers fighting for custody of their children. The LMDF gives support to lesbian mothers fighting for child custody by providing pre-legal advice and information on successful battles in Canada, the U.S. and England; referrals to sympathetic, competent lawyers and other professionals; financial assistance in building a strong court case; and personal and emotional support.

The Fund has built up a library of accounts of custody struggles to aid mothers to prepare for or avoid custody battles. Monthly pot-luck brunches are held - including mothers, lovers, volunteers and children in order to maintain contact between Fund members, to share problems and concerns and to plan LMDF activities.

Since the summer of 1979, the LMDF has also been publishing Grapevine, the Fund's newsletter. This newsletter has reached some 2,000 individuals and groups across Canada and the U.S.A.

The LMDF states that a lesbian mother is like any other mother and should therefore not be deprived of the right to care for her child, on the grounds that she has committed the "crime" of loving another woman. Fund members see the situation changing, but find that "chances are good that an ex-husband or grandparent can challenge a mother's custody on the basis of her lesbianism and win". The Fund is an attempt to correct this situation. It is an effort to help establish the right of a lesbian to determine her sexuality without consequently fearing the loss of custody of her children.

CX Organizing Committee-Lesbian Conference 1981, P.O. Box 65563, Station F,
2189 Vancouver, B.C. Write for details.

Preparations for the 1981 Lesbian Conference, the first in two years, and the first ever west of Ontario, are well under way. It will be held in Vancouver May 16, 17 and 18 of 1981. The organizing committee is made up of approximately fifteen women from many areas of the lesbian community.

"We are planning the conference to represent the interests of all of us -- for, as lesbians, we continue to face lack of money and social outlets, threat of job dismissal threat of child custody battles, and the non-recognition and censorship in the arts and in sports.

We want the conference to be an enjoyable time where we can exchange experiences, information and skills, and also take away some practical organizing ideas, contacts and networks in order to continue working together after the conference.

In Vancouver, we are already using the conference as a way to help strengthen our local organizations and networks and to establish a strong lesbian presence in the community-at-large.

We are also planning events like film and art shows and public meeting to run concurrently with the conference but to be open to the general public. We hope to provide English-French translation and signing. The conference will be wheelchair accessible." (Excerpted from Gay Saskatchewan, Nov. 1980.)

CX Lesbian Information Line: Project Proposal Submission, Lesbian Information
2190 Line, c/o Vancouver Women's Health Collective, 1501 West Broadway,
 Vancouver, B.C. 18 pages, Summer, 1980. Write for details.

For the last two years, a small group of concerned women have been operating a Vancouver crisis and information telephone service for lesbians. For three hours, each of two evenings a week, they have provided a sympathetic ear or a referral to lesbians in need of support. As the telephone line became increasingly popular, they decided to establish an informal drop-in one evening a week. With the inclusion of the drop-in, the volunteer time of this small group of women reached its limit. Most had children and found their lives too hectic. Thus, in mid 1980, the group put together a proposal for funding to hire staff. With the aid of two full-time staff, they proposed to expand the crisis counselling and referral services and to develop a public education program.

One staff person would coordinate the Lesbian Information Line and the Lesbian Mothers Support Group (drop-in). The other staff would be a full-time educator with the task



of developing training programs for professionals working with lesbians as well as that of developing a conference on Lesbianism that would be open to the public. The goal of the education component would be to "demystify the stereotype of 'lesbian' and deliver factual information about lesbians and their families." This document includes the description of the Goals, Objectives, Budgets and Job Descriptions for the proposed projects.

CX Vancouver Gay Community Centre (VGCC), P.O. Box 2259, Main Post Office,
2191 Vancouver, B.C. Write for details.



The Vancouver Gay Community Centre (VGCC) describes its purpose as that of accomplishing "a united gay community by building a centre where all groups, organizations and services can be housed to service the needs of 'all gays'". VGCC maintains that services for gay people have been fragmented (or else non-existent) in the past; consequently it is difficult to ascertain who and what size the gay community is. "Gay men and women have differing needs and goals, but also problems in common and much to learn from each other".

VGCC is striving to provide a flexible range of services and functions. The centre plans to supplement basic services (such as counselling, legal information, medical information and crisis intervention) with meeting rooms and facilities for coming out groups, sexuality workshops, film nights, religious groups, gay alcoholics anonymous, gay youth, gay seniors, gay parents, etc. Membership in VGCC currently stands at 385 people (membership \$5/yr.)

Much of the Centre's energy is currently being directed to fundraising, finding a permanent physical space and publishing its monthly newsletter - VGCC NEWS.

This newsletter contains updates on and information about various gay and lesbian groups in Vancouver. It also contains a community services section, an 'open forum' and a monthly calendar of events. A feature article in the January, 1981 issue is entitled "Religion"; the author reflects the way in which religion has been, for many gay people, a repressive and guilt-producing 'trip'. This repression threatens to become particularly acute with the rise of the New Right; aspects of the New Right religion include racism, sexism and anti-semitism. "We must begin dealing with our own racism and misogyny in order that we may begin coming together with women and minority groups and they must begin dealing with their homophobia".

CX Gay Alliance for Equality (G.A.E.), P.O. Box 3611, Halifax South
2192 Postal Stn., Halifax, Nova Scotia B3J 3K6.

The Gay Alliance for Equality (G.A.E.) is a mixed group of women and men who are committed to the liberation struggle of lesbians and gay men, particularly in the areas of legal and social discrimination.

G.A.E. is also concerned about the damaging effect of sexual stereotyping. The Alliance is working to change prevailing attitudes towards lesbians and gay men in the 'straight' community. Its education thrust is directed toward both the public and the gay community.

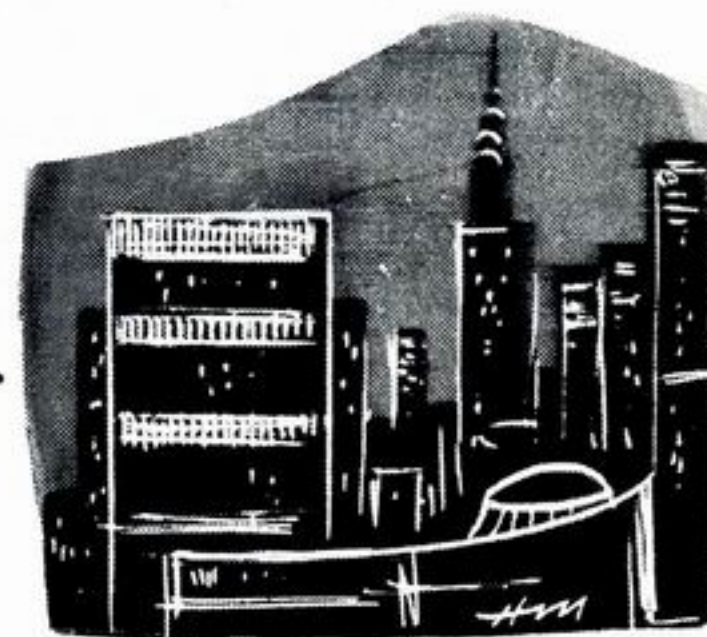
Some of G.A.E.'s projects include a peer counselling service, a bi-weekly newsletter, a speakers bureau and the Turret Gay Community Centre.

Although Halifax based, G.A.E. has been instrumental in extending its work throughout the Atlantic provinces. It contributed to the inception of the Fredericton Lesbians and Gays (F.L.A.G.) and to Gay Artists Musicians Entertainers Society of Atlantic Canada (G.A.M.E.S.). G.A.E. has and continues to play a role in the development of an organization called North Lambda Nord which services areas of Quebec, New Brunswick and Maine, U.S.A. (The above-mentioned groups can be contacted through G.A.E.).

G.A.E. also hosts an annual conference dealing with gay issues in the Atlantic provinces.

CX
2193 Gay Community Appeal of Toronto, G.C.A., Gay Community Appeal of Toronto,
P.O. Box 2212, Station P, Toronto M5F 2T2, Ontario. Write for details.

The Gay Community Appeal (G.C.A.) of Toronto claims that "it is vitally important that we in the gay community use our present resources to provide for our own future". The primary purpose of the G.C.A. is fundraising. The main fundraising activity proposed consists of S.O.S. (Support Our Selves) social evenings. In the homes of gays and lesbians, audio-visual shows will be presented demonstrating current projects deemed helpful to the gay community. To help support these projects contributions will then be solicited from among those present. The G.C.A. presently supports health, social, educational, legal and cultural services that serve the gay community.



The Appeal's objective is to "help strengthen and develop the community in order to further enrich our lives as lesbians and gay men". The accomplishment of this would entail supporting gay-oriented activities by helping to ease the financial burden of existing organizations; supporting the creation of new services and programs; helping organizations uncover new sources of revenue; helping organizations find volunteer administrative assistance; and increasing the gay public's awareness of community activities through the fundraising program and further promotional activities.

The G.C.A. believes that it's up to gays to make the community work. People from the gay community are encouraged to act as hosts for S.O.S. evenings, to offer ideas about new programs for gays and to bring their skills and talents to the G.C.A. The Appeal is seen as an opportunity to make one's voice and contribution count.

CX
2194 Experience '81: A Resources-Sharing Weekend for Lesbians and
Gay Men (February 13, 14, 15, 1981), Coalition for Gay Rights
in Ontario, c/o Guelph Gay Equality, Box 773, Guelph, Ontario
N1H 6L8. Write for details.

The Coalition for Gay Rights in Ontario is becoming increasingly active in supporting Gays across the province who are organizing for personal support, social service or political change. "Operation Outreach" was a grassroots organizing program initiated by the Coalition and mobilized by Robin Hardy in the 1980. Out of that experience, it was decided that those "cultivating gay consciousness and community" in isolated parts of the province face difficult tasks that require both support and information. The organizers also recognized that there is a wealth of experience among Gay Liberation groups in southern Ontario that have been developing a range of services, community

development projects and businesses. Thus, they decided to sponsor the Resources-Sharing Weekend to which the brochure points. It is hoped that this informal event will provide a process for open discussion, resource and experience sharing and good times. All of this is to aid those gay and lesbian persons who are "starting from scratch" in smaller Ontario communities.

CX
2195 The Society for Education, Action, Research and Counselling on
Homosexuality (SEARCH), P.O. Box 48903, Bentall Centre, Vancouver,
B.C. V7X 1A8.

ALL GAY PEOPLE
know what it means
to be confused, to be
hurt, to be afraid, to
be alone.

**MOST GAY
PEOPLE** don't even
want to think
about it.

**SOME GAY
PEOPLE** want
to help.

**SEARCH GAY
INFORMATION &
COUNSELLING LINE**
8-10pm 689-1039

The Society for Education, Action, Research and Counselling in Homosexuality (SEARCH) describes itself as "a non-profit, non-partisan community services organization devoted to serving the needs and furthering the causes of British Columbia's gay male and lesbian population".

Within its downtown office, Search operates a gay switch-board providing information and peer counselling to callers and drop-ins (24 hour service). The office houses a gay resources library and bulletin boards for employment and housing information; the office is also used as a resource centre by other gay groups for meetings, seminars, guest speakers and rap groups. Search operates and staffs a volunteer V.D. diagnostic clinic and a volunteer Counselling clinic for individuals, couples and families.

The organization publishes educational pamphlets (e.g. Alcoholism in the Gay Community), a monthly newsletter and the B.C. Gay Resources Guide.

Search has served as a parent group to other gay organizations, such as the Young Gay People's Association and the Society for Political Action for Gay People. In the past, Search has functioned as an adhoc umbrella organization seeking to unite diverse elements within the gay community. Search hopes to expand its services and eventually be housed within the Vancouver Gay Community Centre on a cooperative basis with other independent gay organizations. At present Search is funded and operated solely by members of the gay community or individual supporters.

Search has made representations to government bodies at the municipal, provincial and federal levels. The most recent of these being a brief submitted to the Special Joint Committee

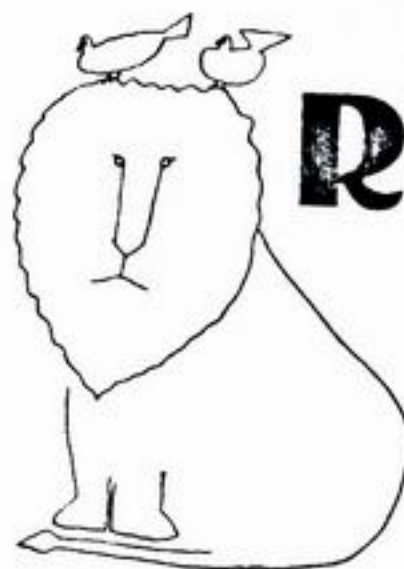
on the Constitution, calling for the entrenchment of a sexual orientation clause in any proposed Charter of Rights.

CX
2196 B.C. Gay Resources Guide, SEARCH - Society for Education, Action,
Research in Homosexuality, P.O. Box 48903, Vancouver V7X 1A8, B.C.
16 pages. Autumn, 1980 (published seasonally). 25¢

SEARCH, the publisher of this guide, claims that it is the most comprehensive regional listing of gay resources in Canada. The guide contains over 100 such listings, many of which are accompanied by a brief description. Most B.C. gay action groups,

support groups and publications are included. The listings are classified in numerous categories including medical, political, counselling, religious groups, social, sports and accommodation.

This issue of the guide makes an outreach appeal: "Much of British Columbia's large gay population lives outside the major metropolitan centres. Chances are very good that wherever you are as a gay person in B.C., you are far from isolated -- though it may not seem so to you. Living in B.C.'s small, remote communities can pose special problems for gay people; the risks of discovery stifle attempts to reach out to others for love and support. For such isolated individuals, the nurturing sense of community born through improved communication, organization and mutual self-reliance is absolutely essential. These are among the special concerns of SEARCH. We want all gay British Columbians to feel part of a larger like-minded community with their special concerns and interests at heart. To make this aim a reality, we need to have your help and information. Specifically, we need to hear from rural gays: where are you, what are you doing and what information can SEARCH pass on to you or supply to you."



B.C. GAY RESOURCES GUIDE



CX SPARROW of Atlantic Canada, 2435 Brunswick St., Halifax, Nova Scotia
2197 B3K 3W2. Write for details.

SPARROW is a group of people in Halifax who share Christian and homosexual-oriented concerns. A general goal of the group is outreach to other gay people and dialogue with the 'straight' community. They are also concerned about restoring a sense of dignity and self-worth to gay people. Each year SPARROW meets for a retreat experience to reflect upon its goals of outreach and dialogue.

Presently, the group numbers about 20 people. Members meet weekly, conduct a Sunday evening coffee house and participate in other social activities together.

SPARROW is connected with the Gay Alliance for Equality (GAE) in Halifax. GAE also provides a location for SPARROW activities.

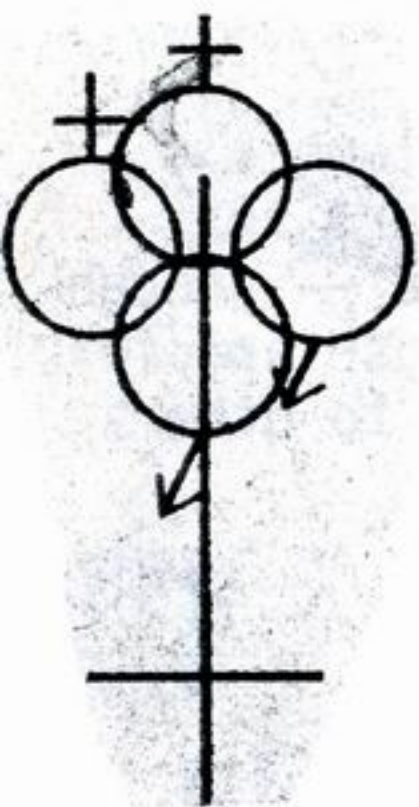
CX HACHUG, Box 69406, Stn. K, Vancouver V5K 4W6, B.C. Write for
2198 details.

HACHUG describes itself as "a new group of Jewish gay men and women who meet at least once a month to celebrate Jewish festivals, to have prayer meetings and discussions and to have fun". HACHUG means "the circle".

HACHUG's overall aims include 1) educating the Jewish community with regard to all matters of concern to gays and lesbians; 2) making the gay community aware of all issues pertaining to Jews, including anti-semitism; 3) maintaining contact with other gay Jewish communities and groups in Canada and throughout the world; 4) providing support and encouragement to HACHUG members' development as both Jews and gays and 5) becoming a visible presence in both communities (gay and Jewish). The group feels that the established institutions in Vancouver's Jewish community do not meet the needs of Jewish gays. The group hopes to expand membership and sponsor events that will bring it into focus in both the Jewish and gay communities.

CX
2199

Centre of Affirmation and Dialogue - St. Philip's House, 507 Queen St. E., Toronto, Ontario M5A 1V1. Write for details.



The main objective of the Centre of Affirmation and Dialogue is to affirm our sisters and brothers who are lesbian or Gay their human dignity and worth as persons and to offer them reasons for rejoicing in and with life. Also, to develop dialogue with the broader church and social communities through seminars and publications in efforts to dispel myths, prejudice and misunderstanding on the subject of homosexuality. The Centre stands for social justice and seeks to counter injustices in the Church and Society.

In addition to fostering dialogue between Lesbians and Gays and others in the community, the Centre has a primary commitment to offering support group services. The Centre presently sponsors two programs - one for parents of gays and one for married gay men. The Centre is also being used by the Gay Community Appeal, Dignity, Gay Alcoholics and a seniors group (Came Out Decades Ago - CODA). The Centre, in cooperation with New Ways Ministry in

the U.S. has organized outreach and educational workshops on homosexuality.

The Centre publishes a quarterly newsletter as part of its continuing effort to "break down the walls of ignorance/hostility about homosexuality". Many of the 1,500 readers are church-related.

CX
2200

Dignity/Canada/Dignité, Region XI, Dignity Inc., P.O. Box 1912, Winnipeg, Manitoba R3C 3R2. Write for details.

"Dignity is a community of gay Catholics and friends committed to being both Christian and gay. We believe that God made us all and loves us all and that we must know, love and serve our brothers and sisters in order to know, love and serve God. We believe that the important thing in life is not whom we love, but that we love."

"Dignity is organized to unite gay Catholics, to develop leadership and to become an instrument through which gays may be heard by the Church and society."

"As members of Dignity, we wish to promote the cause of the homophile community. To do this, we must accept our responsibility to the Church, to society and to the individual homophile Catholic:

To the Church - to work for the development of its sexual theology and for the acceptance of homophiles as full and equal members of the One Christ.

To Society - to work for justice and social acceptance through educational and legal reforms.

To Individual Homophiles - to reinforce their self-acceptance and their sense of dignity and to aid them in becoming more active members of the Church and society."

(The above was excerpted from a Dignity brochure.)

CX
2201

Catholic Coalition for Gay Civil Rights, c/o CCGCR New Ways Ministry, 3312 Buchanan St., #302, Mt. Rainier, Maryland, U.S.A. 20822. Write for details.

This U.S.-based Roman Catholic coalition believes that "proclaiming the kingdom of God demands a vigorous public ministry of liberation from both personal and social forces that oppress people.....Persons with a homosexual orientation are oppressed people.....they have a full and equal claim upon love and understanding and upon the pastoral concern of the Church".

The coalition states that in 1976, the Catholic bishops of the U.S. declared that homosexual persons should not suffer from prejudice and from violations of their basic human rights. This group urges Catholics and particularly Catholic

leaders to take the lead in defending the civil rights of gay persons. The coalition opposes any practice that permits individuals and institutions to discriminate against persons because of sexual orientation. "We support protective legislation (at all levels of society) that guarantee gay persons' basic human and civil rights relative to housing and employment".

This group is committed to working for the elimination of discriminatory attitudes and practices in Catholic parishes, schools, diocesan offices, seminaries, religious communities and the Catholic media. "The Church's courageous defense of human rights is ineffective if not forcefully embodied in the life and structures of local Catholic communities".

Canadians (groups or individuals) can participate in the work of the coalition by writing to the above address for the coalition's statement and endorsement form. Present endorsers include the National Assembly for Women Religious (U.S.), National Assembly of Religious Brothers (U.S.), National Coalition of American Nuns and Women's Theological Coalition (Boston, U.S.).

CX
2204 Gay People of UBC, Box 9 - Student Union Bldg., University of British Columbia, Vancouver, B.C. V6T 1W5. Write for details.

This group describes itself as "a non-partisan organization of gay men and lesbians who are students, faculty and staff at the University of British Columbia (UBC). We consider ourselves to be a community organization rather than a strictly service-, socially-, or politically-oriented group. Our aims and purposes are therefore diverse. We recognize that the major need of most gay students is simply for a chance to meet other gay students in a non-threatening environment." Gay People of UBC also sees the need to educate the university community at large about gay people and their way of life.



This group meets regularly during the winter term and also publishes a monthly newsletter. Activities are also planned for the summers. An annual "Gay Week at UBC" is organized around St. Valentine's Day.

CX
2202 Statement of Christian Clergy and Religious Concerned for the Extension of the Protection of the Ontario Human Rights Code to Homosexual Women and Men, Centre of Affirmation and Dialogue, St. Philip's House, 507 Queen St. E., Toronto, Ontario M5A 1V1. 2 pages. 1980. Write for details.

This statement claims that a very visible segment of the Christian church throughout North America and in Ontario is publicly lobbying "against civil rights protection to homosexual people, proclaiming that it is their Christian faith which impels them to do so."

The endorsers of the statement, clergy and religious of various Christian churches, declare their support for the recommendation of the Ontario Human Rights Commission. The Commission recommends "that the Ontario Human Rights Code be amended to extend to homosexuals the same protection against discrimination which is provided to their fellow citizens by including sexual orientation as a ground on which discrimination is prohibited by the Code" (Life Together: A Report on Human Rights in Ontario, No. 82).

Other clergy, religious and lay people are encouraged to support the extension of "basic civil rights in Ontario" through the revision of the Ontario Human Rights Code to implement the recommendation of the Commission. This statement as well as an endorsement form are available at the above address.

CX Came Out Decades Ago (CODA), Box 6248, Station A, Toronto M5W 1P6,
2204 Ontario. Write for details.

"CODA is a small group of lesbians and gay men in Toronto over the age of 40. We are primarily a social and self-educational group meeting twice monthly. We provide an alternative to the high-decibel bars and discos of the gay commercial establishments which mostly cater to youthful clientele. The group was founded in January, 1980.

"Our main barrier to growth is fear. Some members have suffered loss of employment in the past simply for being homosexuals. Others who have years of service and money invested in company pension and retirement plans fear the instant loss of these if they are 'discovered'. (We are not protected from loss of employment by either the federal or any of the provincial human rights codes.) Many other lesbians and gays are reluctant to even contact a group such as ours and most enquiries don't result in membership.

"In spite of this, we try to play a role in the city's gay community and have raised funds for such organizations as the Gay Community Appeal and the John Damien Defense Fund. In 1980, we wrote the Attorney-General of Ontario expressing our dismay at the insensitivity of members of the Metropolitan Toronto Police Force and the Police Commission towards minorities, particularly the black and gay communities. We are concerned about the increasing number of attacks on the elderly on the streets and elsewhere."

"As we grow and become better organized, we plan to define our goals more precisely and organize ourselves to achieve them. We are in touch with two American organizations much further along the road than we are; NALGG (National Association of Lesbian and Gay Gerontologists) in Los Angeles, and SAGE (Senior Action in a Gay Environment), a social service group in New York." (Prepared by member of CODA.)

OTHER RESOURCES AND GROUPS

The following listing is not meant to be comprehensive:

New Dimensions Alcoholics Anonymous (A.A.) Group, YMCA-Burrard St., Vancouver, B.C.
This A.A. group is composed largely of gay men and women, but the group is open to anyone.

Boonies Newsletter, c/o Rural Gays of Nova Scotia, R.R. #1, Paradise, Nova Scotia
B0S 1R0.
This newsletter strives to reflect the "unique" point of view of rural gays in Nova Scotia.

Lesbian/Lesbienne, 530 The East Mall, Apt. 312, Islington, Ontario.
This National Newsmagazine was launched at the Bi-National Lesbian Conference held in Toronto in 1979. One of its central goals is to develop a communication network among lesbians in Canada. (Sub. \$5/yr.)

Spartacus International Gay Guide, edited by John Stamford, P.O. Box 3496, Amsterdam-C, Netherlands. 1980, printed in English, French, Spanish and German. Write for details.

This guide examines most countries in the world in terms of the legal status of homosexuality and popular attitudes toward gay people. The guide also lists titles and addresses of gay publications, resources and support/action groups in each country. Canada is included in this guide.

Mission to Minorities, Father Tim Ryan, Scarboro Foreign Mission Society. Available from Centre of Affirmation and Dialogue, St. Philip House, 507 Queen St. E., Toronto, Ontario M5A 1V1. Free.

This paper was delivered as a major address to the May, 1980 National Convention of Dignity/Canada/Dignité in Toronto, Ontario.

ISSUE, produced by Research and Resource in Social Issues-Division of Mission in Canada, 85 St. Clair Avenue E., Toronto, Ontario.

Later this year, ISSUE will publish an edition on the church and homosexuality.

Gay and Socialist or Some Reflections of a Commie Fag, Brian Massop, Canadian Dimension, Available from Connexions, 427 Bloor St. W., Toronto M5S 1M7.

This article reflects on the place of homosexuality in the ideology and practice of political gays on the 'left'.

Manitoba Physicians for Homosexual Understanding, Box 3911, Stn. B, Winnipeg, Manitoba R2W 5H9.

Council on Homosexuality and Religion, Box 1912, Winnipeg, Manitoba R3C 3R2.

Manitoba Gay Coalition, Box 27, UMSU, University of Manitoba, Winnipeg, Manitoba R3T 2N2.

Regina Gay Community Centre, 2242 Smith St., Regina, Saskatchewan.

Lesbian Caucus, Saskatoon Women's Liberation, Box 4021, Saskatoon, Saskatchewan S7K 3T1.

Calgary Women's Newspaper - Special Issue - The origins of Lesbianism, 427 Bloor St. W., Toronto M5S 1X7, Ontario.

Alberta Lesbian and Gay Rights Association (ALGRA), Box 1852, Edmonton, Alberta T5J 2P2.

Gay Asians of Toronto, Drawer R999, TBP, Box 7289, Station A, Toronto M5W 1X9, Ontario.

Bi-National Gay Youth Coalition, Canadian Head Office, 29 Granby St., Suite 301, Toronto, Ontario M5B 1H8.

Association of Gay Electors, 29 Granby St., Toronto, Ontario M5B 1H8.

Association of Gays in the Media, 29 Granby St., Toronto M5B 1H8, Ontario.

Lesbian Organization of Toronto (LOOT), Box 70, Station F, Toronto M4Y 2L4, Ontario.

Canadian Association of Lesbians and Gay Men (CALGM), Box 3343, Station D, Ottawa
Ontario K1P 6H8.

Women's Archives, Box 928, Station Q, Toronto, Ontario M4T 2P1.

Canadian Gay Archives, Box 639, Stn. A, Toronto, Ontario M5W 1G2.

Families and Friends of Lesbians and Gays, 29 Granby St., Toronto, Ontario M5B 1H8.

Association of Gay Social Service Workers, Box 182, Station O, Toronto, Ontario M4A 2N3.

Osgoode Gay Caucus, c/o Osgoode Hall Law School, 4700 Keele St., Downsview, Ontario
M3J 2R5.

Integrity: Gay Anglicans and their Friends, Box 873, Station F, Toronto, Ontario
M4Y 2N9.

Toronto Organization of United Church Homosexuals (TOUCH), Box 249, Station E,
Toronto, Ontario M6H 4E2.

Association pour les droits de la Communauté Gaie du Québec (ADGQ), CP 36, Succ. C,
Montreal, P.Q. H2L 4J7.

Association Communautaire Homosuelle de l'Université de Montreal, 3200, Jean-Brillant,
Local 1256-6, Pav. des Sciences Sociales, Université de Montréal, Montréal,
P.S. H3T 1N8.

Gay Social Services Project, 5 rue Weredale Park, Westmount, Montreal, P.Q. H3Z 1Y5.

Parents of Gays, a/s CP 610, Succ. NDG, Montreal, P.Q. H4A 3R1.

Communauté Homophile Chrétienne (Catholic), 354, rue Murray, Montréal, P.Q.

NACHES, Montreal's Gay Jewish Group, CP 298, Succ. H. Montreal, P.Q. H36 2K8.

Community Homophile Association of Newfoundland (CHAN), Box 613, Stn. C, St. John's
Nfld ATC 5K8.

International Gay Association Secretariat, c/o CHLR, Box 931, Dublin 4, Republic
of Ireland (EIRE).

Metropolitan Community Church, 730 Bathurst St., Toronto M5S 2R4, Ontario.

Interest Group on Gays and Lesbians in Psychology, c/o Canadian Psychological
Association, 558 King Edward Avenue, Ottawa K1N 7N6.

Coalition Binationale pour la Jeunesse Gaie, Siège sociale Québécois, CP 753, Succ. H.
Montréal, PQ H3G 2M7.

Committee to Defend John Damien, Box 608, Stn. K, Toronto M4P 2H1, Ontario.

Community Homophile Association of Newfoundland (CHAN), Box 905, Corner Brook,
A2H 6J2.

HUMAN RIGHTS \ LES DROITS HUMAINS

CX
2205 Minority Rights, Professor John Clayton, Faculty of Law, Queen's University, Kingston, Ontario K7L 3N6 or Benjamin Franklin House, 36 Craven St., London, England WC2N 5NG. Write for details.

The Minority Rights Group (MRG) is dedicated to solving problems concerning the role of ethnic, religious and cultural minorities throughout the world. Based in England, MRG is an independent, non-governmental research body. The Group has three principal aims:



- "-to secure justice for minority or majority groups suffering discrimination by investigating their situation and publishing the facts as widely as possible to educate and alert public opinion throughout the world.
- to help prevent, through publicity about violation of human rights, such problems from developing into dangerous conflicts which, when polarized, are very difficult to resolve.
- to foster, by its research findings, international understanding of the factors which create prejudiced treatment and group tensions, thus helping to promote the growth of a world conscience regarding human rights."

The MRG describes these aims as remedial, preventive and educative.

MRG produces reports on minority problems throughout the world. This, they feel, is a necessary step to accomplish their aims. They have produced reports on Canada's Indians, the constitutional protection of minorities and "French Canada in Crisis: A New Society in the Making".

The Group also has a consultative status with the Economic and Social Council of the U.N. and access to the major U.N. organs dealing with human rights. They have presented evidence to the U.N. on labour laws in South Africa and the condition of Aboriginies in Australia.

At present, MRG is attempting to organize a Canadian MRG. Anyone interested in supporting this group in any way is encouraged to contact Professor John Clayton at the above (Canadian) address.

CX
2206 Toronto Committee of Solidarity with the People of El Salvador, 582-A College Street, Toronto, Ontario M6G 1B3. 533-8545.

Concern over the mounting death toll in El Salvador and the danger of increased U.S. intervention under the Reagan administration has prompted a group of concerned Canadians and Latin American immigrants to form a new coalition in Toronto. The Committee of Solidarity with the People of El Salvador has been formed to educate Canadians about El Salvador and to urge the Canadian government to take a firm position against foreign intervention.

The Committee is encouraging Canadians to press the U.S. government to cease its military aid programme with the present El Salvadorean junta. This junta is responsible for the majority of the 10,000 people killed in El Salvador during 1980.

Members of the Solidarity Committee include representatives from church groups, social agencies, unions and political parties. There are four sub-committees, fundraising, press and information, events, and lobbying. Volunteers are urgently needed to carry out the solidarity work.

CX
2207 Canadian Health Coalition, 2841 Riverside Drive, Ottawa, Ontario
K1V 8X7. Write for details.

Health Wanted

The Canadian Health Coalition (CHC) is a loose knit, broadly based coalition of organizations which have banded together to demonstrate their concern about Canada's health care system. At present, the Coalition consists of more than 30 national organizations and eight provincial affiliates. Each of the provincial affiliates is, in turn, a coalition of provincial and community based organizations.

The CHC is the result of a mandate given by delegates at the SOS Medicare Conference held in Ottawa in November, 1979. The coalition attempts to represent the concerns

of the consumers of health services and has the following basic objectives:

a) to save medicare from further erosion and restore full compliance with the four basic principles of: i) accessibility; ii) portability; iii) comprehensive coverage and iv) non-profit administration and b) to encourage improvements in health care including a greater emphasis on prevention and a greater role for health care consumers.

The CHC pursues its objectives by lobbying federal politicians and civil servants, issuing press releases, policy statements, etc. and supporting similar efforts of the provincial affiliates. The CHC also attempts to facilitate the exchange of information between the provincial coalitions as much as possible.

CX
2208 Toronto Native Times, 16 Spadina Road, Toronto M5R 2S7. 16 pages.
November, 1980. 35#. Write for details.

This monthly newspaper contains material that covers a wide range of Native Indian affairs and issues. The scope of the paper is both national and international dealing with issues such as entrenchment of Indian rights, child custody, incarceration and co-ops. The newspaper also contains poetry and stories of legend.

The front page of this issue is devoted to Child Custody and the practice in British Columbia of taking native children from their reserve and community under B.C.'s Protection and Children Act. Chief John Christian of the Spellumcheen Reserve says about 100 children have been taken away from his reserve since 1951. His fear is that if custody is lost, they will be placed in white foster homes and that this would amount to the "committing of cultural genocide on Indian children". Ontario has recently announced a \$500,000 expansion of a pilot project concerning an on-reserve child and foster care program.

Two other articles deal with the imbalance in Canada's prison population (40% to 60% are Native Indian); the conditions and attitudes that lead to this are also described. Native Brotherhood groups and Native Sisterhood groups have been formed within prisons to promote the cultural identity of Indian people. In Toronto, a group of Quakers is actively involved in reforming the present form of legal justice with the ultimate goal of abolishing prisons.

The highlights of the conference of Metis and non-status Indians at Sault Ste. Marie is included as well as a report on the continuing struggle by the Dene nation to delay the Mackenzie Valley Pipeline until a just and equitable settlement of their claims is made.

CX
2209

Leftwords, Box 69367, Station K, Vancouver V5K 4W5, B.C.
12 pages. November, 1980. Write for details.



Leftwords is an all volunteer newspaper produced jointly by independent socialists and the Socialist Organizing Committee. This issue contains articles on the Hat Creek Valley coal proposal, a book review of Women and Socialism, a special section on the Vancouver Civic election, several articles on the B.C. Labour scene and reports on Bolivia and the "Free Mandela Campaign".

An article on housing in B.C. points out that high interest rates, demands by developers for increased profit, and speculative buying have made the chances of owning a home remote. The alternative, renting, is also difficult, with the vacancy rate less than 1% for the Vancouver area. And the article asserts that the victims of rental problems are usually the poor, single parents and welfare recipients.

Another article reports on the apprehension of native children and the placing of them in non-native homes.

The article highlights several facts; for example: 1) 40% of children in care in Canada are native Indian although Indians in Canada account for only about 5% of the total population; 2) in 1978 in B.C. alone, 1786 Indian children were apprehended; and 3) in 1977, 15,000 Indian children in Canada were taken; the majority were put in non-native homes. In October, nearly 1,000 Indian people from throughout B.C. participated in an Indian Child Caravan to protest the apprehensions. The article notes that the action resulted in an agreement from the B.C. Minister of Human Resources that MHR will "respect the authority of the Spallumcheen Band Council to assume responsibility and control over their own children."

CX
2210

Justice for Children Newsletter, Canadian Foundation for Children and the Law Inc., 455 Spadina Avenue, Suite 215, Toronto M5S 2G8. (416) 596-1349. Membership \$2 - individuals, \$25 - community groups and \$100 - corporations, unions.

The Canadian Foundation for Children and the Law Inc. publishes a bi-monthly newsletter entitled Justice for Children. Members of this organization receive the Newsletter; they are also eligible and encouraged to participate in Board and committee meetings.

The Newsletter covers various aspects of children's rights, legislation, education, etc. "Around Queen's Park" highlights legislation and government policies related to children. Each issue contains a bibliography of resources available for reference use at the Justice for Children Resource Centre. There is a calendar of events, a current events section, and a section which outlines the organization's activities, lobbying efforts, etc. Individual issues also include articles on special topics such as "The Child Welfare Act 1978: An Analysis for Advocates" or "Truancy and the Law".

CX 2211 La révision du code civil attente aux droits de la femme et du couple,
Réseau d'Action et d'information pour les femmes (RAIF), C.P. 5 Sillery,
Québec G1T 2P7. 80 pages. November, 1980. \$1.00



La réforme du code civil est un sujet de l'actualité québécoise....depuis au moins dix ans. Contrairement aux autres provinces, le Québec établit ses propres règles et son propre code de lois pour les affaires civiles, principalement en ce qui concerne les droits de la famille. Le gouvernement du Québec a donc décidé de terminer cette révision du code civil, à l'étude depuis plus de 10 ans. Le mémoire du RAIF se penche sur les changements proposés par le gouvernement sur tout ce qui touche l'individu et la famille.

L'évolution de la notion de famille a été considérable dans le Québec des 20 dernières années mais aussi et peut-être surtout dans les cinq dernières années. Bien qu'un code civil soit continuellement éclairé par une jurisprudence souvent mieux adaptée à la réalité sociale, il demeure essentiel de tenter de rendre la nouveau code souple

sinon conforme à l'état de la société. Un code révisé aux 20 ou 40 ans et appliqué à la lettre ne peut que léser les individus et nuire à l'évolution constante de notre société.

Dans l'ensemble, le RAIF considère le projet gouvernemental comme rétrograde, trainant loin derrière les législations des autres provinces canadiennes en ce qui concerne la famille. "Le Québec s'assoit sur son passé patriarcal qu'il veut maintenir vivant au lieu de laisser entrer l'avenir." "Une réforme qui traite, en 1980, les femmes comme des êtres en tutelle qu'il faudra non pas compenser pour leur contribution à la société et à la famille et pour les torts qu'elles auront à subir mais "alimenter" en attendant qu'elles puissent repartir....à zéro".

Beaucoup d'améliorations sont apportées par la réforme proposée, particulièrement en ce qui concerne les unions de fait et les enfants. La femme doit peut-être attendre la prochaine réforme. En l'an 2000 ou 2020?

CX 2212 Des luttes et des rires de femmes, Idem, C.P. 687, succ. No., Montreal
H2X 3N4. 58 pages, 5 no/an. \$1.50

"Des luttes....." est une revue féministe qui se veut un lieu d'échange et un outil d'expression disponible pour les femmes. Dans le numéro de décembre/janvier 81, un article a retenu notre attention puisqu'il aborde la question du débat sur la non-misite

dans les luttes: "Choisir d'être entre femmes".

Dans son préambule, l'auteur nous rappelle la distinction entre l'approche féministe et l'approche des différentes organisations qui ont décidé d'étudier différents aspects de la condition féminine. "Les féministes parlent de libération alors que les autres insistent sur la promotion et l'émancipation". Mais le débat sur la non-mixité est aussi présent dans les groupes féministes et ce sont les principales interventions en faveur de l'intégration des hommes dans les débats des femmes qui sont reprises et analysées ici, ce qui amène l'auteur à réaffirmer l'importance de la non-mixité dans les débats propres aux femmes comme dans les luttes spécifiques aux femmes.

"Luttes des femmes, luttes des travailleurs". Bien qu'admettant une oppression spécifique des femmes, ce slogan de solidarité déforme les approches féministes en reliant l'oppression des femmes à l'oppression "économique" des travailleurs, sans remettre en question les valeurs "mâles" et les structures "mâles" aussi présentes dans le monde syndical, entre autres, que dans la société en général.

Quant aux gars "corrects", qui participent aux tâches ménagères, qui remettent en question les rôles sexuels etc., il demeure évident, pour les féministes, qu'ils ne peuvent rien changer au fait que la femme soit opprimée. Les féministes ne refusent pas l'appui des hommes: elles veulent simplement que les femmes-seules-contrôlent leurs luttes spécifiques.

"Les féministes sont sexistes". Aujourd'hui, personne dans les milieux progressistes ou révolutionnaires n'oserait retourner l'accusation de racisme contre le mouvement noir qui exclue les blancs. Comment peut-on alors taxer les féministes de sexisme?

CX 2213 A Common Assault, produced by Peg Campbell (for United Task Force on Family Violence), 1625 West 8th Avenue, Vancouver, B.C. (604) 731-7781. M.O.S.A.I.C., 1161 Commercial Dr., Vancouver V5L 3X3 (604) 254-9626. Write for details.

A Common Assault is a slide-tape programme produced by Peg Campbell for the United Way Task Force on Family Violence. Also distributed on videotape, the programme is divided into three parts: Crisis Intervention; Transition and Court. The 35-minute programme deals with wife-beating and outlines the social and legal services available in B.C. for families needing help.

The audio-visual programme and information brochure concerning wife-beating are available in seven languages other than English: Cantonese; French; Greek; Italian; Portuguese, Punjab and Vietnamese. This is significant as battering "can happen to women of all cultural and social backgrounds, ages and incomes".

"Women who are beaten need safety, support and information on their legal and financial rights." The brochure lists sources of help and/or information available in B.C. The list includes the police for emergency help, crisis lines, transition houses, family courts and other sources of help such as legal aid offices and women's centres.

The brochure also brings to light some of the concerns revolving around the issue. For example, it is noted that although the children themselves may not be beaten, wife-beating may nonetheless indirectly 'harm' the children. It is also noted that leaving a spouse because of beating is not considered by law to be an act of desertion.



The audio-visual programme and brochure A Common Assault suggest that there are multiple resources available (at least in B.C.) to victims of wife-beating. The montage states that the availability of these resources must be made known to women.

CX
2214 Les retraités et pré-retraités parlent au ministre, Ass. Québécoise pour la défense des droits des retraités et pré-retraités, 1850, rue Bercy, Montreal H2K 2V2. 34 pages, déc. 1980.

Le gouvernement du Québec vient de terminer une tournée de consultation sur le thème "Mieux vieillir au Québec". L'AQDR a soumis au ministre ce mémoire qui se veut une première réaction au document élaboré par le ministère des Affaires Sociales.

On ne résume pas un témoignage collectif, mais ce bref extrait illustre assez bien la teneur du document:

"A notre avis, l'inégalité des citoyens devant la retraite et la mort reflète bien l'inégalité antérieure devant la vie. Et pour nous, une vraie politique du vieillissement devra réduire les plus fondamentales inégalités au plan des conditions matérielles de vie et de travail. C'est seulement à ce prix que l'Etat pourra compter diminuer les coûts que représente aujourd'hui l'assistance aux personnes pauvres et âgées.

Ce sont les conditions de vie sociale et familiale de toute la vie qu'il faut améliorer de manière à permettre à chacun, homme et femme, d'accumuler les ressources nécessaires pour entrevoir la retraite et la vivre comme une période enrichissant de notre vie.

Pour l'ADOR, la retraite est un droit conquis par tous les travailleurs; celui de cesser d'être soumis à l'obligation au travail (après 35 ou 40 ans de labeur) pour recevoir ce qu'il faut pour vivre."

..."Sans compter que pour nos enfants, les producteurs d'aujourd'hui, la société doit à nos seurs et à nos sacrifices leur développement intellectuel et moral qui profite à l'entreprise et à l'Etat."

"L'accession à la retraite devrait être le libre choix des travailleurs, sans pénalité sur les conditions générales de vie. Elle devrait se faire progressivement, être le fruit d'une préparation adéquate par des activités prévues à cet effet.

CX
2215 Pour des conditions de vie décentes: Action collective. Carrefour des Associations de familles monoparentales du Québec, 290, Dorchester est, pièce 2320, Montréal H2L 2L4. 110 pages. août 1980.

En 1974, le Carrefour se définissait comme terrain de questionnement et de travail sur les problèmes inhérents à la monoparentalité. En 1978, il décide de modifier ses objectifs: il ne se contentera plus de faire la promotion sociale de la famille monoparentale mais travaillera principalement à l'amélioration de la situation socio-économique des familles monoparentales.

En 1980, après de mûres réflexions et à partir des résultats d'une enquête auprès d'environ 1,000 familles monoparentales, le Carrefour présente son analyse de la situation des familles monoparentales. Mais qui sont les membres des associations de Carrefour? 83% des membres sont de femmes qui ont entre 30 et 59 ans. 61.4% des membres sont séparés ou divorcés alors que 30.2% sont veufs ou veuves. 70.2% des membres se trouvent seuls avec une moyenne de 2.37 enfants par famille.

Quant à la situation économique de ces familles, les deux tiers des femmes n'ont pas d'emploi régulier (pour 17.4% des hommes) et vivent donc des prestations de l'aide sociale. Plus du trois quart des familles membres des associations vivent sous le seuil de la pauvreté, donc sous le niveau de subsistance élémentaire. Nous ne parlerons pas en détail des différentes formes de discriminations que vivent ces familles: sexuelle, cercle familial, voisinage, travail, consommation etc.

Ces constatations imposent à Carrefour la recherche de moyens pour transformer cette situation. L'éducation s'impose donc, mais l'éducation populaire comporte plusieurs aspects: information, formation, revendications, actions, solidarités, transformations. Une lutte efficace passe d'abord par la connaissance de notre situation et une évaluation de nos possibilités d'action et de regroupement.

LABOUR \ TRAVAIL

CX 2216 MFU, Maritime Fishermen's Union, P.O. Box 506, Richibucto, New Brunswick.
16 pages. June/July 1980. Write for details.

MFU is a new bilingual newsletter published by the Maritime Fishermen's Union (MFU). Union President, Guy Cormier, describes the purpose of the newsletter:

"We want this newspaper to help all fishermen know and understand the work of the MFU and the stands it takes". The first few issues of the newspaper are being published and distributed with the assistance of a group of Oxfam volunteers and CRAN (Conseil Régional d'aménagement du nord).

To make MFU a source of information for the work of the Union, the first issue includes a report on the Fourth Annual Convention of the Union held in January in Memramcook, N.B. as well as reports on a number of locals in the union. Also included is a report, "Workers Face Government Repression in Guatemala", which is intended to inform union members of the struggles of workers to unite and fight back against the army and right-wing para-military groups in control in Guatemala. This international perspective will be a regular feature and will aim to inform the Union "on what goes on in the work concerning our fellow workers and their union struggles".

The second issue of MFU, June/July 1980 includes a report on the investment practices of National Sea Products in Uruguay and how this investment supports exploitation of Uruguayans. In face of falling lobster prices, one article suggests that the raising of the legal length is only a temporary measure for ensuring that there will be lobster to catch. The long term solution proposed is to limit the catch of the seiners and develop new industries and markets.



CX 2217 "We're Here, Negotiate!", Research, Action & Education Centre and One Sky Cross-Cultural Centre, 134 Avenue F. South, Saskatoon S7M 1S8.
24 pages. January, 1981. 75¢ each; bulk: 50¢/10. Write for details.

This newsletter is published to raise public awareness of the issue of the lack of legal rights of farm workers in Canada, to mobilize public action to include farm workers in the Trade Union Act of Saskatchewan, and to provide publicity and support for the Canadian Farmworkers Union.

The newsletter contains a series of articles which describe and analyse the position of farmworkers in Canada, their attempts to organize in British Columbia and the parallels between working conditions in Canada and those of the Third World.



Canada Manpower has two classifications for farmworkers: First, "Low Skilled" labourers in the fruit and vegetable, tobacco and sugar beet sectors of agriculture. More and more Canadians are refusing to work at hard labour for poor wages and seasonal employment. Therefore farmowners and operators are "importing" foreign workers with seasonal permits. Every year approximately 5,000 workers come from Mexico and the Caribbean to work alongside the 35,000 Canadians and resident immigrants awaiting Citizenship. The largest concentrations of these workers are in Ontario (15,000). The remainder are spread over Quebec, Manitoba, Alberta and British Columbia.

The second category, "Unskilled Workers", involves more of the grain and livestock industry on the Prairies. There is more wage variation and greater mobility amongst the workers. They are predominantly the youth of rural areas who work on the farm for the summer months while attending school in the winter or in preparation for taking over the family farm operation.

Included in this newsletter is an article written by a Plains Cree woman from the Sturgeon Lake Reserve in Saskatchewan. She tells of her experiences as a migrant sugar beet labourer in southern Alberta. Also included in the newsletter is a summary of a brief submitted by the Canadian Farmworkers Union to the British Columbia government in 1980.

CX 2218 Promises.....Promises, Canadian Farmworkers Union - Local No. 1,
7707 Sixth St., Burnaby, B.C. V3N 3M9. (604) 521-1877. Jan. 1981.
Write for details.



This media release outlines the Canadian Farmworkers Union (CFU) Local No. 1's response to the B.C. Socred government's introduction of regulations to Bill 36, the New Employment Standards Act.

Sarwan Boak, CFU Secretary-Treasurer, describes the legislation as "another Socred double-cross....on one hand we were promised 'outstanding' legislation to protect farmworkers but the reality is farmworkers are still treated as second-class workers."

The regulations exclude farmworkers from the minimum wage, general holidays, hours of work and overtime provisions. For example, minimum wage provisions for farmworkers or horticultural workers who are paid wages other than on an hourly or piece work basis will be \$29.20 for each day or part of a day worked. But this is taken away by the next set of regulations: "Subsection 1 does not apply to farmworkers historically employed on a piece work basis to hand-harvest fruit, vegetables or berry crops." The farmworkers involved under that exclusion represent a substantial majority of farmworkers in British Columbia.

CFU presented a brief to the government in February, 1980 but very few of their recommendations were implemented. Boal states that the government is not concerned with the exploitation of workers and that "we demand that the government repeal the new discriminatory regulations and that there be no exclusion for farmworkers."

CX
2219 Canadian Labour Congress, Brief to the Special Parliamentary Committee on the Handicapped, Canadian Labour Congress, 2841 Riverside Drive, Ottawa K1V 8X7, Ontario.

This brief was presented to the Special Parliamentary Committee on the Handicapped (Ottawa) by representatives of the Canadian Labour Congress (CLC) Social and Community Programs Department, the CLC Labour Studies Education Centre and the Canadian Railway Labour Association. The CLC cooperated with other concerned social groups in preparing this brief on labour's position on the disabled.

The brief lists sixteen specific areas where government intervention would be required to bring the living standards of the disabled up to par with the rest of society. These include 1) the full protection of the disabled under provisions of federal and provincial Human Rights Acts; 2) an awareness program directed at the general public to illustrate the problems of the disabled in a realistic and positive way and 3) the establishment of the disabled's right to employment through the establishment of a full-employment economy.

CX
2220 Notes sur l'histoire et les conditions de vie des travailleurs immigrés au Québec, Collectif subventionné par le Fonds de Recherche Institutionnel de l'UQAM, Université du Québec à Montréal, Education Permanente. 64 pages, Mai 1980.

Ce cahier constitue le document d'accompagnement du film de Tahani Rached: "Les voleurs de jobs". "Dire l'immigration, ses lois, son histoire, son comment et son pourquoi, c'est vouloir découvrir à travers cet autre prisme révélateur l'engrenage et la mécanique de siècles d'exil provoqués par la survie, l'importation et l'exportation de cette "denrée" nommée force de travail".

Enfin un document qui analyse un phénomène d'actualité à partir d'une approche historique et socio-politique! Toute l'approche historique démontre bien l'intérêt pour l'économie canadienne d'ouvrir et de fermer les portes à l'immigration, le rôle et l'intérêt des compagnies à susciter cette immigration afin de répondre à ses besoins de développement, l'impact de l'arrivée de ces immigrants sur les conditions de travail et la situation de dépendance économique et sociale des immigrants dans les deux derniers siècles.

Mais les intérêts économiques changent et, loin de présenter un intérêt pour le développement de notre économie (au dire de l'Etat du moins!) les immigrants sont aujourd'hui perçus et présentés comme des "voleurs de jobs". Mais qui voudrait occuper les fonctions qu'ils occupent majoritairement? Le document nous rappelle la contribution des immigrants au Québec tout en nous faisant sentir que nous sommes tous, qu'on le veuille ou non de souche immigrante. Si la situation de nos ancêtres immigrants a été difficile, la situation actuelle n'est guère différente. Le chapitre trois, consacré à la vie des immigrants ici, illustre assez bien les conditions de travail et de vie ainsi que le racisme auquel les immigrants sont confrontés dans le quotidien (travail, éducation, logement, farces plates etc.)

Le film de Tahani Rached amorce une réflexion sur le phénomène de l'immigration. Ce dossier, lui, fournit les éléments qui permettront d'approfondir cette réflexion.

ENVIRONMENT / ENVIRONNEMENT

CX
2221

National Survival Institute, 229 College St., Toronto, Ontario M5T 1R4.
Write for details.



A federally chartered and registered charitable institution since 1973, National Survival Institute (NSI) is concerned with the environment in all its aspects: physical, social, cultural and economic. NSI believes that the Canada of the future depends on how Canadians deal "now" with the issues of employment, energy, allocation of resources, selective economic growth, social justice and lifestyles.

NSI believes that when complex matters of policy are considered individuals too often overlook the fact that the initiative rests with them. "Corporations, governments and institutions do not move unless the men and women who give them life and conscience initiate action and give direction. We are not the impotent victims of forces beyond our influence." The aim of NSI is, therefore, to create public awareness of environmental problems and solutions. Its activities are primarily educational and motivational.

Recent projects include "Conserver Society Initiatives"; an analysis of public access to the decision-making process of the Ontario Environmental Assessment Board; "Good Beginnings", a 5-week series of events co-sponsored with the Toronto Board of Education; a conserver society poster information campaign; and the coordination of nationwide activities for Canadian Environment Week. A slide-tape show - "A Day in the Life of a Conserver" - is available for use by other groups. Speakers are available on request.

NSI is financed through membership fees (\$10 annually) and donations. Support is solicited from corporate and government sources for specific projects. The institute publishes Newsletters, briefs and occasional papers and sponsors public meetings and conferences.

CX
2222

L'ENVIRONNEMENT, Journal de la Société pour vaincre la pollution,
C.P. 65, Place d'Armes, Montreal H2Y 3E9. 3 pages. déc. 80. \$1/no.

Un des thèmes qui retient depuis longtemps l'attention des mouvements écologistes est bien celui de la gestion des déchets toxiques. Dans son numéro de déc. 80, "L'ENVIRONNEMENT" y consacre un article important qui analyse la situation actuelle et envisage des moyens afin de corriger les effets de la prolifération des déchets toxiques.

Nos cours d'eau sont pollués par les pluies acides et par le déversement des déchets industriels. Nous apprenons maintenant que plusieurs terres sont devenues impropres à la culture mais aussi que plusieurs habitations devront disparaître parce que les compagnies, souvent avec l'approbation gouvernementale, ont enterré des déchets toxiques dont les effets se font maintenant sentir avec évidence.

Le Ministère de l'Environnement nous apprend que nos 5000 industries manufacturières produisent annuellement entre 30 et 40 millions de gallons de déchets

industriels. Le Centre de Traitement des Pésidus Industriels du Québec (CTRIO), créé par le Ministère en réponse aux menaces des industries de répandre leurs déchets n'importe où peut sembler une solution au problème mais l'auteur considère que sa création ne fera que déplacer - dans l'espace et le temps - le problème. Ce qui importe avant tout pour les industriels, ce sont les considérations économiques. Il faut donc que les moyens et le site du CTRIO ne grugent pas trop leurs profits!

Pour l'auteur, on peut distinguer trois types de déchets - ceux du passé, du présent et de l'avenir - et une action doit être entreprise afin d'éliminer ces déchets ou du moins leurs effets. A partir d'une citation de Lavoisier "Rien ne se perd, rien ne se crée, tout se transforme", on peut supposer que ces déchets pourraient être réutilisables et réutilisés. Pourquoi ne pas travailler sur cette piste, monsieur le ministre?

EDUCATION / PEDAGOGIE COMMUNITY / COMMUNAUTE

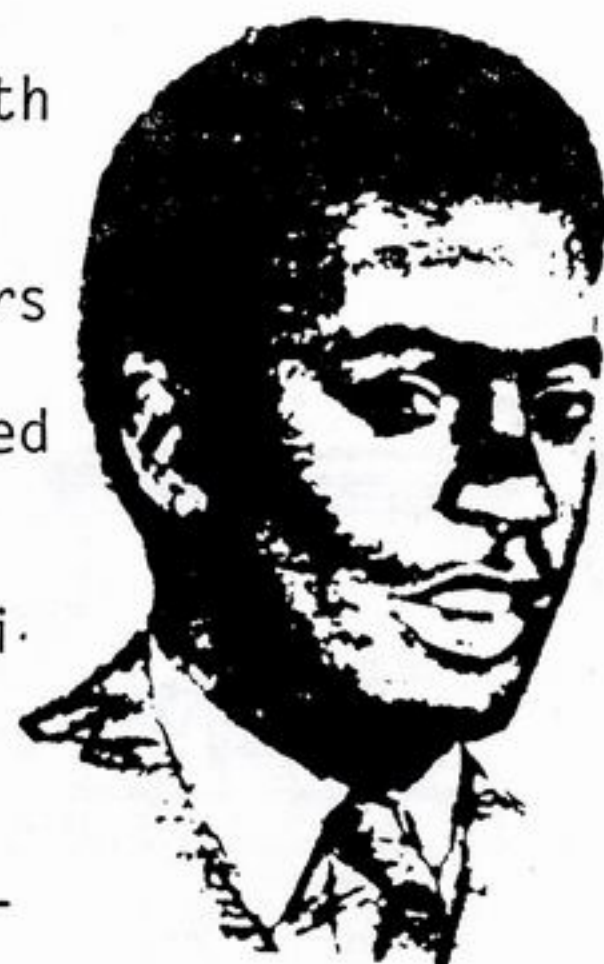
CX 2223 Cross Cultural Social Work in Canada: An Annotated Bibliography, Multicultural Workers' Network, Room 622, 246 Bloor Street W., Toronto M5S 1A1. 43 pages. September, 1980. \$3.50. Write for details.

"The Multicultural Workers Network was established in June, 1978 with the overall objective of improving the delivery of social services to our multicultural community." Three members of the Network have compiled an annotated bibliography for use by practitioners, teachers and students.

The bibliography is composed of "both published and unpublished material related to ethno-racial-religious social work in Canada. A few articles from U.S. sources have also been included because they seemed germane to the Canadian context. Works have been classified into topics relevant to social work practice." The four main classifications are: Service Delivery, Community Studies, Disease and Concept Development. Service Delivery includes materials on issues such as "personnel training, counselling, adoption, unintended consequences of programmes and the differential effects of ethnicity." The second category includes community studies and needs assessments. The third category on disease includes mental health and "the effects of ethnicity on modes of intervention." The fourth and final category is that of concept development and it includes more academic or knowledge-producing studies. They are seen as "raising questions for the worker or indicating variables that may be useful."

Access to the items listed in the bibliography is also provided by a Listing According to Ethno-Cultural Origins.

There are plans to prepare future editions of the bibliography and the Network is hoping that submissions regarding other materials will be forthcoming.



CX
2224 Christian Farmers Federation of Ontario, P.O. Box 698, Harriston,
Ontario N0G 1Z0. (519) 338-2921. November, 1980. Write for details.



The Christian Farmers Federation of Ontario (CFFO) is moving into new areas and issues. These new moves are aimed at fulfilling the dedication of CFFO members to make "the renewing power of Jesus Christ relevant to agriculture".

The CFFO's provincial board at its November meeting in Milton, Ontario, took steps to participate in a working committee which will prepare a proposal for the regulation of safety on the farm. The work is being organized by the Farm Safety Association. The Federation also endorsed the work of a group of Christians who are seeking

to establish a Christian college with degree granting powers. CFFO members desire a college that will teach agriculture from a Christian perspective. The provincial government has not yet given the necessary degree-granting status.

CFFO has also been working to guarantee farmer and public participation in Ontario Hydro's Royal Commission on Electric Power Planning. Ontario Hydro is planning to establish a major transmission line through Ontario's farmland, originating from the Bruce nuclear power plant. Elbert van Donkersgoed, Research & Policy Director of CFFO has charged that Ontario Hydro is minimizing public participation into the planning of the 500 kilovolt line. Ontario Hydro, the CFFO says, is avoiding dealing with the farmers whose land is affected by the line. Ontario Hydro is asking, "Where should we put the line?" but the farmers are asking, "Why do we need to have the line?"

CX
2225 South Riverdale Community Health Centre, 126 Pape Avenue, Toronto
Ontario M4M 2V8.



The South Riverdale Community Health Centre is primarily a health unit delivering family and community health care to the residents of the Riverdale area of Toronto. The Centre provides the services of doctors, a nurse practitioner, a nurse, nutritionist and a health educator. Doctors are on call at all times and are available to make house calls. In conjunction with the medical staff the administrative, reception and accountancy staff make day-to-day decisions together as a collective.

The most distinctive feature of the Centre is that it is governed by a non-profit corporation made up of the residents of the Riverdale area community. The membership, at an annual meeting, elect a board who determine Centre policy. The staff are directly accountable to the board. There are standing committees that meet monthly, contributing to the functioning of the Centre. These are composed of staff, board Centre members. In addition to board and committee work volunteers offer their services in various capacities doing needed day-to-day tasks. The control of and involvement in the centre by members of the community served is seen as enhancing greatly the ultimate quality of service provided.

The quality of medical care is thus related to the community's expressed needs. This main objective is perceived to be best achieved by electing a strong board to make major decisions; patients themselves deciding how monies should be allocated; through

centre members participating in the staff hiring and evaluation process; and through patients feeling free to voice their impressions, good or bad, to the staff or board. In essence patient/consumer involvement in the Centre is seen to be crucial to maintenance and improvement of the quality of health care already provided.

CX
2226 Vietnamese Newsletter, Vietnamese in Canada, P.O. Box 577, Station 'C',
Montreal, Quebec H2L 4K4. \$10/year-regular; \$25/year-sustaining.

The Vietnamese Newsletter is a bi-monthly publication of the Union of Vietnamese in Canada and the Association of Vietnamese Patriots in the U.S.A. The issue consists of articles usually grouped around such themes as "Transformation of the South" or "Restructuring the Economy". The articles are taken from many sources; Canadian, Vietnamese and international. The aim is to present information on the situation in Vietnam today, efforts being made to rebuild and restructure Vietnamese society, and the issues of refugees. Other themes such as aid to Cambodia, history of the Vietnamese war, etc. are also covered.

The September-October, 1980 issue, has as its focus, "Kampuchea Looks to the Future". It includes articles by John Pilger in which he reports on America's new Indochina war. There is an interview with Jules Savaria of SUCO on his impressions of a two-week visit to Kampuchea; a discussion of western aid and how it is being utilized; the role of Thailand in the Kampuchea conflict and a report on John Burgess' visit to the Khmer Rouge headquarters.

The aim of this publication is to educate the Canadian public about the events and struggles in South East Asia, particularly in Vietnam. It is supportive of the events and policies being taken and strongly critical of the United States' role in South East Asia.

CX
2227 Education and Social Change - A Photographic Study of Peru, Deborah Brandt.
Author. Available from Kendall/Hunt Publishing Co., 400 Dundas St. W.,
Suite 201, Whitby, Ontario L1N 2H7. 400 pages. 1980. \$19.95.

This document describes with photographs and words the use of popular education to develop critical social consciousness and to mobilize people for social change. The particular case is the literacy program in the urban migrant communities of Lima, Peru; the educational orientation explored is the problem-posing methodology of Brazilian educator, Paulo Freire. Over 400 photographs are integral to this text, which attempts both visually and verbally to connect the personal views of migrant women in one literacy class to the socio-historical context which shapes their lives. The dynamics between individual and society, between action and reflection, are woven throughout.



The book is written for community workers, educators and researchers who are interested in linking their work with people and groups to broader social movements. This document is also designed for visual anthropologists and documentary photographers (through its use of photographs as tools for critical social purposes); collective photo-stories and filmed sociodrama are among the methods described. Photographs are juxtaposed

to raise social questions, rather than to illustrate or to answer. The author is a sociologist and photographer, teacher and researcher, working with the Participatory Research Project of the International Council for Adult Education in Toronto, Ontario.

MILITARISM / MILITARISME

CX 2228 Vancouver Island Coalition for Disarmament, 1831 Fern Street, Victoria, B.C. V8R 4K4. Write for details.

The Vancouver Island Coalition for Disarmament (VICD) is an association of 14 groups interested in peace through disarmament. This Coalition together with other concerned citizens (and the Coalition for Disarmament, Vancouver) works to initiate, promote and coordinate programs of peace, research and action.

VICD aims to support activities of its member groups without restricting them and tries to avoid duplication and overlapping by acting as a clearing house.

The Coalition was formed in 1978 to help increase public awareness of the United Nations Special Session on Disarmament. VICD has continued since then; it considers mutual (and immediate) disarmament to be the only real alternative to mutual destruction.

In its brochure the Coalition quotes a specialist in medical physics who claims that "those who profit from technology at the expense of people are suffering from a lust for power, a malfunction of the survival instinct". The brochure also states that Canadian taxpayers support an annual Canadian military budget of \$5 billion. Some of this money goes to support the export of Canadian arms abroad. VICD sees the export of arms to the Third World as particularly tragic because "The gigantic investment in armaments at the service of war could be changed into investments for food at the service of life".

In August, 1980, the Coalition collaborated with the Nanaimo and Comox Valley Nuclear Responsibility groups to demonstrate against the nuclear missiles at Comox. VICD activities during Disarmament Week included a week of prayer for peace, vigils, a UN flag raising ceremony, a display at a shopping centre and a film-showing at the University where a student Peace and Disarmament Club was formed.

The Coalition is also associated with Project Ploughshares, the Canadian Peace Research Institute and The Peace Tax Fund Campaign.

CX 2229 Ode to John Lennon - War No More and Hawk. A 45 R.P.M. record by Evolution. Available through Operation Dismantle, Box 3887, Station 'C', Ottawa, Ont. K1Y 4M5. \$1.75 for single copies, \$1.00 each for 10 to 49, 90¢ each for 50 or more.

Operation Dismantle promotes the concept of a Global Referendum on Disarmament as a means of mobilizing public opinion around the issues of disarmament and world peace. Evolution, a "folk-rock" group represents a cultural approach to the same goal... the hope is to make "music with a message" popular again.

"Ode to John Lennon - War No More" emphasizes Lennon's concern for world peace and celebrates a sense of determination that the arms race can be halted. Musically, it is a combination of a gospel-style melody, rich harmony and a disco-style beat. Lyrically, it comments on the dangers and costs of the arms race.

Hawk is a true story dramatizing the sorry plight of Canada's native people. It features authentic Indian singing by Wilf Pelletier (author of the Canadian classic "No Foreign Land") which combines with Evolution's folk-rock sound.

CONTRIBUTORS INDEX\

INDEX DES COLLABORATEURS

NOTE: Numbers after authors refer to
CONNEXIONS abstract numbers, e.g.
2177 refers to CX 2177 as printed at the
beginning of that abstract. All abstracts
in the issue are listed in numerical order.

-A-

After Stonewall - 2181
Association pour les droits de la
communauté gaie du Quebec - 2183

-B-

Body Politic - 2177
Brandt, Deborah - 2227

-C-

Canadian Farmworkers Union - 2218
Canadian Health Coalition - 2207
Canadian Labour Congress - 2219
Came Out Decades Ago - 2204
Catholic Coalition for Gay Rights
(U.S.) - 2201
Centre of Affirmation and Dialogue
- 2199, 2202
Coalition for Gay Rights in Ontario
- 2180
Coming Out Radio - 2184
Christian Farmers' Federation - 2224

-D-

Dignity - 2200

-G-

Gay Alliance for Equality - 2192
Gayblevision - 2185
Gay Community Appeal (Toronto) - 2193
Gay People of UBC - 2204
Global Referendum for Disarmament - 2229
Guelph Gay Equality - 2194

-H-

Hachug - 2198

NOTEZ: Les chiffres qui suivent les
noms des contributeurs réfèrent
aux résumés selon l'énumération
dans la revue. Par exemple, 2177 réfère
à CX 2177, chiffre donné à la
tête du résumé. Tous les résumés dans
chaque numéro suivent l'ordre numérique.

-J-

Journal de la Society pour Vaincre
la Pollution - 2222
Justice for Children - 2210

-L-

Leftwords - 2209
Lesbian and Feminist Mothers' Political
Action Group - 2187
Lesbian Mothers' Defence Fund - 2188

-M-

Maritime Fishermen's Union - 2216
Minority Rights Group - 2205
Multicultural Workers' Network - 2223

-N-

National Survival Institute - 2221

-O-

One Sky Cross-Cultural Centre - 2217
Organizing Committee - Lesbian Conference
1981 - 2189

-R-

Radical Reviewer - 2186
Reseau d'Action et d'information pour
les femmes - 2211

-S-

Saskatchewan Gay Coalition - 2179
Saskatoon Women's Liberation - 2182
Society for Political Action for Gay
People - 2178
Society for Research, Education, Action
and Counselling on Homosexuality
- 2195, 2196
South Riverdale Community Health Centre
- 2225
Sparrow - 2197

-T-

Toronto Native Times - 2208
Toronto Solidarity Committee - E1
Salvador - 2206

-U-

United Task Force on Family Violence
- 2213

SUBJECT INDEX\ INDEX DES SUJETS

-A-

Aid - 2206, 2226
Agriculture - 2217, 2218
Arts - 2227
Atlantic Provinces - 2192, 2216, 2224

-B-

British Columbia - 2178, 2191, 2204
2209, 2213, 2218

-C-

Children - 2187, 2209, 2210
Church - 2197, 2199, 2200, 2201,
2202
Community - 2191, 2193, 2194, 2195
2196, 2199, 2223, 2225

-D-

Disabled - 2219

-E-

Economic - 2214, 2215
Ecologie - 2222
Education - 2224, 2227
El Salvador - 2206
Energy - 2224
Environment - 2221, 2222
Ethnic Minorities - 2205, 2223

-F-

Famille - 2211, 2215
Family - 2213
Farmworkers - 2217, 2218
Femmes - 2211, 2212
Fisheries - 2216

-G-

Gai (e)s - 2183
Gays - 2177, 2204
Gerontology - 2203
Government - 2207

-H-

Handicapped - 2219
Health - 2207, 2224, 2225
Housing - 2209
Human Rights - 2177, 2178, 2179, 2180
2183, 2188, 2205-2215, 2219

-I-

Immigration - 2220

-J-

Jewish Community - 2198

-L-

Labour - 2182, 2216, 2220
Latin America - 2177, 2206, 2216, 2227
Law - 2188, 2192, 2210, 2213
Lesbians - 2182, 2184 - 2203
Lesbiennes - 2183
Lifestyle - 2221
Literacy - 2227
Loi - 2211

-M-

Media - 2184, 2185
Medicare - 2207
Militarism - 2228, 2229
Mothers - 2187, 2188

-N-

Native People s 2208, 2209
Nova Scotia - 2197, 2199

-O-

Ontario - 2180, 2202

-P-

Peru - 2227
Prairies - 2182
Prison - 2208

-Q-

Québec - 2183, 2214, 2215, 2220

-R-

Racism - 2205, 2208
Rape - 2182
Retraite - 2214
Rural - 2196

-S-

Saskatchewan - 2179, 2181, 2217
Social Services - 2190, 2223
South East Asia - 2226

-U-

U.S.A. - 2201, 2206, 2226

-V-

Vietnam - 2226

-W-

Women - 2182, 2186, 2187, 2213

DEAR FRIENDS" LETTER continued from first page

support/action groups, there has been a proliferation in the number of gay liberation publications. In a few instances, radio and television programs have developed to support the lesbian/gay community and to educate the public. Isolation is a major factor affecting small town and rural lesbians and gays. In the past few years, there has been an increased effort to organize in these communities. As the movement in all parts of Canada expands, people with leadership and other skills are needed. This has resulted in workshops and events which help people to develop these skills.

Generally, social services are not available and/or sensitive to lesbians and gay men. Many lesbians and gay organizations provide counselling services and support for specific problems encountered by them. The fight for human rights has focussed on specific concerns, support for individuals involved in lengthy and costly litigation proceedings, and amendments to federal and provincial Human Rights Codes. Fundraising for these activities is done by numerous organizations. In a few communities, cooperative efforts have resulted in the formation of Gay Community Appeals.

We hope you will find the Lesbians/Gay Men Section and the other issue-sections of this edition valuable in your work and in your own liberation process.

In Solidarity,
The CONNEXIONS Collective.

February, 1981.

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

URBAN CORE
LE BAS DE LA VILLE



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

LETTRE "CHER(E)S AMI(E)S", continué de page un

d'organiser les lesbiennes/gais dans ces communautés rurales. Comme le mouvement se répand rapidement partout au Canada on a grand besoin d'animateurs et d'autres personnes qualifiées et on a essayé de satisfaire ce besoin en organisant des ateliers.

En général les agences sociales ne s'occupent pas ou ne sont pas sensibles aux besoins des lesbiennes/gais. C'est pour ça que ceux-ci souvent établissent leurs propres agences et services. La lutte pour obtenir certains droits ou la défense de ces droits prend souvent la forme de soutien moral et d'aide matérielle à ceux qui sont engagés dans de longs procès. On s'occupe aussi de problèmes spécifiques et on propose des amendements au Codes des Droits de l'Homme provinciaux. Les groupes doivent aussi obtenir l'argent nécessaire pour ces activités. Dans certaines communautés la coopération entre les groupes a amené à l'établissement de "Gay Community Appeals".

Nous espérons que vous trouvez ce numéro utile à votre travail et à votre propre lutte de libération.

En Solidarité,
La Rédaction

Février 1981

THE COMPANIONS OF ADANAC

(See Connexions' Logo)



A wise northern Elk was recently chosen by his concerned herd to investigate why their ancestral territories were being dug up, drilled and levelled by huge skeletal monsters which left endless obstructions across their migration and grazing grounds. The Elk soon discovered that the purpose of this was to extract the earth's energy to expand development in the South.

So the Elk decided to follow the proposed route for taking the energy south. He crossed the great and beautiful mountain ranges and then entered the lush forests. There he came across a Mother Bear who was crying. "What are you so upset about?" asked the Elk. "Oh dear!", said the Mother Bear, "I don't know what to do (sob, sob), all the trees are being cut down to be used for southern development. We have been promised replanted forests but all we get is more swamp!" She showed the Elk miles of destroyed landscape and explained how this had disillusioned her cubs who were now living aimlessly. "Join me in my investigation", said the Elk, "and we'll get to the bottom of this." The Mother Bear consented and they walked on together.

A few days later they spotted by a stream a Beaver who was cynically arguing with his reflection on the water. "Now then, what is the matter with you?" asked the Mother Bear. "I'd like to know who could be cheerful when their life is endangered!" snapped the Beaver. "My ancestors were hunted for their fur but they were better off than our generation. We can't even go into the water anymore because we'll be poisoned. Uch, what despair!" "Join us to find the cause of our problems", said the Mother Bear.

The Beaver thought well of the idea and joined them. After some time the travellers happened across a Canada Goose who was coughing and fluttering in confusion. "You're going to hurt yourself if you're not careful!" said the Beaver; "What is the matter?" The Goose replied saying, "Our flock was flying north for the summer when we were overcome (cough, cough) by the smog and pollution (hack) from the traffic and factories in the city." "You better come with us", said the Beaver, "we are investigating the cause of our mutual problems and it seems that the city is the place to start." The Canada Goose joined the companions and when they reached the outskirts of the city they were confronted by an angry assembly of Frogs. At first the Frogs were apprehensive but then the companions explained their purpose. The Frogs explained their own history of trying to coexist with what they called Modern Industrial Humans; the Frogs had told these humans that their ways were narrow and oppressive but they got angry and drove the Frogs away. The Frogs were now uniting to resist. Their spokesperson therefore joined the Companions Of Adanac who entered the city. When they reached the place where humans gather to plan development, the Elk being the tallest, listened at the window.

After awhile he reflected, "the humans are arguing about whose ideas to follow for development. Some care only for prestige, others want power, still others are concerned about productivity; but the ones in obvious control are those who have sheer profit as their motive. It's clear they don't have our interests in mind; in fact few of them represent us and many are in league with foreign developers." The Companions consulted and drew up a plan. The Elk, being the wisest and the most stable, placed his feet firmly on the ground. The Mother Bear, noted for her strength, and the Beaver, a shrewd organizer, climbed on the Elk's back. The Canada Goose, well known for a clear overview analysis, perched herself in the Elk's antlers. Finally the Frog, trusted for its history of grassroots experience, hopped to the top of the Elk's head.

At a given signal they all began to protest loudly and clearly the ways in which these humans plan development. The bray of the Elk, the growl of the Bear, the Goose's honk, the Beaver's snap and the Frog's croak alerted all their friends. The courageous unity of the Companions of Adanac so overwhelmed the humans, whose plans were unjust, that they fled in fear and confusion.

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